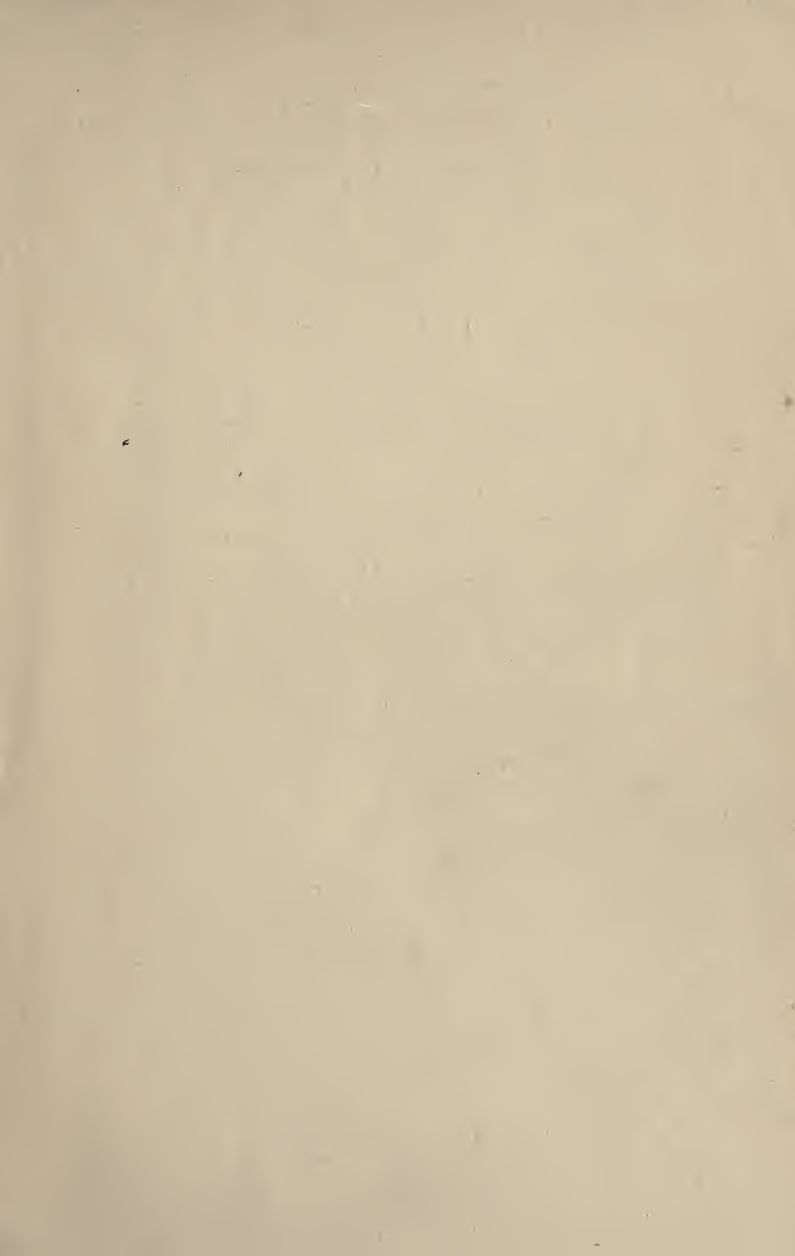


THE
EDUCATION
OF
OUR GIRLS
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THE EDUCATION OF
OUR GIRLS



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THE EDUCATION OF OUR GIRLS

By

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the Catholic University of America.
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making of a Dullard."



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TO
THE RIGHT REVEREND
DENNIS JOSEPH O'CONNELI
RECTOR OF THE
CATHOLIC UNIVERSITY OF AMERICA
IN SINCERE APPRECIATION
OF HIS EFFORTS IN BEHALF OF
OUR CATHOLIC SCHOOLS

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PREFACE

THE problems which are discussed in these pages are among the most important with which the educationist, in theory and in practice, is called to deal. While it is universally acknowledged that the education of women should be as perfect as possible and should therefore be shaped in accordance with actual needs and based on the most improved methods, it is not so clear just how this education is to be imparted in such a way as to bring out in their full value and beauty the special endowments of woman.

Where such vital interests are at stake, variety of opinion is to be expected, and the most helpful means of reaching a final solution is found in the presentation and comparison of different views. Dr. Shields has done this in a pleasing and effectual manner by bringing forward in his book typical representatives of opposite schools of thought concerning coeducation. At the same time he

has furnished an object lesson in criticism and discussion which can not but prove helpful to the individual teacher in her study and to those gatherings of teachers at which educational problems are viewed in the light of a larger experience and reviewed from many standpoints.

The conclusion reached in this volume is plainly in favor of the higher education of women; but it is also higher education *for women*. In keeping with the principle that all education must consider not only the knowledge to be provided but also and primarily the needs and capacity of the developing mind, it is here claimed that woman can be most fully and most naturally educated only in a school or college for women. The alleged advantages of coeducation are more than outweighed by its disadvantages. As is well known, serious objection has been urged by recent authorities against the practice of teaching both sexes the same subjects by the same methods in the same institution. This argument is presented here in a manner at

once forceful and intelligible; and it is strengthened by considerations which the Catholic parent and teacher will be the first to appreciate.

This verdict, on the other hand, points clearly to certain practical aspects of our Catholic educational system. If it is desirable that our girls should be educated in schools specially adapted to their needs and to their social functions in life, it is equally desirable and necessary that these schools should be properly equipped for what they undertake. In other words, the most telling argument against coeducation must be found in the work done by schools exclusively for women. The superiority of such work is to be secured not so much by enriching the course of study and adding attractions of minor importance as by preparing the teachers for their task. It is no doubt a praiseworthy thing in any teacher that she should select as an occupation the training of other minds, even though the necessity of earning a livelihood and the prospect of a more advantageous situation later on should

be of prime importance to her. But quite beyond these motives is that which inspires the woman who takes up teaching as a religious duty to which her whole life is consecrated. No better lesson in unselfish devotion to the cause of truth can be given than that which we find in our Catholic teaching communities. This accounts, I am convinced, for the eagerness with which the sisterhoods welcome each suggestion that holds out the promise of helping them to better work. And it explains, in large measure, the desire of Catholic parents to have their daughters trained by religious teachers wherever such training is available.

The simplest justice, no less than educational wisdom, requires that the good-will and enthusiasm of our teachers should be recognized by those who are charged with the work of Catholic higher education; and it is therefore gratifying to note that this recognition, in a very helpful form, comes from a professor in the Catholic University, and from one who is thoroughly acquainted with the needs and possibilities of our schools. As this volume is

a proof of the interest which is taken at the University in all the departments of our educational system, it will doubtless turn the minds of our teachers toward the University as a source of information and direction. By similar means and in view of similar conditions, some of the Catholic centers of learning in Europe have drawn into closer contact with their university work the Religious who devote themselves to the education of women. The excellent results which are thus attained are visible in the growing efficiency of Catholic schools. Indeed, it is becoming more and more evident that women with a religious vocation and the scientific training which only the University can give, are the ideal teachers for our Catholic girls.

Toward such an ideal with its opportunities of earnest and effectual work in the cause of religion, the hearts of Catholic young women impulsively turn. The more completely that ideal is realized by our teaching communities, the brighter will be their prospect of securing cooperators in their work. The Divine call-

ing to a life which means so much for the welfare of souls will be heard more clearly and followed more promptly. To the faithful teachers who are now striving for the betterment of their schools and to those Catholic young women who are seeking the path which the Master would have them pursue, I earnestly recommend this book, its reasoned-out conclusions and its useful suggestions.

J. CARD. GIBBONS.

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THE EDUCATION OF OUR GIRLS

DISCUSSED BY

REV. EDWIN STUDEVAN, Ph.D.

Professor of Pedagogy in the University of A—

PHILIP SHANNON, Ph.D.

Professor of Sociology in the University of A—

MILES O'BRIEN, M.A.

Writer on Economics, ex-Professor of Political
Economy in a Western university.

MISS RUTH, M.A. ('88) College of St. Lioba,
Principal of Normal School.

MISS GEDDES, A.B. ('89) University of Michigan,
(co-ed, suspected of an interest in Professor
Shannon).

MR. EATON

A wealthy business man with limited education.

MRS. O'BRIEN

The mother of five children.

SCENE—Dunbarton Hall



CHAPTER I

Raising an Issue

MY thirty winters in Minnesota had hardly prepared me for the trip to Chevy Chase last night. The underground trolley has its disadvantages after all. A light snow, that would not have affected travel in the Twin Cities, made progress through the Capital City a slow and difficult task. Even slight grades were rendered formidable by a lack of sand. The journey seemed interminable. The cars were not heated for zero weather, and when at last I rang the bell at Dunbarton Hall I was chilled to the very marrow of my bones. I was quite prepared to find the O'Briens alone, feeling that the weather which tried me so severely, in spite of my northern experience, would be sufficient to keep the other guests at home and I was agreeably surprised, therefore, on entering the library, to find a group of friends already assembled around the glow-

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ing grate. My arrival had evidently interrupted Miss Geddes in the midst of one of her tirades, for I had hardly got my toes up to the fender when, without urging from any one, she took up the thread of her interrupted discourse.

“As I was just saying, the whole movement for segregation is but another evidence of the rawness of Chicago exhibiting itself through its university. It is a recrudescence of the old barbaric instinct in man that has kept woman in bondage for thousands of years. Man has always shown himself impatient of every attempt made by woman to gain her rights. He grants suffrage to the illiterate, to the ex-convict, to the negro, and to the hordes of immigrants from Russia and southern Europe. The Italian and the Slav, who know nothing of our language or of our institutions, and care less for them, are privileged to vote or to sell their votes to those who wish to buy; but woman must not be given the ballot lest by its use she might gain her freedom! And now, when she is beginning to get an education that

will equip her to gain an independent livelihood and to meet man in the economic world on equal terms, he is at once alarmed and cries out for segregation!

“That he considers woman less fit than himself to pursue the regular curriculum of the university is too absurd! Woman is by nature more susceptible of culture than man; her instincts are finer, her sympathies are broader; and, as for her intelligence, why, it is admitted by all those who are in a position to know that whenever she is given an equal opportunity she profits by it better than man! She is more studious and spends the time in reading and study that he spends on the ball field, or in his club, at the gambling table or over his cups. And then, besides, where else does man get what little intelligence he has except from his mother?”

The challenge was evidently leveled at Professor Shannon, who sat through it all with a perfectly blank face. I was wondering, as I think the others were, how he would meet it. The silence was beginning to be painful

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when he turned with a quiet smile to Dr. Studevan.

"I say, Studevan, this seems to be up to you. The whole question of woman's suffrage and of woman's rights resolves itself in last analysis into a problem of pedagogy. Shall we have coeducation or segregation? that is the question"—"that doth make cowards of us all," added Mr. O'Brien.

"No, Shannon," said Dr. Studevan seriously, "this is really a question of sociology rather than of pedagogy. These things are never settled by the promulgation of *a priori* principles or of scientific deductions. It is the struggle for existence and the survival of the fittest in the social world, don't you know. These great fundamental forces will work out the solution in due time and then some of you brilliant sociologists will appear on the scene and make a reputation for originality by promulgating to the world what it shall have already discovered for itself."

"Oh, come now," replied Professor Shannon, "you are just trying to crawl out of a

difficulty: Miss Geddes has taken issue with views that you have often expressed where woman could not defend herself."

"Doctor," said Miss Ruth, "you surely would not be guilty of such an anachronism as that involved in upholding in the beginning of the twentieth century the traditional inferiority of woman's intellect. Until recent years woman has had no opportunity to show her ability in the field of higher education. It is said, of course, that she lacks initiative and self-reliance, but how could we expect this to be otherwise when we consider the treatment she has received through so many generations?"

"I don't expect it to be otherwise, Miss Ruth; we are all largely what the environment of our ancestors has made us. However, history does not reveal woman to us in unbroken captivity: whenever her ability justified it, we find her governing man and leading him into new conquests, but the number of such women has been discouragingly small."

"These were the few," replied Miss Ruth,

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“who rose above all difficulties and made opportunity. But to prove her ability we need not turn to the past to hunt up the record of the occasional woman who rose to great heights in the intellectual world; even in the short time since the universities have opened their doors to her she has amply proved her capacity. Just this afternoon I spent a delightful hour with ‘Little Pilgrimages Among Women who have Written Famous Books.’ The catalogue of literary celebrities given in that little book is of course very incomplete, but it is not wanting in inspiration to women with literary aspirations and it should furnish food for thought to those who are opposed to the higher education of women.

“If we turn from the field of literature to the technical periodicals that record the growth of the various sciences, we shall find that the percentage of women’s names in the list of contributors is increasing year by year. In the field of journalism, too, woman is winning for herself an honorable place in these latter days, and although she has but recently.

entered the learned professions, there are at present many women physicians doing excellent work, nor are the pulpit and the bar any longer strangers to her eloquence. Although the progressive State of Illinois has not yet seen fit to grant the franchise to woman, it would not be easy to find two men within her borders who have done better work in municipal reform than have Margaret Haley and Catherine Goggin. The statue of Frances Willard, erected by the State of Illinois, in Statuary Hall, attests its appreciation of her work in social reform.

“Moreover, it is in your own field, Doctor, that women are particularly distinguishing themselves. Elementary education throughout the country has practically passed into woman’s hands and she is appearing in ever-increasing numbers in high school and college faculties. There are few more illuminating writers on present educational problems than Ella Flagg Young. But why proceed further? In the face of such facts as these I find it difficult to understand how an intelligent, up-

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to-date Professor of Pedagogy can oppose the higher education of women."

"But, my dear Madam, I assure you if you meant all that for me you are wasting your ammunition on an empty fort. I have never consciously been in the ranks of those who oppose the higher education of woman. Nothing, indeed, could be further from my thought. In the first place I suspect that I lack the courage to oppose anything that woman might seriously desire. I would not, you know, for anything in the world be considered ungal-lant. But seriously, I realize the full force of all that you have said and I am well aware that it would not be difficult for you to multiply arguments in support of the position you have taken—if it needs support. It is evident that woman is capable of higher education, and it seems to me equally evident that she is entitled to it. My opposition is not at all to the *higher* education of woman, but to *co-education*, which I had supposed to be the thesis so eloquently defended by Miss Geddes."

“But, Doctor, is not this still an evasion? If woman is entitled to higher education—to as high an education as man—should she not take her place side by side with him in the great universities of our country?”

“No, I do not consider it an evasion. While I most cordially agree to the proposition that there is no education too high or too good for woman, I am not at all convinced that she can best obtain this education side by side with man in the great universities of our country. Coeducation and higher education are two totally different questions, and the interests of woman no less than the interests of truth suffer by confusing them.

“Education implies the growth and development of all the faculties of mind and heart, but this surely does not mean the molding of unlike natures into a superficial resemblance to each other. The higher education of woman can by no possibility mean the molding of her mental and moral life into the likeness of the mental and moral life of man. Even if this end were desirable it does not follow

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that it could be attained by subjecting man and woman to the same discipline. Personally, I believe neither in the desirability nor in the possibility of changing woman into man's likeness—she is far too charming as she is.

“I find the advance of life to higher planes everywhere dependent upon differentiation of structure and specialization of function. A reversal of this process always means degeneracy. I see no reason for expecting that the laws which know no exception throughout all the realms of life should be reversed on the frontiers of the mental world. I am not led to question the wisdom of the Creator by the discovery that the mind and character of woman and of man are as different from each other as are their bodies. I think we shall find that the present high level of civilization is due in no small measure to the difference between the characters of man and woman. But this is trenching on the sociologist's field.

“The Professor seems so rapt in blissful contemplation this evening that it would be

cruel to ask him to expound to us his views and theories on the subject. However, the truth here is so elementary that I hardly see how any of us can fail to recognize it. What woman in her senses would willingly marry a man whose mental and moral life was built on feminine lines? and where is the man amongst us who would not gladly remain a bachelor all the days of his life rather than marry a masculine woman? The fact of the matter is both man and woman are incurably vain. No man's happiness is complete unless he has woman's admiration for his physical strength or for his intellectual prowess; nor is a woman's cup of happiness ever full without man's appreciation of her physical charms. To make man and woman alike, to give them like capacities, like needs and desires, would not only render them unattractive to each other, but it would in many other ways cause the wheels of progress to turn backward. Man and woman were designed by nature to be the complements of each other, not the duplicates."

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“That is always the way with you men,” said Miss Geddes, “you would keep woman’s intellect dwarfed that she might look up to you and admire you; you would keep her so weak that she must cling to you and feed your vanity; you would deprive her of an education that would necessarily give her her independence and enable her to see through your shallow pretenses to intellectuality.”

“Softly, my dear Miss Geddes, softly. I have no intention of apologizing for the other gentlemen present, nor any wish to make a statement of their principles, but as far as I am concerned I wish to assure you that the stronger and the more intellectual and the more independent woman is, the better I like her. However, this is hardly the question under discussion; and, moreover, I have already said that I am in favor of the higher education of woman. Let me say again that I do not believe there is any education too high or too good for our mothers and our sisters, for our wives and our daughters—and our sweethearts. It is simply a question of

what education is best for woman herself. If we are agreed in holding that men and women in their mental and moral unfolding, even from their earliest childhood, are entirely different from each other, it follows as an evident conclusion that it will require different training to develop the best that is in each."

"I don't know why I should agree to that statement," retorted Miss Geddes. "Why is woman so different from man, I'd like to know? Does she not eat the same food and breathe the same air? Has she not the same desire for happiness, the same need of independence and freedom? Is she not under the same necessity of conquering her environment and making it yield the boon for which all strive? This constant assertion of the unlikeness of man and woman is but a flimsy disguise of man's contempt for woman's intelligence. There is neither male nor female in the spiritual world, and if the mind and character of woman seem to differ from those of man it is because man has wronged her and kept her in bondage so long that she has grown weak and

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clinging and dependent. Give woman her freedom, and while her body will remain as God made it"—"Not if she can help it," put in Miles O'Brien—"her mind will be emancipated and she will meet man on equal terms.

"It tries one's patience to meet men on every side calmly assuming their own inherent superiority as if their souls were made of some superior, celestial clay! 'On what meat doth this our Cæsar feed that he hath grown so great!'"

"My dear Miss Geddes, I do not blame you in the least for resenting that air of superiority that the Professor has been wearing all the evening. He sits there like a sphinx disdaining to vouchsafe a word of illumination to any of us. I confess that he often aggravates me so that if it were not for my profession I would be inclined to try conclusions with him in another way. But I had always supposed that he had too much diplomacy to manifest this assumed superiority toward his lady friends."

“Well, I like that, when the fact of the matter is Mr. O’Brien has tried half a dozen times to get a word in edgewise, and I have been simply perplexed as to how you were going to escape from the web of fallacies that you have woven around yourself. I suppose one should not expect consistency from a pedagogue, but to be told that we should not have coeducation because man and woman are unlike mentally, and then to be told that they are unlike mentally because we do not want them to be alike is a little too much. Of course we would hardly expect a pedagogue to know anything about history, but even the elementary knowledge of history that is common to all professions should have made him aware that coeducation is a natural institution. The home is the first great school. Smith with his seven girls has an opportunity to try segregation, but I do not think he appreciates it; and most people with families regard it as a decided advantage to have both boys and girls.

“There are a hundred other things that I have been waiting for an opportunity to say,

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but the Doctor has used up the whole evening; and while I hate to break up this delightful company, I find it is past time for me to be starting for home."

"Just a moment, Professor," said Mrs. O'Brien, "Anna has some crackers and Roquefort and a cup of coffee to reenforce you against this cold evening; and you are to consider yourselves invited to the next meeting of the Crackers and Cheese Club on Friday evening, when the Professor, I am sure, will favor us with his views, and I know that Miles is just bursting with the pent-up desire to enlighten the rest of us."

CHAPTER II

Some Psychological Sex Characteristics

"IN the last meeting of this club," said Miles O'Brien, "Miss Geddes triumphantly vindicated woman's capacity and woman's claim to higher education, and we have all been waiting for you, Professor, to follow suit this evening, that we may see how you measure up beside her in your plea for coeducation for the male and female sexes."

"It is not fair to expect me to defend the cause of coeducation in this company. The Doctor aroused my curiosity the other evening; I wanted to see him extricate himself from his tangle of fallacies. It is one thing, however, to see through Dr. Studevan's fallacies and quite another to espouse the cause of coeducation, particularly in the present company, for many of you have given the subject more thought and study than I have. There are, however, a few obvious facts in

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favor of coeducation that do not seem to have impressed our pedagog.

“The family is the oldest of human institutions. It was the only school known to primitive man and the verdict of the ages has been decidedly in favor of mixed families. Whenever Divine Providence sees fit to bestow segregated families, no one seems to be particularly grateful. Man seldom successfully interferes with nature’s plan and we should scarcely expect good results from the artificial separation of the sexes in our schools. The constant presence of the opposite sex is a natural stimulus for the development of many of the best traits of both boys and girls. Segregation has a long history back of it and the results can hardly be pointed to as evidence in favor of the plan. It is something like the maiming of the feet of the Chinese women or the disfigurement of the heads of the South American Indians. The placing of man’s ideals above nature’s laws is the folly involved in each of these cases, and wherever this happens the one thing we may count

upon with certainty is that nature will be avenged.

“When the girl is excluded during all the years of her school life from the companionship of the opposite sex she grows weak and defenseless. The results of this procedure, however, were not so disastrous in the past as they are proving to be in the present. When, in the olden time, the girl left her convent home only to enter under the protection of the parental roof, where she was not allowed to meet men until her parents had selected a suitable husband for her, the defects of her education along the lines we are now considering were not so fatal. The economic changes of the past half century have driven woman from her old position. Steam and electricity have robbed her of domestic employment; and, at least as far as the masses of our city population are concerned, the girl is obliged on leaving school to seek employment in the shop and the factory and in the busy marts of trade. Woman must find for herself a new position and new employment, and this away from the

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protection of the home. Where her school training has left her unfit to meet these conditions disaster is the usual result. It is only the silly ranter who now lifts his voice against the new woman. To try to drive her back into her old position is as futile as it would be to inveigh against the waters of Niagara and expect as a result that they would return to the placid bosom of the Great Lakes.

“In view of these facts the segregation of the girl during her school life would seem to be the worst possible preparation for her successful struggle with the environment which she must enter the day she leaves school. If she is to succeed here she must be taught to rely upon herself; she must know man; she must know how to protect herself from him and how to compete with him successfully. The attempt to give her this equipment in a segregated school would seem to be as hopeless as the attempt to teach physics or chemistry or biology without the aid of a laboratory. It is worth remembering also that woman is not the only loser by the system of

segregation. A study of our boarding schools where boys are huddled together away from woman's refining influence during the formative period of their lives shows a decided tendency to coarseness as the general result. The presence of the girls keeps the boys on their good behavior; it appeals to their unselfishness and to their chivalry and it develops many of the finer traits of character.

"The demand for coeducation, therefore, would seem to have back of it natural law and to be reenforced by present social and economic conditions."

"All this talk," said Mr. Eaton, "about woman's meeting man on equal terms is pure moonshine. She is not now and she never was content to meet man on equal terms. She has always played the rôle of queen and still insists on doing it. She has an unfair advantage of man as the case stands. When I reach the street car on my way home from my office, tired to death, and get on at the end of the line so as to secure a seat, we hardly go a block when a bevy of your 'women competi-

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tors in the busy marts of trade,' who are crying out for the privilege of meeting man on equal terms, boards the car and straightway we men must relinquish our seats to our 'equals' and hang to a strap the rest of the way home! We have been having altogether too much talk about *woman's rights*; it seems to me high time that we heard something about *man's rights*. Women are invading our offices and driving men out of position after position by unfair competition; they compel men to contribute part of their support and then underbid them for every desirable position in sight. The equal terms that woman wants seem to be all the soft snaps with the homage of man thrown in. Man is old and hardened and is beginning to get used to his chains, but throwing girls in among a lot of young boys in our universities to take their thoughts away from their studies and to keep them dancing attendance on the fair sex and digging into the paternal exchequer to buy theater tickets and soda water and candy is carrying the joke a little too far."

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“Poor man, it’s a pity about him,” retorted Miss Geddes. “Crows will come home to roost, you know. Man naturally rebels when he is compelled to take a dose of his own medicine. Whose fault is it, I’d like to know, that woman supplies the demand for cheap labor? If there were any fairness in man he would see to it that the scale of wages was regulated by the quality and quantity of the work instead of by the sex of the worker. But of course this would deprive him of an excuse for inveighing against women and Chinamen as cheap laborers.

“And as for man hanging to the straps in the street cars, it serves him exactly right. If women were permitted to vote how long do you suppose the street-car companies would be allowed to bulldoze the public in this way? They take good care to collect the fares and a few thousand dollars slipped into the hands of public servants secures them the privilege of packing human beings into the street cars like sardines.

“And as for our young men in college, if

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they are such imbeciles as you paint them, it is about time that they had chaperones appointed to protect the poor dears against the girls! But judging from the statement of President Eliot, the young men do not seem to be falling very rapidly into the nets which the young college women are spreading for them."

"Now, will you be good," said Miles O'Brien, turning with an air of mock seriousness to Mr. Eaton. "Evidently segregation must look elsewhere than to man's wrongs for support when coeducation has such a brilliant advocate as Miss Geddes. I vote for fair play. Let's divide the thing between them; give man the coeducation and woman the segregation.

"I taught for many years in a university where we had coeducation and my heart always bled for the poor girls. Girl freshmen bloomed like roses and lilies, but by the time they had grown into seniors the blood had all faded from their cheeks and the drawn looks on their faces would melt the heart of a stone. In those years when every young woman's

fancy should be turning to poetry, to music and painting, with a little serious work thrown in for condiment, it's a sin that cries to heaven for vengeance to have them wasting their beautiful young lives trying to keep up with the young men in mathematics and in civil engineering. If they listened to nature's voice during those years, they would be designing pretty gowns and Easter bonnets and growing into graceful ways that would soften the heart of even such confirmed bachelors as our friend Shannon. Give the dears higher education, of course, but give it to them in smaller doses. If they don't get married, give them six or seven years to drink it in instead of four. There is no sense in hurrying up the dear creatures. They have so many things to learn that never bother a man's head. And besides they are handicapped in other ways; look at the time it takes them every morning to fix their hair and dress becomingly, at least if it takes them as long as it takes Kate."

