

**RELATION BETWEEN THE
HOME MAKER & THE STATE**

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THE RELATION BETWEEN THE HOME-MAKER
AND THE STATE.

by

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INTRODUCTION.

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The State and the family are very intimately connected. The State cannot rise above the families of which it is composed. The husband is the "head" of the family, but the wife is the "centre" and the "home-maker". The family and the Church used to take care of education; the school has been removed from the home, and the State has gradually taken the place of the family, to some extent also of the Church, in educational matters. "People are beginning to realize that every one, regardless of the class to which he happens to belong, has a right to demand an education which shall meet his own needs, and that for its own sake the State must supply this demand."

The family institution is one which has undergone great changes. To have a clear conception of conditions affecting the modern household, it is absolutely essential to study the history of the human family in relation to home-life. In the following pages, an attempt will be made to point out the outstanding features of the family, which are especially centred about woman, as home-maker, from the early ages until the present day; much space will be devoted to the discussion of problems connected with the modern household.

Is there a man or woman in the British Empire who, during the titanic conflict in which we are engaged, is not thrilled with a truly patriotic spirit? We sacrifice our time, our energies, our money, our beloved ones, on the altar of right to protect our homes, and defend our country. We mourn because the very flower of our

manhood is being cut down on the blood-stained fields of Europe, but doctors tell us that more lives have been slain in the digestive tract than on all the world's battle-fields. It is said that many women should be indicted for manslaughter on account of their ignorance regarding food and food values.

When the war-clouds hovering over us have vanished, and peace is again restored, shall we allow our patriotism to lie dormant, or will it impel us to work unfalteringly and diligently to lengthen the lives of thousands who die a premature death, and to endow our own generation, as well as those to follow, with health and happiness?

The Relation between the Home-Maker and the State.

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Chapter 1.

The Primitive Family in its Relation to Society;
Marriage Institution; Divorce; Types of Kinship.

The home is the pivot about which modern civilization revolves. The magnet of that cherished spot is almost invariably the home-maker par excellence, the mother. The social institution closest to men's and women's hearts is the family, that is the group formed by the union of one man and one woman together with the children born to them. A familiar and apparently valid assertion, but one requiring careful study, is the following:

"The family is the most ancient and sacred of human institutions."

Is the family the germ-cell of early society? We are well acquainted with the history of the growth of the Jewish nation from Abraham. His patriarchal family differed from the modern family in that it was polygamous. Westermarck, Peschel, Starcke, Tylor, and Crawley uphold the theory that pair marriage was the original form of sexual union. They consider that wife-lending, so commonly practised among savage people, is not a proof of promiscuity, rather an outward mark of hospitality.

In their opinion, as a small group is more easily able to obtain the necessities of life in times of scarcity than a herd,

the family, consisting of parents and offspring, is the result of animal experience in the incessant search for food. Fiske regards society as an extension of the family relation, the order of development being the family, clan, society. /*

On the other hand, many ethnographers regard the family as an outgrowth of society. They look upon the patriarchal family as a comparatively recent development in the long history of family organization. In support of the theory that the family is an outgrowth of society, it may be said that, in many barbarous communities the family, in our sense of the word, does not exist. At whatever epoch civilized travelers have visited uncivilized or semi-civilized races, they did not find the monogamous family; ¹ there existed promiscuity and polyandry, ² Herodotus refers to promiscuity among the Agathyrsi, a Scythian people; Aristotle mentions similar conditions among the Libyans; in referring to the inhabitants of Great Britain, Caesar says: "Ten or twelve men have wives in common, and chiefly brothers share with brothers." According to Polybius, similar conditions existed among the Spartans.

Bachofen, McLennan, Morgan, Sumner are ethnographers who maintain the theory of original promiscuity. Darwin says: "Almost promiscuous or very loose intercourse was once extremely common throughout the world." According to Bucher, there is nothing but the barest care for self-existence among the lower peoples, and the psychic bond between parents and children is merely a fruit of culture.

* 2. Encyclopaedia Britannica - Family.

*1. "The Primitive Family As An Educational Agency." p. 13
A. Todd.

Williams tells us of a Fijian father who appeared to be very proud of his son, nevertheless that very father, later on, helped to murder his apparently beloved son. Sutherland regards the Fijians' affection for their children as an instinct of race-preservation analogous to that of the lower animals.

In the early ages, it is doubtful if children were ever valued for their own sakes. The African Bushmen neither watch, nor bestow any care on their children, but frequently strangle or smother them, even bury them alive.(3) Among the Brazilian tribes, the father's love for his offspring is a minus quantity, and the mother's an instinctive one. In ancient China, the sale of children was permissible, and the same custom existed in Greece until Solon's time. Many Africans are less grief-stricken when they sell their children for a goodly sum, than Englishmen, when they part with their dogs.

Filial affection rarely exists among primitive races. Williams relates that, among the Fijians, he once saw a young man who, as he bade his father a temporary farewell, appeared to be greatly moved, yet the same son shortly afterwards buried his father alive. Todd says: "The parental instinct is, at best, only a secondary instinct which is frequently out-weighed and canceled by the impulse to self-maintenance" also: " It is pretty safe to conclude that the filial relation is not an innate characteristic. Like the marital and parental relations, it, too, takes on the form and color of its social surroundings."

*(3).The Primitive Family As An Educational Agency." Chap.V. P///
A Todd.

Owing to the fact that no demand has arisen for a good type of memory, a feeble one, which is associated with loose family ties, is characteristic of primitive peoples. The cultivated type of memory, accompanied by strongly rooted parental, filial and marital ties is a social product. To say the least, "The family is the most ancient of human institutions" is not an undisputed statement.

Is the family a sacred institution? Promiscuity, trial marriage, absence of chastity, lack of filial love, infanticide are milestones encountered by the family on its journey down the ages, none of which appears worthy of being termed "sacred". Before Christ, marriage does not seem to have been regarded as a divine institution by the Hebrews, because prior to the introduction of Christianity in Rome, priests did not preside at marriage ceremonies. According to Todd, "The family is divine only in the same sense that language, or art, or the human mind, or natural selection is divine. It is sacred for the reason that it is a form to which human activity has been moulded to the advantage of the race and for no other."

Both the form and the functions of the family, in the onward rolling of time, have undergone great changes. The original family has been described as simply "an improved bread-winning and breeding-device", that is its functions were economic and biologic, and love played little or no part. Morgan says of the family: "It must advance as society advances, and change as society changes, even as it has done in the past." Letourneau says: "The family is at first matriarchal, and it is only in the higher stages of the animal kingdom that the male becomes a true constituent part of the family group."

Todd expresses the idea thus: "Maternity was a fact, paternity a presumption." Among primitive peoples, owing to their ignorance of the processes involved in procreation, paternity was often uncertain. The "Couvade" marks a higher stage in intellectual development; the father attempted, artificially, to establish his connection with his offspring.

Some form of sex-pairing and the maternal relation existed prior to the consummation of the marriage institution. Cecrops is said to have instituted marriage in Greece; Svetaketu in India; Menes in Egypt; Fohi in China. In the struggle for existence, the male was determined to be the undisputed master of the benefits which accrued from the work of the female; thus the institution of permanent marriage, not based on moral grounds, arose out of economic necessities. Outgrowths of this association were family-sense and love of home; whether or not economic conditions continued to exist, these forces gradually became more important. Todd quotes Howard: 'Marriage began in free choice; passed through the stage of contract and purchase, arranged by family or clan, and with the decay of the kinship group, became very slowly, once more, an individual matter as in modern times'.