"Oh, it's easy for you to talk, Miles," said Mrs. O'Brien, "but you keep the whole house

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waiting on you when you are dressing. Your studs have to be put in for you and your tie fastened, and the dear knows all. Women aren't a bit slower in dressing than men are."

"It is all well enough to laugh at the question," said Miss Ruth, "but it is really a very serious matter for all that. A good college education is now a necessity to all of our women who must provide for themselves and who would rise above the rank of clerks and domestic servants. There seem to be insuperable obstacles whichever way one turns. On the one hand we are told that segregation leaves woman weak and defenseless; and on the other hand we are assured that coeducation destroys her physical constitution and takes the young men's thoughts away from their work. Dr. Studevan should be able to find a solution for us. The key to the situation is surely not to be found in the constantly changing social environment but in the process of mental unfolding."

"Well, I tried to give my views at our last meeting, but Shannon wouldn't give me a

chance to talk. The root of the whole question, as I said, lies in the fundamental difference between the mental and moral life of man and the mental and moral life of woman. When I first took up the study of psychology, some fifteen or twenty years ago, I felt that undue emphasis had been laid upon this contrast between the character of man and the character of woman. It was evident, of course, that woman was more beautifully attired and that man had a more convenient, if less artistic, costume. They both spoke the same language; they delighted in the same books; they worshiped at the same altar; they ate the same food. But on closer acquaintance the superficiality of this view became evident. The longer I have known men and women and the more intimately I have become acquainted with their methods, with the springs of their actions and the color of their thoughts, the more unlike each other they have seemed until now my difficulty is to find points of resemblance, so completely do they seem to differ from each other."

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“Doctor, you talk as if you were lecturing to your class in pedagogy this evening,” said Miss Geddes, “and as usual dealing in glittering generalities. Would it be asking too much of you to point out to us some of these striking differences of which you are always talking?”

“Why, I don’t mind, Miss Geddes, if you will only be good enough to listen to me. To begin with, in their loves there is this important difference between man and woman: the instinct for concealment seems to be an integral part of man’s love, while woman glories in her love. In religion there is a similar difference. The man who parades his religion is usually wanting in genuine piety and the prudent man suspects him of designs on other people’s purses. The piety of woman, on the contrary, finds no need for concealment. Again, a woman suddenly confronted with overwhelming evidence of some fault, will deny everything until her conscience has had time to assert itself and compel her to make a confession; whereas, man, under similar cir-

cumstances, will break down immediately and admit his fault until his intelligence comes to his aid in concocting a lie.

“There is a difference between man and woman more fundamental than any of these: woman reaches the truth directly by a sort of intuition, while man gropes his way slowly toward the truth as the conclusion of an argument. In the one case the propositions of an argument are fused into one conscious state; in the other they are merely articulated. Again, woman is predominantly emotional, while man’s conduct is more amenable to reason and argument; a difference which is due in large measure to the difference in their way of arriving at truth. George Eliot has pictured a fundamental difference in the sympathies of man and woman in her portrayal of the characters of Savonarola and Romola. Savonarola was carried away by his enthusiasm for principle and was often blind to the sufferings of the individuals about him, while Romola’s broader view was dimmed by her tears of sympathy for the

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sufferings of those with whom she came in contact.

“Now, the bearing of all this on the question of coeducation seems to me quite evident. The multiplying of several unlike numbers by the same number must give unlike results. So, too, a like treatment of unlike natures must result in different developments. The principle here involved carries us much further than the question of coeducation. There are scarcely two boys or two girls in any of our schools who receive similar treatment without its resulting in injury to one or the other. The aim of all true education must be to deal with each child according to his needs, and these needs will differ in proportion as the children differ from one another.”

“That view is set forth beautifully in ‘The Ambassador of Christ,’ by Cardinal Gibbons,” said Miss Ruth. “Have you the book, Mr. O’Brien? . . . Thank you. Let me read these few lines (page 50) :

“The professor who would aim at shaping the character of all his students according to

one uniform ideal standard would be attempting the impossible, because he would be striving to do what is at variance with the laws of nature and of nature's God. In all the Creator's works, there is charming variety. There are no two stars in the firmament equal in magnitude and splendor, "for star differeth from star in glory"; there are no two leaves of the forest alike, no two grains of sand, no two human faces. Neither can there be two men absolutely identical in mental capacity or moral disposition. One may excel in solid judgment, another in tenacity of memory, and a third in brilliancy of imagination. One is naturally grave and solemn, another is gay and vivacious. One is of a phlegmatic, another of a sanguine temperament. One is constitutionally shy, timid, and reserved; another is bold and demonstrative. One is taciturn, another has his heart in his mouth. The teacher should take his pupils as God made them, and aid them in bringing out the hidden powers of their soul. If he tries to adopt the leveling process by casting all in the

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same mold, his pupils will become forced and unnatural in their movements; they will lose heart, their spirit will be broken, their manhood crippled and impaired.

“ “I will respect human liberty,” says Monseigneur Dupanloup, “in the smallest child even more scrupulously than in a grown man; for the latter can defend himself against me, while the child can not. Never shall I insult the child so far as to regard him as material to be cast into a mold, and to emerge with a stamp given by my will.”

“ ‘Instead of laboring to crush and subdue their natural traits and propensities, he should rather divert them into a proper channel. . . .

“ ‘Jesus Christ is the model Teacher. His conduct toward His disciples is the best example to be followed. He did not attempt to quench their natural spirit, but He purified and sanctified it in the fires of Pentecost. After Peter had graduated in the school of his Master, he remained the same ardent man that he had ever been.’ ”

"The Cardinal is entirely right," said Dr. Studevan. "Every line of psychology insists upon the truth that it is the business of the teacher to go to the pupil and to deal with him according to his needs. The situation in the schools renders it impossible to deal with each child separately, and some classification is necessary in order to economize time and to secure system. This classification must be based not alone on differences of actual attainment but on the differences of the underlying natures of the children. Now, since the most fundamental of these differences seem to be associated with sex, a classification along sex lines would seem to be desirable."

"But, Doctor, is not this placing theory above natural law? If the home is nature's school, coeducation is nature's plan and a separation of the sexes is consequently a violation of it."

"Miss Ruth, we must not be misled by the Professor's fallacies. You see, he was compelled to defend coeducation, and we mustn't be too hard on him. It would never do to

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take it for granted that he has failed to make a close analysis of such institutions as the home and the school. In any such analysis he must have discovered many fundamental differences of the utmost importance to a proper understanding of this question. The school is but a specialized offshoot of the home and it is very far from being analogous to it. The school does not deal with infancy nor does it normally include the social life of the pupil.

“The need of social intercourse between the sexes has been pointed out, but it is not at all necessary that this social intercourse should take place in the classroom. Again, we might very well concede the advantage of mixed faculties which would impart to the young women the strength and quality that is supposed to emanate from the masculine character and which would give the boys that cultural development which can only be secured through a woman. Moreover, the question of Coeducation *versus* Segregation applies more particularly to the period of adolescence—to the high school and college. Many advocates of

Some Psychological Sex Characteristics 51

segregation for the older pupils are quite content with coeducation in the elementary schools. And among all primitive peoples, however closely the sexes may be associated in infancy, their occupations become quite sharply differentiated before the children reach the period of adolescence. So that the argument from nature is clearly in favor of segregation and no one is more keenly aware of this than the Professor himself. There are, however, so many phases of this subject which merit our consideration that I do not dare take them up now. The Professor is already growing restless; he is afraid, I suppose, that his landlady will lock him out."

CHAPTER III

The Grading of School Children

"It is a pleasant surprise to find you here to-night, Miss Ruth," said Professor Shannon on entering the room. "I had about reconciled myself to your deserting us for the concert, but I really wanted you to bring your experience to bear on the wild theories of our friend Studevan."

"What is there so particularly wild about them?"

"You surely are not going to back him up in this! If we grade children not merely according to differences in age and acquirement, but according to differences in disposition and inclination, it will necessitate as many grades in the school as there are children. Won't you admit that the theory is visionary and impractical?"

"I don't think we quite understand Dr. Studevan. Of course he could not mean what

you seem to find in his statement. But here is the Doctor; he will help us out, I am sure."

"I am always delighted to help a lady out, Miss Ruth, but as for our friend Shannon, I think I would rather help him in. Isn't Miss Geddes here this evening?"

"Oh, yes; when you see Professor Shannon you never have far to look for Miss Geddes. She has just left the room with Mrs. O'Brien—but speak of angels."

"Who has been talking about me?"

"Professor Shannon, of course," replied Dr. Studevan; "he heard the rustle of your wings as soon as he came in."

"Doctor," said Miss Ruth, "won't you tell us what you meant by the new system of grading school children that you suggested last Friday evening? Do you mean that we are to abandon the present system of grading children according to age and attainment and to substitute a gradation according to differences in the dispositions and tendencies of the children? Or do you advocate a system based on both of these principles?"

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“Is not that a rather large contract for one evening? It usually furnishes me sufficient matter for three or four lectures. But really, I had no intention of suggesting a new system of grading school children, although I do believe it quite possible to improve the present system in many ways. I suppose you refer to my innocent remark that unlike children should receive unlike treatment, which is a very different thing from suggesting that children who differ from one another should be put into different rooms.”

“Of course you might have to make compromises,” said Miss Ruth, “since no two children are exactly alike, and naturally we could not have a separate room and a separate teacher for each child. But if the treatment of the children should vary in the same proportion as the children differ from one another in character and in developmental tendencies, such differences surely should be taken into account in placing the children in the various grades. It would evidently be an advantage to bring together in the same room and under

the same teacher the children who most closely resemble one another."

"That is your conclusion, perhaps, but it is not my statement and it is very far from my thought. Contrast is a principle of art, and unlikeness is characteristic of all nature. Look at the variety in the plant life that clothes the hillside and flourishes in the valley. Again, it is the unlikeness of flower and insect that render these creatures indispensable to each other. And in the great cycle of life how close is the interdependence of plant and animal, of earthworm and bacterium. This contrast and opposition is an all-pervasive principle of life; its presence is essential even within the narrow limits of the protozoon's body, whose growth and nutrition depend essentially on the presence of antagonistic elements. The animalcule grows to inconvenient size and divides into two daughter cells; each daughter cell in due time repeats the process, but if we continue our observation we will find that the growth and multiplication diminish as we proceed from generation to generation.

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Usually after a limited number of generations the vital manifestations cease unless two divergent individuals meet and fuse and thus rejuvenate the life process.

“This principle does not halt at the frontiers of life; all activity in the inanimate world is similarly conditioned. The flow of heat depends upon differences in temperature. The thunder of Niagara and the mighty rush of the Whirlpool Rapids, which Huxley has so beautifully compared to life itself, are but the manifestations of water seeking equilibrium. If from this we turn our eyes to the opposite frontier of created being, where else shall we find the source of the divine discontent which fills the soul of the artist except in the contrast between the inward vision and its outward expression?

“Unlikeness is also indispensable to the joy and fruitfulness of social intercourse. Every night and morning for years I have devoutly offered up the Scotchman’s prayer: ‘O God, gie us a gude conceit o’ oursel,’ and while I feel that Divine Providence has never

answered any other of my prayers so abundantly, still I promise you that if ever I find a man just like myself—I will most scrupulously avoid him. It is hard to imagine anything more stupid than a group of people each one of whom is exactly like every other. The activity of a magnet is proportionate to the difference between its poles. In social intercourse likewise the mental activity evoked is a function not of similarities but of differences among the persons concerned. In his 'Second Thoughts of an Idle Fellow,' Jerome K. Jerome has given us a picture of the *ennui* of the isolated honeymoon. We have often been told that half a century of wedded bliss molds the minds and hearts as well as the features of husband and wife into the likeness of each other; we see them sitting beside the fire on a winter's evening with no need for speech since they are 'Two souls with but a single thought; two hearts that beat as one.' I admit the beauty of it all; but it is well to remember that it is the beauty of rest and peace, perhaps of heaven. It is not the manifesta-

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tion of progress, of activity, of change and growth."

"If you were logical, Doctor," said Miss Geddes, "you would be an advocate of temporary marriages. If the stimulation to mutual activity disappears so rapidly, a change would be quite advantageous in a couple of years, don't you think?"

"Your conclusion hardly follows, Miss Geddes—at least when Providence is merciful. A year or two of married life may bring changes, you know, and introduce many new forms of activity, such as pacing the floor at night, and many differences of opinion concerning the proper discipline for children."

"Studevan is at his old tricks to-night," said the Professor; "he is treating us to grandiloquent perorations and dodging the question at issue."

"No one expects Shannon to see the point this evening, his thoughts are far too pleasantly occupied to follow the argument. Professor, if you will just look this way and try to concentrate your attention for a few min-

utes I will endeavor to explain the situation to you.

“I have just been pointing out the advantage of having little boys and little girls sit side by side in our schoolrooms. Their embryonic love affairs need hardly give any one concern and the children have much to learn from one another. The boy will be kept on his good behavior, his gentleness and his chivalry will be developed and he will learn his first lessons in protecting the weak and in seeing the world through the eyes of others; and the girl will lay deep the foundations of an understanding of the masculine nature which will prove of inestimable value to her in later life when she undertakes the difficult task of managing a husband.

“Men and women are so different from each other that it is quite essential to begin early to give them such a mutual understanding as will put the divorce court out of business. Moreover, there are many beneficial results to be derived from the grouping in the same room of children with unlike dispositions

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and unlike tendencies. Even more than in the case of adults, the unlikeness of the members of the youthful group stimulates mental activity. The adult has resources within himself; he has the key to many a storeroom in nature's treasury, and in his library he may commune with the choice minds of all the ages.

“On the other hand, imitation is the chief, I had almost said the only, avenue of knowledge open to the child. Imitation is somewhat like gravity, the strength of the impulse seems to vary inversely as the distance. The mind and the character of the teacher may give direction to the child's endeavor, but the child or the man is strongly moved to imitate only those who stand near him. It is quite essential, therefore, to the child's unfolding life that he be provided with a reasonably large group of divergent models. In a properly conducted schoolroom the children learn far more from one another than they do from either books or teachers.

“If the differences in the characters and in the developmental tendencies of the children

are to be taken into account at all in grouping them into grades, it should be for the purpose of separating children who are duplicates of each other—one of a kind is sufficient in any room. In the old-time school, where the end sought was erudition rather than education, the process of cramming might have been facilitated by the uniformity of the children; but in the modern school, where the whole effort is to promote growth and development in the children, the chief needs are a stimulating environment and a reasonably wide range of models for imitation.”

“The little country school which I attended as a boy,” said Mr. Eaton, “would come very near filling the bill according to the Doctor’s specifications. He certainly would have no room to complain of want of differences among the children. There were some fifty of us of both sexes and all ages crowded into one little room 20 × 30 feet, and the same teacher taught the a, b, c’s and the higher mathematics with some French and Latin on the side, and I must say that I saw as

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good work done in that little school as I have ever seen in after years in the high school or college. And come to think of it, a great many of those fifty children have attained no small measure of success in after life. Not to speak of your humble servant, who of course is a shining light, two of the boys have become lawyers, one is a judge, another is the president of a great railroad, another is a doctor of national reputation, two of them are university professors, and one of them honors the miter."

"If your school is a fair sample of the country school," said Professor Shannon, "why not do away with the grades altogether? Isn't that the logical outcome of the Doctor's argument?"

"I believe it is conceded," said Miss Ruth, "that the country school has given us far more than its pro rata of successful men, but in accounting for this there are many things to be taken into consideration besides the absence of grades. The children are usually healthier; they are in immediate contact with nature and

they thus receive a sense training of inestimable value such as even the best efforts of the city school cannot supply. The children in the country school are thrown more on their own resources and from a very early age develop a self-reliance and an initiative that are also exceedingly difficult to impart in a crowded city school. It is to these things rather than to the absence of grades that the success of the country school is due; nevertheless, the fact that it does obtain such good results without grading and where the difficulties of the teacher seem so great is very suggestive. The matter has often puzzled me, but it seems from what the Doctor has just said that the absence of grades is at least largely compensated for by the greater variety in the children and by the greater stimulation to mental activity thus evoked. I confess I never before thought of the matter in this light. I wonder if the Doctor really holds the absence of all grades to be an advantage?"

"No, certainly not. A judicious grading will always be an advantage to both the

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teacher and the pupil. The benefit following from the absence of grades in the country school is indirect and accidental. The really essential thing is that each child should be treated according to his needs. In the country school the teacher by force of circumstances is compelled to do this. Where he has to deal with so many children in every phase of development he is obliged to treat them individually. The machine mold of the grade is impossible nor is there any temptation to make all the children alike, as in the case of large schools where the grading is close.

“A successful dinner party or social evening demands a certain similarity as well as a certain difference among the members of the group. In nothing is the social tact of the hostess put to a severer test than in thus bringing together just the right people. The guests must be chosen from the same social and intellectual plane with just enough of diversity to supply healthful mental stimulation—‘and this overdone or come tardy off’—and so, too, in

an ideal grading, were this ever actually possible, we should have to consider many things which we at present entirely ignore.

“In Germany they have different schools for the children of different social *laminæ*, but this of course is out of the question in a country like ours. Still, it is not improbable that some modification in our present mode of grouping the children would prove advantageous. For instance, the education of the child who is to leave school permanently on the completion of the seventh or eighth grade might well be different in many important respects from the education of the child who contemplates a college or university career. Again, it is an open question whether or not it is best for the children who have home advantages to mingle freely with the children from the slums. It is also a question whether or not it contributes to the mental and moral welfare of the poorly fed and poorly clothed children to be thrown into immediate association with the well-fed and well-clothed children of the wealthy.”

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"Pardon me for interrupting you, Doctor," said Mrs. O'Brien, "Miles is looking hungry and we will all enjoy the rest of this conversation better around the dining-room table."

CHAPTER IV

Coeducation and Marriage

"IN spite of all that Dr. Studevan has said on the value of contrast as a stimulus to mental development," said Miles O'Brien as he passed the Roquefort to Miss Ruth, "I came away from the university convinced by my five years of teaching co-eds that coeducation is a failure. Whatever may be the motives that actuate the young ladies in coming to the university, they soon divide into two well-defined groups. The members of one group work hard; they usually maintain a high class standing and injure their health. The members of the other group devote their chief attention to the young men. This results in cardiac enlargement rather than in cerebral development. And as to the young men, why of course it would be unreasonable to expect any young man with red blood in his veins to devote his evenings to physics, to higher math-

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ematics, or to Roman law when there is a sweet young lady waiting to entertain him.

“Love and war may well go together, but the emotional disturbances evoked by love in the young man of twenty are far too great to permit of serious study. If our young men’s minds are to be sufficiently developed during their college days to insure for them a successful career in life, I am afraid the young ladies will have to be banished from the university and love-making postponed until the school period is completed.”

“Why should the young man in college devote all his evenings to physics or to Roman law?” demanded Miss Geddes. “Are material prosperity and success in outwitting one’s fellows the only things for which our young men should be trained in the colleges and universities? Their physical strength is developed on the ball field and in the gymnasium, and their minds are trained in the laboratory and in the classroom. Has the æsthetic element in their life no value? Should they so far neglect their moral and social life that

they cannot afford an evening or two a week for their friends?"

"You are quite right," said Professor Shannon; "the whole tendency of the time is toward an over-emphasis of the material side of life. Time was when men worked in order to live; to-day it would seem that the only value of life is dollars and cents. Art and literature, music and song, and the joys of home may only be indulged in during an occasional hour for which no other use can be found."

"Is not this tendency to overestimate the material side of life," asked Miss Ruth, "one of the greatest dangers threatening our social existence? I was much impressed with Professor Münsterberg's article on the American Woman, in *The International Monthly* for June, 1901."

"Let me get you the number," said Mr. O'Brien, "we have it here on the shelf."

"As I remember the article," said Miss Ruth, "he proves that the male portion of the community has practically lost its appreciation

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of all the higher things of life. Let me read you this page:*

“The public life that I have in mind is the public expression of the ideal energies, the striving for truth and beauty, for morality and religion, for education and social reform, and their embodiment, not in the home, but in the public consciousness. In Germany no one of these functions of public life is without the support and ennobling influence of active women, but decidedly the real bulk of the work is done by men; they alone give to it character and direction, and their controlling influence gives to this whole manifoldness of national aims its strenuousness and unity; to carry these into the millions of homes and to make them living factors in the family, is the great task of the women there. Here, on the other hand, the women are the real supporters of the ideal endeavors: in not a few fields, their influence is the decisive one; in all fields, this influence is felt, and the whole system tends ever more and more to push the men

**The International Monthly*, Vol. III., p. 624.

out and the women in. Theater managers claim that eighty-five per cent. of their patrons are women. No one can doubt that the same percentage would hold for those who attend art exhibitions, and even for those who read magazines and literary works in general, and we might as well continue with the same somewhat arbitrary figure. Can we deny that there are about eighty-five per cent. of women among those who attend public lectures, or who go to concerts, among those who look after public charities and the work of the churches? I do not remember ever to have been in a German art exhibition where at least half of those present were not men, but I do remember art exhibitions in Boston, New York, and Chicago where according to my actual count the men in the hall were less than five per cent. of those present.' "

"Whatever may be said in extenuation of the conditions which Münsterberg portrays in that article," said Professor Shannon, "there are few who will challenge the truth of his statements. In a new country like ours it was

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to be expected, of course, that the men actively engaged in developing its wonderful physical resources would occasionally lose sight of the higher things; but we are in real danger when our schools and universities, which should hold aloft the lamp of truth and direct the attention of the young steadfastly toward culture and the real values of life, set up success in the mad race for wealth as their only standard. Even the churches seem to be forgetting the message which they were commissioned to preach to the world.

“The situation is truly alarming when a man so full of idealism as Mr. O’Brien opposes coeducation on the ground that young men in college can not spare time for social intercourse. This argument pushed to its logical conclusion would do away with courtship and marriage. The stress is severer in the ten years that follow a young man’s college days than in any other period of his life. If while at college he can not find time for courtship, he will not be able to afford it until he is thirty-five years of age, and then it will be too

late, because the inclination to marry will have been greatly diminished before that time. This is probably one of the reasons for the abnormally high percentage of bachelors among college graduates.

“But there are still more potent reasons to be urged against late marriages. Many religious communities hesitate to accept candidates after they are thirty years of age. Experience has proved that after this age a candidate can not readily adjust himself to the new mode of life. The experience of railroads and other large corporations leads them to adopt a similar course. They refuse to appoint to important positions men who are over thirty-five years of age.

“The psychology underlying both of these cases is the same. Such regulations constitute a practical recognition of the fact that the plastic period of man’s life ends in his thirtieth or thirty-fifth year. And if a woman finds it impossible to adjust herself to the conditions of a nun’s life after she is thirty and a man finds it difficult or impossible to succeed in a

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new line of business after he has reached thirty-five, how can we expect them to rise above the gross material things of life if the development of the heart and of the æsthetic faculties be delayed until after this period? And above all, how can we expect two human beings to blend into the unity of a single life at the age of thirty who up to this time have been so engrossed in the material things of life as to be unable to afford even an occasional hour to satisfy the promptings of the heart?

“It is a very significant fact that the increase in the number of divorces is in some direct ratio to the average age at which people marry. To delay marriage until man has first won a position in the world is to render true marriage impossible. Marriage should be the preparation for life’s work and not its termination.”

“That is an argument worthy of a bachelor,” said Mr. Eaton. “I believe I have heard it said that old maids have the best children in the world and that a doctor never takes his

own medicine. Father Tom always used to say that it was an unfair division of labor to have the same man do the practicing and the preaching. But if Professor Shannon had to dig up the coin to support three or four young men in college, to set them up in business, and to furnish their offices, and to pay for style for the first ten or twelve years while the young professionals are waiting for clients, he would probably not be in any hurry to become a grandfather. No practical young man with a proper amount of self-respect will think of marrying until he has made a position for himself which will enable him to support a wife. There is truth in the old saying, 'When poverty comes in at the door, love flies out through the window.' Running a home in these days is too serious an undertaking for youngsters. Let the young men and young women enjoy life and freedom while they can, the burdens and responsibilities will come soon enough."

"Father Tom should be here to-night," said the Doctor; "his preaching of the Gospel of

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Christ doesn't seem to have made a Christian of Mr. Eaton. The argument to which we have just listened is conclusive if we accept the gospel of Mammon instead of the Gospel of Christ. 'All these things will I give thee if falling down thou wilt adore me.' But how can we square such a line of reasoning with the precepts of the Master? 'Do ye good, therefore, hoping for nothing thereby.' 'Seek ye first the kingdom of God and His justice and all these things will be added unto you.' 'What doth it profit a man to gain the whole world if he lose his own soul?' 'See the lilies of the field how they toil not and neither do they spin, and yet Solomon in all his glory was not arrayed as one of these.' 'The life is more than the meat, the body more than the raiment.' We shall have to ask Father Tom to preach a series of sermons for the special benefit of some of his parishioners.

"But apart from the teaching of the Master, I am afraid we shall find that such arguments as that put forth by Mr. Eaton run counter to the evidence furnished us by sociol-

ogy and psychology. What great happiness has ever come to men who make the acquisition of wealth their chief business of life? I know many poor men who would not care to change places with some of the multi-millionaires who have recently come before the public.

“I suppose none of us would find it difficult to call to mind men who, like the fool in the gospel, ‘laid up much treasure for many years,’ and when they turned to enjoy their wealth they were confronted with the sentence on the wall, ‘Fool, this day thy soul shall be demanded of thee.’ When one of these men would build a home for himself he must employ another’s brain to design it for him. The decoration of its interior reflects no thought of his; even the private library is selected by another’s taste. The house is a prison, not a home. He is as great a stranger in the bosom of his own family as he is in the new mansion constructed by his dollars. After all, we can no more change the seasons of a man’s life than we can control the seasons of the year.

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As he sows in the springtime of life so shall he reap in its autumn.

“During childhood and adolescence all achievement derives its value from its relationship to the members of the home group. During the twenties the ties which bound the members of the home group into a solidarity of thought, action and aspiration gradually disappear. If the members of the family are held together after this it is by artificial restraints. This is nature’s way of dispersing the children and leading them to build homes of their own. But if new family ties are not formed while the old ties are disintegrating, the individual is likely to remain for the rest of his days a solitary wanderer on the face of the earth. From twenty to thirty is the period of greatest fecundity; it is the termination of the plastic period of life; it is the time within which God has set His decree that man should take unto himself a wife and that ‘they shall be two in one flesh,’ and that ‘they shall increase and multiply and fill the earth.’ ”

“Granting the desirability of early mar-

riages," said Miss Ruth, "wouldn't it be well for some one to collect the facts in the case, so as to ascertain the effect of coeducation on the marrying age? In some of our universities we have had coeducation for more than a generation and it should not be difficult to tabulate the results.

"Professor Münsterberg and many others seem to be of the opinion that coeducation does not promote early marriage. He has many suggestive passages on the subject in this article. Here, for instance, is one:*

"I take for granted that no American girl loses in attractiveness by passing through a college, or through other forms of the higher and the highest education. But we have only to look at the case from the other side, and we shall find ourselves at once at the true source of the calamity. The woman has not become less attractive as regards marriage; but has not marriage become less attractive to the woman? and long before the Freshman year did not the outer influences begin to impel

* *Op. cit.*, p. 614.

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in that direction? Does it not begin in every country school where the girls sit on the same bench with the boys, and discover, a long, long time too early, how stupid those boys are? Coeducation, on the whole unknown in Germany, has many desirable features; it strengthens the girls; it refines the boys; it creates a comradeship between the two sexes which decreases sexual tension in the years of development; but these factors make, at the same time, for an indifference toward the other sex, toward a disillusionism, which must show in the end.' ”

“The effects of coeducation and of higher education on marriage and on home life,” said Dr. Studevan, “are to-day subjects of profound interest to every student of sociology, but the hour is so late that I, at least, shall have to forego the pleasure of further discussion until our next meeting.”

CHAPTER V

Symmetry in the Cultural Development of the Sexes

As Mr. Eaton entered the library on Friday evening, a few minutes after the usual time, he found the other members of the little circle in an expectant attitude.

“Mr. Eaton,” said Mr. O’Brien, “the members of this club have just gone over the minutes of our last meeting and have decided that, as this is a Christian club, you should clear yourself of the charge of materialism of which you stood convicted at the close of our last meeting.”

“I hope that accusation by Dr. Studevan does not amount to conviction by this club. Moreover, if we exclude from membership in the Christian church all those who agree with me in thinking that marriage should be reserved for men and women who have reached their full development and who are

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in a position to build homes and support them without relying on parental aid, I am afraid that the falling off in the number of Christians will be greater than even our pessimists would lead us to believe.

“Dr. Studevan’s dream of youths and maidens seeking the rosy bowers of love beneath the classic shades of Alma Mater and the resulting complications of valedictories and graduating exercises with bridal veils and wedding marches is too fantastic to find acceptance by practical men in these practical days. Life has become too complex and the struggle for existence too severe to admit of such pastorals in real life. Miss Ruth gave the argument a fine turn when she called in Professor Münsterberg to prove that coeducation is the new institution destined by Divine Providence to keep the boys and girls from seeking marriage until they have grown to years of discretion.”

“Professor Münsterberg’s argument,” said Miss Geddes, “is not likely to be accepted as final. His ideal may perhaps suffice for the

average German girl, who, he says, will marry any one that she thinks will not make her unhappy, but this ideal is not destined to find acceptance in this country. The American girl has tasted freedom and will not again allow the chains of ignorance to be fastened on her soul, nor will she allow any one else to choose for her a partner for life. The malice of his whole argument is too near the surface: woman must not be allowed to attend coeducational institutions lest in this way she should gain such a clear insight into man's dullness and coarseness as would make her refuse to rescue him from his forlorn bachelor condition. The American girl very rightly refuses to be led blindfolded into marriage bonds. She insists that man shall render himself worthy of her before she accepts him."

"Doesn't it seem about time," said Professor Shannon, "that some one came to Dr. Studevan's rescue? He has been strenuously opposing coeducation and advocating the higher education of woman, and at the last meeting of this club he appeared as the champion of

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early marriage. Now, if Münsterberg proves anything in his article, it is that the chief obstacle to early marriage in this country is the higher education of woman. Since you have all taken to quoting Münsterberg, you will not, I suppose, object to my reading a passage from him.*

“ ‘ Coeducation means only equality; but the so-called higher education for girls means, under the conditions of American life of to-day, decidedly not the equality, but the superiority of women. In Germany, even the best educated woman—with the exception once more of the few rare and ambitious scholars—feels her education inferior to that of the young man of the same set, and thus inferior to the mental training of her probable husband. The foundations of his knowledge lie deeper, and the whole structure is built up in a more systematic way. This is true of every one who has passed through a gymnasium, and how much more is it true of those who have gone through the university! Law,

*Op. cit. pp. 615, 616.

medicine, divinity, engineering, and the academic studies of the prospective teacher are in Germany all based essentially upon a scholarly training, and are thus, first of all, factors of general education,—powers to widen the horizon of the intellect. All this is less true in America; the lawyer, the physician, the teacher, the engineer, obtain excellent preparation for the profession: but in a lower degree his studies continue his general culture and education; and the elective system allows him to anticipate the professional training even in college. And, on the other side, as for the business man who may have gone through college with a general education in view—how much, or better, how little of his culture can be kept alive? Commerce and industry, finance and politics absorb him, and the beautiful college time becomes a dream; the intellectual energies, the factors of general culture become rusty from disuse; while she, the fortunate college girl, remains in that atmosphere of mental interests and inspiration where the power she has gained remains fresh through

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contact with books. The men read newspapers, and, after a while, just when the time for marriage approaches, she is his superior, through and through, in intellectual refinement and spiritual standards. And all this we claim in the case of the man who has had a college education; but the probability is very great that he has not had even that. The result is a marriage in which the woman looks down upon the culture of her husband; and, as the girl instinctively feels that it is torture to be the wife of a man whom she does not respect, she hesitates, and waits, and shrinks before the thought of entering upon a union that has so few charms.'

"It seems quite clear that the higher education of woman is the one great menace to our social existence. It prevents marriage until people are too old to enjoy each other, to found permanent homes, or to raise families; and to those who will not heed the warning, and rashly enter the marriage state, it brings misery for which the divorce court seems to be the only relief. Labor troubles, mergers

and frenzied finance compared with this are but symptoms of transitory social disorders. They bring to the surface evils that may be remedied by proper legislation, but the higher education of woman seems to portend the rapid extinction of the race itself."

"One is hardly prepared for a flippant treatment of so serious a subject as this from a sociologist," remarked Miss Ruth.

"During all the long ages of our growing civilization," said Dr. Studevan, "man monopolized higher education, nor did he seem to find in this inequality of equals any cause for delaying marriage until the fires of youth were covered by the ashes of two score years. The undisputed superiority of man in the fields of culture and of higher education does not seem to have loomed up largely as a source of wedded infelicity. Even if the future should witness a reversal of this condition and woman should become man's superior from a cultural point of view, it is not easy to find in this any good and sufficient reason why we should not possess our souls in peace. Since

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education in all its phases develops and refines natural instincts, the higher the education and culture of woman are carried, the more worthy they will render her of marriage and of motherhood."

"As I understand it," said Mr. O'Brien, "higher education makes a woman a better wife and mother, provided she is married to the right kind of man. 'Aye, there's the rub'—to find the right husband for her. During many years after the termination of his school life the young man is kept so busy down on earth, looking after the substantials, getting together the brick and mortar, and lining the nest, that when at last he turns to look for his mate it is not consoling to him to be told that the companions of his childhood have soared on the wings of education into the higher regions of culture where he may never hope to follow. If he should ever succeed in capturing one of them, he mustn't hope to domesticate her in the home that he has labored so long to build. She will either pine for the freedom that she has lost and

die of a broken heart, or fly away with him into her own native element. It is not surprising that there are so few college men who are willing to run the risk of being domesticated to a superior woman. In her willingness to sacrifice herself she will coach him for an hour or two in the evening before going out into society so that she may keep him from making 'breaks' and disgracing her in the eyes of her cultured companions. It is quite angelic of her to condescend to write his speeches for him and to help him form his opinions on matters of current interest, but somehow man doesn't thrive under these conditions. Mr. Smith was a very different man from Mrs. Smith's husband."

"College graduates," said Mr. Eaton, "are not the only men who are suffering from the higher education of women. The rural population amongst whom I spent my boyhood days suffered very severely from the over-education of the young women. Very few of the young men enjoyed the opportunity of getting a college education; while, with

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the first wave of prosperity that reached the neighborhood, the mothers sent their daughters off to convent schools. The boys were kept at home to work the farms. Of course it would have been unreasonable to expect the young ladies to go back to the country and become farmers' wives. They made acquaintances in the cities and married young clerks who knew how to dress and wax their mustaches. The young men, confronted with the necessity of finding wives in the lower ranks of society or remaining bachelors, sought consolation in the village saloon and ended, in too many cases, by drifting into the cities and increasing the army of the unemployed."

"It seems to me," said Dr. Studevan, "that one may admit the evils which are said to flow from the present inequality in the distribution of culture without becoming quite hopeless of the ultimate salvation of our race. Symmetry is a fundamental law of life and all violations of it entail severe penalties. The individual who misses symmetry in his development need never hope to reach the highest

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planes of life. The whole man must grow simultaneously. An over-development of any one faculty is likely to interfere seriously with the health and happiness of the individual. This law of symmetrical development is as rigid in its application to the development of society as it is to the development of the individual life. It was decreed from the beginning that man and wife should no longer be two separate units, but two in one flesh. It is evident, therefore, that all unbalanced tendencies in the development of this dual unity must lead to suffering and limit growth.

“The history of all the great civilizations of the past gives us a picture of man and wife laboring under this difficulty. Man held the ascendancy and attempted to lift himself to the highest plane of culture, while, for the most part, he neglected the cultural development of his wife. When we come to understand more thoroughly the causes of the rise and fall of nations and of empires, we will probably realize that this want of symmetry in the mental and moral development of the

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sexes has played no inconsiderable part in the extinction of antique civilizations. One of the strongest elements in Christian civilization has resulted from the position which Christianity accords to woman. Christian marriage recognizes the equality of man and woman. And if Christian civilization has failed to develop man as rapidly as might have been expected from the purity and elevation of its teaching, the explanation is to be found in the strength of inherited tendencies. One of the slowest of these tendencies to yield to the influence of Christian teaching was that deeply ingrained masculine conceit which refused to recognize in woman a capacity for cultural development equal to that of man."

"Now you seem to be talking sensibly," said Professor Shannon, "but the inevitable conclusion of your argument is the best possible refutation of the position that you have maintained all along on the question of coeducation. If symmetry and balance in the cultural development of the sexes are the ideals toward which we must strive, then coeduca-

tion, not segregation, must be the line along which we should travel.

“From your own admission, the development of the race has been retarded during all these centuries of Christian civilization by the fact that the cultural development of man was superior to that of woman; and the present tendency, which is lifting the cultural development of woman above that of man, is generally conceded to be a prolific source of social evil of the gravest character. In the face of truths like these it is somewhat difficult to understand how you can take the position that you do in opposition to coeducation, which would tend to keep the sexes on the same plane, and in support of segregation, which during all the long centuries of race development has militated against the progress of the race.”

“That is the difficulty with you sociologists,” said Dr. Studevan. “Perhaps it is due to the embryonic condition of your science; but, whatever be the cause, you seem to run off with half-baked conclusions. My opposi-

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tion to coeducation was in no instance based on a desire for inequality in the education of the sexes. In all our conversations I have steadfastly maintained that the aim of true education should be the fullest development of all the powers and faculties of the individual.

“A sociologist might reasonably be expected to understand that men and women were not designed by nature to be the duplicates of each other. They differ from each other profoundly in nature, in developmental tendencies and in social functions. I oppose coeducation because it seems to me to be based on ignorance of these elemental truths. It means for the most part the subjecting of our girls to educational methods which were devised to meet the needs of men, and which, as a consequence, fail to develop the best that is in woman.

“If the scene of coeducation were shifted from the schools which were designed primarily to meet man’s needs into convent schools and academies, whose courses and

methods grew out of the needs of women, how long do you suppose our young men would tolerate the situation? They would not submit to methods, however well adapted to meet women's needs, which failed so completely to harmonize with the forces in their own natures. Whatever other results may be produced by subjecting our girls to the curriculum and methods which were devised to meet the needs of the masculine nature, it is perfectly certain that equality in the development of the sexes cannot be obtained in this way.

“Would the advocates of coeducation have us believe that the reason for the superiority of man's education in the past is to be found in the long prevalence of segregation? Do they imply that women's schools are incapable of improvement or of further development? Can woman find in herself no elements of progress? And must she forever turn to man and beg him to carry her forward over every step of the way? The prevalence of such views is a further evidence of the general

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need of biological training. Adjustment of internal to external relations is an inalienable right and a primal function of all living beings. Whenever an external agency is introduced to bring about this adjustment, degeneracy is the inevitable result. Woman must work out her own salvation in her own way. All that man should be expected to do—all that he can do without injury to her—is to provide the external means and conditions; the actual adjustment must come from woman herself."

"Studevan must have had a training at the bar," said Professor Shannon; "he has evidently learned to talk all around a subject when the evidence is against him. It is admitted on all sides that during the long ages when segregation prevailed the result was an unbalancing of the education of the sexes, which, even he was constrained to admit, played an important rôle in retarding the development of the race. And now, under similar conditions, there has resulted an unbalancing in which the superiority of woman's

education threatens the very existence of the race. Segregation seems to lead to very poor team work.

“The Doctor has been very careful to avoid pointing out any way by which equality may be preserved in the education of men and women who are segregated during the whole period of individual development. And he makes a beautiful play for the support of the ladies by advocating the higher education of woman at a time when this same higher education of woman is causing the gravest alarm to all those who are interested in the welfare of the race.”

“Professor Münsterberg is quite right,” said Miss Ruth, “when he insists that a marriage in which the woman looks down upon the culture of her husband is not a success. Every refined woman must feel it torture to be the wife of a man whom she does not respect, and this consideration, without doubt, is no inconsiderable factor, at present, in delaying marriage and in rendering it less frequent among our highly educated women; but the

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remedy for this is surely not to be found in retarding the cultural development of woman.

“On the contrary, this state of things should act as a spur to man and thus help to keep him from being submerged in commercialism and in the gross materialism of the day. Our young men are surely not so dead to all the higher things of life that they will cease to strive to become more worthy of the esteem and love of cultured women.”

“I hope,” said Dr. Studevan, “that the ladies do not take it for granted that Shannon reflects the sentiments of all our young men. In the progress of civilization there may always be discerned two parties. One of these opposes, on some pretext or other, every advance, every progressive movement of society. The members of this group never seem to understand that life in all its phases is governed by an inexorable law which inflicts the death penalty on all who do not move forward. The saints and the great masters of the spiritual life never ceased to urge this truth upon their followers. Over and over again they warned

them that not to go forward on the path of holiness is to enter upon the downward way. And the biologist traces the beginnings of degeneracy in every form of life to the moment when the species ceased to advance.

“Our Lord is the great leader of the progressive party. ‘Lift up your eyes, for the kingdom of God is at hand.’ ‘Follow Me and let the dead bury their dead.’ ‘Those who put their hand to the plow and look back are not worthy of Me.’ ‘I have many things to say to you but you cannot bear them now.’ ‘To what is the kingdom of God like and whereunto shall I resemble it? It is like unto a grain of mustard seed which a man took and cast into his garden and it grew and became a great tree.’ All His teaching bade Israel go forward into the newness of life, into the freedom of love and into the peace of the kingdom. ‘You have heard . . . but I say to you . . .’ and again, ‘The letter killeth, it is the spirit that giveth life.’ The Scribe and the Pharisee, with their eyes turned to the past, were unable to see the beauty which He

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pointed out; and, with their ears filled with the voice of the Prophets, they failed to hear the great truths which He spoke to them and their hate went out to Him and nailed Him to the cross.

“We do not wonder that those who came after Him met with similar treatment. ‘Therefore, behold, I send to you Prophets and wise men and Scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come the blood of all the just that has been shed upon the earth from the blood of Abel the just to the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar.’ The leaders in the way of life have ever been the victims of the malice and the hatred of the ignorant and the sluggard in their own generation, and they have been the saints and martyrs of all subsequent generations.

“In the history of Christian civilization we occasionally find a woman in the van of some

progressive movement; nor is Jeanne d'Arc a solitary instance of the penalty which such women pay for the privilege of serving their people. No one need therefore be surprised that a heavy penalty is being inflicted upon woman in our day for her rashness in assuming a position in the forefront of the cultural development of our time. But her courage will not fail her. The ignorant and the reactionaire, with the whole company of those who are so much exercised over the New Woman and the Higher Education of Woman and Woman's Rights, will disappear, and the future will bless woman's memory and record how she lifted man up from earth by the beauty of her life and the example of her noble courage in holding fast to that which is good."

"Won't some one please pass round the hat?" said Mr. Eaton.

CHAPTER VI

Man and Woman Allies—Not Competitors

“DR. STUDEVAN,” said Mr. Eaton, “what have you done with Shannon? Have you ‘mingled his blood with the blood of all the just that has been shed upon the earth from the blood of Abel the just to the blood of Zacharias?’ ”

“No, it’s not so bad as that,” said Mr. O’Brien. “The Professor telephoned a little while ago that he would be late in arriving. Dr. Studevan did seem to pick up the question under discussion at the close of our last meeting and fly off with it. He got it so mixed up with prophets and apostles, with Jeanne d’Arc and the martyrs, that I don’t know where we shall find it. But here is Shannon now, perhaps he has it in charge.”

“No, thank God, I have nothing in charge but myself; what is it you’ve lost?”

“Coeducation *versus* the Higher Education of Woman,” said Miss Ruth. “Dr. Studevan has just been accused of having soared away with it into the clouds, and we hoped that you had rescued it and brought it back to us, as there are several phases of the question which still need illumination.”

“Oh,” said Professor Shannon, “Studevan is so buried in the schoolroom and in his pedagogical theories that he fails to see what must be evident to every one else who keeps abreast of the times. The Doctor needs a training in sociology and economics and a little more contact with the world where adults are engaged in the struggle for existence. He would have woman remain in the schools that from time immemorial fitted her to adorn the home. He evidently does not realize that to-day woman is compelled to engage in many occupations that man has heretofore regarded as exclusively his own and for which he was trained in the college and university. It must be evident to all familiar with the facts in the case that the proper place for woman to receive a

training for these positions is in the schools that have been developed for this purpose."

"We are still confronted with the old puzzle," said Miss Ruth. "Dr. Studevan is so impressed with the difference between the natures of man and woman that he seems unable to reconcile himself to their being trained in the same schools and subjected to the same methods; while Professor Shannon, believing that the old distinction between the occupations of the sexes has, in large measure, ceased to exist, would have both sexes educated in the same schools. It is difficult to see how the two sides of the question may be reconciled."

"There is only one side to the question," said Miss Geddes. "We were all born free and equal. Man has kept woman out of her rights long enough. In a country that grants freedom to the negro, woman can no longer be kept in subjection. If her education in the past has not fitted her to enjoy equal rights with man, she is determined that in the future she will have an education which will not only secure her an equal right to vote and to

make the laws under which she, as well as man, must live, but which will secure for her an equal share of the growing wealth of the country. She distinctly refuses to be any longer handicapped by a one-sided education."

"This whole discussion," said Mr. O'Brien, "reminds me of Merrick's 'Chameleon,' which we used to recite as school boys. I still remember some of the lines:

" 'Oft has it been my lot to mark
 A proud, conceited, talking spark,
 With eyes that hardly served at most
 To guard their master 'gainst a post;
 Yet round the world the blade has been,
 To see whatever could be seen.

* * * * *

'Two travelers of such a cast,
 As o'er Arabia's wilds they passed,
 Discoursed awhile, 'mongst other matter,
 Of the chameleon's form and nature.

* * * * *

"How slow its pace! and then it's hue—
 Who ever saw so fine a blue!"—

“Hold there,” the other quick replies,
 “ ’Tis green; I saw it with these eyes.”

* * * * *

“I’ve seen it, sir, as well as you,
 And must again affirm it blue.”

* * * * *

“ ’Tis green, ’tis green, sir, I assure ye.”

“Green!” cries the other in a fury:

“Why, sir, d’ye think I’ve lost my eyes?”

“ ’Twere no great loss,” the friend replies;

“For if they always serve you thus,
 You’ll find them of but little use.”

* * * * *

When, luckily, came by a third:

To him the question they referred,

And begged he’d tell them, if he knew,

Whether the thing was green or blue.

* * * * *

“Sirs,” cries the umpire, “cease your
 pother,

The creature’s neither one nor t’other.

I caught the animal last night,

And viewed it o’er by candle light;

I marked it well, ’twas black as jet.”

* * * * *

“ ‘He said: and full before their sight
Produced the beast, and lo!—’twas white.

“ ‘Both stared; the man looked wondrous
wise:

“ ‘My children,” the chameleon cries,
“ ‘You all are right, and all are wrong:
When next you talk of what you view,
Think others see as well as you:
Nor wonder if you find that none
Prefers your eyesight to his own.’ ”

“Your chameleon story is entirely irrelevant,” said Miss Geddes. “In the present instance we are confronted by conditions, not theories. Whether the beautiful, clinging creature of the past, of whom the poets sang, was a more ideal wife than the strong, independent woman of our own day may be left to men’s discussion at their clubs and smokers, but woman must reach a conclusion and act upon it. She must enter into active competition with man in the professions, in trade, in commerce, and in all fields of human industry. She has no room for hesitation between the



education that fitted her for the position which she occupied in the past and the education which is at present being given to her competitors. The advocates of segregation seem to be dreaming of conditions which have passed away forever, or else they are dishonest enough to wish to take an unfair advantage of woman by trying to induce her to enter the field of competition with a pitifully inadequate preparation."

"My dear Miss Geddes," said Dr. Studevan, "I am the last man in the world who would contribute in any way to the handicapping of woman in the struggle for existence.

"The profound changes which are taking place at present in the social and economic conditions of the country are pressing very heavily on both sexes; and I believe the pressure of this change is more severe upon woman than it is upon man. All phases of education for both sexes must be readjusted so as to properly equip men and women for these new conditions. I have never advocated a continuance of educational methods for

either sex which were shaped to meet conditions that have ceased to exist, but surely one may recognize this need of change in educational ideals and in educational methods without thereby advocating an identity of ideals or of methods in the training of pupils who differ from each other in nature, in developmental tendencies and in social functions, and who are, after all, destined to occupy different ground in the struggle for existence.

“A fundamental law of life seems to be ignored by those who talk most about competition between man and woman. The little green puddles by the roadside are crowded with living beings, but they are not all competitors. The plant forms, to which it owes its green color, live upon the carbon dioxide and nitrogenous waste matter, both of which are supplied in large measure by minute animals, while these animals in turn depend upon the oxygen and food material supplied by the plants. These creatures are allies and not competitors in the struggle for existence; neither could long continue to live without the

other. Plant competes with plant and animal with animal. Competition always presupposes an identity of function.

“Man and woman can never be competitors in any true sense of the word; they were so formed by nature as to be indispensable to each other. The competition between them is superficial and accidental. It is not surprising, of course, that confusion prevails in periods of social upheaval and violent economic change. When the atmosphere clears, woman will be found occupying a somewhat different position from that which she has occupied in the past, and man will still find abundant room to live; and the mutual helpfulness of the sexes will go on as of old.

“The readjustment of educational methods is one of the most serious problems which confront us to-day, and it should be approached with calmness and with an entire absence of partisan feeling. The conditions of the environment into which the pupils must enter on leaving school should be kept con-

stantly in mind by those who undertake to guide the unfolding life of the pupil. The problems presented to a young woman on entering into the life of one of our cities to-day are very different from those presented to a young man. His equipment would not enable her to solve her problems. From whatever point you view the matter, whether it be from the differences of nature or the differences in the positions which they occupy in the struggle for existence, the conclusion would seem to be that the education of the sexes should be carried out along different lines. It is hard to realize how any one who understands the elemental truth that man and woman are by nature and function allies and not competitors in the struggle for existence could doubt this conclusion."

"That reminds me of a good story I once heard," said Miss Ruth, "about a little bird called the Trochilus and its partnership with the crocodile. 'The Trochilus renders two forms of service to the crocodile on the banks of the Nile; it enters his mouth and dispatches

the worms and leeches which trouble him, and when the ichneumon, which is an enemy to the crocodile, approaches, the bird flies away, giving vent to a peculiar cry which apprises his friend of the danger. The only service which the crocodile renders in return is the shaking of his tail when he wishes to close his mouth, thus giving the bird warning.' ”

“Well,” said Mr. O'Brien, “the coeducation—or rather the cooperation—Herodotus illustrates in this story has at least this in its favor, that it terminates in an indissoluble union; and, all present indications to the contrary, there does seem to be something in the hidden depths of woman's nature that is not particularly averse to such combinations.”