Trial marriages and primitive divorce are but one step removed from bare promiscuity. According to Peary, trial marriage is an ineradicable custom among the Eskimos. Usually, divorces are very easily obtained among savage people. In many primitive groups, common causes of divorce were: incompatibility of temper, the aging of the wife, petty quarrels, laziness, and the fact that the wife had a child to suckle. Such flimsy pretexts prove

that marital love was not deeply rooted; there, merely apathetic pair marriage existed. Childlessness was another cause for divorce which obtained wide recognition among primitive peoples, ancient Hebrews and Romans. Where wife-purchase existed, the right of divorce was practically restricted to the male. In some groups, provided that the husband ~~cast~~ cast his wife aside without cause, the former was obliged to forfeit the money, ^{which} he had paid for the latter. If adultery or barrenness had been the ground for divorce, the wife was obliged to return the purchase-money to her husband. The divorced wife generally returned to her own people. Among some tribes, women's rights were and still are, better safeguarded. The Karo-Karo of Sumatra permit divorce only by mutual consent; among the Veddahs of Ceylon and the Papuans of the Island of New Guinea, death alone may sever the bond.

Very early in the history of mankind, society was divided into groups. Each group traced its descent to a real or imagined common ancestor. From these divisions, bound by ^{there developed the clan. Individual} the blood tie, interests were invariably sacrificed for those of the clan; kinship was of more importance than relationship. At one time or another, among different peoples, two types of kinship organization have existed, the metronymic which is the mother-name system; the patronymic, the father-name system. In the former, kinship is traced through the mother; in the latter, through the father.

McLennan maintains ^{that} the metronymic system was absolutely necessary to trace descent in the age of promiscuity. On the other hand, Westermarck claims that certain tribes adhering to the maternal system, and among whom lax sexual relations are unknown, exist. The custom of tracing descent through females

only, in primitive times, was probably partly due to the close association between the mother and her offspring before birth, and the dependence of the latter upon the former during the early years of its existence. Owing to the custom of the father's providing a separate hut for each of his wives and her children, polygamy must also have had its influence. Under this system, the oldest maternal uncle alive was regarded as the children's nearest male relative. Where it was customary to remove the wife from her own kindred to that of her husband, the maternal system frequently existed. In such cases, even though descent was traced through the mother, the father was the head of the household. This custom prevails among the Fijians, and many other groups of the Pacific Islanders, also among the West Australians.^{*4.} Even when name, rank and property descend through the mother, it is not she, who has the deciding voice in important matters, but her oldest brother, her father, or even her husband.

Paternal kinship system did not necessarily succeed the maternal. One of the chief causes of the patronymic social organization lay in economic conditions. When physical strength was one of the chief requisites for obtaining, even, a bare existence, we can readily understand how the male gained in power and prestige over the female, also passed on his name and property to his offspring. Another cause for the rise of this system existed in the rather late discovery, among many savage tribes, of the function of the father in generation. With this

*4.

"The Family As A Social and Educational Institution."

page 18. W. Goodsell.

knowledge, the tie between father and child became important, at times exaggerated. Howitt says that an Australian native made him the following remark: "The man gives the child to the woman to take care of for him, and he can do what he likes with his own child."

Owing chiefly to woman's physical weakness, wife-purchase and wife-capture, ~~the~~ ^{of the female} position, under the paternal system, was lowered. Wife-capture was a common occurrence. When these primitive peoples carried on warfare, the conquered males were killed; the lot of the females was capture and enslavement. These women became the concubines of their conquerors, who, taking advantage of the fact that these women had no protectors, often ill-treated them. Among savage tribes, wife-purchase was almost universally practised. The purchaser often extorted, with usury, from the purchased, the amount paid for her.

Chapter II

Primitive Woman's Contribution to Civilization.

"Civilization is the composite result of progress from the purely natural life of the animal to the purely artificial life of the most enlightened individuals and peoples. This progress has always been along the line of satisfying human needs and gratifying human desires." *5.

The founding of the home is the monument by which primitive woman will ever be remembered. When people of remote ages lived in caves and tents, it was woman that solved the

*5. "Woman's Share in Primitive Culture." Chap.XII. O.T.Mason.
R272

heating problem. The modern chimney is an outcome of her devices for the escape of smoke. As man was engaged in fishing and hunting, woman encountered many difficulties, and solved various problems in the preparation of food. Having to find a cooking vessel that was both water and fire proof, she eventually discovered that such a utensil could be shaped from steatite or soapstone.

In searching for food, primitive woman made use of knives and hammers which she had invented herself. By exploring field and forest, she discovered foodstuffs in the vegetable kingdom. As long as man earned a livelihood by hunting and fishing, woman invented simple agricultural implements, tilled the soil, harvested and threshed. Woman was the first beast of burden. Mason says: "I do not wonder that the ship-carpenter carves the head of a woman on the prow of his vessel, nor that locomotives and railroad appliances should be addressed as she." For carrying burdens, Chinese and Oriental women use a yoke on one shoulder at a time. In Arizona, Indian women deliver hay cheaper than it can be obtained in any other way. Lieutenant Peary saw an Eskimo woman carrying a stone not less than three hundred pounds, a distance of about twenty yards. When Bedouins are emigrating, the men start first; after their departure, the women bundle up tents and belongings, and follow. In many European countries, not only during war, but in times of peace, woman is the beast of burden.

Primitive woman invented our textile industries.

She was the first spinner, weaver, knitter, sewer, lace and basket-maker. The silk industry originated in China. The Chinese credit the Empress Hsi Ling Shih, with the invention of the loom for weaving patterned silks, 2640 B.C. *6.

It has been frequently said that woman lacks mathematical ability, that figures confuse and bewilder her. Many figures on basketry, invented by savage woman, contain intricate series of numbers. Moreover, the same basket-maker using lines, squares, polygons and cycloidal curves in ornamentation, was a geometrician. *7. Primitive woman also invented dyeing processes; she made her dyes from vegetable and mineral substances, and fixed them by means of mordants.

Woman was the first ceramic artisan. In her mind originated all the forms and uses of pottery. Our modern potter, architect, weaver and jeweller, continually copying patterns designed by primitive woman, cannot improve on them.

As civilization advanced, man, reaping the full benefit of woman's experience and inventions, took up the work previously performed by her. When man became a tiller of the soil, woman devoted her attention to spinning, weaving, knitting, sewing and cooking. With the invention of machinery driven by water, steam or electricity, the textile industries were transferred from the home to the factory. This stupendous change has been termed the "Industrial Revolution."

*6 - Housewives League Magazine. January 1915.

*7 - "Woman's Share in Primitive Culture." O.T.Mason.

Primitive peoples have been classified according to their attitude towards education. One of the simplest classifications is the following:

- (1) Where whatever is learned is picked up; hence self-education.
- (2) Where there are the beginnings of organized instruction.
- (3) Where the notion of education as a paramount selective agency holds sway. *8.

Father Baegert believes that nothing causes the Californians less trouble ~~to~~ and care than the education of their children; this ceases when the children can earn their own living: that is catch mice, and kill snakes. Steinmetz gives a list of thirty-two peoples where no parental discipline exists.

The beginnings of organized instruction may be subdivided into: (a) vocational training, (b) physical education, (c) moral education, (d) accomplishments. Boys were trained for hunting and fishing; girls took up housewifery and agriculture. One of the first physical exercises, that a Fiji Islander infant is taught, is to strike its mother; swimming is also considered important. Some of the Indians in British Columbia used to send their children to the river, almost as soon as they could walk alone, to bathe night and morning, the year round. All Indians like to see a sober-minded woman. Sometimes the father undertakes his daughter's moral training.

*8

"The Primitive Family As An Educational Agency."

Chapter VI. ~~A~~ Todd.

He performs all antics imaginable in front of his daughter: the longer, the latter can refrain from laughing, the higher is she supposed to be in the moral scale. Games, dancing and story-telling are important accomplishments. Among the American Indians in general, Mason asserts that the instruction of the children was not the charge of the parents or grandparents, but of the whole tribe.

The third division, that is where education is considered of paramount importance, included the more highly civilized races.

Chapter 111.

Egyptian, Hebrew, Greek and Roman Women.

The Egyptian Woman.