“Oh, of course,” said Miss Geddes, “the women of our day should devoutly accept Emile as their gospel. I marked a passage this afternoon which should be a wellspring of consolation to us. Let me read it for you. ‘On the good constitution of mothers depends that of children; on the care of woman depends the first education of men; on woman

depend again their manners, their passions, their tastes, their pleasures, and even their happiness. Thus all the education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honored by them, to bring them up when young, to care for them when grown, to counsel and console them, to render their life agreeable and sweet—these are the duties of women in every age, and what they ought to learn from their childhood. So long as we do not recognize this principle, we shall miss the end, and all the precepts we give them will be of no service either for their happiness or ours.’ ”

“Is that idea so far wrong?” asked Dr. Studevan. “You know the Gospel tells us that we should love our enemies and do good to those who hate us and pray for those who persecute and calumniate us; and then, the likeness of his Maker is brought out in man’s heart just in proportion as he learns to act from unselfish motives. In ‘the ape and tiger’ world and in the world of ‘Frenzied Finance’

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self-interest rules supreme, but in the kingdom of God man finds the secret of happiness in the service of others. Now, woman being the divinest creature on earth, we are prepared to find her ready to immolate herself in every way and on all occasions. She should be grateful to man for his generosity in supplying her with abundant opportunities for the development of the divine impulses of her nature."

"Isn't it about time, Doctor," said Miss Ruth, "that woman gave man an opportunity to immolate himself on the altar of sacrifice, and thus to render himself worthy to dwell on the same plane with her? She has had a monopoly in this direction long enough. But all this does not seem to have much to do with coeducation. This is a practical age. The experiment in coeducation is being made and should we not rest the verdict on results?"

"Yes, I suppose we should," said Dr. Studevan, "but it is not the first time in the history of education that the experiment has been

tried. Plato was an ardent advocate of co-education and he, too, reenforced his argument by appeals to experience. Have you a copy of Plato, Mr. O'Brien?"

"Yes. Which volume do you want?"

"The one containing the 'Laws.'—Thank you.—Here is the passage I have in mind:

"My law would apply to females as well as to males; they shall both go through the same exercises. I assert without fear of contradiction that gymnastic and horsemanship are as suitable to women as to men. Of the truth of this I am persuaded from ancient tradition, and at the present day there are said to be myriads of women in the neighborhood of the Black Sea, called Sauromatides, who not only ride on horseback like men, but have enjoined upon them the use of bows and other weapons equally with men. And I further affirm, that if these things are possible, nothing can be more absurd than the practice which prevails in our own country of men and women not following the same pursuits with all their strength and with one mind, and thus

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the state, instead of being a whole, is reduced to a half, and yet has the same imposts to pay and the same toils to undergo; and what can be a greater mistake for any legislator to make? . . . I should wish to say, Cleinias, as I said before, that if the possibility of these things were not sufficiently proven in fact, then there might be an objection to the argument, but the fact being as I have said, he who rejects the law must find some other ground of objection; and, failing this, our exhortation would hold good, nor will any one deny that women ought to share as far as possible in education and in other ways with men, for consider;—if women do not share in their whole life with men, then they must have some other order of life. And what arrangement of life to be found anywhere is preferable to this community which we are now assigning to them. Shall we prefer that which is adopted by the Thracians and many other races who use their women to till the ground and to be shepherds of their herds and flocks, and to minister to them like slaves?’ ”

"I never before realized," said Miss Ruth, "what an important part the Thracians took in the development of western civilization."

"Say, rather, in shaping Dr. Studevan's ideals of education," said Mr. O'Brien.

"On the contrary," said Dr. Studevan, "I want man to mind his own business and to tend his fields and flocks himself, leaving to woman occupations more suited to her nature. My ideal of education is more nearly the legitimate descendant of those held by the Athenians and the Lacedæmonians, and which Plato quotes with apparent disapproval. Here is the passage:

" 'Or shall we do as the people in our part of the world do? getting together, as the phrase is, all our goods and chattels into one dwelling—these we entrust to our women, who are the stewards of them; and who preside over the shuttles and the whole art of spinning. Or shall we take a middle course, as in Lacedæmon, Megillus, letting the girls share in gymnastic and music, while the grown-up women, no longer employed in spin-

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ning wool, are actively engaged in weaving the web of life, which will be no cheap or mean employment, and in the duty of serving and taking care of the household and bringing up children, in which they will observe a sort of mean, not participating in the toils of war; and if there were any necessity that they should fight for their city and families, unlike the Amazons, they would be unable to take part in archery or any other skilled use of missiles, nor could they, after the example of the goddess, carry shield or spear, or stand up nobly for their country when it was being destroyed, and strike terror into their enemies, if only because they were seen in regular order? Living as they do, they would never dare at all to imitate the Sauromatides, whose women, when compared with ordinary women, would appear to be like men. Let him who will praise your legislators, but I must say what I think. The legislator ought to be whole and perfect, and not half a man only; he ought not to let the female sex live softly and waste money and have no order of life,

while he takes the utmost care of the male sex, and leaves half of life only blessed with happiness, when he might have made the whole state happy.' ”

“The women of to-day,” said Mr. Eaton, “remind one of the boy who paid a penny for a piece of pie, and after the pie was disposed of, came back crying for his penny. If they want coeducation and suffrage they should go all the way and take a hand in herding the flocks and in digging the sewers, and they should realize how it feels to become food for powder.”

“Your inference is hardly fair,” said Professor Shannon. “An education and an apprenticeship to a trade are two quite different things, and there is really no one in our midst to-day, not even the most extreme advocate of woman’s rights, who would want women to become locomotive engineers and miners, or who would have them seek employment in smelters or rolling mills. Besides, the question of coeducation versus segregation is concerned only with secondary and higher edu-

cation, whose end is fullness of life and culture rather than immediate preparation for those occupations that demand physical strength and powers of endurance. Plato was speaking of primitive times and primitive conditions; life has grown far too complex at present to permit of the realization of his ideals in all their details. All that he should be held responsible for is his main thought and that is clearly in favor of coeducation."

"Are you quite sure," said Dr. Studevan, "that Plato is not here treating us to some of his delicious sarcasm? Or is it to be supposed that he was so wanting in appreciation of the Athens of Pericles that he would seriously hold up the Sauromatides and the Amazons as models to be copied by the women of Greece? I wonder if it has become the fashion among sociologists to refer to the Athens of Pericles and Plato as 'primitive.' Poor Plato, had he lived fifty years later his distinguished pupil would undoubtedly have acquainted him with some of the fundamental concepts of life which would have saved him from falling into

such grievous error on the subject of coeducation.

“But it is really strange, living in the home of Phidias and feasting his eyes daily on the marvels that came from the chisel of Praxiteles, that Plato could have so completely missed the meaning of symmetry as not to know that man and woman being symmetrical parts of one whole cannot be substituted one for the other. Of course Plato is not to be blamed for his failure to grasp the fundamental life principle that all progress is dependent upon progressive differentiation of structure and specialization of function. If this great central truth of modern biology had gleamed ever so faintly on the horizon of Greek thought, Plato would never have lent himself to the Sauromatides and the Amazons in their struggles to obliterate the lines of difference along which nature seeks to develop the sexes.”

“Would it be troubling you too much, Doctor,” said Mr. Eaton, “to translate all that into plain English?”

“Why, how cruel of you, Mr. Eaton,” said

Miss Geddes, "to ask the Doctor to come out of the mists of biological phrases in which he so loves to dwell, and in which he is seen to such advantage this evening against the iridescent background of Greek culture."

"On the contrary, my dear Miss Geddes, it always gives me a thrill of genuine pleasure to expose to your discerning eye the innermost core of my thoughts dressed in the most transparent language at my command. The two thoughts which Plato would seem to have missed and which are among the truths most familiar to all students of nature are these: first, symmetrical parts of a body are related to each other in the same way that an object is related to its mirrored reflection; there is the closest resemblance between them in one way and yet they are irreconcilably different. I am frequently made aware of this truth when, in my hurry in the morning, I get my right foot into my left shoe, and still I have always believed that my feet were mates. Now, man and woman are related to each other in their conscious life in somewhat the same way. It

requires two to round out and complete human consciousness.

“Plato seems to have been moved by purely utilitarian motives, as if he were wont to frequent ‘Dollardom’ instead of the Acropolis. He was evidently anxious to keep down the taxes while adding to the number of warriors, but if I were a woman I would never forgive him for hinting that if women were seen in order they ‘would strike terror into their enemies.’ The poor fellow must have been carrying in his memory a vivid picture of Xantippe in some of her unlovely moods.

“The second thought that seems to have offended by its biological mist or its Greek iridescence has been explained in so many ways that it really has come to be a commonplace. But it might be illustrated in this way: the integument of an earthworm serves both as a protection against foreign substances and as an organ of respiration. Now, the tougher it is, the better it performs the first of these functions, and the more delicate it is, the better it performs the latter, and since both of

these functions must be performed by one and the same structure, they are both performed badly. The crayfish and the lobster solve this problem in another way. Their bodies are encased in hard outer coverings which give efficient protection. A small portion of the outer surface of these creatures is rendered exceedingly delicate and is protected under a fold of the carapace, where it is able to discharge efficiently the function of respiration. The analogy here to the function of man and woman in the social organism is suggestive. Man has become hardened and toughened and is thus enabled to sustain the shock of contact with the outer world; while woman, protected in the home, has developed all the finer traits of culture, of delicacy, of tact and of sweetness, without which life would be poor indeed for all of us."

CHAPTER VII

The Social Claim

"DR. STUDEVAN," said Miss Ruth, "I find it hard to believe that you were serious last Friday evening in quoting Plato and in citing the experience of two thousand five hundred years ago as a guide to our present educational efforts. Granted that the Athens of Pericles and Plato had attained a high degree of civilization, yet their experiments in coeducation can have little value to-day when viewed in the light of the vast difference between their civilization and ours. The women of to-day would refuse to accept the position accorded to woman in the Greek civilization of those days."

"You are quite right," replied Dr. Studevan, "we can not copy the past. The education that sufficed in Plato's day or even in the time of Rousseau would be entirely inadequate to meet present conditions. But, in spite of

all that may be said of changed conditions and of the need of modern methods to cope with the conditions of the present, there is a validity in the historical argument. It is true that history never quite repeats itself, in education or elsewhere; nevertheless, there is an underlying stratum of sameness, and this is precisely the important thing when we are dealing with a question such as coeducation, which rests on the basic laws of human nature.

“I have no desire, however, to rest the verdict exclusively on the historical evidence. I am quite content that this problem should be worked out in the present. As you have said, the experiment is being made on a rather large scale in many of our universities, and I am well aware that whatever may be our antecedent prejudice, or whatever the past may have to say about the question, our course in the future will be determined, in large measure, by the results of this experiment. But it is well to remember that experiment here, as elsewhere, does not dispense with the necessity for examining the theoretical side of the ques-

tion. Experiments in education, as in other fields of science, are fruitful only when they are studied in the light of principles and theories.

“Now, the supreme need of the school to-day is adjustment to present social and economic conditions, but in this work of adjustment I can find no reason to believe that schools for women have less vitality and less power of adjustment than schools for men.”

“On this phase of the subject,” said Professor Shannon, “Jane Addams will be accepted as an unimpeachable witness. No one has ever questioned her singleness of purpose. Her work in social settlements gives her the right to speak with authority on the present social and economic conditions of women in our industrial centers. Her book on ‘Democracy and Social Ethics’ should form an integral part of this discussion, and I make a motion that every member of this club be required to read it. The book doesn’t lend itself to quotation, but as I remember the outline of the chapter on ‘Filial Relations,’ she at least

implies that the hope of the new social adjustment for woman is bound up with coeducation."

"Here is the volume," said Mr. O'Brien. "I must confess that I have read the book through without gaining that impression."

"Well, as I have said, Miss Addams does not take up the subject for explicit treatment, but the implication is clear enough. For instance, on page 83 she says: 'Modern education recognizes woman quite apart from family or society claims, and gives her the training which for many years has been deemed successful for highly developing a man's individuality and freeing his powers for independent action.' She is evidently here thinking of universities and coeducational institutions."

"Professor Shannon, won't you please continue that quotation?" asked Dr. Studevan. "As I remember the argument, Miss Addams seems to be conscious in a dim way of the failure of coeducation."

"No, it is not that," replied the Professor;

“she simply emphasizes the distress of woman in trying to adjust this newly awakened life to the survival of rigid social institutions. But here is the passage: ‘Perplexities often occur when the daughter returns from college and finds that this recognition has been but partially accomplished. When she has attempted to act upon the assumption of its accomplishment she finds herself jarring upon ideals which are so entwined with filial piety, so rooted in the tenderest affections of which the human heart is capable, that both daughter and parents are shocked and startled when they discover what is happening, and they scarcely venture to analyze the situation. The ideal for the education of woman has changed under the pressure of a new claim. The family has responded to the extent of granting the education, but they are jealous of the new claim and assert the family claim as over against it.

“‘The modern woman finds herself educated to recognize a stress of social obligation which her family did not in the least anticipate when they sent her to college. She finds her-

self, in addition, under an impulse to act her part as a citizen of the world. She accepts her family inheritance with loyalty and affection, but she has entered into a wider inheritance as well, which, for lack of a better phrase, we will call the social claim. This claim has been recognized for four years in her training, but after her return from college the family claim is again exclusively and strenuously asserted. The situation has all the discomfort of transition and compromise.'

"Will any one deny that the freeing of woman from the narrow confines of home and the bringing into her consciousness of the social claim has been a distinct advance? Or will any one deny that this advance has been brought about by woman's attendance at co-educational institutions?"

"Well," said Dr. Studevan, "I never like to play the rôle of the denier; but I feel constrained to put in a distinct denial to this latter claim and just as distinct a denial to the implications of the former claim. Both of these claims are valid and both have been recog-

nized as such from the beginning of Christian civilization. To coeducational institutions belongs the credit of confusing them, and on these institutions rests the responsibility for the consequent discomfort.

“St. Paul clearly announced different vocations for different members of the ‘kingdom’ when he said: ‘To one, indeed, by the spirit, is given the word of wisdom; to another, the word of knowledge, according to the same spirit; to another, faith in the same spirit; to another, the grace of healing in one spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of speeches. But all these things one and the same spirit worketh, dividing to every one according as he will.’

“The Church demands of her children loyalty to the spirit of their vocation. Those who are called to the duties of home life will find their happiness in the faithful discharge of those duties, and those who feel the pres-

sure of the social claim are urged to follow the call with no less loyalty and devotion; and all are warned that 'any kingdom divided against itself shall fall.'

"One would imagine from listening to the passage from *Miss Addams* which you have just read that woman's recognition of the social claim is a recent affair. How then, may I ask, will you account for the sisterhoods in the Catholic Church? Will you let me have the book for a moment?—I find this passage on page 77. 'Our democracy is making inroads upon the family, the oldest of human institutions, and a claim is being advanced which in a certain sense is larger than the family claim. The claim of the state in time of war has long been recognized, so that in its name the family has given up sons and husbands and even the fathers of little children. If we can once see the claims of society in any such light, if its misery and need can be made clear and urged as an explicit claim, as the state urges its claims in the time of danger, then for the first time the daughter

who desires to minister to that need will be recognized as acting conscientiously.'

"The surprising thing about this statement is the implication that the recognition is to be a thing of the future, whereas, as a matter of fact, its recognition by the Church in the past is responsible for many of the most glorious pages in human history."

"That is the view Dr. Shahan takes in his chapter on 'Woman in Early Christian Communities,' " said Miss Ruth. "Have you his 'Beginnings of Christianity,' Mr. O'Brien? Let me read you this passage. After speaking of Christ's affection for women and little children, he continues on page 158:

" 'In return the women of the Jews were His staunchest defenders. Some, like Salome, the wife of Zebedee, clung to Him from the beginning to the end. Others, like Joanna, the wife of Chusa, Herod's steward, and Susanna gave of their riches for His support, went about with Him and the apostles through cities and towns wherever the good news was spread by the Master. They anointed His

head and feet; they rejoiced more than all others when He rode triumphantly into Jerusalem; they sorrowed at the gathering clouds which were soon to burst over Him; they stood afar off and wept as He passed on to His doom; they remained when all others had fled; they were the first at the sepulcher, the first human witnesses of the resurrection, the first apostles of Christianity, since it was they who first carried the glad tidings that Jesus liveth forevermore, and that faith in Him and His promises is neither vanity nor delusion.

“ ‘By a law of history the great institutions which most affect mankind bear always certain ineffaceable earmarks of their origins—the aroma, as it were, of their primitive surroundings and the best indices of the spirit and aims of their founders. The female sex, which plays so conspicuous a part in the life of Christ, is no less active in the earliest formative period of His church. . . . When Peter was delivered by the angel it was to the house of Mary, the mother of John Marcus, that he went, where many were gathered to-

gether and praying. After the dispersion of the apostles we find in the meager record of their history numerous facts that show how important a share women had in the success of their evangelical labors. The Lady Electa would seem, according to the second epistle of St. John, to have been the center of an important community.

“I need only to refer to the ancient and venerable local traditions of Rome which preserve the memory of the relations between St. Peter and the females of the House of Pudens, and those which concern the ancient house of Prisca on the Aventine. The Christian world has never seen devotion superior to that which the earliest Christian matrons of Rome manifested. Their praises are in Clement of Rome and the Shepherd of Hermas, *i. e.*, in the earliest non-canonical literature of the Christians. But it is in the life of St. Paul that the Christian female apostolate finds its best-known models. This time they are taken not from the Jewish and Syrian women, the Galilean neighbors of Christ, and

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the female relatives of rough fishermen, but from among the elegant and refined society of Greek cities. . . .

“He speaks of his “sincere companion” and the other women who have labored with him and Clement in the gospel, and whose names are written in the book of life. Among the most distinguished of his Athenian converts was the woman named Damaris. In the epistle to the Romans he gives us an insight into the little circle of females whom he had not yet seen, but whose reputation for Christian zeal had gone abroad, like the faith of the Romans, into the whole world. There is his helper in Christ, Prisca, the same as Priscilla, the Roman Jewess, who, with her husband, Aquila, had befriended Paul during their exile at Corinth, who laid down their necks for him, and to whom all the churches of the Gentiles were indebted. There is Mary, “who hath labored much among you.” ’

“After continuing the enumeration of the women who helped St. Paul in his labors, the Doctor goes on to say:

“This is a precious page from the earliest records of Christianity, and the names of women are inscribed on it in immortal lines. They are the mothers of the infant churches, the laborers, the helpers, the ministers, the providers, and the consolers. They are ranked by the apostle for devotion and hard work with the bishops and priests and chief men of his missions. From the women of Rome and Philippi he no doubt received a very large share of the funds he expended on his missions and charities. They kept alive his teachings and sought out new hearers for the word of truth. By a delicate and subtle instinct woman recognized from the beginning all that Christianity meant for her, and no one labored with more zeal and intelligence to spread and explain the new teachings which recognized in her an equal and opened such illimitable avenues to the exercise of her peculiar virtues and capabilities. In all the culture lands bathed by the waters of the Mediterranean thousands of females, very frequently of the highest classes, enrolled

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themselves under the banner of Jesus and proceeded to revolutionize the ethnic inner life of as many thousand families.' ”

“That is a splendid argument for coeducation,” said the Professor. “It proves that Christianity itself is essentially coeducational. Christ did not separate women from men and present the Gospel to them in a form suited to the peculiarities of each sex. And as to the apostles, they not only taught mixed audiences, but they associated with themselves in their apostolic work many of the noble and earnest women whom they converted to Christianity.”

“But did not all these women in early Christian times, and multitudes of others in the centuries that followed, recognize the social claim?” asked Dr. Studevan. “And still Miss Addams writes: ‘If we can once see the claims of society in any such light, if its misery and need can be made clear and urged as an explicit claim!’

“What misery and what need of society has remained to be made clear to the daughters of the Church? And when have Catholic fathers

and mothers failed to recognize that their daughters who give up home and family to minister to these needs are acting conscientiously? When man went out to battle to slay his brothers, woman followed to care for the wounded and to console the dying. When, before the days of preventive medicine, men fled in terror from the plague, the Sister of Charity remained to minister to the stricken. When advancing civilization banished the lepers to Molokai, the Sisters of St. Francis went into voluntary exile that they might minister to their needs. How many a wayward girl has been rescued from a life of shame by the Sisters of the Good Shepherd! There is no more familiar spectacle in our city streets than the Little Sisters of the Poor collecting alms to provide for deserted old age. And multitudes of the flower of Catholic womanhood in every age have recognized the voice of God in the call to larger social duties and have devoted themselves to the education of our children and to the care of the foundling and the orphan.

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“From the standpoint of social development, I am afraid that even the soldier who leaves home to fight for his country does not show to the best advantage when contrasted with these women in the sacrifices which they make in leaving homes, often of luxury and ease, to devote themselves in poverty to a life of unremitting toil in ministering to social needs. All this splendid development of woman and this adjustment to the social needs of the times came from women’s schools for women. Coeducational institutions have yet to prove their capacity for developing such splendid vocations to social service.”

“Doctor, are you not giving undue credit to women’s schools?” asked Miss Ruth. “The vocations to social service of which you speak are not due to segregated schools any more than they are due to coeducational institutions; they are the fruits of Christianity itself; they are woman’s offering in token of her gratitude for the victories that Christianity has won for her. It is a familiar theme, but woman’s heart still overflows with gratitude

for the gift of freedom that Christ brought to her. Dr. Shahan makes the fact very clear that woman's elevation to her true place beside man is due neither to philosophy nor to the generosity of man, nor to the constitutions and curricula of schools and colleges, but to the religion which Christ came into the world to teach. Let me read you another page from Dr. Shahan's 'Beginnings of Christianity':*

“A great Christian writer has said that of all the victories of Christianity there is none more salutary and necessary, and at the same time none more hardly and painfully won, than that which it has gained—gained alone and everywhere—though with a daily renewed struggle, over the unregulated inclinations which stain and poison the fountains of life. Its divinity here shows itself by a triumph which no rival philosophy, no adverse doctrine, has ever equaled or will ever aspire to equal.

“The improvement of the lot of woman was surely the greatest social conquest of the

*Page 167.

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religion of Christ—greater even than the alleviation and abolishment of slavery. On it, as on a corner stone, arose the new Christian society. Aristotle long since remarked that wherever the institutions that concern the female sex are faulty, the state can enjoy only a very imperfect prosperity, for the family relations are the great beams on which society reposes, and whatever tends to strengthen them makes in the same measure for the solidity of the social framework that rests thereon. This fundamental truth had become greatly obscured in the pre-Christian ages. With a few honorable and partial exceptions the condition of woman was everywhere that of a weak and degraded being, unequal to man, existing only for his pleasure and utility. "The Christian doctrine," says Balmes in his "European Civilization," "made the existing prejudices against woman vanish forever; it made her equal to man by unity of origin and destiny and in the participation of the heavenly gifts; it enrolled her in the universal brotherhood of man with his fellows and with Jesus

Christ; it considered her as the child of God, the coheiress of Jesus Christ; as the companion of man and no longer a slave and the vile instrument of pleasure. Henceforth that philosophy which had attempted to degrade her was silenced; that unblushing literature which treated woman with so much insolence found a check in the Christian precepts and a reprimand no less eloquent than severe in the dignified manner in which all the ecclesiastical writers, in imitation of the Scriptures, expressed themselves on woman." " "

"I acknowledge, Miss Ruth, that I am fairly cornered. My enthusiasm betrayed me into an untenable position. As a matter of fact, I am in entire agreement with you and Dr. Shahan. Of course woman does not owe her position, either social, moral or intellectual, to any system of pedagogy or to any form of educational institution as such. Her regeneration is the direct result of the pure and noble teachings of Christ and of His Church. However, in the actual conditions which confront us there is a connection,

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whether it be accidental or not, between the doctrines of Christianity that elevated woman and the question of Coeducation *versus* Segregation. In such coeducational institutions as the universities of Minnesota, Wisconsin, Michigan, etc., religion is banished from the classroom. The spirit of Christ and the uplifting influence of His teaching is not felt within the walls of these institutions; their atmosphere is materialistic; their aim is practical; their philosophy is that of a material world that more closely resembles the philosophy of pagan Greece and Rome, which degraded woman, than it does the doctrine of Christ, which purified and ennobled her.

“As the case stands, however, the only schools for our Catholic young women that continue to breathe the spirit of Christ and to inculcate His teachings are the convent schools. Unfortunately, many of our young women are flocking to the universities in search of truth. They may find the truths of mathematics and of the natural sciences, but they breathe a poisoned atmosphere, and ‘What

doth it profit a man if he gain the whole world and lose his own soul?" >

"Is not that an extremely narrow position for a university professor to take?" asked Miss Geddes. "What of the army of public school teachers, multitudes of whom have been trained in coeducational institutions? Are they all devoid of religion and sunk in materialism, or is their social service less meritorious because they dress as ordinary mortals? Does virtue need to be togged out in special trappings to be recognized?"

"My dear Miss Geddes, it grieves me sorely that you should think me narrow, but if I must choose between the two accusations, I prefer to be considered narrow rather than superficial. But in reality I am the last man in the world that would consciously detract from the merit of our public school teachers. All my life I have been filled with admiration for them and filled with indignation against the meanness of a public spirit that compensates them so poorly for the magnificent service they render society. We must remember, however,

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that coeducational institutions have not a monopoly in the training of public school teachers. Many of the ablest members of this splendid army of women received their education in convents or in other schools for women.

"I would gladly avoid contrasting the services of two bodies of women to each of which society owes so deep a debt of gratitude, but, if comparison must be made, I think we shall find that the social service of the Sister who teaches in our parish school is of a higher order than that rendered by the public school teacher. In the first place, a large percentage of public school teachers devote themselves to this service temporarily. Multitudes of them teach for a few years only and then marry and devote the remainder of their lives to home duties. Whereas, teaching is to the Sister the consecration of a lifetime. And however meager the compensation of the public school teacher, it is usually several times as great as that of the Sister.

"Moreover, while the labor of the public

school teacher is undoubtedly severe, it does not begin to compare in severity with that of the Sister, who, in addition to her work in school, must devote several hours a day to the exercises of the religious life which are deemed necessary to sustain her in her exalted vocation. She must rise at four or five o'clock in the morning to attend community exercises: morning prayers, meditation, Mass, and divine office. She has accomplished a good day's work before she reaches the schoolroom. Then, after the exhausting labors of the day in a crowded room, she must devote several hours to household duties. Her income is usually too scant to permit her to employ servants."