The first people of antiquity who did not question the equality of the two sexes were the Egyptians. The social and economic conditions of the Egyptian women, in comparison with those of other races, form an oasis in a desert.

Wife-purchase existed in Palestine, Greece, Spain, Germany, Gaul, Hindostan, China, Turkey and many other countries, but it was unknown in Egypt. The Egyptian woman at her marriage made a contribution towards the union, which was known as her portion or dowry. This custom seems to have originated in Egypt. The first races of antiquity who allowed their women to inherit were the Egyptians and the Hebrews. The Egyptians were not polygamous, *9 but the Hebrews were originally polygamous. In countries where women may inherit, or where the dowry is considered essential, polygamy seldom exists. An economically independent woman generally refuses to bind herself to a man who belongs to some other woman.

The confinement of women in seraglios, harems or other houses has been attributed chiefly to jealousy of the males, and a desire to protect female chastity in times of lawless barbarity. This lack of female liberty seems to have been very general in all countries but Egypt. Crimes against women were rare in Egypt.

*9. "The History of Women."

Condition of Egyptian Women. Vol.1. P/63

Dr. Alexander.

Rameses III. caused the following inscription to be engraved on some monuments: "To unprotected woman there is freedom to wander through the whole country, wherever she list, without apprehending danger."

Another proof of female liberty is stated very clearly in the second chapter of Exodus. When King Pharaoh's daughter, accompanied by her attendants, was going to bathe in the Nile, the cry of a baby was heard. "Take this child away," said the princess to Miriam, "and nurse it for me and I will give thee thy wages". Such economic liberty equals that of any princess of the present day. When King Solomon married an Egyptian princess, he conferred privileges on her which he did not extend to his other wives. A beautiful castle was erected for her, and, contrary to the laws of Israel, she was allowed to worship the gods of her own country. Such privileges were, in all likelihood, due to certain stipulations in the marriage contract, in accordance with Egyptian customs.

We learn from Herodotus that Egyptian women were engaged in trade, ~~merchandise~~ and agriculture. Very few mummies of Egyptian children have been found. The low infant mortality that existed among them was probably due to educated mothers.

The Egyptians displayed marked indifference in the selection of a matrimonial partner in order to obtain worthy offspring. They even allowed brothers and sisters to marry.*10 Although the Greeks borrowed many ideas from the Egyptians, the former were very exacting in the selection of wives to secure desirable posterity.

*10. "The History of Women".

Chapter 28.^{p386} W. Alexander.

The intellectual development and manual dexterity of the ancient Egyptians were amazing. The fact that they formed cycles for the adjustment of different reckonings of time testifies to their knowledge of ~~astronomy~~ ^{geometry}. If we judge by the facility with which Moses destroyed the golden calf of the Israelites,—"He burnt it in the fire and ground it to powder"—we must conclude that chemistry and metallurgy were then fairly well developed sciences. The Egyptians have never been surpassed in the making of linen, their glass was good, and pottery excellent. By far the earliest examples of glass existing, of which the dates are attested by inscription, are of Egyptian origin.^{*11} They showed great taste and skill in the making of furniture, musical instruments and domestic implements; they also influenced Greek Art through the Phoenicians.*12

Dr. Alexander in "A History of Women" says; "Where women are confined, men lack invention and are rough; in those countries where women are freed, invention arises, manners improve." If female freedom does not, to some extent, account for the advanced stages of civilization, which existed in Egypt at such a remote period, the coincidence, nevertheless, is unusually striking.

The Hebrew Woman.

From the time that Abraham and Lot lived in tents, and tended their flocks, they gradually passed to an agricultural life.

*11. Encyclopædia Britannica. "Glass".

*12. Encyclopædia Britannica. "Egypt."

Villages began to develop, and by King David's time, some of them were expanding into cities.

In the earlier history of the Hebrew patriarchal family, the power of the head of the family, as husband and father, was well-nigh absolute; as time rolled on, it gradually lessened. Originally daughters did not inherit; when Zelophehad died sonless, his daughters protested to Moses against the extinction of their father's name in Israel. Then the Lord spake unto Moses saying: "The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among the father's brethren, and thou shalt speak unto the children of Israel saying, If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter." Deborah lived almost thirteen centuries before Christ. Some people believe that God granted her a successful rule to shew the world what woman was capable of. As even Barak had despaired of success, her victory over the Canaanites was a remarkable one. During the thirty years she judged Israel, no complaints were made against her. "D'où les dames doivent conclure qu'un de leurs plus grands défauts est d'ignorer ce qu'elles peuvent, et que Dieu peut les encourager et peut leur ôter tout sujet de s'excuser sur la faiblesse de leur sexe a permis que Débora ait fait tant de belles choses, qu'elle ait marché a la tête des armées, qu'elle ait délivré son pays de l'oppression des tyrans, et qu'elle ait été nommée la mère de la Patrie." *13. Deborah is the first woman that Scripture speaks of as walking at the head of armies.

She was the first woman in Sacred History who accomplished the duties of the bravest men, and still the mother's instinct was there. Judges V,7: "That I, Deborah, arose, that I arose a mother in Israel."

The Hebrew patriarchal family was polygamous, but the females had to lead chaste lives. Each wife had her own abode. Genesis XXXI, 33. "And Laban went into Jacob's tent, and into Leah's tent,..but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent." Gradually, the people became opposed to polygamy. The prophet Malachi, in the fifth century B.C., extolled absolute conjugal fidelity; he wrote: "Therefore take heed to yourself, and let none deal treacherously against the wife of his youth." Polygamy gradually died out among the Hebrews, and was formally prohibited at the Rabbinical Synod of Worms in the eleventh century A.D.

The right of divorce, save in the case mentioned in Exodus XXI, 7-11, was granted to men only. Gradually the custom became regarded as dishonorable, and the prophet Malachi denounced it. Malachi II, 15: "For the Lord, the God of Israel, saith that He hateth putting away." Christ considered ^{that} adultery ^{was} the only legitimate cause of divorce. Rabbi Yohanan (199-279 A.D.) boldly declared: "He who putteth his wife away is hated of God."

The Hebrews esteemed their boys more highly than their girls, because the latter were valued only for their use as domestics, and for the price they brought as wives or concubines. If an Israelitish woman were not inside some family, she was virtually an outcast; an unmarried Hebrew female bewailed her virginity because marriage meant security. Thus originated the custom

of contracting young girls in marriage. If the Hebrew father had contracted for the marriage of his daughter before the completion of her twelfth year, as soon as the girl reached legal age she was privileged, if she desired, to break the contract. Generally a year intervened between the betrothal and the nuptial rites, and the latter concluded the marriage. The presence of civil or religious authorities was not required at either ceremony, but legally, the nuptial rites had to be performed before ten witnesses. The custom of having a rabbi preside at nuptials was not thoroughly established until late in the middle ages.

The Hebrew widow was always well cared for, and allowed more ~~liberty~~ freedom than a married woman. Exodus XXII, 22: "Ye shall not afflict any widow"- Isaiah I, 17: "Plead for the widow." When a widowed mother lived with her son, she was allowed more liberty, and granted more privileges than her son's wife. Undoubtedly the commandment, "Honour thy father and thy mother," contributed greatly towards her comforts.

About a century before the Christian era, an act was passed which required every man to sign a deed before his nuptials, allowing the bride a certain amount on his estate; this sum amounted to about sixteen dollars for a widow, and thirty-two dollars for a virgin. The wife was entitled to this money at her husband's death, or if he divorced her without a cause. The requirements of a dowry remained in force until the eleventh century, A.D. Owing to the limitation of rights in respect to divorce that the Sanhedrin of Mayence placed upon men, the importance of the dowry was greatly lessened.

The parents, in the individual homes, were the only teachers for the masses until the time of Christ. About that period, Rabbi Joshua Ben Gamla instituted schools, apart from the home, in every town and village of Palestine. Although some girls learned Greek, their education was chiefly adopted to fit them for the management of the household.

Young women of every rank were taught cooking; all food used for the family had to be prepared in strict accordance with the ritual law. They were also taught spinning, weaving and ~~sewing~~ ~~garments~~. The Hebrew family was a school of great moral and social value.*14. The Jewish household affords a striking contrast to the average modern English Canadian home.

The Grecian Woman.

The Greek family was patriarchal in type. The word for father in the Hebrew, Greek and Roman tongues is used to imply dignity, authority and power. When a woman married, she was received into her husband's family circle, and invoked his gods. Relationship and descent were traced only through the males.

Among the Athenian Greeks, if the head of a family died leaving no sons, his daughter, if he had any, was forced by her kinsmen in the gens to marry her nearest male relative; if the latter was married, he was obliged to divorce his wife to marry the relative in question. In no case could the daughter inherit, because the moment she married, she entered her husband's family.

*14 -"The Family As A Social and Educational Institution".

The dowry of an Athenian woman belonged entirely to the husband, as long as he lived. Spartan women on the other hand, were allowed to inherit both lands and personal property. Aristotle mentions the fact that "nearly two-fifths of the country are held by the women."

Although concubinage had existed from remotest antiquity, the ~~practice~~ in the historic age of Greece was generally a war-prize, "the chattel of her captor." In Greece, the marriage contracts made by the parents were of a more compulsory nature than those in Palestine. Although the dowry was unknown in the Homeric age, before 600 B.C. it became a thoroughly established custom. Similar to the practice of the majority of ancient peoples, the marriage ceremonies consisted of betrothal and nuptials. Although the Ionian Greek wife of the higher classes was allowed a little more freedom than the unmarried girl, she was not supposed to leave her home without her husband's permission. Even the widow was not allowed the freedom granted to her Hebrew or Egyptian sister; she was under the guardianship of a man who had been appointed by her husband. All male Ionian Greeks regarded women as their inferiors, intellectually and morally. How could these uneducated and confined women have proved congenial companions for their educated husbands? Unavoidably, these ignorant women became ineffective mothers. Even in those days, Plato fearlessly maintained that marriage, ~~also~~ the procreation and the rearing of offspring were, above all else, matters which profoundly concerned the State.

Another disturbing element in family life, chiefly in Corinth and Athens, was the presence of the hetairai. As the majority of these young women were noted for beauty and intellectual attainments, the men were more attracted to these strangers than to their own wives. Grecians loved and admired the beautiful, but the beautiful modest women were always veiled, only the courtesans were unveiled.

Divorce was quite common in historic Greece, and more privileges were granted the husband than the wife. If the wife had been divorced by her husband without just cause, he was obliged to return her dowry to her father or guardian. The husband was considered justified in obtaining a separation from his wife for adultery and barrenness. Unless the offence had been aggravated by shameful neglect of his family, or great cruelty towards the same, the wife could not secure divorce from her husband merely for adultery, in any Greek State.

In the Homeric age, the individual homes were industrial centres, but by the fifth century, B.C. many of the household industries were carried on elsewhere. Shoe-making, hat-manufacturing, corn-grinding, bread-making, wool-dyeing, linen-weaving, dress-making, and tailoring were performed by artisans in their respective workshops or mills. In spite of the fact that social functions did not weigh heavily upon the well-to-do Greek women, they were not idle. Most of them spun and wove woollen and linen garments, did a part of the family cooking, and were expert embroiderers. The wealthiest class directed, rather than shared in, these tasks.*15.

*15 - "The Family As A Social and Educational Institution."

The Patriarchal Family: The Greek Type. ^{p. 102} W. Goodsell.

When a boy reached the age of seven, he was sent to school, after which all his early education was carried on outside the family, but a girl of that age was seldom permitted to leave her home. There she received no definite instruction save in spinning, weaving, embroidery, and probably cooking. Solon, The Athenian law-giver, planned the following course of education: Young women were to practise running, wrestling, throwing quoits and other masculine amusements. Although a few Greek women were instructed in music, no race, as highly educated as the Grecian, had as ignorant women. By the State, the Grecian woman was looked upon as an instrument of propagation.*¹⁶ In some laws, women were classed with slaves.

The Roman Woman. 753- 202 B.C.

Although the ancient Roman family is the purest patriarchal type on record, it gradually changed, and in the later years of the Empire, in several ways it resembled the present American family. The father - the absolute head of the patriarchal family - was at liberty to sell his children into slavery, banish them from the country, or put them to death. The power of the Roman husband over his wife was called "~~Manus~~". Cato, the censor, writes thus of the husband's power: "The husband is the judge of his wife. If she has committed a fault, he punishes her; if she has been guilty of adultery, he kills her."

When the husband died, his possessions were equally divided among the widow, unmarried daughters, and sons. Not until

*16 - "The History of Women." The Grecian Woman. Vol. 1. p. 190
W. Alexander.

Justinian's age, sixth century. A.D., was a married daughter entitled to inherit from her father. When a Roman died intestate and without children, his widow was the sole heiress of his fortune.

Although the early Romans were more strictly monogamous than the Greeks, concubinage was a recognized custom, and regulated by the State. The first kind of marriage among the Romans consisted in the coming together of a man and a woman, who, without any previous bargain, lived as man and wife. When a woman had lived thus one year without absenting herself from the house three days, she was then no longer a member of her own family, but of her husband's. With the advancement of civilization, marriage ceremonies became more complex. The Roman custom of putting a yoke - "conjugium"- upon the necks of the bride and the groom explains the origin of our expression "conjugal" or "yoked together".*17 The Roman woman was not confined to her apartments like her Greek sister. The Romans, unlike other peoples, abandoned the confinement of women and shewed the world that female chastity and liberty combined were possible. The Roman wife was thoroughly respected and honored both in the family and the State. The wife could truly say to her husband: "Where thou art lord, I am lady."

At marriage, the husband acquired the wife's dowry, and had afterwards the sole control of it. As women had no legal status, they were powerless in the business management of their property. In very early times, the husband had the right to

*17 - "The History of Women." Chapter XXVI. ~~1830~~ Alexander.

divorce his wife for adultery and wine drinking, but for many centuries, this custom was seldom, if ever, resorted to. We are told that a period of 520 years lapsed between the founding of the Roman Republic and the first divorce granted.*18.

Goodsell quotes Plutarch's reference to Spurius Carvilius Ruga, who, in 230 B.C. divorced his wife, and this was the first instance of the repudiation of a wife at Rome.*19.

Prior to the Punic Wars, the Romans had a high regard for manual labor. In a well-to-do Roman family, the servants did the more unpleasant and harder labor. The housewife attended to cooking, spinning and weaving. Owing to the high esteem in which the wife was held, Roman family life was of a much higher type than the Grecian. Every Roman mother nursed and reared her own children, instructed them in their early years, and as long as they lived at home, she superintended them. Elementary schools were introduced into Rome before 450 B.C., but they were not regularly attended. Girls at home received careful training as housewives and mothers; where it is supposed they were also given some instruction in reading and writing.

The Roman Woman. 202 B.C.- 4th Century A.D.

The Roman wars for conquest brought about many changes some of which were:

L. Warfare necessitated men's absence from home. Frequently for long periods, the management of estates and households fell to women. Such experience on the part of the female

*18 - ³⁷⁴⁻⁷⁵ ~~The~~ History of Women. ^{pp 374-375} Alexander.

*19 - "The Family As A Social and Educational Institution." p.122.
W. Goodsell.

led to self-reliance and business efficiency. In course of time some women became very wealthy and extravagant.

11. Those continuous wars led to a marked decrease in the male population; as wives were allowed to exercise the authority of their absent husbands, the social status of women was thereby elevated.

111. After the conquest of Greece, many Greek scholars took up their abode in Rome, and stimulated a desire for learning among both men and women.