"It is inhuman," said Mr. Eaton, "to place such intolerable burdens upon the poor Sisters. Why is not the labor divided among them? Should not some of the Sisters devote themselves exclusively to the work of teaching, leaving to others the household cares?"

"There are two very good reasons militating against such a desirable division of labor,"

replied Dr. Studevan. "In the first place, the salary paid to the Sisters who teach is not sufficient to support other Sisters who would devote themselves to household cares, and there is frequently no other source of revenue available; and secondly, there are not nearly enough Sisters to supply the demand for teachers."

"I do not wish to detract in any way from the heroic self-sacrifice of the good Sisters," said the Professor, "but all this seems to be irrelevant to the question under consideration. We are concerned here, not with the sacrifice of the individual teacher, whether she be a Sister or a public school teacher, but with the quality and the intrinsic value of the social services rendered. If the public school teacher devotes all her power and energy to the work of the school, whereas the Sister, from whatever cause, diverts a large share of her time and energy to other duties, it is evident that the Sister's service in the schoolroom will be proportionately lowered in quality—unless you invoke supernatural intervention to sup-

ply the place of the diverted human energy."

"Well, even if we admit this for the sake of argument," said Miss Ruth, "the remedy is to be found in a more generous support of the Sisters' efforts. It is quite evident that something should be done in this direction in order that society may receive the full benefit and blessing of the Sisters' service. Their numbers should be increased and they should receive a more generous compensation. In this land of plenty it is a crime to burden the Sisters with household cares when there is an army of girls willing to do this work for very modest wages.

"In addition to the disadvantages which Dr. Studevan has just pointed out, the Sisters are hampered in many other ways. They frequently have a much larger number of pupils in a room than would be permitted in the public schools; and, where the population is sparse, the same teacher often has to teach several grades. And it not infrequently happens that they are unable to procure the proper appliances; even their libraries are

meager, and it is only with the greatest amount of sacrifice that they are enabled to assemble at rare intervals for institute work, or to secure the requisite talent to conduct the institute and to keep them in touch with the latest developments in educational methods."

"Here's a chance for you, Mr. Eaton," said Mr. O'Brien. "Divine Providence has been good to you and has multiplied beyond measure your herds and flocks. Here's your chance! Don't build libraries for an unappreciative public, but do something right handsome for the Sisters. Establish a fund that will help in some way to lighten the burden of these public benefactors or help them to realize their lofty aspirations by endowing for them a normal institute."

"Well, I'll think it over—but what are a few little fishes among so many? If you will help me to get together a few men of means, we may be able to do something that is worth while."

"Now, Mr. Eaton, that's worthy of you," said Dr. Studevan. "I'll take back all I said

against you a few evenings ago and I will even withdraw my charge of materialism. All that was asked of the rich young man in the Gospel, you know, was that he should sell all that he possessed and distribute it among the poor. We won't ask so much of you; if you will just dispose of some of your superfluous wealth to help these struggling Sisters in their heroic efforts for the public welfare, instead of leaving it behind you to demoralize your sons, the prayers of a grateful people, generation after generation, will ascend to the throne of the Giver of all good gifts and draw down abundant blessings upon your posterity."

"This is all very well," said Professor Shannon, "and I want to add my congratulations, but it has taken us away from the question at issue. Studevan, as usual, dodged the point. We are concerned with the quality of the social service rendered and not with the sacrifices made by individuals in order to render the service. Now, it is clear that the public school teacher who devotes all her time and energy to the work of teaching should be able

to do it better than the Sister whose energy is drawn off in large measure by other occupations, which, however meritorious or necessary in themselves, have nothing to do with teaching."

"I really had no intention of dodging the point, Professor. You surely will not blame a man for pausing to give some slight expression to the enthusiasm that generous deeds, even in their proposal, awaken in the human heart. But, to return to your question, I still maintain that the quality of the Sisters' work, in spite of all the drawbacks under which they labor, and prescinding from all the sacrifices that they make, is of a higher order than the social service rendered by the public school teachers.

"If Miss Geddes will pardon me for returning to the biological mists, I will again quote the fundamental principle that all advance of life to higher planes is conditioned upon a progressive differentiation of structure and specialization of function. We recognize this principle everywhere else: in industry and

commerce, in the various professions and in the elective curricula of our colleges and universities. In proportion as society grows in complexity of structure, there is felt an increasing need of vocations to social service."

"What has all this to do with the question?" asked the Professor. "Is not teaching in the public school a special function quite as much as teaching in the convent school?"

"If you will bear with me a minute, Professor, I will try to make my thought so clear that even you may grasp it. Man, in the savage state, is concerned chiefly with himself and with the members of his immediate family. Self-preservation here expresses itself in the care of the individual and in the propagation of the species.

"These are the deepest and strongest instincts in human nature. As man advances in civilization, instinct, reenforced by human reason, causes him to extend his care and solicitude to the tribe or clan. But as man reaches the higher planes of civilized life, tribal lines tend

to become obliterated and patriotism manifests itself and the need of the state in time of danger has for him a more potent voice than that of either tribe or family. And thus, as man becomes ethical, he finds himself engaged in a conflict with the deeper and narrower instincts of his nature. Now, the highest function of education is to strengthen and develop the ethical element in man. Let me read for you a brief description of this process from the pen of Thomas Huxley, who will not be accused of special pleading in behalf of the Church or her institutions.

“ ‘For his successful progress, through the savage state, man has been largely indebted to those qualities which he shares with the ape and tiger; his exceptional physical organization; his cunning, his sociability, his curiosity, and his imitativeness; his ruthless and ferocious destructiveness when his anger is roused by opposition. But, in proportion as men have passed from anarchy to social organization, and in proportion as civilization has grown in worth, these deeply ingrained serviceable

qualities have become defects. After the manner of successful persons, civilized man would gladly kick down the ladder by which he has climbed. He would be only too pleased to see "the ape and tiger die." But they decline to suit his convenience; and the unwelcome intrusion of these boon companions of his hot youth into the ranged existence of civil life adds pains and griefs, innumerable and immeasurably great, to those which the cosmic process necessarily brings on the mere animal. In fact, civilized man brands all these ape and tiger promptings with the name of sins; he punishes many of the acts which flow from them as crimes and, in extreme cases, he does his best to put an end to the survival of the fittest of former days by the axe and rope.*

"The development of the ethical element and the production of vocations for its cultivation are, therefore, the highest achievements of education, and it is on this basis that we must make our comparison between the work

*Collected Essays, Vol. IX, p. 51.

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of the public school teachers and the work of men and women who, leaving father and mother, home and family, follow in the footsteps of the Master and spend their lives in ministering to the needs of God's children."

CHAPTER VIII

The Social Claim Versus the Family Claim

“FROM Dr. Studevan’s argument last Friday evening,” said Miss Geddes, “one would imagine that there is such a conflict between home duty and social service that the same individual cannot respond to both. I suppose he would make our soldiers and statesmen, our doctors and lawyers, celibates like himself.”

“Why, no, Miss Geddes, I would not willingly diminish the number of marriageable men, of whom there seem to be too few as the case stands. I was thinking only of woman and of her difficulty in adjusting the social claim to her home duties. Miss Addams offers valuable testimony on this subject. Speaking of the college graduate she says:

“ ‘The daughter finds a constant and totally unnecessary conflict between the social and the family claim. In most cases the former is

repressed and gives way to the family claim, because the latter is concrete and definitely asserted, while the social demand is vague and unformulated. In such instances the girl quietly submits, but she feels wronged whenever she allows her mind to dwell upon the situation. She either hides her hurt and splendid reserves of enthusiasm and capacity go to waste or her zeal and emotions are turned inward, and the result is an unhappy woman, whose heart is consumed by vain regrets and desires.'

"We all recognize the fact that woman fulfils certain social functions without neglecting home duties, still, it is quite evident that as society grows in complexity it demands among women vocations to a social service quite incompatible with ordinary home duties. Even our school boards seem to recognize this fact by their refusal to employ married women. Their experience does not warrant them in imposing these two burdens on the same woman.

"There was a time, doubtless, when the

mother was quite able to take care of the education of her children, but that was when society was in its infancy. No inconsiderable share of the work of education still rests upon the mother, but this is quite apart from the school. To-day the duties of either home or school are quite sufficient to absorb the energy of any one woman."

"Again I must protest," said the Professor, "that you are hitting wide of the mark and and that you have not cleared up the point that you promised to make so plain. Public school teachers are not married women, and, from your own admission, they devote all their time and energy to the work of teaching; whereas, the Sisters, from your own admission also, are compelled to divert a large share of their energy into other channels. The advantage, therefore, is decidedly on the side of the public school teachers."

"Ah, Professor, 'still harping on my daughter!' There are many phases of the subject yet to be considered and one can not say everything at once. But it is, perhaps, as

well to remind you right here that the disadvantages are not all on the side of the Sisters. They act under the guidance of the Church, who, in her divine wisdom, has always recognized the differentiation of structure and the specialization of function in all phases of social development.

“The Sisters may, therefore, consistently develop to the fullest extent the tendency to social service wherever they find it. Where it becomes the dominant tone in character, the young woman is not sent back to home life to eat out her heart in vain regrets. A career is open to her in any one of the innumerable Sisterhoods, where she may respond to the social claim with the devotion of her life. And where this vocation does not manifest itself, the Sisters prepare the girl for the worthy discharge of home duties. The failure to recognize vocations to social service and the attempt to coerce all women into the narrower circle of home duties is responsible in no small measure for that discontent which in too many cases manifests itself in the divorce court.

“We must not forget that religion is the great force that has lifted man out of his selfishness and savagery. The voice of the Master who bade His followers to return the sword into its scabbard and to love one another irrespective of tribe or tongue or creed has been the most potent factor that has ever entered into the world for the development of the ethical element in man.

“The public school teacher is not permitted to teach religion or to utilize the resources which it offers for the development of the characters of the children committed to her care; whereas religion is the mainstay of the Sister.

“Moreover, the selfish tendencies in man are deeply ingrained qualities which he has inherited through countless generations; whereas the ethical element, the tendency to place the public good above all private gain, is largely the result of education. Now, if we remember what an all-important rôle imitation plays in the development of the mind and heart of the child, it will be evident that the mere

presence in the schoolroom of a teacher whose very dress is the outward symbol of a life consecrated to the public service is of more value for the development of the ethical nature of the child than any effort along the line of verbal instruction.

“Besides, it is quite evident that a woman who thus consecrates herself to the public service is better qualified to foster and develop the vocation to social duty in the children committed to her care than a woman who is looking forward to home duties and family ties.”

“That is a rather startling view of education,” said Miss Geddes. “It is, however, a test of efficiency in teaching that is not likely to find acceptance in these practical days. Imagine measuring the relative standing of a school by the number of girls which it sends into the convent or by the number of boys which it sends into the priesthood!”

“I am afraid, Miss Geddes, that you have missed my thought. But, after all, would it be such a poor test of the relative efficiency of

schools? 'By their fruits ye shall know them.' The vocation to social service, however, which I had in mind is not necessarily connected with either sisterhood or priesthood. It is simply the recognition of the social claim which should be more or less articulate in the life of every man and woman. It is this civic virtue, this placing of the public good above all private gain, this sense of human fellowship, this readiness to respond to the cry of suffering, that I have been holding up as the supreme test of education. And the question under immediate consideration is the relative equipment of sisters and of public school teachers for the development of this quality in the characters of the children committed to their care.

"You remember how Savonarola developed this quality in Romola. I would like to read for you the entire chapter on The Arresting Voice, but instead let me read two brief passages which have a direct bearing on the subject in hand:

" 'She had started up with defiant words

ready to burst from her lips, but they fell back again without utterance. She had met Fra Girolamo's calm glance; and the impression from it was so new to her that her anger sank ashamed as something irrelevant. . . .

“ ‘She stood silent, looking at him. And he spoke again.

“ ‘ “You assert your freedom proudly, my daughter. But who is so base as the debtor that thinks himself free?”

“ ‘There was a sting in those words, and Romola's countenance changed as if a subtle pale flash had gone over it.

“ ‘ “And you are flying from your debts: The debt of a Florentine woman; the debt of a wife. You are turning your back on the lot that has been appointed for you—you are going to choose another. But can man or woman choose duties? No more than they can choose their birthplace or their father and mother. My daughter, you are fleeing from the presence of God into the wilderness. . . .”

“ ‘The source of the impression his glance produced on Romola was the sense it con-

veyed to her of interest in her and care for her apart from any personal feeling. It was the first time she had encountered a gaze in which simple human fellowship expressed itself as a strongly felt bond. Such a glance is half the vocation of the priest or spiritual guide of men, and Romola felt it impossible again to question his authority to speak to her.'

"This is the qualification of the teacher as well as of the priest. The source of Savonarola's power over his followers is to be found in the consecration of his life to the public service. Such lives always exert a powerful influence in lifting to a higher ethical plane those with whom they come in contact. In this it is plain that the religious teacher has a great advantage over those who devote themselves temporarily to the work of teaching. The unconscious effect produced on the children by the religious vocation of the teacher is rendered articulate on the lips of Savonarola in this passage:

" "And do you owe no tie but that of a child to her father in the flesh? Your life has

been spent in blindness, my daughter. You have lived with those who sit on a hill aloof, and look down on the life of their fellow-men. I know their vain discourse. It is of what has been in the times which they fill with their own fancied wisdom, while they scorn God's work in the present. And doubtless you were taught how there were pagan women who felt what it was to live for the Republic; and you have never felt that you, a Florentine woman, should live for Florence. If your own people are wearing a yoke, will you slip from under it, instead of struggling with them to lighten it? There is hunger and misery in our streets, and you say, 'I care not; I have my own sorrows; I will go away, if peradventure I can ease them.' The servants of God are struggling after a law of justice, peace, and charity, that the hundred thousand citizens among whom you were born may be governed righteously; but you think no more of this than if you were a bird that might spread its wings and fly whither it will in search of food to its liking. And yet you have scorned the teach-

ings of the Church, my daughter. As if you, a wilful wanderer, following your own blind choice, were not below the humblest Florentine woman who stretches forth her hands with her own people, and craves a blessing for them, and feels a close sisterhood with the neighbor who lives beside her and is not of her own blood." " "

"Granted," said Professor Shannon, "that what Savonarola is here pleading for is the quality that should be developed in all our children; but is it not coeducational institutions that are awakening in our young women the consciousness of this social claim? Miss Addams brought this out very clearly when she said: 'The modern woman finds herself educated to recognize a stress of social obligations which her family did not in the least anticipate when they sent her to college. She finds herself, in addition, under the impulse to act her part as a citizen of the world.' "

"Coeducational institutions haven't a monopoly of the development in the minds of women of this impulse to a larger life," said

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Mr. O'Brien. "Women's colleges and the academies and colleges conducted by our sisterhoods in all parts of the country have had their full share in this awakening. This theme was beautifully developed by Dr. Shahan in an address delivered in Trinity College a few years ago at the dedication of the O'Connor art gallery. I found the address the other day, among other essays, in 'The House of God'; let me read you this passage from it (page 47):

"The demand for women of solid Christian virtue and well-cultivated minds is increasing. There is no city in the land where they are not prized and where a dozen tasks do not await each one. The immense democracy of opportunity solicits our American women on all sides, and her naturally independent spirit urges her to profit to the utmost by every opening that is made for her. It is in the United States that genuine superior schools for women first arose; they are still growing all over this land, often richly endowed by other women, and all of them helping to uplift and

illustrate their sex. Immemorial prejudice against the intellectual improvement of woman is disappearing, and barriers are falling that seemed as inviolable as the laws of the Medes and the Persians. Errors and failures there have been, but the whole movement is sane, admirable, eminently Christian, and rich with future promise. Anyhow, the lords of creation have not always managed their own higher education so blamelessly that they can reproach their sisters with their initial stumblings and wanderings. Their cause is just, and no society in the world has so large an interest in its success, in the growth of a great multitude of superior women, as our American society. Virtue and intelligence are indispensable props of every democracy, and they are never imported. They grow in the family, or they grow not at all. It is the women of the family, the wife, the mother, the sister, who educate the average American citizen. He is what they make him or fail to make him. Hence, the most imperative need of our society is a womankind that shall not only

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feel its responsibility, but shall also dispose of sufficient knowledge to handle well its opportunities of every day and every hour; that shall be the equal of the husband and brother, the superior guide of growing youth, an element of good counsel, civic wisdom, and moral strength in the community. One weakness of modern society is not the learning, but the ignorance of woman, that condemns her too often to look on helplessly at a frittering and degradation of life, of which she is again the first victim. Hence, if Catholicism is to be a social force in the future of our American humanity, it must look to the education of its women with all the practical earnestness and enlightened zeal that it manifests for the education of its men; nay, with more, for man becomes an educator only occasionally, while education is the habitual calling of all women; they are its prophetesses and its priestesses, conversant with all its mysteries, and endowed by God with a hundred secret affections, inclinations and tastes in this sense that render the work easy and successful.'

“Our colleges and universities have not confined their efforts in the past, and are not confining them in the present, to the mere teaching of the classics and the sciences; their highest function has always been the development of the social element in their pupils. They send forth from their doors soldiers to defend the country in time of danger and statesmen to guide the nation in the pursuit of peace and public-spirited men everywhere who interest themselves in the welfare of their fellow-citizens.

“It is quite natural, therefore, that our young women, on entering these institutions of learning, should feel the pulse of this larger life and find the call to social service imperative; but the point to be considered is this: are the colleges which were developed to minister to man’s needs equipped to guide the awakening social impulses of our young women into the proper channels?

“Many thoughtful men think that women’s colleges must solve this problem. There seems to be no good reason why they should

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not give the young women the practical and cultural elements of a collegiate education and the impulse to a larger life which have heretofore been characteristic of men's colleges and coeducational institutions. Moreover, there is every reason to hope that these desirable features of our existing universities and men's colleges will be incorporated in women's colleges with other elements that are essential to the peculiar needs of woman and that will fit her more effectively for the large work in the social world which she is now called upon to perform.

“It is doubtful whether the universities and coeducational institutions can deal safely or effectively with the development of woman's mind and heart. As Dr. Shahan has so clearly shown, woman reached her present elevation through the uplifting power of Christian teaching and Christian ideals, and she cannot now eliminate from her development this phase, even if we could imagine her dwelling on some higher plane of intellectual and moral life than that to which Christianity has lifted

her. The law so often invoked by embryologists here holds as rigidly as it does in all other fields of organic and mental development: ontogeny is a recapitulation of phylogeny. It is, therefore, doubtful whether any institution that ignores religion and dispenses with its uplifting influences can ever solve woman's problems or guide her development successfully."

"Miss Addams' description of the young college woman in the rôle of a charity visitor emphasizes this doubt," said Miss Ruth. "The college seems to have awakened in her a keen consciousness of the social claim, but it has failed to direct this awakened energy into effective channels of social service. The chapter on Charitable Effort, which to me is the most interesting one in the book, is a vivid picture of the utter failure of the charity visitor to understand the people whom she would serve, and the endless misunderstanding of her motives by these people which lead to consequences that are neither foreseen nor desirable.

"Her failure to elevate their ethical stan-

dard is due to her inability to comprehend it, and when she undertakes to substitute her own standard for theirs, 'the perplexity and clashing of different standards, with the consequent misunderstandings, are not so bad as the moral deterioration which is almost sure to follow.' It usually takes the charity visitor some time to discover the impossibility of substituting a higher ethical standard for a lower one without similarity of experience."

"She would not be thus perplexed," said Dr. Studevan, "had the school in which she was trained been animated by the wisdom of the Church. The daintily clad charitable visitor, before she sprouted her wings, would have learned that Christ did not send angels to convert the world. 'Every high priest, taken from among men, is ordained for men in the things that appertain to God.' The Church has always adjusted herself to the people whom she would lift up and save. She recruits her priesthood and her sisterhoods from all walks of life and thus becomes all things to all men in order to save all."

“Although the young visitor may fail at times to accomplish the good that she desires,” said Professor Shannon, “we must not on that account overlook the good work that is being done by the Associated Charities and the St. Vincent de Paul societies.”

“Miss Addams is evidently not much better satisfied with the organized efforts of these people than she is with individual strivings,” said Miss Ruth. “I find this passage on page 25:

“‘Even those of us who feel most sorely the need of more order in altruistic effort and see the end to be desired find something distasteful in the juxtaposition of the words “organized” and “charity.” We say in defense that we are striving to turn this emotion into a motive, that pity is capricious, and not to be depended upon; that we mean to give it the dignity of conscious duty. But at bottom we distrust a little a scheme which substitutes a theory of social conduct for the natural promptings of the heart, even although we appreciate the complexity of the situation.’”

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“That is a statement of the problem,” said Dr. Studevan, “which the Church has solved in the organization of her clergy and in the formation of her religious orders. Has she not here again and again lifted up capricious pity into permanent charity and transfigured the emotion of love into the conscious duty of a lifetime?”

“Miss Addams seems at times to be on the point of recognizing this fact as when she says, in speaking of the experience of the charity visitors :

“ ‘It induces an occasional charity visitor to live in a tenement house as simply as the other tenants do. It drives others to give up visiting the poor altogether, because, they claim, it is quite impossible unless the individual becomes a member of a sisterhood, which requires, as some of the Roman Catholic sisterhoods do, that the member first take the vows of obedience and poverty, so that she can have nothing to give save as it is first given to her, and thus she is not harassed by a constant attempt at adjustment.’ ”

"It is somewhat surprising that a woman of Miss Addams' penetration should have failed to see that the sisterhoods of the Catholic Church contain the solution of her problem."

"Why did you stop reading there?" asked Miss Geddes; "the really significant part of the chapter is that which follows."

"I was animated by no more deeply laid scheme, Miss Geddes, than the fear of trying your patience too severely. But here is the rest of the passage:

" 'Both the tenement-house resident and the Sister assume to have put themselves upon the industrial level of their neighbors, although they have left out the most awful element of poverty, that of imminent fear of starvation and a neglected old age.' "

"So that the adjustment which is secured by the convent," said Miss Geddes, "is, after all, a mere sham! It's another case of 'Hamlet' without the Prince of Denmark. They wear the outward semblance of poverty without being poor in reality."

"Your catalog of shams would prove an

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interesting one," replied Dr. Studevan. "I notice that in spite of the danger of being called hard names by over-zealous philanthropists the life-saving crew seldom feel it necessary to put themselves in all respects in the condition of the shipwrecked in order to be of service to them. The saint in his lowliness mingles with sinners and outcasts without leaving his sanctity behind him. When God became man to lift up fallen human nature He brought His divinity with Him; and the Sisters, following in His footsteps, labor incessantly to save and uplift the wreckage of human society without making themselves as one of the victims of human vice and cruelty."

"Charities and corrections furnish a very interesting theme for discussion," said the Professor, "and I hope we shall find time for it on some other evening, but I don't want to let Studevan escape from the tight corner in which we have him until he acknowledges like a man that he has been in the wrong. We have all been interested in the work of Miss Addams, Miss Scudder, Miss Haley and

other women of their kind who are not Sisters. The awakening and developing of the social impulses in these women have been the work of coeducational institutions, and it is evident, therefore, that it is to these institutions we should look for aid in adjusting woman to her new social and economic environments."

"Whether or not it be due to the lateness of the hour," said Dr. Studevan, "I find it rather hard to follow the logic of the Professor's argument. Personally, I have always considered it time to drop a discussion when the participants became more interested in personal triumphs than in the cause of truth. I wonder if this haste on the part of the Professor to put me in a corner is in any way responsible for his failure to remember that Miss Addams received her education in a woman's college in Rockford, Ill., that Miss Scudder is a product of Smith, and that Miss Haley was educated by the Sisters of the Holy Cross? Or is it possible that he is not aware that much of the best work along these lines outside the convent as well as within its walls

is done by women who were trained by the Sisters or in women's schools and colleges conducted by women of the world?"

"Coeducational institutions have not had time to have a large representation in work of this kind," said Miss Geddes, "but wait for the future and you shall see what they will accomplish! Anyhow, neither Miss Addams nor Miss Scudder is the product of a convent school nor did it take a religious vocation to develop in them a response to the social claim."

"All of which I most willingly grant," said Dr. Studevan. "I yield to none in my admiration for the work of such women as Miss Addams and Miss Scudder. Nevertheless, I cannot help believing that if Miss Addams were a Catholic and that if she had received her training in a convent school she would now be at the head of some great sisterhood with a thousand Sisters sharing her enthusiasm and working under her direction.

"Nor would I have any one think me unappreciative of the splendid work for the higher

education of women which is being done by many of the existing women's colleges outside the Church. Still I can not help comparing results. I can not escape the conviction that all the enduring work of society must flow in the channels of regular organization. Individual effort however brilliant is likely to be local and short-lived. If it spreads over a large area, unless it is organized, it soon disintegrates into a thousand conflicting attempts which often retard progress.

“Nowhere does the Church's genius for organization show to better advantage than in her dealings with women. She first separates those who by nature and inclination are peculiarly adapted to social service from those who are constitutionally and temperamentally fitted to become wives and mothers; and then from among those who are eager to devote themselves to the public service, she selects one band who devote themselves exclusively to the care of neglected old age, and another to the care of helpless infancy; one band to the care of the sick and the wounded in body, and

another to the rescue and preservation of those who are weak morally. Some sisterhoods devote themselves chiefly to the formation of ideal wives and mothers among the children of the wealthy, while others undertake to care for the orphan and to educate the children of the poor.

“All this work goes on quietly, without noise or bustle, but there is a consciousness of permanency in it all. The members of this vast army labor in the consciousness of the Fatherhood of God and the Brotherhood of Man. Individuals come and go, but the organization lives and continues through the centuries to produce for society its saving fruit. In the life and organization of the Church the principle of selection, call it divine selection or vocation, if you will, finds fullest and freest play.”

“Is not that a new meaning that you are giving to religious vocation, just to suit your present purpose?” asked Miss Geddes. “Do you mean to tell us that the young man who believes himself called to the priesthood or

the young woman who talks about her vocation to the sisterhood is merely responding to the social claim?"