Such stupendous changes in the status of women affected marriage laws. The rites by which the wife had been previously brought into her husband's family, almost entirely disappeared in this period. She remained a member of her own family, and the legal power which her husband had exercised over his wife became a thing of the past. As the wife of Imperial times remained a member of her own family, if her husband died intestate, her claims to inherit his property were considered only after second cousins had received their share. If the husband became insolvent, his creditors had no claim on his wife's dowry, nor on the "gift for the sake of marriage" - the latter was a part of the husband's estate that he gave his wife at the time of their marriage, but which, as long as he lived, remained under his control. The Roman maxim, "Marriage by consent only," shewed a decided advance in woman's rights. Women shared honors with men. The Romans had priestesses as well as priests. The highest honor that could be accorded a Roman hero was to be buried in the field of Mars; the same honor was conferred on

some illustrious women. The Romans, as the Egyptians had done, gave liberty to women, and fitted them for society. The Roman Woman shewed the world that her sex was capable of noble and heroic deeds.*20

Although divorce in the previous period of Roman history had been almost unknown, gradually it became alarmingly common. Provided that the husband returned his wife her dowry, at any time he was permitted to break the marriage bond. The example that was set by public men, such as Caesar who divorced Pompeia merely on suspicion, and Cicero, Terentia, because she was of middle age, was most unwholesome.

In a great number of wealthy Roman families, where many slaves were employed, the pleasure-loving lady appeared, who became enslaved to society, amusement or debauchery; men began to regard the unchaste with almost as much respect as the virtuous. Roman laws were enacted compelling the courtesans to secure licences and renew them yearly. Even wives and daughters of Roman knights applied for them; however, amidst such wickedness and vice some faithful wives and mothers existed. The more intelligent of the wealthy class sought useful channels in which to expend their mental energy. Some entered politics, a few took up the sciences, others attempted a literary career. The wives of the middle class who were sometimes assisted by a few slaves, and the poor women still remained faithful to their household tasks of feeding and clothing their families.

Servants and teachers, not the parents, were responsible for the children's education. Probably only daughters of the wealthiest received much intellectual training, and they were taught by tutors at home. Music and dancing were considered important. Spinning and weaving were occupations of the middle and the lower classes. As Roman women sought outlets for their trained capacities in social, intellectual and political activities so likewise do American women to to-day.*21. Dr. Alexander says: "The enormous increase of celibacy during the last years of the Republic and the first of the Empire was fundamentally due to the steady deterioration of the ancient family ideals, and this in turn was part of the widespread decline of moral standards following upon Rome's war for dominion. Metellus Macedonius, the Censor, as early as 131 B.C. publicly urged Roman men to marry to maintain the vigor of the State. The decline of marriage among the intellectual, and the marked increase of divorce bear striking likeness to conditions existing in some countries to-day. The modern educated women are more interested in the lot of the working-classes and the betterment of their living conditions than were those of the Roman Empire.

Christianity wielded much influence upon marriage and family customs in Imperial times. "Let your women keep silence in the churches, for it is not permitted them to speak; but they are commanded to be under obedience, as also saith the law."

Those words of St. Paul addressed to the Corinthians must have had considerable influence in restricting many

*21. "The Family As A Social Educational Institution." page 151.

privileges which Roman women had enjoyed. At that time wickedness was rife in Corinth, of all the Grecian cities the hetairae considered Athens and Corinth the most profitable for them to live in, there, their patronage was assured. As the hetairae were educated and many of them eloquent public speakers, and as virtuous women were illiterate, so that no one might have any reason to surmise that Christian women were unchaste, St. Paul considered it wiser for the latter to maintain silence in public.

Prior to the introduction of Christianity, virtuous women in Ionian Greece lived in total subjection to their husbands. St. Paul was tactful, when attempting to introduce a new religion he realized the necessity of leaving national customs undiscussed. In the Epistle of the Galatians, St. Paul was more outspoken, he says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus." St. Paul's words to the Ephesians fell on fertile soil: "Wives submit yourselves unto your own husbands." By the age of Tertullian, about 180 A.D., Roman women were exhorted to remain at home, and attend to household duties; on the whole Christianity tended to restrict women's freedom, but protected innocent infants from exposure and death. In 374 A.D. the Christian Emperor, Valentinian, enforced a statute making infanticide a criminal offence punishable by death.

As the Christian Church considered marriage a sanctified union, the belief that it should also be a permanent one became deeply-rooted; but not until the twelfth century, did the civil law prohibit divorce on any ground.

Chapter IV.

The Family in the Middle Ages; Chivalry; Witchcraft.

The Teutons traced kinship through the father and the mother; the kin of both sides were interested in the new household. There were two stages in contracting marriage: (1) bewedding, (2) gifta. These corresponded with the Greek and the Roman betrothal and nuptials. Among the Germanic tribes, a woman was not regarded as a member of her husband's family. Although under her husband's control and liable to receive corporal punishment at his hand, the married woman was under the protection of her own family. Among the Germanic tribes, the husband's supremacy was not questioned, but the primitive religion of the Teutonic tribes improved to some extent the position of women. *22. "There dwells in his woman something holy and prophetic" was the belief of the German barbarian. The greatest German heroes did not object to fight under a female leader. When making treaties with one another, the ancient Germans gave female hostages; they were considered more important than males.

In the laws of Athelstan, King of England, who reigned 925-940 A.D., there was a very brutal provision for the punishment of a female slave: she was burned alive by eighty other female slaves. It was not until the tenth century that the wife was allowed to eat at the table with her husband. In the ninth century according to Saxon laws, a woman's purchase price was fixed at three hundred shillings. In the tenth century, a small sum of

*22. "The Family As A Social and Educational Institution."

money, called arrha, was given the father by the suitor as a guarantee that he would pay the full bride-price at nuptials. In course of time the arrha was paid to the bride herself, and after some years this sum of money was replaced by a ring - to-day this is known as the engagement ring.

In European countries where the confinement of women was not the custom, various means were employed to protect female chastity. In Germany and Great Britain men were not allowed even to touch women, until the ninth century, this law existed in Great Britain. In Poland, most of the young women of the peasant class had little bells attached to their clothes to make known their whereabouts. *23.

From early in the ninth century until after the Norman Conquest, an Anglo-Saxon woman could inherit land. Sons and daughters were entitled to equal shares of their father's property. In 856 A.D., King Ethelwulf crowned his wife Judith, and ever since queens have been crowned in England. When Canute, the Dane, became King of England in 1014 A.D., he extended to the Anglo-Saxon wives the right of keeping the household keys, at the same time women also became entitled to a chest, a cupboard and a store-room.

At this period it was rather a difficult matter to obtain a divorce. In Bede's Ecclesiastical^{History}, 731 A.D/. it is definitely stated that barrenness, gluttony, drunkenness, quarrelsomeness and gadding about were not sufficient reasons for divorcing a wife. *24.

In the early centuries of our era, agriculture was carried

*23 - "The History of Women" Chapter XVI. P 36 W. Alexander.

*24 - "The Family As A Social and Educational Institution".

on by the women. Women were also: cooks, brewers, bakers, soap-makers, and tanners. Before the twelfth century, women carried on weaving, after that male weavers became common. Embroidery was a pastime for women of rank.

The clandestine marriage custom permitted a man and woman to take each other for husband and wife in words of the present tense. "I take thee to be my wedded wife." Sometimes this ceremony took place in the presence of witnesses, but frequently there were none. Clandestine marriages without witnesses were very common from the thirteenth to the sixteenth centuries. When such a marriage was lawful, the husband frequently deserted his wife and children and allowed them to become public charges. Pope Innocent III. realized that many evils arose out of clandestine marriages; in 1215, he required the publication of banns in all Christian countries; yet, if a man and a woman contracted the union in words of the present tense, the Church continued to hold them as man and wife. From the thirteenth century on, the clergy figure prominently in the marriage ceremonies of Continental Europe.

At the Council of Trent in the middle of the sixteenth century, the Roman Church decreed that, whereas all marriages previously contracted by mere verbal consent of the parties and without parental sanction should be held valid, thenceforward, all marriages not celebrated in the presence of a priest and two or three witnesses should be null and void. In this way, the Roman Church took a decisive step towards making marriage a public concern. The Council of Trent decreed that banns should be

everywhere published, but it did not make such publication essential to a valid marriage. The latter clause enabled the nobility to secure a license from the bishop. The Church of England did not make any fast rule regarding clandestine marriages until the eighteenth century. Early in the reign of Anne, some clergymen in England began to marry whatever couples presented themselves, without requiring either banns or license.*25 Sometimes laymen officiated as well as clergymen. In 1712 a marriage Act was passed imposing a fine of £100 on all those who performed illegal marriages and giving half the money to the informer. The publishing of banns three times in church, before the celebration of the marriage, became very unpopular, and was frequently omitted in favor of a license.

Under the Norman feudal system, women's property rights in England were diminished. The Anglo-Norman husband was permitted to sell the lands composing his wife's dower, and if after his death it was proven that she had raised any objections at the time of the sale, she was entitled to nothing. If a man, who had a son and a daughter or daughters, died, the son succeeded to the whole. When feudalism became common, man's fighting services were valued more highly than woman's domestic help. If women had been allowed to hold large estates, the feudal lords would not have been certain of receiving ~~their~~ dues in military service.

Chivalry.

Chivalry has been described as: "The golden thread that ran through the Middle Ages," - the corrective of vice.

*25 - "The Family as a Social Educational Institution." p.320.
W.Goodsell.

It is impossible to say when chivalry began, but it existed before the days of Charlemagne. In the eleventh century, it was declared that every person of noble birth on attaining twelve years of age should take a solemn oath to defend to the uttermost the oppressed, the widows and the orphans, and that women of noble birth, both married and single, should enjoy his especial care. All the humanities of chivalry were sanctioned by legal and ecclesiastical power. *26. In those days of violence, bravery on the part of males was the quality par excellence in the eyes of women. There was a spirit of clanship which ran through the chivalry of the Middle Ages, not only did it exist in England, but in Germany, Scandinavia and France. Chivalry saved women from being altogether oppressed into slavery and degradation under the tyranny of feudalism.

In England when robber raids became more uncommon and devastating warfare less violent, the knights and barons of feudal times were enabled to pay more attention to refinement of manners than previously. The very word "courtesy" refers to the manners in vogue in the court or family of the lord and the lady. This amelioration of conditions was decidedly favourable to woman's position in the family, and was augmented by life in the feudal castle. 'Never in any other form of society,' writes Guizot, 'has a family, reduced to its most simple expression, husband, wife and children, been found so closely drawn together, pressed one against the other, separated from all powerful and rival relations.' *27. When the lord of the castle went forth with

*26 - "History of Chivalry." page 18. Vol. I Mills.

*27 - "The Family As A Social and Educational Institution." p.224.
D. Goodsell.

his retainers in quest of booty, or in defence of his rights, his lady was left in sole charge of his fief. She was its manager in time of peace and defender in time of attack.

The gallant and Christian chivalry of Europe was purer and brighter than any preceding condition of society, for it established woman in her just rank in the moral world. The brightest era of English chivalry in England, was during the reign of Edward III, and Henry V. was the last of the English chivalric kings. The power of chivalry ceased when new systems of warfare, such as the use of gunpowder, were matured. Although chivalric times passed away, woman did not entirely lose the prestige of a higher being, chivalry changed to gallantry. In one of the first chapters of "~~The~~ History of Women," Dr. Alexander says: "More than three thousand years of this unreasonable injustice towards females existed when a change was wrought in Europe by the introduction of Chivalry, which placed the fair sex on a hitherto unknown, but honorable pedestal. Those times were handicapped by ignorance, but as soon as education and gallantry were combined, efforts were made to appraise their superior merit When chivalry began to degenerate the public honor of the men began to decline. They became less respectful to women, this was almost equally true of all European nations. The name of delicacy was almost forgotten. Some time previous to Queen Elizabeth's reign matters began to improve, the improvement was fluctuating until the reign of William III."

Owing to the influence of chivalry, which to some extent continued to be felt even after its disappearance, well-to-do women of the later Middle Ages had more dignity and power conferred upon them than had the same class of women in earlier centuries. This

was a powerful factor in developing their minds and characters, and it reminds us of the prestige of the wealthy women of the Roman Empire. As in Imperial Rome, a wide chasm existed between the wealthier and the poorer classes. The men and women of the latter class, from the social aspect, were undeveloped; their manners were unrefined, and their speech coarse. In course of time, some impoverished knights and women of the poorer classes intermarried, and in this way the barriers between the classes were partially removed.

In the chivalric age when a town was captured, the heralds of the conqueror proclaimed his will that no violence should be done to any lady or gentleman. *28. The knight, however, was not bound by principle to draw his sword for any female of ill repute. Chivalry was truly the moral guide of the world. Unfortunately the same principles have not always been adhered to in this horrible, twentieth century war!

Witchcraft.

A witch was held to be a woman who had deliberately sold herself to the evil one, and whose chief pleasure consisted in injuring others. It was believed that ~~witches~~ rode through the air on animals, or pieces of wood such as broomsticks. Witchcraft was not unknown to the Hebrews, and under the Mosaic law, witches were condemned to death. Exodus, XXII.18 - "Thou shalt not suffer a witch to live." Inflicting torture on a wizard or a witch, as a punishment for crime, became very common in Europe, after the eighth

*28 - "History of Chivalry." page 228. Vol. I

century A.D. Drowning, burning or boiling were common methods employed for killing the supposed culprits. A wizard was rare, witchcraft was considered more natural to women than men on account of the supposed inherent wickedness of their hearts. One writer declares that to every hundred witches, but one wizard was found.

When the witchcraft frenzy broke out in Europe, young children and women expecting motherhood were exempted; ~~but~~ as this madness rapidly attained mightier proportions, neither age nor condition was sufficient ground for release from the pronounced sentence. During the height of witchcraft persecution, hundreds of children, as young as seven or eight, were condemned as witches. Husbands who grew tired of their wives, for any reason whatsoever, found it an easy matter to break the marriage bond. A man had simply to accuse his wife of witchcraft, whereupon the ~~marriage~~ ~~was dissolved~~ ~~state~~. It is computed from historical records that nine million people, during a period of three hundred years, were put to death on the ground of practising witchcraft.

Much evidence exists to shew that the word witch formerly signified a woman of superior knowledge; it is derived from "wekker to prophecy. The Russian word for witch - "vjedma" - is derived from the verb to know. The superior learning of witches was recognized in the widely extended belief of their ability to work miracles. The earliest doctors among the common people of Europe were women who had learned the virtues and uses of herbs. Some maintain that the works of Paracelsus were merely compilations of the knowledge of these wise women. Even to-day, savage women

possess a better knowledge of the healing powers of plants and herbs than the men. During the feudal ages, a knowledge of herbs which soothed pain was generally considered to have been acquired through some diabolical agency. Anaesthetics, which were made from certain herbs by women doctors, five hundred to a thousand years ago, were given to women for lessening their labour pains. As it was considered a sin to alleviate such pangs, which were supposed to have been ordained by God to make women atone for the original sin, the use of anaesthetics was given up. When anaesthetics were revived in the nineteenth century, both pulpit and press, on religious grounds, urged the necessity of depriving woman - during the "accouchement" - of the benefits derived therefrom.

Trials for witchcraft in England seem to have been neither as numerous, nor the tortures, that were inflicted on the supposed guilty party for the expiation of crime, as cruel as in other countries. In the case of the Lancashire witches in 1634, seventeen persons were condemned on the evidence of one boy. In England, witchcraft trials were most numerous in the seventeenth century; but towards the end of the same, the belief in witchcraft underwent a desirable change. The last trial in England was that of Jane Wenham in 1712, who was convicted, but not executed^{*29.} Owing to ignorance and superstition, "A vast stream of women for whom there was no other outlet - a stream including the insane and hysterical, but certainly many who were neither - fell under the suspicion of sorcery, and suffered as witches." *30.