"Why, yes; that is precisely what I mean, and if you will take the trouble to consult the literature on the subject written by the great masters of the spiritual life, you will find that their concept of the religious vocation is not really different from that which I am here trying to explain. No Catholic youth or maiden expects God to come down in person and call him or her by name and indicate the religious order that he or she is to enter. These young people are filled with the consciousness of the Fatherhood of God and the Brotherhood of Man, and in the generosity of their young hearts they consecrate themselves wholly to their Father's service and expect to discover their Father's wish chiefly in the need of their brother and in their own capacity and inclination. To secure them against error in this direction the Church requires them to consult the spiritual guides whom she appoints to direct her children in the ways of peace and life."

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“Studevan has a way of talking all around a subject,” said Professor Shannon, “and he never will stop if he is allowed to ride his hobby ‘the glory of the vocation to the religious life.’ What would become of the world if we all became priests and nuns? He seems to have adopted as his philosophy of life Hamlet’s advice to Ophelia: ‘I say we will have no more marriages. Those that are married already, all but one, shall live; the rest shall keep as they are. To a nunnery, go.’

“He seems to forget that even under ideal conditions the schools have to train fifty girls who are to marry and remain in the world for every one that is destined for the religious life, and it is with the education of the fifty and not with that of the one that we are concerned in the question of coeducation. Of course no one expects the candidates for the priesthood and the sisterhoods to be trained in coeducational institutions. Keeping these religious vocations in the foreground is one of Studevan’s devices for evading the real point under discussion. Please stick to the point,

Doctor, and tell us whether a convent school is better able to train a young woman for the world, whether it is more competent to give her the kind of training that she needs to become a wife and mother, than are coeducational institutions."

"Don't be so grouchy, Shannon; I really have no desire to evade the question as you state it, but we shall have to postpone discussion until next Friday evening and then we shall have to appeal to Mrs. O'Brien for illumination on this phase of the subject. Her experience will help us to reach a decision concerning the kind of education that is best suited for the wives and mothers of our day."

CHAPTER IX

The Vocations of Woman

"ISN'T Mrs. O'Brien going to give us the pleasure of her company this evening?" asked Professor Shannon. "You know we want her to instruct Dr. Studevan on the kind of education that is needed to fit our girls to become ideal wives and mothers."

"Kate will join us later. Mary is a bit under the weather this evening, and until she is safely in dreamland claims her mother's undivided attention."

"At our last meeting the Doctors seemed to make a very strange division of womankind," said Miss Ruth. "They have apparently forgotten the existence of the bachelor girl, but I am afraid she will refuse to be ignored."

"If Dr. Studevan had his way," said Miss Geddes, "he would send every unmarried girl over twenty years of age into the convent."

"Oh, it's hardly as bad as that, Miss

Geddes. But, really, I do question whether there is a third vocation for woman. If she is to become an integral part of the social system, she must find her orbit either in the home or in some organization for social service—call the organization a sisterhood or what you will. These lone women wandering through life without attachments are, like comets or meteors, strange beings sadly out of place in the social world.”

“That is hardly a fair way to look at the question, Doctor,” said Miss Ruth. “The social and economic conditions of our times have advanced the marrying age of both sexes. Multitudes of our young women must labor to support themselves for some years, even though they contemplate marrying later on. A great many of them, in addition to supporting themselves, must care for aged parents and not infrequently for the younger members of the family as well. Many of these women do not feel themselves called to the religious life and they still remain single all their lives. There can be no question of

the duty of educational institutions to minister to the needs of these people. It looks as though we must reckon with at least three vocations for women."

"Studevan's objection to the third vocation applies to bachelors with even greater force than it does to bachelor girls," said Mr. O'Brien. "If unmarried women over twenty years of age should enter the convent, what about unmarried men of over thirty?"

"Why, they are not only out of place," said Dr. Studevan, "but they are more culpably so than women. Every individual owes a duty to the race which he should not be allowed to shirk. He should either found a home and strengthen his people numerically, or he should become a member of some regular organization for social service, and in this way discharge his duty to society. The bachelor girl may not be altogether responsible for her detached condition, since it is quite possible that she would change it if the right man appeared on the scene, but society does not allow her freedom in seeking for a

suitable companion, while it leaves man absolutely free in this respect."

"Would you advocate the passage of a law, Doctor," said Mr. O'Brien, "compelling all bachelors to marry? If it is their selfishness that keeps them single, would it not be wise for the state to tax them so heavily that they would find it to their advantage to marry and thus discharge their duty to society?"

"On general principles I am inclined to agree with you," replied Dr. Studevan, "but, after all, our evenings would be rather dull without Shannon, and if he had a young wife and children to take care of, I am afraid he would find it rather difficult to grace our meetings with his presence. Society would sadly miss the mellow old bachelor."

"And what would my wife do without Aunt Mary, who is always on hand in time of family need?" asked Mr. Eaton. "She makes the clothes for the little ones and is chief nurse in time of sickness."

"That is all true, Mr. Eaton," said Mr. O'Brien, "but you are thinking of the old

maid and we were speaking of the bachelor girl; these are quite distinct species, you know. The sudden increase in the number of bachelor girls is one of the alarming symptoms of the present situation. From Miss Ruth's statement of the case, this sudden increase is due to the social and economic conditions of the time, but would not the converse of this be much nearer to the truth? Are not the social and economic conditions here referred to traceable to the bachelor girls? W. A. Curtis in the *Outlook* for December 13, 1902, says:

“Man is face to face with the fact that woman in the twentieth century is not his ally, his helpmate, his wife, but his competitor, his rival. . . . Once woman doubled our joys and halved our sorrows. She now halves our incomes and doubles those seeking employment. Declaiming against the injustice of paying her half what a man got, in her blindness to the fact that man got twice as much in order that he might give her half, she has succeeded in getting her rate of compensation

raised somewhat, but his has descended to meet it. And so, some assert, result the unmarried and unhappy thousands of women and men, so the increase of the social evil, so the weakening of the national stamina that assails a nation where family life is passing. . . . Blindly, unconsciously, rudely, unchivalrously, yet with a righteous purpose at bottom, though he know it not, the college man strikes at coeducation.' ”

“That sounds like a voice from the last century,” said Miss Ruth, “but it suggests many themes which would probably furnish profitable discussion for our evenings. Have man’s wages descended? If there are too many seeking employment, why admit a million laborers a year to glut the market? Besides, woman has never been an idler and it is hardly fair to blame her for following her employment when it left the home.

“There are many families in our cities that consist of several grown girls and whose only male bread winner is the father, whose earning capacity is constantly diminishing as the needs

of the family increase. Who are going to share their wages with these girls? They are not averse to marrying if decent men who are able to support them and who are worthy of their affection appear on the scene to claim their love and devotion; meanwhile they must work for a living, and that away from home. The only question is whether they shall enter the labor market uneducated and try to earn their living by the use of their muscle, of which they seem to have too scanty a supply, or whether they shall first receive an education that will enable them to live by their talents. Woman has chosen the latter of these alternatives and she feels herself entirely within her rights when she demands a share in the best education that society affords.

“Dr. Shahan emphasizes this thought in ‘The House of God’ (page 337). Let me read the passage for you:

“‘And the world of woman? The institutions of a given society are always affected by the prevailing forms of government. And so the logic of Democracy has already com-

pelled our modern society to open its schools to woman and grant her that equality of academic privileges that she once sighed for in vain. It is because a good education for woman is no longer an ornament, but a necessity. And it is such because education is rapidly becoming the indispensable need of every member of society who would cultivate God-given gifts and opportunities. From all sides comes a recognition of the new and unique position among states of our own beloved land. This United States is no longer the land of buccaneers or knights-errant of the world, but a magnificent, closely knit, self-conscious organism, filled with youth and strength, dragging along no ancient impediments of hatred and wrong, that proposes indeed an incredible advance, but proposes also to begin where other societies have stopped. It is in such a world that economic and social changes of the widest import are placing woman everywhere upon the intellectual level of man—frequently enough, indeed, much higher. She is beginning, in the most honor-

able way, to shine in sciences that seemed once closed to her almost by a law of nature. Here, too, are we to take no account of the flood that is rising on all sides, but fold our arms and placidly wait for the extinction among us of all the glorious prestige and moral power that will attach to learning so long as society exists?" "

"I am glad to welcome you to our side of this controversy, Miss Ruth," said Professor Shannon; "I always felt that your good judgment would assert itself in the end and that you would abandon Studevan and his vagaries. Woman has been compelled to enter into competition with man, and in seeking an education in the institutions which have equipped her competitors she is using her common sense and following her instincts, which are always true."

"Are not your conclusions just a bit hasty, Professor?" asked Dr. Studevan. "I find myself agreeing with everything that Miss Ruth has said and in entire accord with every line of Dr. Shahan's magnificent essay on the Need

of a Catholic University, from which she has just read.

“The time has come for the higher education of our sons and daughters, and in this work Catholics can not afford to lag behind the movement; they must be its leaders and its guides. With the flower of Catholic manhood and womanhood devoting themselves with zeal and enthusiasm to the cause of education, there is only needed a helping hand from those amongst us whom God has blessed with wealth to put Catholic educational institutions in the forefront of the movement. The Catholic heart that built the cathedrals of Europe and laid the foundations of its great universities will not permit our religious teachers to go forth to their life work without the best intellectual equipment that the age affords.

“However, your statement that ‘woman has been compelled to enter into competition with man’ seems strangely out of place on the lips of a modern sociologist. Any close observer of present social and economic condi-

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tions must see that the age of competition is passing; the future belongs to cooperation.

“But to return to Miss Ruth’s statement, I quite agree with her that woman is not responsible for the present conditions, as Mr. Curtis would seem to imply. Labor-saving machinery, by sweeping industry from the home, has compelled woman to seek employment in new fields. In doing this she is not invading man’s province. Employment for both men and women has completely changed and both have to adjust themselves to these changed conditions. The man who inveighs against woman labor bases his judgment on superficial aspects. Whether woman works in the home, in the office, or in the factory, is a mere accident; the important thing has remained unchanged—that is, that she works.

“A close survey of the field reveals the fact that woman is claiming for herself certain industrial provinces which she will make her own and from which she will eliminate man quite as effectively as she formerly eliminated him from spinning and weaving. There is a

strange mixture of truth and error in that article of Mr. Curtis. Will you let me have the magazine for a moment, Mr. O'Brien? Just listen to this:

“ ‘Numerically the college woman is not a large factor, but she is a sure factor, and the college man, obeying one of those strange psychological waves that sweep over a nation and make all blind, unconscious agents in a great change, a great reform, is trying to save her from herself for himself. Coeducation will not pass. . . . But the competition of woman with man will pass.’

“In the years which have elapsed since Curtis wrote this, the number of co-eds has increased with great rapidity, nevertheless I believe he was mistaken when he said ‘coeducation will not pass.’ The truth of his other statement, that competition will pass, must be evident to every student of sociology. Woman never has been in any serious competition with man in the labor market. When the new province of woman in the industrial world becomes clearly defined, woman will find it to

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her interest to seek her education in those schools which in scope and method are being developed to meet her peculiar needs."

"Are we to understand, Doctor," said Professor Shannon, "that man is about to abdicate the learned professions because woman has put in an appearance? and that woman is to do all the teaching and to fill all the clerical positions and to do all the journalistic work and to write our magazine articles and our books? If these positions are not to be relinquished to women, how is competition to cease between man and woman? And if woman is going to claim all this as her province, the next generation of men will have to take to the tall timbers."

"It's coming to that very rapidly," said Mr. Eaton. "It is already becoming very difficult to secure domestic servants. The other day a friend sent a colored girl to us, and when my wife took her into the kitchen and began to instruct her concerning her duties, the girl grew quite indignant and asked my wife if she really expected her to stand over a hot stove

cooking and gave her to understand that she was a high school graduate."

"Your alarm, gentlemen," said Dr. Studevan, "reminds me of an old friend, who, after quoting a splendid passage descriptive of the solar system, proceeded to exhibit his utter failure to comprehend the fundamental laws of the system. He reasoned that if from any cause the weight of the earth were increased it would drop into the sun, and that if its motion were retarded ever so little the same dire fate would befall it; while if its weight were diminished or its motion increased it would wander off in ever widening circles into interstellar space. He had evidently failed to realize the power of adjustment possessed by the solar system. And so I sometimes think that our alarmists fail to realize society's power of self-adjustment.

"Woman has entered the industrial arena, where she must find her employment in the future; she is crowding the academic departments of our universities and colleges, from which the young men have departed to pre-

pare for their future in technical and professional schools. But even if woman's orbit is being changed under the stress of present conditions, we need feel no alarm. Woman will find her new orbit and be as true to it as she has been to the old."

"'Frailty, thy name is woman,' was probably due to Hamlet's liver," said the Professor, "but to what shall we attribute Dr. Studevan's inconsistency? A little while ago he denied to the bachelor girl a vocation and set up the old cry that every woman should marry or betake herself to a convent, and now he calmly assures us that woman in this 'Third Estate' has conquered for herself whole provinces of the industrial world and in fact that she is moving in a new orbit."

"'Aye, Nello, and if they tongue can leave off its everlasting chirping long enough for thy understanding to consider the matter, thou mayst see' that there is in this seeming inconsistency no sterner stuff than dreams are made of. If you were consistent, you would accuse all Catholics of inconsistency, since they

accept purgatory and still subscribe to the belief that there are only two eternal states. If you had been attending to the discussion instead of allowing your fancy to wander in more pleasant places, you would have learned ere this that multitudes of women who occupy these newly conquered industrial provinces have not relinquished the hope of reigning over homes of their own. You would have learned also that this lady-bachelordom, which seems to have obsessed you, is a sort of tadpole state of existence in which certain women dwell for a time before passing into the realms of bliss."

"Lady-bachelordom," said Mr. O'Brien, "would seem to be a state which it is highly desirable that young women should avoid, and if the uncontrollable current of events should leave any fair maiden's bark stranded on these desolate shores, it is the duty of friends and neighbors to hasten to the rescue. Have I caught your meaning, Doctor?"

"The gentlemen are frivolous to-night," said Miss Ruth, "which is hardly worthy of

them or of the subject under discussion. We are confronted by conditions, not theories. While the fact remains that multitudes of young women must labor to support themselves and those dependent upon them, educational institutions cannot afford to neglect their intellectual needs. And, as I have said before, there are a great many women who never marry and who, nevertheless, feel no call to the religious life. Have these women no rights that educational institutions should respect?"

"My dear madam, if I have given offense by my seeming levity, let me hasten to apologize. You know it is hard to be serious when Professor Shannon espouses the cause of the bachelor-girl. But I was really in earnest in maintaining that there are only two vocations for women. Each one of us owes to society a duty that is above all selfish or individual interests, and this duty we can fully discharge only by becoming organic parts of society, either as a member of a home group or of some larger group whose explicit aim is social

service. A woman who does not marry and who feels no call to the religious life may still take part in uplifting her race by cooperating with some permanent organization by the work of her hands or of her brain or by contributing of her worldly possessions.

“As to those women who labor for a time to support themselves and those dependent upon them before they assume the duties of married life, it is quite evident that their needs in this temporary state of existence should be taken into account, but their education should be so conducted that this passing phase of their existence and its needs would remain subordinate. The chief purpose of their training should be to fit them for the worthy discharge of their duties when they take up their real life work.

“I am not forgetting that many women who have no call to the religious life remain in the world unmarried. There is no class of women in the community more conspicuous for social service. How many a home is preserved by the heroic self-sacrifice of these

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women? How many an aged father and mother are kept from the poorhouse and allowed to spend life's evening in the peace and comfort of their own home through the devotion of their daughters, when, as too often happens, their sons have failed to realize the hopes and expectations of their boyhood!

"It is surely as worthy a social service to labor in this way to prevent the helpless from becoming a public burden as it is to minister to those who have become demoralized through poverty and hardship. It not infrequently happens that a member of a religious community is sent back into the world to care for an aged parent whom the waves of adversity have left stranded on a desolate shoal. But while I recognize all this, I believe, nevertheless, that a life of this kind is not and should not be chosen as a life's vocation, and hence the school cannot take it into account as such.

"The young woman in her generosity assumes these burdens intending to carry them for a time only. She usually hopes later on

either to marry or to enter a convent, but it too often happens that in the faithful discharge of these duties her youth slips from her, and when freedom comes it is too late to do either.

“My contention, consequently, amounts to this: every girl who does not intend to join a sisterhood should be so educated that she will be able to discharge efficiently the duties of a wife and mother should Divine Providence call her to that position. I hold, this contention being granted, that an education which is shaped exclusively to meet man’s needs will prove inadequate to the needs of our young women.”

“You are just in time, Mrs. O’Brien,” said Professor Shannon; “Dr. Studevan has been floundering hopelessly in his endeavor to enlighten us concerning the kind of education that is suitable for the wife and mother of to-day.”

“How is Mary?” asked Miss Ruth.

“She caught a severe cold and is a bit feverish, but is sleeping nicely now, thank you. I

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am very sorry to have missed the discussion this evening. Please tell me what it was about."

"There wasn't much new in it," said Miss Geddes. "Dr. Studevan was trying to prove that our educational institutions should take account of only two vocations for women; their treasures are for those who marry or for those who enter the convent; the rest of us are to be entirely ignored."

"Now, that is hardly fair, Mrs. O'Brien; all I have said is this: all women who do not intend to become Sisters should fit themselves during their school-days to discharge the duties of wives and mothers, because there is really no telling where the lightning will strike, you know."

"I am afraid I shall have to agree with you, Doctor. I have grown very distrustful of the higher education of woman as it is too frequently understood at present. Of course I do not believe that anybody, man or woman, can be too highly educated, but a great many people in these days seem to get the wrong

kind of education. It seems to me that whenever an education renders people unhappy and discontented with their state in life it is the wrong kind of education."

"That is the sanest view of the subject that has been expressed," said Dr. Studevan. "Education should be a developmental process; it should lift up and ennoble the ordinary things of life; it should glorify duty and transfigure labor; it should perfect the adjustments of individual life and promote the happiness and well-being of society. 'By their fruits ye shall know them.' And the higher education of women that fails to bring forth these fruits stands condemned, like the barren fig tree of the Gospel."

"There, Studevan is at it again," said the Professor. "We have been waiting all evening for Mrs. O'Brien to tell us the kind of education that is most helpful to wives and mothers, but of course Studevan must crowd her off the platform and preach to us again."

"Don't mind him, Doctor; I would much rather listen to you talk. You say the things

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that I have been thinking and you say them much better than I could."

"That's very kind of you, Mrs. O'Brien, but really, I have told them all I know about the subject, and Shannon is right; you have been patiently listening to us for several evenings and we have all grown hungry for your views."

"It didn't take any patience on my part, I assure you; on the contrary, I have been very much interested in what you were all saying and did not think of anything to say myself.

"I wonder if psychologists do understand women, after all. No, I didn't mean the Doctor; I was thinking about what Professor Münsterberg said. He could not have understood women when he wrote that higher education removed from them the desire to marry. It is not easy for any woman to part with these deep instincts of her nature. Even when a woman goes into the convent it is not because she finds in her heart no promptings to love and marriage. In the generosity of her soul she offers these things up to God in remem-

brance of what He suffered for us and she devotes her life to the service of others that she may grow daily more like her divine Master.

“I don’t agree with the Professor at all when he blames the cultural development of women for preventing marriage and for rendering married people unhappy. Even though a wife’s cultural development be superior to that of her husband, it will not render her unhappy, that is, if she has good common sense. Women are able to appreciate a diamond in the rough. And a sensible woman doesn’t love a man the less because he is unable to talk about literature and art. And, besides, if a woman has the right kind of culture herself, she will impart a great deal of it to her husband. I sometimes think that real culture must be a matter of inheritance; it is the fine feeling and the quick sympathy rather than the external polish.

“Higher education may be responsible for keeping many women from getting married; and it may also be responsible for a great deal of the wretchedness and unhappiness of mar-

ried life; but, if so, the blame should be laid on the things that have not been taught rather than on the things that our girls actually learned at college.

“For instance, there is Mrs. Hamlyn, as charming a little woman in many ways as you could find in the city. She has an M. A. degree from the State University. Some of her verses are really exquisite and her pictures are not bad. But all this has not contributed much to the happiness of her home. Mr. Hamlyn has a fair income, they entertain very little, and yet they are always in debt. They are both excellent people and might be expected to make each other very happy, but I believe if they could untie the knot to-morrow without giving scandal, they would gladly do so.

“Now, what is the trouble? I don't mean that all the blame rests on Mrs. Hamlyn; but there is more food wasted in her kitchen than would support two families; she is always in trouble with her servants and she lives in abject terror of them; the meals are irregular,



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the table is seldom appetizing, and Mr. Hamlyn's tastes are never considered; her house is usually in disorder and her children are absolutely undisciplined.

"I cannot help thinking what a happy little home she would have if she had received the right kind of training when she was a young girl. But her mother never asked her to do a thing about the house; she was not allowed to wet her fingers lest it might render them unfit for the piano; and during all the years that she spent in the high school and at the university she devoted her entire attention to science and literature and to everything, in fact, but to that which she most needs now.

"A woman in Mrs. Hamlyn's position would seldom need to cook, but if she understood cooking as a science and delighted in it as an art, she would so supervise the work as to prevent waste. She would be absolutely independent of her servants and would have no difficulty in holding their respect. And then, too, her table would not be such a trial to her husband's temper. If her artistic taste

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had been developed along the lines of dress and home adornment, it would contribute in no inconsiderable degree to her own happiness and to the welfare of her family."

"Training of the kind you advocate," said Miss Geddes, "might have sufficed in the past, and it is doubtless all right for those who desire it in the present, but there are many women who have made up their minds to remain single rather than be any man's drudge. I'd like to see myself doing the marketing, paring the potatoes, washing the dishes, and nursing the children, to satisfy any man. The days for that sort of thing have passed. The woman of to-day claims an equal right with man to share in the things of the mind."

CHAPTER X

Domestic Science

“MRS. O'BRIEN, I am very glad to find you on our side of this question,” said Professor Shannon. “From what you said last Friday evening I infer that you are quite satisfied with the education that Mrs. Hamlyn received in the high school and the university. I agree with you in tracing her present troubles to the training which her mother failed to give her in the home, so the blame rests on her mother and not on the university.”

“I don't know who is to blame for it,” replied Mrs. O'Brien. “Mrs. Hamlyn's mother had a large family and she was a very busy woman, but she was an excellent housekeeper. She was an old lady when I knew her, but even then it would do your heart good to go into her kitchen; she kept everything in it as neat as wax. While I never saw her dressed elaborately, she was always neat, and her

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home always seemed so fresh and cozy that it rested you just to go into it."

"How was it possible for a woman like that to raise such a daughter as Mrs. Hamlyn?" asked Mr. Eaton.

"They make such demands on the children in the schools these days that they seem to leave time for nothing else," replied Mrs. O'Brien. "When Mary and Arthur come home from school they have so many lessons to learn that it is bedtime before they get through. And conditions are much worse in the high school. There is not even sufficient time for legitimate amusement, and in those years when a young girl would most easily learn to cook and sew and take care of the home she is so overwhelmed with school work that her mother is in constant fear for her health and wouldn't for the world ask her to do another thing."

"In this fear the mother instinct is asserting itself," said Dr. Studevan. "I wish all mothers would read Dr. Engelmann's article in *Public Opinion* for January 10, 1901.

While we may not wholly agree with everything he says, there is undoubtedly a great deal of wholesome truth in the article. He is quite right when he says that the present day native American girl of the middle class is the artificial product of advanced civilization; that she is a bundle of nerves encased in a fragile frame and that there is grave reason to fear, unless a radical change is made in her upbringing, that the consequences will be serious to the entire community. Less brain work and more fresh air are the remedies that he recommends.

“All this is in line with what Mr. O’Brien said at the beginning of this discussion. The curriculum of the high school and particularly that of the college has been shaped with a view to the capacity of the young men and with reference to their peculiar needs. Even when the girl attempts nothing further than the work outlined by the high school and college, she is, in those critical years of her physical development, seriously endangering her health by over work. And, as Mrs. O’Brien

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has just pointed out, she has many things to learn which are of even greater importance to her future welfare than are the subjects included in the curriculum of coeducational institutions."

"And then," said Mrs. O'Brien, "many of these girls leave home to board in dormitories or private houses during the time they attend the university courses, and so they lose their taste for domestic employment and get out of the way of doing anything in the house. It is during these years that our girls take on manish ways and unfeminine attitudes of mind. I marked this passage in an editorial in this morning's paper:

" 'Recently, at a meeting of educators, President G. Stanley Hall, of Clark University, returned to his charge with the declaration that a further study of college statistics had convinced him that ten years after graduation about one-fourth of the men and one-half of the women remained unmarried. He deduced from this state of affairs that the higher education tended to discourage marriage.

“Other educators are loath to follow President Hall in his declaration, and the leaders of such women’s colleges as Smith, Bryn Mawr and Vassar think his reasoning is fallacious. They do not believe that education is the cause of failure to marry, but that changed social and economic conditions are responsible, and they declare that when the college girl does decide to marry, she makes a good wife and mother.

“Of course, a layman must be chary of venturing on ground where even the women educators tread timorously, but it does seem as if there might well be some soundness in the argument of President Hall. The higher education has done absolutely nothing toward changing the fact that it is the woman—educated or not—who must wait to be wooed and won. Certainly, the higher education must be a great aid to her in deciding, when the wooer comes, whether or not he is a fit mate for her; and if he is not fit, that same training must give her strength of mind enough, knowing, as she must, the evil consequences of ill-

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assorted marriages, to refuse him. At least, the higher education has saved woman from "choosing her mate from a mob," as Hood said. She has learned, along with her Latinity and other things, that a husband is not an absolute necessity; that, indeed, if she can not get the right sort, it is, perhaps, better both for herself and her race to have none at all.'

"There is some truth in what the editor says, and in as far as he is right, higher education must be regarded as a blessing. If it only kept people from marrying who were unfit to be married there would be little cause for complaint, but were that true there should be a proportionate increase in the number of successful marriages, which, I am afraid, is not the case. I think when the whole truth is known that the cause of this abnormally high percentage of unmarried girls among college graduates will be traced to the mode of life in the colleges and coeducational universities. If the girls were in charge of wise mothers during these years, or if they lived in convent

homes under the sweet and simple influence of the Sisters, there would be another story to tell."

"Undoubtedly, your plan would improve matters," said Dr. Studevan, "but I do not think that it contains the entire solution of the problem. It will be interesting to tabulate the results among the graduates of such colleges as Trinity, St. Elizabeth's, St. Clara's, St. Mary's and St. Catherine's. Five years from now will tell that story. But it is my opinion that if the course of study is not so shaped during those formative years of a young woman's life and character as to blend domestic employments with school occupations and lift the whole question of domestic science to a high plane worthy of the intelligent study of our brightest young women, neither mothers nor sisters will be able to prevent a very high ratio of bachelor-girls among our college graduates."

"It amounts to this, then," said Miss Geddes, "that woman must choose between being a sort of upper-servant for some man:

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to cook his meals for him, to make the beds, and nurse the children, to look up to him most devoutly, and coddle him for a week at a time when she wants to get a new bonnet or a new dress; or she must get a college education and, through it, independence and freedom to go and come as she pleases, to support herself in a way that suits her own tastes and to meet man on terms of equality. How long do you suppose our young women will hesitate between these two alternatives?"

"Are we really confronted with such a dilemma?" asked Miss Ruth. "Domestic science hardly consists in paring potatoes and making beds. Its advocates see in it a source of interest that flows out into all the other sciences of the curriculum. Physics, chemistry, biology, economics and geography are clothed with a new interest for the student of domestic science.

"And again, making woman's training identical with that of man will hardly secure her the freedom and equality which she craves. Her highest freedom, as well as her highest

development, comes from obedience to the laws of her own nature. This apparent dilemma would, therefore, seem to arise from the unfortunate attempt to force man's education on woman's nature."

"That touches the very core of the difficulty," said Dr. Studevan. "When God created man and woman I am afraid that He failed to take into account the entrance requirements or the final examinations of our high schools and colleges.

"All education should be determined by the nature and the needs of the individual in question. This has been my contention from the beginning. Woman's nature and needs are different from those of man and hence her education should be different. The ignoring of this difference is, in large measure, responsible for the social disaster which surrounds us on every side.

"Woman has lost her domestic tastes and she shrinks from household cares. She is at the mercy of her servants, who harass her and squander her means until, in her despair, she

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abandons her home for a flat from which children are banished.

“It is a misconception of the whole subject to suppose that woman’s intellect will be less highly developed by subjecting it to a discipline which is peculiarly adapted to the nature of woman’s intellect than by subjecting it to a discipline which ignores woman’s nature and woman’s needs and is shaped wholly in view of man’s uses.”

“But,” said Professor Shannon, “if the work of the high school and the college is, as Mrs. O’Brien says, more than enough to tax the strength of the girl, where is she to find the time or the energy for the cultivation of those domestic arts which you seem to consider such an essential part of woman’s education? How is she to cultivate these arts without lowering the standard of her college education?”

“Oh, man has had woman for his slave so long,” said Miss Geddes, “that we must not blame him too much if he now finds it hard to give her her freedom.”

“My dear Miss Geddes, I fear that I am the most unfortunate of men since I always seem to be incurring your displeasure,” said Dr. Studevan. “Now, I of all men should have the least interest in holding woman in bondage, for, whatever may happen to her, my fate, you know, is sealed. I can only receive her ministrations from afar. And really, I do wish I could convince you that the thousand kindnesses which I have received from the members of the fair sex have made me their eternal debtor. And in this discussion I am pleading their cause and contending for their interests as I see them. I lay no claim to infallibility, and whatever may be my mistakes, I beg that you will at least credit me with kind intentions.”

“It is very hard to credit you with any kind of intentions,” said Professor Shannon. “You are so slippery and inconsistent that it is scarcely possible to keep track of your moves. I would be grateful to you, and I think I may speak for the others present, if you would take a day off to recall the various things you

have said on coeducation and the higher education of women in these discussions. If you will put your various statements together, you may come to realize how hopeless it is for anyone to quite understand you. We will give you the floor for a whole evening and bind ourselves not to interrupt you once, if you will undertake to give a rational account of yourself."

"It would be worth almost any effort," replied Dr. Studevan, "to keep you silent for a whole evening, particularly if you will face the other side of the room."

"Why, that's an excellent idea," said Mr. O'Brien. "But would it not be well to let others share our pleasure? I am sure a number of our friends would be glad to hear Dr. Studevan's talk. Let us have a little parlor lecture some Friday evening that will suit the Doctor's convenience. The room will comfortably seat about forty, so if each one present will bring a half dozen friends, we will give Dr. Studevan the platform, or we will erect a pulpit for him if it will make him feel more at home."

“Please do, Doctor,” said Miss Ruth; “it will help all of us to gather up the fruits of this discussion before passing on to other subjects.”

“I don’t object in the least,” replied the Doctor. “No music delights me so much as the sound of my own voice when lecturing to a few choice minds. But if we are to gather in a number of persons who are likely to be interested in this subject, would it not be well to invite those who have the means and the inclination to help the work along? In the meanwhile, let me try to put myself right with Miss Geddes and in one detail at least to anticipate my lecture.

“It seems to me, Miss Geddes, that we should look at the whole subject in this way: The advent of steam and electricity in the industrial world has removed from the home the various employments which served to give an objective training, both sensory and motor, to many generations of boys and girls. Now, it is the obvious duty of the school to supply to the children in this respect what the homes

have ceased to give. At present the boy gets this objective training in the laboratories of physics, chemistry and mechanical engineering, and the girls should get a similar objective training in schools which teach the domestic arts.

“The advent of the factory in the industrial world has accomplished many things that have rendered competition by home industry impossible. Among other things the introduction of science into the processes of manufacture has brought about the utilization of by-products unattainable in home industry; things that in the home went to waste are here made to yield a large proportion of the profits. Thus in the manufacture of corn syrup there are twenty-two valuable by-products, which in the old days would have been returned to fertilize the fields. Why should domestic science not partake of the same general advance?

“Is there any good reason why the girl should not be taught the art of cooking with the same care and with the use of the same instruments of precision that a boy employs in

his physical laboratory? And why should not the preparation of food be made for her the center of an interest which would radiate into physiology, chemistry and botany, or why should not the adornment of the dining-room table and the artistic combination and arrangement of pictures, bric-à-brac, rugs and furniture in a home be made a similar focus of interest for the development of her æsthetic faculties?

“Woman needs an objective training as much as man needs it; but to deprive her of an objective training along the lines of inherited tendency and in accordance with her present and future needs, and to substitute for this training a laboratory training in mineralogy, physics and mechanical engineering, is to cheat woman out of her birthright. To make an education that should be a means to her future happiness the instrument of her undoing can be pardoned, if at all, only on the score of ignorance.”

“I had a good illustration of that truth yesterday,” said Miss Ruth. “I called to see

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Miss Canfield in her new position as matron of the Ophthalmic Hospital. She was naturally anxious to have the table for the doctors appetizing, and so when, an hour before lunch, the cook reported that there was nothing on hand for the doctors' luncheon, I expected her to be annoyed, but she didn't seem so.

"She asked me to go with her to the kitchen. While we were there she found some small pieces of chicken that were left over from the dinner of the evening before. She directed the cook to bake some potatoes, and, slipping on an apron, she made some delicious ginger bread. In three-quarters of an hour she had a dainty luncheon served, consisting of baked potatoes, minced chicken on toast, hot ginger bread, home-made apple jelly and chocolate.

"In the course of the afternoon one of the doctors happened to come into the room where we were sitting, and he took occasion to thank Miss Canfield for the delicious luncheon, and vowed that if he could find a young lady who could serve his table in that

way, he would end his bachelor days as soon as she would consent."

"Granted," said Professor Shannon, "that our young women need objective training along the lines of domestic science; it does seem reasonable that a young woman who is looking forward to marriage and who expects some day to preside over a home of her own should receive a training that would fit her for the worthy discharge of the many duties that devolve upon a wife and mother.

"But isn't a convent the last school on earth that might be expected to give a girl this training? The mother is the proper person to train her daughter along these lines, and if her work must be supplemented in the school, the teacher should evidently be a woman of experience, a widow, for instance, who in her day had presided successfully over a home. What can a Sister know about managing a husband and taking care of babies and directing a household?"

"It seems evident," said Mr. O'Brien, "that the school should supplement the home train-

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ing of the girl, and it should not be difficult to differentiate the work of the school from that of the home. Our mechanical and mining engineers are trained in theory in the technical schools, while they receive their practice in the factory and in the mine. And so, in the training of our girls, the scientific and theoretical sides of the question should be handled in the school, and the mother should take care of the practical applications in the home.

“It is not easy to see how an experience of married life will render the teacher more competent to teach chemistry, physiology, and cooking, or music and æsthetics. Many years spent in the practice of a trade is not usually considered a proper qualification for a teacher in a school of technology. For the best results theory must ever render practice intelligible, and practice must concrete theory and render it tangible.”

“It is strange,” said Dr. Studevan, “that men like Professor Shannon, whose lives are devoted to the study of economic and social

problems, should fail to see that the persons who are immersed in the details of a subject are unable to get perspective, or to catch the large lines of truth and the relationship of parts.

“Men perceived the orderly movements of the heavenly bodies long centuries before they understood that the same laws govern the movements of bodies in their immediate vicinity. Newton sent a thrill of exaltation through the world, not by the discovery of the law of gravity, but by discovering that the falling apple is subject to the same law that holds the planets in their orbits.

“It is difficult to see truths that are close to us. This finds expression in such axioms as ‘The doctor who prescribes for himself has a fool for his physician,’ and ‘No one is judge in his own case.’ A prudent doctor never prescribes for the members of his own household; they are too near to him and his affections are likely to blind his judgment. Similarly, the Church in her wisdom appoints a celibate clergy, who hold themselves aloof

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from the business entanglements of the world to be the guides and advisers of her children in their domestic relations and in the justice and equity of their business transactions.

“And so, too, the Sister, from her vantage ground in the convent, obtains perspective. She sees the needs and tendencies of the times, and, not being immersed in the details of home life, nor blinded by personal interest, she is enabled to take a broader view and to hold up to her pupils a higher ideal of domestic life and to guide them more securely to its attainment. Her position is like that of the general who withdraws from the firing-line in order to direct the battle.”

“Could anything be more fantastic,” exclaimed Miss Geddes, “than a nun in her convent home teaching a girl how to secure domestic felicity!—a woman who has given herself up to fasting and prayer teaching a girl how to pander to the tastes of a fastidious husband!—a woman who has fled from the joys of motherhood instructing a girl concerning the proper care of infants!”

“My dear Miss Geddes, I am afraid that you have never measured the height nor the depth of the courage that animates our Sisters. It is not that they love home less, but that they love God and their fellow-beings more. We would utterly fail to realize the sublimity of their sacrifice if we were to picture them to ourselves as shutting their eyes to the joys of the world, or as abandoning home life for the convent in order to seek their ease or to escape the trials and responsibilities of ordinary mortals. They look out with clear eyes upon the happiness of the homes they have left; their souls are filled with visions of the beautiful homes that might have been theirs had they remained in the world. They devote their lives to the work of bringing the happiness that they themselves have renounced into the lives of the many.”

“Why don't you take to writing poetry, Studevan?” asked the Professor; “it's a pity to have such sublime conceptions limping along in prose. But we are here dealing with

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eminently practical issues. Society is teeming with evidences of domestic infelicity, and the consequences are manifesting themselves in very alarming ways. If the proper education of our young women will remedy these evils in any measure, we want to know what the proper education is and where it may be obtained?

“From what Mrs. O’Brien says, I take it that a long step in advance would be made by instructing our girls in the domestic arts. We are, therefore, confronted with a very practical issue when we are asked to decide upon the relative merits of coeducational institutions and convent schools. Is a nun better qualified to teach the domestic arts than are the teachers in our secular institutions?

“A few evenings ago you called attention to the heavy handicap under which the Sisters are laboring in their attempt to teach the ordinary school subjects. The number of teachers is insufficient to meet the present demands; they are hampered for means to give their candidates the requisite professional

training, or to provide for the continuance of their professional studies; and if, in addition to all this, household duties absorb their time outside of school hours, how can we expect them to master the science and art of teaching, or to meet these new issues?"

"The conditions to which you refer," replied Dr. Studevan, "are neither universal nor beyond remedy. The conditions will be found quite different in many of the stronger communities, but the Sisters are so modest, and they do their work so quietly, that the public at large is not aware of the splendid preparation that many of their teachers receive, nor do our Catholic people appreciate how anxiously these communities are striving to perfect their members for the duties of their sublime vocation as teachers. They have a very clear idea of what is needed and only await the means, which surely will not be denied them, to give their teachers the best equipment that the science of our day makes possible. The papers published in the Catholic University Bulletin for July, 1907,

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under the head of Notes on Primary Education, show this very plainly. Sister Antonine, writing on The Channels through which Discoveries in Pure Science Reach and Modify the Work of Primary and Intermediate Education, says:

“The old idea that a teacher, like a poet, is born, no longer obtains; the last word on the subject is that he *must be made*. He, too, is the product of our laboratories. Science has decreed—and there is no gainsaying her—that it is not enough for a teacher to have natural aptitude or supernatural motive, a personal love for the work or an all-absorbing enthusiasm. He must be trained. If he possesses these qualities it is well, but they alone will never take the place of scientific training.

“Modern pedagogy demands much from the teacher and to meet this constantly growing demand is the *raison d'être* of our training schools and normal colleges. . . .

“The importance of the normal school system can scarcely be overestimated in these

days of physical research and discoveries in pure science. Such schools draw their faculties from the best universities where they have been trained in methods, while their students are the future grade and high school teachers. In this peculiar relation, the normal schools form a connecting link between the universities and the grade schools, and are thus enabled to transmit the message received from the specialists in the one to the pupils in the other by perfecting the teacher's art and formulating a future working plan based upon these discoveries.'

"Several years ago there was established, under the shadow of the University of Münster, a *Matroneum* into which members of various teaching sisterhoods are gathered, where they live under a common rule during the years of their attendance at the courses given by the Professors of the University. I saw in a recent issue of 'Rome' that the English hierarchy had obtained the sanction of the Holy See for the establishment of a Catholic woman's college at Oxford. And

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let us hope that the day is not far distant when we shall have a Teacher's College for our sisterhoods and our Catholic women at the Catholic University of America. This would unify our Catholic school system and at once lift to a higher plane of efficiency the work of all our Catholic schools.

“Our teaching sisterhoods are making a splendid effort to improve the training of their candidates, and the generosity of the Catholic people of this country will not long refuse to them the help of which they stand in such sore need. Feeling sure that we would all be interested in first-hand information concerning the training that our Sisters are now receiving, I requested the head of one of our representative teaching orders to inform me on the matter. I have her letter here, from which, with your permission, I will read a few extracts.

“‘In the large well-organized teaching orders, the Sisters who teach are relieved almost entirely from household duties and give daily from two to four hours to preparation

for their classes. It is true that Sisters who teach in parish schools which are some distance from the convent, and in which, moreover, the sessions begin at a very early hour in the morning and close at four o'clock in the afternoon, may have less than two hours for preparation on school days. But these Sisters as well as the others devote Saturday and a part of Sunday to the study and reading that their work requires. How many teachers of the public schools do as much in the midst of the home duties, shopping tours and dressmaking, social calls and amusements, that fill their free time and their holidays? . . .

“The large well-organized teaching orders have training schools in their novitiates. Those who govern these orders realize the importance of suitable preparation for the work of teaching, and they would be glad to have all the Sisters who are destined for that work complete a systematic course of study during their novitiate and the early years of their profession.

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“But under existing circumstances, all of these Sisters cannot be kept in the training school. Again and again it happens that promising classes doing earnest work are, month after month, thinned out by calls from this parish and that, this academy and that. The Superiors are obliged under the stress of circumstances to send out the student-teachers as assistant teachers to share burdens that have grown too heavy or to take entire charge of classes whose teachers have given out under the strain of over-work.

“Increase the number of Sisters, send more postulants to religious teaching orders, and in a few years the training schools will have large classes going through an uninterrupted course of study under mistresses who have had years of successful experience in teaching.

“The Superiors look hopefully for this good time. Meanwhile they do the best they can to supply for deficiencies. Every evening teachers of more experience help their younger sisters in the preparation of school

work. After this has been done, the teachers assemble for model lessons prepared by the supervisor or under her direction. For example, lessons in reading, in number, "object lessons," designed to give the children new ideas, but more especially to develop the powers of observation.

"In work of more advanced grade there are geography and history lessons, lessons in the physical sciences, etc. The Sisters submit their school work to the Superior and to one another for criticism; they expose their difficulties, ask advice, and discuss views on school matters. The whole of Saturday is given to study. There are regular Saturday classes for the younger Sisters. These Sisters follow, as far as possible, the courses of instruction that would have been given them had they remained in the training school, and they have examinations at stated periods. Every teacher is required to forecast on Saturday her work for the coming week, and to submit her plan to the mistress of studies or to the Superior.

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“ ‘In many States the parish schools are visited by ecclesiastical supervisors, but in addition to this the Sisters’ schools have also the supervision instituted by the supervisors of the order to which the teacher belongs. The various communities of each province are visited from time to time by the Sister supervisors appointed for upper and for lower grade work by the Provincial. These Sisters spend several days in each classroom while the Sister in charge gives a lesson in every branch she is expected to teach. Besides giving private and general criticism of this work the supervisors give model lessons at the evening assembly of the community.

“ ‘The summer vacation is a time of study. Each Sister plans, or has planned for her, the courses she must pursue either by private study or in the regular classes that are formed for teachers, in the novitiate training school, or in the summer schools. These assemblies are held in large convents desirably located at various convenient points in the province. The best teachers of the order and, whenever

necessary, professors from colleges or universities, give courses of instruction extending through six or eight weeks. For example, our order held last summer, besides the novitiate school, six summer schools. Subjects suited to the needs of elementary and grammar grade teachers, academy and high school teachers, and teachers of music and drawing were treated, special attention being given in the course of instruction to methods of teaching.

“With all these helps, a Sister who has any aptitude at all for the work must become a good teacher in a few years, even though she may not have had all the preliminary training that is judged necessary. Add to this the significant facts that Superiors have every opportunity for knowing the special aptitudes as well as the deficiencies of their subjects, that they make a careful study of these aptitudes and, whenever possible, place each Sister where her talents will be developed and used to the best advantage while generous support and help will be given to her in those matters in which she is deficient.

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“The Sister herself, filled with the thought that she has consecrated her whole life to the sacred work of teaching, stirred by the desire to make herself worthy of this consecration and capable of doing her work well, eagerly accepts the opportunities for self-improvement offered by her environment; she works with an earnestness and perseverance that can hardly be expected in the public school teacher, who has, as a general thing, adopted the profession of teaching primarily as a means of livelihood during the period intervening between school days and marriage.

“Finally, a fact already suggested, but worthy in itself of emphatic notice, is that the religious teacher here spoken of never stands alone or works alone; as a member of a well-organized community and a well-organized order she is supported by the strength and resources of a whole body of educated women, all animated by the same spirit and working for the same ends.’ ”

“Judging from this letter,” said Miss Ruth, “the sisterhood in question devotes a

great deal of time and energy both to the normal training of its candidates and to the continuance of the professional studies of its teachers. But the important question is are they adjusting their teaching to the demands of the present social and economic conditions? The conservative element is very strong in some of our teaching communities; this is particularly true of some of the oldest and the strongest of them. Extensive drilling in antique methods does not constitute a guarantee of good work. Many of the communities do not continue the professional study of their teachers, neither do they give them adequate preparatory training. I am not blaming them for this, I am simply stating the facts as I know them. That the normal school training furnished in some instances, at least, is not of the right kind seems to be borne out by Sister Antonine in the article in the Bulletin to which reference has been made. May I read a few lines for you?

“Reference is here made to the ideal normal school. Unfortunately, there is another

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kind where instructors who are unchanging in their methods, who adhere painfully to old traditions, who have long since outlived their usefulness by isolating themselves from the great educational movements, are nevertheless placed in charge of our future teachers. Such directors of the mental life and growth of young aspirants stifle every new thought, kill outright every effort at originality. Their enthusiasm died an early death, easily traced to mental starvation; they have not kept in touch with the latest developments along educational lines; they continue to teach the theories and methods in vogue when they themselves were under normal school instruction—perhaps a generation or two ago. There might be no evil results in pursuing such a course in law or in theology; but in pedagogy, the injury done by such a system is incalculable.’ ”

“Sister Antonine’s criticisms of non-progressive normal schools,” said Dr. Studevan, “applies to State normal schools quite as truly as they do to the normal schools in con-

nection with the novitiates of our religious orders. Our sisterhoods, however, are laboring under a very great difficulty in this respect. The whole curriculum and method of our modern school has undergone many profound changes as a result of the abnormally rapid development in the physical sciences and as a result also of the fundamental changes that have been taking place in social and economic conditions. Now, the Sisters must have help in adjusting the training of their teachers to the new needs. Feeling this pressure, many of them have sent their candidates to non-Catholic universities and to State universities, from which all religion is banished. For some years the various religious habits of our teaching communities have been a marked feature in the audiences attending the summer courses at these institutions. The result of this procedure, however, is proving disastrous. Our Catholic girls, learning of the attendance of the Sisters at these institutions, take this fact as a sufficient guarantee that the institutions are in all

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respects fit places for them to pursue their academic studies. The losses to religion in this way are likely to prove incalculable in the near future.

“Many of the communities, realizing this danger and remembering the Master’s warning, ‘But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea!’ have refused to send their members to these institutions. Of course they realize fully that there is little danger to the Sisters, for their religious life is taken care of in their convent homes. And, then, too, the faculties of these institutions are very careful not to give offence to the Sisters, for they know right well that the logic of facts will make the attendance of the Sisters at these universities the best possible argument against the existence of Catholic schools and colleges. And, as a matter of fact, our Catholic youth of both sexes have been flocking to these institutions in ever

increasing numbers during the past few years.

“These same communities have not ceased to hope for the time when their candidates will receive the best and most modern training in Catholic teachers’ colleges. And in the meanwhile the brightest of their members are enrolled in the correspondence courses in the pedagogical department of the Catholic University. They have high ideals of what the training of the teacher should be and they will not rest content until the Catholic University makes some adequate provision for their needs. This ideal is well set forth in Sister Antonine’s paper in this brief passage:

“Those preparing for the position of teacher should be under the direction of specialists, the product of our best university training; men keenly alive to the great importance of the noble work in question; steeped in the new methods of investigation; men fully aware of the possibilities of the science and art of education in the schoolroom; sympathetic to the struggle in every true teacher’s

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soul between the ideal and the real conditions that hold in modern school life; men realizing fully the power in a school or in a community of even one live teacher thoroughly prepared for scientific work.' "

CHAPTER XI

The Woman's College of the Future

"DR. STUDEVAN," said Mr. O'Brien, "we are waiting for you to appoint the evening for our parlor lecture."

"Any time will suit me. How will next Friday evening do?"

"Are there any objections to next Friday evening?" asked Mr. O'Brien. "If not, the motion is carried. Remember, each of you is to bring any of your friends who may be looking for an opportunity to do something of permanent value for the cause of Catholic education."

"There are some phases of coeducation that I would like to have cleared up before your lecture, Doctor," said Professor Shannon. "That is, unless you intend to deal with them in your lecture."

"Even if we grant the contention that woman needs training in needle work, domes-

tic science, the care of babies and several other subjects that find no place in a man's education, still I do not see why, with the elective system that now generally obtains in our universities, this may not be accomplished, even though the institution be coeducational. Our young women need training in literature, physics, chemistry, biology, and in many other branches which are universally recognized as necessary parts of man's education. Why, therefore, should the boys and girls not meet in these classes and separate when it comes to a question of the studies which are peculiarly adapted to the needs of each sex?"

"In looking over the files of the *Independent* the other day," said Dr. Studevan, "I found in the issue of February 12, 1903, an article by Henry Finck on 'Why Coeducation is Losing Ground.' In this article he touches your question and incidentally lends confirmation to much of what I have been saying. Let me read a page for you.

" 'When women began, some decades ago, to seek the higher education in considerable

numbers, nearly all of them intended to become teachers or to compete with men otherwise. Therefore, it seemed a matter of course that they should receive the same training. . . . But at Bryn Mawr two-thirds of the students have no expectation of supporting themselves. In schools in general, especially the coeducational institutions which monopolize the West, the proportion of girls who expect to be supported by husbands is much greater still. Indeed, the census figures show that the country through ninety of every hundred women get married and this brings us to the principal reason why belief in coeducation is losing ground. Parents are asking themselves more and more frequently, "Shall our educational system continue to be adapted to the ten per cent. of the women who do not marry, or should it be adapted to the ninety per cent. who do marry?" This growing feeling against mixed schools would have swept many of them out of existence long ago were it not for the unfortunate fact that the separate colleges for women have not done

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their full duty. They have so far failed to adapt their courses to the special needs of women who are destined to be wives, mothers, homemakers. . . . We may go further and say that in most of our educational institutions *all* the students are trained for fatherhood—the girls as well as the boys! ”

“Apart from his startling climax, Mr. Finck seems to support my contention,” said Professor Shannon. “If women’s colleges have not adapted their courses to meet the special needs of women, they are open to all the objections which you have urged against coeducational institutions, while they lack the undoubted advantages that are offered by them.”

“That is always the way with you, Shannon, you run off with half-baked conclusions. Women’s colleges are comparatively new institutions, they are frequently hampered by want of financial support, particularly in the West, where they are wholly private, whereas the coeducational institutions of the West are part of the State system.