*29 - Encyclopaedia Britannica. "Witchcraft."

*30 - "Man and Woman." p/3 Havelock Ellis.

Chapter V.

The Family during the Renaissance in the Fifteenth and the Sixteenth Centuries.

The English Family in the Seventeenth and the Eighteenth Centuries.

The Family in the American Colonies in the Seventeenth and the Eighteenth Centuries.

In comparison with that of the preceding centuries, the condition of women during the Renaissance was much improved. In the castles of France and Italy, society rapidly became cultured and brilliant. Women took part in learned and in witty conversations, and were frequently as well trained as their brothers in the Classics. At thirteen, Lady Jane Grey read Plato in the original, and at fifteen she was well versed in four languages. At thirteen, Mary Stuart made a public address in Latin. *31. At fourteen, Queen Elizabeth of England translated a work by Margaret of France. These clever children were not confined to any particular country. Goodsell says: "Indeed the period is noteworthy for its curious blending of the gross and the refined in conversation and manners."

Intellectual training was almost unknown among the common people; ~~thus~~ the revival of culture during the fifteenth and the sixteenth centuries hardly affected the majority of women.

*31 - The Family as a Social and Educational Institution." p.288.

Their training was limited to household duties, wherein also the daughters of the nobility were somewhat instructed. At present, the majority of English Canadian girls spend the best part of their time between the ages of seven and twenty-one in training and working outside the family circle; they may have had no instruction and training whatever before marriage in the duties of wife and mother.

In England and in Germany, the brilliant court circles of Italy and France were almost unknown. Even Queen Elizabeth of England was known to be very gross in speech and in manners. In the sixteenth century manuals of etiquette began to appear, which encouraged the cultivation of charity and the fostering of chastity.

Cardinal Bembo of Italy espoused the doctrine of platonic love; he propagated his ideas by a dignified plea for more spiritual love, untainted by carnal desire, between the sexes. Although some women like Vittoria Colonna, friend of Michelangelo, passed unsullied through the ordeal of platonic love, others paid the penalty. Before this period throughout the world, even when the Roman Empire was at the zenith of its power, love and marriage had usually been regarded as incompatible. Adoration and sentimental feeling, but merely of a rude character, culminating in matrimony were first noted in the countries of Northern Europe. During the Renaissance people gradually began to realize that love and marriage might be blended. Court poets of Italy who sang of the beauty and the purity of women, and praised both their morality and intellectuality, stimulated many noble ladies to live up to high mental and moral standards.

Although the social position of women was raised during the Renaissance, little was done to alter her financial and legal disabilities. The size of a lady's dowry was the chief factor in determining whether she was to be successful or fail in securing by her matrimonial union a high social position. In Italy, the husband managed his wife's dowry, and the profits belonged exclusively to him. If the husband divorced his wife the dowry returned to her; in case of his death, she held the dowry in trust for her children.

The customs and laws regarding betrothal and marriage during the Renaissance were practically the same as those of the later Middle Ages. Frequently the bride and groom had never seen each other before their betrothal. The marriage of the Renaissance has been called "a business partnership"; among the poorer classes, to some extent, a choice in marriage did exist. Children of high rank were sometimes betrothed during infancy. The marriageable age for females in most European countries was twelve: as physicians unremittingly denounced such an early marriage, the age became generally fixed at sixteen. To have^a daughter of seventeen unbetrothed or unmarried was considered a disgrace.

"Woman, good or bad, needs the stick," was an adage generally observed throughout Western Europe. Petrarch~~XXXXXXXXXXXX~~
~~XXXXXXXXXXXX~~ favored the occasional chastisement of wives.
~~XXXXXXXXXXXX~~ Goodsell says: "On the whole, the unfaithfulness of the husband to the marriage bond was lightly regarded and mildly punished, while adultery on the part of the wife sometimes met with death."

The wives of nobles holding large estates supervised the work of their retinues of servants; they kept household accounts, preserved fruits, prepared medicines from herbs, and in the absence of the lords the ladies supervised the out-door work. The German "hausfrau" and the English "good wife" carried on a variety of domestic industries: curing meats, brewing ale, dipping candles making soap, baking bread, and doing all the family cooking. The housewife also did spinning, heckled hemp and flax, carded wool and bleached yarn. When the woollen or linen cloth was spun, woven, cleansed and sometimes dyed, the housewife made it up into garments for the family.

Infant mortality was very high. The English, the French and the Italian ladies, frequently unwilling to nurse their own children, engaged wet-nurses. To bad or neglected home-training Luther attributed most of the social evils of his time. The sixteenth century was one of the most corrupt periods known to our history. *33 There were many honest women, but it was difficult to find them; brought up on the ancient principle of subjection and abnegation, they kept out of sight. "The true women of the Renaissance were like orchids, choice and rare." *34.

The English Family in the Seventeenth and the Eighteenth Centuries.

Although the decay of the feudal system had tended to weaken social barriers in England, in the lower middle and poor classes the bounden duty of the wife was still to wait on her husband; the younger children, on the older. Domestic servants were

*33 - "The Women of the Renaissance." page 325. R de Maulde et Schlegel.
*34 - " " " " " " 410. " " " " " "

devoted to the families with whom they lived, and were frequently remembered in their masters' wills. At least in the country districts of England until the latter half of the seventeenth century, the domestic service problem was practically unknown. At this period, the parasitic type of woman began to develop.

The father was the supreme head of the family; no laws existed for the protection of children, and but a few, for improving the condition of women. In 1674, Lord Chief Justice Hale decided that a husband had no right to inflict corporal punishment on his wife, but among the poorer classes the custom continued to exist. *35

As heirs, sons were preferred to daughters. If there were both sons and daughters in a family, the eldest son inherited the landed estate, and in default of male heirs this was generally shared equally by all the daughters. If the father had made his will before dying, the sons generally received a greater share of his personal property than the daughters. If no will had been made daughters and sons generally shared equally. Although the wife could own and control her landed estate, during her life-time her husband enjoyed the usufruct of her real estate; if childless, at her death this property returned to her heirs at law. As long as the wife lived, her husband possessed as much power, over her personal property, as she did herself. The wife, being regarded as a minor, was unable to dispose of her property without her husband's consent, but no married woman could be imprisoned for debt. The Puritans believed in the enacting of rigid laws pertaining to women, but the Cavaliers were more broad-minded.

*35 - The Family as a Social and Educational Institution." p.299.
W. Goodsell.

After the restoration of Charles II. in 1660, the moral tone, especially of the wealthier classes, was lowered, and matters did not improve in the eighteenth century. The inferiority of the female sex was a tenet of the male writers of the age. Hannah Moore maintained that the "home" was the only possible sphere for women.

As some parents allowed their daughters to make their own choice of a life companion, this was the beginning of romantic love which culminated in matrimony. Since the social and the economic benefits were still looked upon as the most important considerations in matrimony, contracts were arranged by the parents. Mary Astell strongly denounced the custom whereby a man was more influenced by the size of the dowry than character in his selection of a wife.

In Queen Anne's reign, there was a marked tendency on the part of young men to remain single. Ashton believes their disinclination to marry was due to the fact that a law had been passed allowing the wife pin-money during her life-time and a generous amount of her husband's property after his death. History repeats itself. During the existence of the Roman Empire as in this period, when women began to live in idleness, and the moral tone of the people lowered, more so among the wealthy than the middle and the poor classes, young men shewed a strong disinclination to marry.

At home, boys and girls were taught the rudiments of reading, writing and arithmetic. Society-loving mothers gradually began to entrust their children's education to servants and tutors.