“But because women's colleges have not reached their full development up to the present is a very poor reason for supposing that they shall not do so in the near future. All the logic of the situation is on their side, and they have in themselves large possibilities of adjustment to woman's needs, which are not to be found in coeducational institutions, however powerful these latter may be from a financial point of view.”

“Mr. Finck was evidently not thinking of the colleges for women conducted by our sisterhoods,” said Miss Ruth. “Our convent schools have always aimed at fitting their pupils for domestic life. On a recent visit to one of our convent libraries I found a copy of the first edition of the ‘Ursuline Rule.’ The book was published in France something over two hundred years ago, and I was not a little surprised to find in it explicit directions for the training of their pupils in domestic science; needlework, cooking, housekeeping, were all included in the course.

“Conditions have changed radically since

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that time, but there is every reason to hope that the institutions that were able to adjust their courses of instruction to the needs of the time in the past will be able to meet the new conditions with equal success. In the zeal and devotion of their members the sisterhoods have resources which far outweigh the superior financial backing of coeducational institutions.

“No one who reads the paper on motor and manual training in the July *Bulletin* will have any misgivings about the adjustment of such colleges as St. Clara’s to the needs of the hour. Let me read a brief passage from it.

“Manual training cannot be neglected if the whole child is to be educated. This is an accepted conclusion among educators, and one, too, which has been established beyond doubt both by argument and experiment. A general education in this line will have an important bearing on the pupil’s future vocation and success in life. The mind and hand are trained together, and there is thus begun a connecting link between the world of thought and that of

action. By its means energies which might always have remained latent are roused, interested and held. Through it result or should result æsthetic products of handicraft which satisfy even the spiritual wants of mankind.

. . . In the school kitchen are learned lessons regarding hygiene and nutrition, and in the sewing room, lessons in care, thrift, economy, and neatness. . . . In fact, it dignifies manual labor, and makes education *democratic* rather than *aristocratic*, for it attends to the *needs* of the *many* rather than to the *culture* of the *few*. If this branch were properly taught everywhere, the schools would no longer be blamed for increasing discontent and for merely cultivating capacity to feel wants, without providing means for satisfying them.'

"But to return to Mr. Finck's article, what kind of specific training does he advocate for girls?"

"There is more of the spirit of true progress," said Dr. Studevan, "in the little paper which you have just been reading than in anything that is contained in Mr. Finck's

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article. Nevertheless, his thoughts are worth attending to and his suggestions are along practical lines. He would have the teachers taught the kindergarten system; he would have all our girls trained in the duties of a nurse, in hygiene, and sanitation in general, in cookery with all its kindred branches, in marketing, food adulterants, and gastronomy in general.

“Whether or not we agree with Mr. Finck’s ideas as to what should constitute the training of a woman who is destined to be a homemaker, it seems evident to me that even in such branches as literature, geography, chemistry, and biology, which should form part of the education of both boys and girls, the point of departure and the source of interest are different for the two sexes, and hence they can be taught more effectively to each sex separately.

“I have expressed my views on this subject several times, but it occurs to me that Miss Ruth has been asking questions and proposing difficulties instead of giving us her

ideas concerning the education that is best fitted to meet the needs of our young women."

"Now you've said it," said Mr. O'Brien. "She has been diligently gleaning the field, and it is about time she paid her tribute."

"I am not quite clear on the subject," replied Miss Ruth. "I have been trying very hard to get my ideas straightened out. I am responsible for the education of my little niece, who is now twelve years old, and I must soon come to a practical conclusion. I don't yet know where to educate her.

"I want her when she leaves school to have certain ideals. I want her to have a woman's heart that will impel her to help a brother or a sister in need without too much counting of the cost. I want her to have a sufficiently level head to keep her heart from leading her into anything very imprudent. I want her to have a wholesome self-respect. I want her to know that others are not necessarily wrong and fit subjects for unkind criticism just because they do not think and speak and act just as she and her set do. I want her always to speak the

truth. I want her to be able to speak and write her mother tongue, at least, correctly and easily, and then know when to keep still, and when to talk. I want her to enjoy good literature and beauty in all its forms. I want her to take an interest in affairs outside of her immediate duties. I would want her to be a good housekeeper. I want her to know the foundation principles governing the physical, mental, and moral up-bringing of children. I want her to have a cheerful disposition, a strong sense of humor, gracious manners, and the fear of the Lord, that is the beginning of wisdom.

“As I think of it, her ideals should be in three particulars, at least, those of Chaucer’s ‘very parfait, gentle knight;’ she should love ‘truthe and honour, freedom and courteisye.’ Freedom is a magnificent word, there is a large fascination about it, perhaps because the state it expresses is unattainable; but I reckon my little girl would better be taught from the beginning to call it service. And so, you see, her characteristics are to conform in

three parts to the ideal masculine. Where shall she be educated? I don't know. I should want to keep her at home until her ideals were formed — well sprouted anyway. What would you do with her, Mrs. O'Brien?"

"Mary is attending the Sisters' school, and Miles and I are delighted with her progress. When she graduates from the academy we hope to send her to a woman's college conducted by the Sisters. I would be afraid to trust my little girl anywhere else. I want her to spend all her school days in an atmosphere that is permeated with Catholic thought and feeling. Whether she becomes a Sister or not I want the sweet, devoted lives of the Sisters to exert the fullest possible influence on the formation of her character.

"We have not yet decided on the college to which we will send her; there are many things to be considered. We want her to receive a thorough training in domestic science and in all those subjects which will help to make her future home happy, and we would like to place her in a college where she would

enjoy some social advantages. A girl during her college years should learn to meet men and to adjust herself to their point of view."

"But aren't women's colleges," said Professor Shannon, "doing what President Harper set out to do in Chicago University? Aren't they teaching women the same things that are taught to men and teaching them in the same way?"

"At the State University which I attended," said Miss Geddes, "there was practical segregation, because the men and women seldom selected the same subjects; yet there was enough mingling of the sexes to give the girls something of the broader, more impersonal view of a question that a manly man takes. As far as my observation goes, I like the product of coeducation better than that of the woman's college."

"I brought along *Munsey's Magazine* for February, 1906, containing the article by G. Stanley Hall on coeducation that was referred to the other night," said Dr. Studevan. "That the presidents of two great universities,

such as Clark and Leland Stanford, should make coeducation the subject of magazine articles is in itself sufficiently indicative of the present widespread interest in the subject. Some passages in President Hall's article cover ground that has already been gone over in our discussion. Let me read a few extracts for you.

“The thirty years' war which women have conducted for educational opportunities equal to those of men has now, for the most part, been won, or is sure soon to be won, all along the line. It was a holy war, and will forever mark an epoch not only in the history of woman, but of civilization. There are few men now living so conservative as to wish to take any backward step. The educational movement has been accompanied by a great social movement that has freed women from many gross limitations and opened a new world of opportunities and influences. It has had its great leaders, and even its specialists, as well as its literature, its epochs, and its dramatic incidents. Measured by about all

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the pedagogic standards that can be named, women have abundantly proven their intellectual equality with men, whom, in most high schools and colleges, and in many if not most subjects, they actually outrank. In all this I both believe and rejoice.

“It is not yet so well recognized that we have reached a new educational stage, and that the time is now ripe for important new departures. First, equality of opportunity had to be attained, and ability to utilize it practically demonstrated; but now that this has been done, the next step of differentiation is in order. No less momentous changes impend, but all the problems are of a different order and in a very different field, and their solution will require the labors of new leaders working by new and far more special methods.

“The old war assumed equality, if not identity, of abilities between the two sexes, and this was genetically and strategically wise. The new movement is based upon sexual differences, not identities.’

“The whole article is well worth our study,

but his statement, quoted here the other evening, that ten years after graduation fifty per cent. of our college women remain unmarried, is sufficient proof of his main thesis that the college education of men and women must in the future be conducted along different lines and with special reference to the needs of each sex and to their special functions in society. After pointing out the menace to the public welfare in the feminization of education, he goes on to say:

“ ‘The bottom facts, however, from which we can never get away, are that men and women differ in their bodily constitution, their organs, their biological and their physiological functions. This divergence is most marked and sudden in the pubescent period, when by almost world-wide consent boys and girls separate more or less, and, during this most critical period of inception, lead lives more or less apart for a few years, until the ferment of body and mind, which results in the maturity of the functions then born and culminating in nubility, has done its work. At

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twelve or fourteen, brothers and sisters develop interests more independent of each other than before; their home occupations, plays, games, tastes differ. We should respect this law, and not forget that motherhood is a very different thing from fatherhood, so that neither sex should copy or set patterns for the other, but each should play its part in the great harmony.

“So, too, civilization differentiates. In savagery, men and women are more alike in their physical structure, and often in their occupations. But with real progress the sexes diverge. Among primitive races there is sometimes very little difference in the habits of industry or the form of the body to distinguish the sexes; but, as Professor Hyatt used to urge, differentiation and civilization are practically synonymous, and equalization means retrogression. Education should push sex distinctions to their uttermost, make boys more manly and girls more womanly. . . . Sex tension is one of the subtlest and most potent of all psychological agencies. Each

ought to find the presence of the other the tonic and stimulus to its very highest and best achievements, but incessant and prolonged familiarity wears down this idealizing influence to the dull monotony of the daily routine.'

"Stanley Hall is the best known authority in the country on the psychology of adolescence, and on this account alone his view will necessarily carry great weight, but he does not rely on his psychological preeminence; he backs up his statements with an array of facts gleamed from the experiment in coeducation that we are making on so large a scale."

"Other college men do not think as poorly of woman as Stanley Hall seems to," said Miss Geddes. "I have clipped out this newspaper account of Mr. Meekins' address to the alumnae of the College of Notre Dame, of Maryland. Let me read it for you.

"'Mr. Lynn R. Meekins, who delivered the address of the day, said that the one thing shown most forcibly by literature, past and present, is man's failure to recognize the possibilities of woman. That is to be changed.

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Man has written the books, and they tell of man. There is not a real history of the world. There is lacking particularly a good history of America. We are sadly in need of something that will approach a historical sketch of our own State.

“ ‘It is impossible to get from what we call history even a fairly good account of woman’s work and her relation to human advancement. She simply hasn’t received the credit for what she has done. That paragon of modesty, man, has taken it all. Occasionally, conscious of his sins, he has burst forth in eulogy upon the glory of womanhood. But eulogies do not count, except as epitaphs and at funerals. What is needed is clear acknowledgment of woman’s part in human affairs.

“ ‘The future woman will marry and she will not be the sweet silent partner who will believe in an eight-hour day for her husband and a sixteen-hour day for herself. She will not consider the highest joy of life the cooking of a Sunday dinner for a large number of her husband’s friends and relatives. The fu-

ture woman is going to make more of her time, to fill it with effort along intelligent lines. She is going to systematize the home and solve the problems of the home.

“ ‘Behind every one of the moral uplifts which we have known in recent years has been the moral power of the women. Whatever woman has done, whatever she is doing, whatever she may do, there is no service greater or better or more beautiful than the help which she gives and which compels from such a writer as Rudyard Kipling the confession that “when a man does good work out of all proportion to his pay, in seven cases out of nine there is a woman at the back of his virtue.” ’

“Nevertheless, we should not forget,” said the Professor, “that David Starr Jordan, President of Leland Stanford University, and ex-President of the National Teachers’ Association, defends the opposite view in *Munsey’s* for March, 1906. He claims that coeducation has been tried and that it has proved an unqualified success in the West.”

“That depends on what he understands as

success," replied Dr. Studevan. "In his own university the number of women was limited by its constitution to five hundred, and it is said by many who are in a position to know that this constitutional provision saved Leland Stanford from becoming practically a woman's college. If the number of women attending Western universities is a proof of the success of coeducation, then President Jordan is correct. The whole question of Coeducation *versus* the Higher Education of Women resolves itself, therefore, into the question of what constitutes the proper ideal for a college woman. This theme formed the subject of Dr. Pace's address to the graduates of Trinity College in June, 1904, and it was published in part in Vol. II. of the Report of the Commissioner of Education for that year (page 2426). I can not do better than read a short extract for you to close this discussion.

"The ideal of the college woman, as we understand it, is threefold. In the first place, the college woman is one who has received much, she is one who during her collegiate

experience has come to know the greatest minds of the past, who has dwelt with the thoughts and the deeds and the aims of the greatest minds of antiquity; she is one who, perhaps, may not know by direct experience the world for which she is preparing, but she is one who has learned of a greater world, the world from which we draw our culture, our refinement, our civilization, and our religion, and because during these four years the college woman has been associated spiritually with the great minds of that past, she looks out upon the world of the present from a higher point of view, from a point of view that is more spiritual, that is deeper, and in a certain sense more filled with the practical ideas of solid wisdom.

“ ‘The college woman, moreover, is one who has kept much, one who in dealing with the treasures of the past has not merely handled them and set them aside, but who has stored up in her own mind wisdom, in her own heart strength, so that there within her being there is created a sanctuary to which in her thoughts

she may retire, she may withdraw from the clamor and distractions and disturbance of the world and find within herself the source of her strength. The college woman who has been really educated along the right lines does not go beyond herself, beyond the sphere of her own activities to find her pleasures, to find her consolations, to find her strength—for education, if it means anything, means that there has been created within the mind the source of genuine pleasure, of best consolation, and of greatest strength.

“The college woman is one who has not only received much and kept much, but who is able to give and who gives much. It is a false idea to think that the woman educated in college is one who has learned to live among books alone, is one who treasures her culture, her refinement, for herself alone; but at the proper time and in the proper circumstances, guided by that inner instinct which comes from culture and education, the college woman is able to go forth as through the gates of the sanctuary to dispense upon others the

blessings which she herself has received. The college woman, because she is cultured, does not thereby look down upon those who have not had the same advantages; on the contrary, culture means a broadening out of her sympathies, she is ready to enter into every good work and help those who strive to uplift others; consequently wherever we find a genuine college woman we find that she is the medium, the channel of communication, between all the culture, all the spiritual inheritance of the race, and the entire race as it exists at present.

“‘Now, if that be, in a general way, the idea of the college woman, what shall we say of the college woman in our country? Are there not here conditions which define in a special way the sphere and the work of the educated woman? We have only to glance back, I will not say over our political history, but over our educational history, to see that by the very growth of our institutions there has been prepared a special task for those who receive collegiate education, and why? Be-

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cause in this country, by the very fact that there is a larger liberty, by the very fact that it is a democracy, there is greater call for that restraint, that self-control, that balance of thought and action, which is implied in college education, and because in our democratic country women have a larger opportunity than in any other country to exercise those powers which are peculiarly their own. It is true with this democratic spirit America has progressed as no other country has during these last two or three centuries. We were accustomed to say, and educators even up to the last few years have been accustomed to regard, that in the American life there were too many tendencies of a material sort, that progress for us meant simply advance in wealth and in the development of material resources; but to-day it is fairly recognized that alongside of this material progress, nay, more, that by dint of this material progress, there is also progress of a higher kind. The intellectual progress of this country is much more conspicuous to-day than it was a hundred years ago, and hence

the woman who is to take part in the national life must be a woman prepared to recognize what is good in American life, and at the same time to distinguish it from any tendencies that might make for evil.' "

CHAPTER XII

The Homemakers of the Future

“LADIES and gentlemen,” said Mr. O’Brien, “Mrs. O’Brien insists that an introduction of the speaker of the evening is *de rigueur*, and, being a product of modern education, I never question my wife’s judgment on matters of this kind; nevertheless, I find myself at an utter loss for an appropriate speech on this occasion. I remember hearing some one say the other evening that the college-bred woman of to-day has a delightful habit of writing her husband’s speeches for him, and so, in my sore need, I appealed to my wife for help, and she informed me that an introduction should always tell who the speaker is and what he is going to talk about.

“I believe you all know Dr. Studevan quite as well as I do—I was going to say that you admired him more, but, on second thought, I believe that is not possible. However, were

he not present, I might be able to tell you a few things about him which you do not know, but his well-known modesty deprives me of this opportunity of arousing the envy of his many friends who have honored us with their presence here to-night.

“At dinner, a little while ago, I asked him what he was going to talk about this evening, and he answered by relating an incident that occurred at the rectory the other day. The assistant, who is a modest young man with a good déal of common sense, came to the Doctor for advice. ‘Doctor,’ said he, ‘how is it; you don’t seem to give any time to the preparation of your sermons and yet everybody comes to hear you, and they remember everything you say. Now, I write out my sermons and work hard over them all week, and yet I don’t seem to make any impression on the congregation.’ ‘That’s just it,’ said the Doctor. ‘When you are writing your sermon Monday morning the devil is looking over your shoulder and, when he has learned what you are going to say, he goes around

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through the parish preparing the people against you. But when I appear in the pulpit on Sunday morning the devil himself doesn't know what I'm going to say.' So, you see, there is nothing for me to do but to present Dr. Studevan to you, and he himself will tell you what he is going to talk about."

"My dear friends," said Dr. Studevan, "it is, indeed, a great pleasure for me to meet you here to-night. The task before me, however, is much more difficult than the preaching of one of those impromptu sermons to which our genial host has just referred. It is one thing to move along with the sublime truths of religion and morality in the unchanging currents of the Church's teaching, and quite another to hold an even keel in addressing an audience like this on so tentative a subject as coeducation and the higher education of woman, where there are so many uncertain currents of thought and when one knows not from what quarter of the heavens he may encounter a sudden gust of feeling.

"We are entering into a phase of civiliza-

tion in which everything is new and strange. It is a world filled with wonders. It is a world where the impossible happens every hour. Invention has driven man and woman forth from the home of the old days, where, animated with a common interest, they labored together and spent their lives in loving companionship. In this new world man and woman have been enticed away from the bosom of nature, where they had so long enjoyed freedom and peace, protection and uninterrupted companionship, and they are caught up in the vast wheels of modern industry, where they eat the bread of discontent. Husband is separated from wife, child from parent, sister from brother, and each and all fill out the weary hours of toil beneath the eye of a taskmaster who has no power to minister to their needs, who has no heart of mercy, who has no care for their soul's salvation.

“In the social confusion resulting from the industrial revolution through which we are passing, men and women sometimes become bewildered and are found fighting against

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their own best interests, regarding themselves as competitors and losing sight of the fact that their interests must forever remain inseparable.

“Older than modern civilization, more ancient even than the law which compels man to eat his bread in the sweat of his brow, is the decree of the Author of life which placed woman by man’s side and made her flesh of his flesh and bone of his bone, which made the twain no longer two, but two in one flesh.

“The industrial progress of the present generation has destroyed the industrial home of the past, where husband and wife labored and loved and lived their own childhood and youth over again in the children that grew up about them. The young woman of to-day too frequently graduates from the college designed to meet man’s needs with a defeminized ideal of home. The home of her dreams throbs with intellectual life and is filled with masculine ambitions; it is free from domestic cares and it is undisturbed by the voices of children. But it is not good for man to be

alone, nor for woman either; the life of each is incomplete without the other. They are complements of each other, not duplicates. They can not be separated and live. The deepest law of their natures makes their interests identical and renders it forever impossible for them to be rivals or competitors.

“Man and woman must labor together in building a new home to meet the conditions of the strange new world in which they find themselves. The home of the past was industrial; the home of the future must be cultural. The new organization of industry has resulted in lengthened hours of leisure that should be spent at home in the pursuit of the things of the mind. The companionship in the work of their hands that husband and wife have lost they must find again in the cultivation of their minds and hearts. In the past children grew up beneath the sheltering roof of the home; their conduct was governed throughout life by local custom and family tradition.

“The home of the future must develop high ideals in the minds of the children; it must

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form their characters in such strength that, at an early age, they will be able to face alone all the wild storms of temptation and passion. The home of the future must breathe a charm so potent that it will gather to its bosom each evening the dispersed and weary toilers of the day. The home of the future must be the sanctuary of life and the dwelling-place of love; the mind must find in it room to grow in all the realms of truth and beauty; its atmosphere must be that of refinement and culture; beauty must cover it with her mantle and courage must protect it with his shield.

“Man is tunneling the mountain and bridging the ocean; he is ransacking the bowels of the earth for its treasures; he is converting the inaccessible wildernesses into busy marts of trade; he is banishing the thorn from the cactus and the seed from the grape and the orange. But woman must create the home of the future. She must preserve in it the sacred fires of religion and culture. Through it she must save man from materialism and from the worship of the golden calf. She must

build a home in which he will find rest from his toil, consolation in his sorrow, strength to battle with temptations, courage in the midst of disaster, and companionship in the highest aspirations of his soul.

“If she fails in this, all her other achievements are valueless. It will profit nothing that she should explore the hitherto undiscovered regions of natural truth, that she should write books or paint pictures, that she should help man to build more bridges, or to construct more high buildings, to reclaim desert places, or to accumulate more millions.

“Of what value are all these things without a home in which children may grow in strength and beauty? If the race were to end with this generation, ‘think you we should move another hand? The ships would rot in the harbors; the grain would rot in the ground; should we paint pictures, write books, make music, hemmed in by that onward creeping sea of silence?’ ‘What doth it profit a man to gain the whole world if he lose his own soul?’

“What education shall a woman receive to enable her to build securely a home that will meet the present social and economic conditions? The inadequacy of the training that fitted her for the home of the past is at once apparent. The lines along which her education shall be conducted must be determined by her nature and by the work that awaits her. She must be enabled to retain her place by man’s side in his intellectual development.

“The progress of science that has so transformed the outer world must, in her hands, bring about a similar transformation in the home. Manual labor must be transformed and lifted to a higher plane by a knowledge of domestic science. The hours that are thus saved from toil must be spent in the adornment of the home, in the pursuit of literature and art, and in the wider intellectual and moral interests that are shaping the course of advancing civilization.

“Woman must understand the forces that are playing upon the unfolding lives of her children and the environment into which they

must enter on reaching maturity so that she may wisely preside over their physical, mental, and moral upbringing.

“It is quite evident that no education can be too high or too good for woman. But her education must be a development of all that is best in her own nature. An attempt to mold her into the likeness of man must always fail, since their natures differ as profoundly as does their work in the world. All such attempts leave undeveloped in woman those qualities on which her real success depends.

“It is true that, owing to present economic conditions, most women must labor for some years away from the confines of home before they are permitted to build homes of their own. But even here woman’s work and woman’s sphere in the industrial world are beginning to be sharply defined. Those years between school days and marriage, which woman is so frequently compelled to spend in the school-room, the office, the shop, or the factory, help to give her an intimate knowledge of the outer world which will serve her well in the future

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by enabling her, as nothing else could do, to understand the cares and the hardships of husband and children who spend their days in the modern industrial arena.

“What schools shall undertake the education of the home-makers of the future? Surely, not men’s colleges, surely, not coeducational institutions, whose curricula, whose spirit and methods were all framed in view of man’s nature and man’s needs. Woman must work out her own development. Women’s colleges must be developed along the lines demanded by woman’s nature and woman’s work in the world.

“As might be expected from her history in the past, the Catholic Church will be the guide, the counselor, and the unfailing support of woman in her struggle to adjust herself to the new demands. The attitude of the Catholic Church toward education was voiced by his Excellency, Monsignor Diomedé Falconio, the Apostolic Delegate, in his address at Mount St. Agnes the other day. He said; “The Catholics of the United States have

recognized the important fact that if they desire to foster in the souls of their children love and veneration for their holy religion and sentiments of respect and obedience toward the law of the land, they must have their children educated in a religious atmosphere. Hence, they have spared no sacrifice in order to have Catholic schools in almost every parish and in every locality where the number of Catholics justified the erection and guaranteed the support of a Catholic school.

“ ‘Besides parochial schools, in the course of time a great number of colleges and academies have also been erected for the superior education of youth. Truly, I may say that a colossal work has been accomplished by the Catholics of the United States for the Christian education of our people; a work which calls for admiration and which deserves our gratitude and our encouragement. . . .

“ ‘Permit me to observe that institutions for higher education have now become a necessity in order to complete properly and to crown, as it were, the vast system of Catholic

education which was so providentially established in this country. For we must understand it to be of the highest importance that the system of Christian education which has been introduced in the elementary schools be progressively continued in the higher classes in the academy, the college, and finally in the university, in order that Catholic education may be productive of its beneficial influence in all its fulness.

“Higher education will prove profitable not only to men, but also to women. Hence, we cannot restrict superior education to either sex, since it is by its very nature destined to extend its powerful influence to all the members of the social body—to each according to his capacity and condition in life. As regards the superior education of women, I beg to say that the philosophy of those who argue that no particular attention should be paid to their higher education is erroneous and unjust. For if a superior education is useful to men, why should it not be useful to women also, since they are endowed with the same nature

and the same capabilities for a higher intellectual and spiritual betterment? Nay, taking into consideration the great influence which woman exerts, either directly or indirectly, in every state of life and position in society, the necessity of her education must be acknowledged by all who have at heart the welfare of the family and the good of society. A wise writer justly observes that if we wish to know the political and moral condition of a State, we must ask what rank women hold in it. Their influence embraces the whole of life.

“ ‘Be on your guard, therefore, that the atmosphere of the world contrasted with the atmosphere of the convent does not prove fatal. Modern society is rapt by material success, seduced by sensual pleasure. We need women of strong moral character, who can withstand the seductions that flatter the senses. We need cultured women, whose culture does not divorce them from duty, whose life is a force for truth and an example for all time.’

"If our Catholic women are to retain their sweetness and refinement, they must be educated by women in schools for women and along the lines demanded by woman's nature. If they are to remain faithful children of the Church and models of civic and social virtue to the women of the nation, their education must be completed in distinctively Catholic schools. All that is finest and sweetest and noblest in woman withers and dies in coeducational universities from which Jesus Christ and the saving truths of His Gospel are banished.

"But if our sisterhoods are to develop women's colleges and help to solve the many pressing problems confronting the homemakers of the future, provision must be made for the adequate training of the Sisters. Here, under the shadow of the Catholic University, there will arise within a few years a Catholic Teachers' College for women, to which the various teaching orders will send their most gifted members to receive the highest training that the age affords and to carry

back with them to their several communities a knowledge of the latest developments in science and of the most approved methods of teaching."

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