Mothers of the middle classes who lived in the country instructed their daughters in preserving, baking, cheese-making and all forms of needle-work. Mothers in cities frequently sent their daughters to schools of professional pastry-cooks. *36. The mothers who neglected the education of their daughters in domestic affairs "never overlooked the training of their girls in social graces, and in the supremely important art of getting a husband." An unmarried woman had an empty existence, to be an old maid was considered almost a tragedy.

The Family in the American Colonies of the
Seventeenth and the Eighteenth Centuries.

Owing to the help of a small company of women the English colonization of America was successfully carried out. *37 In 1607 male colonists only were first sent out from England, and settled at Jamestown. They made money by the cultivation of tobacco, but having no female companions they were dissatisfied. The Company in England, who was responsible for the new colony, realized that if the Englishmen in the New World had wives, they would be more contented. In a short time, "ninety young, moral, handsome, educated young ladies took ship for Virginia." Every successful suitor was obliged to give one hundred and twenty pounds of the "best leaf tobacco" in return for a wife.

The male colonists were composed of both Puritans and Cavaliers who had been trained to consider themselves superior

*36 - "The Family as a Social and Educational Institution." Chap. IX
W. Goodsell.
*37 - "Woman in the Making of America." /c6 H. Addington Bruce.

to women legally, intellectually and socially. Married women, as well as their property, were entirely controlled by their husbands whom they were obliged to obey; only widowed women managed their own finances. Although husbands were compelled to maintain their wives according to their means, before marrying they took good care that a dowry would be forthcoming. Men were held responsible for all debts incurred by their wives either previous or subsequent to matrimony. In most of the American colonies wife-beating was not permissible; in cases of adultery men were punished as severely as women.

Puritan girls were allowed considerable freedom in choosing or rejecting lovers. The Puritan colonists proclaimed the belief of Luther and Cromwell that marriage was a civil contract to be celebrated by a civil officer, and not by the minister of any faith. The Anglican Church regarded marriage as a religious contract, valid only if celebrated by a clergyman. Puritan hostility towards ecclesiastical marriage gradually lessened, but not until 1733 were clergymen allowed to solemnize marriage in Rhode Island. *38.

An old manuscript of 1675 states that the average family comprised 9.02 persons including the servants. Benjamin Franklin was one of a family of seventeen. Of recent years Engelmann ascertained that an examination of one thousand families, in the records of Quebec Life Assurance Companies, showed an average of 9.2 children, to the French Canadian child-bearing woman.*39 Wherever the

*38 -"The Family as a Social and Educational Institution." page 374
Dr. Goodsell.

*39 -" The Task of Social Hygiene." Chapter V. p. 144
Havelock Ellis.

the birth rate is very high, infant mortality is almost invariably appalling. In some of our French Canadian families where sixteen or seventeen children have been born, not more than two or three reach maturity.

The Colonial housewife was very industrious. She was skilled in many arts: preserving, pastry-making, carding, spinning, weaving, knitting and tailoring. Some Southern women followed the silk industry.

Boys had more educational advantages than girls. In the New England colonies, at least in Massachusetts, girls were allowed to attend the town elementary schools only at hours when the boys were not using the building, i.e., early in the morning and late in the afternoon. Even this privilege, grudgingly given, was confined to the summer months, and was withdrawn at the approach of winter on the ground of regard for "female health." *40. After 1725, boarding-schools for girls were established. Reading, writing, a little music, dancing and embroidery were taught. As writing was not always a compulsory subject, many women of Colonial days were unable to sign their names; occasionally an educated father undertook to give his daughter a more thorough intellectual training than that which could be obtained at the public schools.

*40 - "The Family as a Social and Educational Institution." pages 403
-404

The Industrial Era in England and the United States.

The Era of Social Reform.

In the beginning of the eighteenth century, home-industries underwent great transformation. In England "clothiers" bought up spinning-wheels and looms, which they rented to spinners and weavers who were too poor to buy them. When the thread had been spun and the yarn woven in the home, the finished product was taken to the clothiers who paid the worker by the piece. This is known as the "commission form of industry"; it is the link between the domestic and the factory systems.

In 1768 Arkwright, an English barber, invented the first water-power machine used in the textile industry, and eventually great factories sprang up in the manufacturing districts of England. In 1789 Samuel Slater, "the father of American manufactures", established in Rhode Island the first cotton mill fully equipped with machinery for spinning. In 1814 the power loom was first used in the United States, then both spinning and weaving became factory occupations.*41.

The French Revolution and the Revolution of the American Colonies resulted in the dissemination of democratic ideas. In 1792, "Vindication of the Rights of Women," by Mary Wollstonecraft, appeared in England. The author, contending that every individual was entitled to be regarded as an individual, said: "How much more respectable is the woman who earns her own bread by fulfilling any duty than the most accomplished beauty." Condorcet, George Sand, William Thompson and John S. Mill also advocated that justice,

*41 - "The Family as a Social and Educational Institution." page 421.

equality, and freedom should be granted women as well as men.*42.

Throughout the United States in 1831, sixty-eight per cent of the employees in the cotton industry consisted of women over ten years of age. Both in England and in the United States children as young as five were employed in factories. In Lowell, Massachusetts, in 1850 eighty per cent of the mill workers were women belonging to comfortable, respectable families. These high-class factory workers gradually entered the teaching profession; they were replaced in the mill by an inferior class of immigrant workers. In the early years of the industrial era not many married women were employed in factories; in Lawrence, out of one thousand women only thirty were married or widowed. The census returns of the United States for 1900 show that nearly twenty-seven per cent of the women employed in the cotton mills throughout the country were married, widowed or divorced. This represents only one industry in which women are engaged. From 1841 - 1891, the number of women employed in the textile factories of England increased two hundred and twenty-one per cent; the increase of men in the same time was only fifty-three per cent. Goodsell says: " The employment of young boys and girls at mechanical labor for long hours constitutes one of the crying social evils of the present age, as well as a menace to wholesome family life in the present and in the generations to come."

Gradually female educational advantages spread in all civilized countries. Queen's College, established in 1848, was the first English college opened for women. Within twenty years

*42 - "The Task of Social Hygiene."
Chapter The Changing Status of Women.

Havelock Ellis.

of that time, female education in England underwent a complete ~~change~~. When English women of the poorer classes entered the factories, some of the middle-class took up the only employment not considered degrading to a gentlewoman - teaching. The intellectual achievements of Caroline Herschel, Mary Somerville, Harriet Martineau, George Eliot and the Brontë sisters did much to inspire those women who were striving to improve educational opportunities for girls. Florence Nightingale's heroic work in the hospitals at Scutari and in the Crimean Peninsula exploded many theories regarding women's physical, mental and moral inferiority. Numerous forces gravitated towards woman's injustices, removing, as if by magic, obstacles which hindered the progress of the sex, and enabled the "weaker vessel" to feel that she was a person.

Although public elementary schools for girls did not exist in the United States in the opening years of the nineteenth century - girls in Boston were not freely admitted to the public schools until 1822 - shortly afterwards, the cause of female education advanced by rapid strides. Miss Eliza Blackwell, the first female medical student in the United States, began the study of medicine in 1844. Miss Elizabeth Garrett, the female medical pioneer in England, began her professional studies in 1860. Since 1870 most of the higher institutions of learning in the United States have either admitted women to their courses and degrees, or have established a woman's college in connection with the university. Of the latter type are Barnard College of Columbia University and Radcliffe College affiliated with Harvard. *43

*43 - "The Family as a Social and Educational Institution" page 440.

This vast extension of educational privileges for women has been accompanied by the removal of economic and legal restrictions.

"Women's interests should not be confined to their own homes, but must expand to include the homes of the entire community."

After the downfall of the Second Empire and the experiences of 1870-1871, steps were taken in France to better woman's condition. Camille See on one occasion made a motion to found and maintain lyceums for women. In this motion which was adopted, he said: "Our law is a moral as well as a social and political law, it concerns the future and the security of France, for upon women depend the greatness or decay of the nations." *44. In "The Higher Education of Women in Europe", the author mentions the exact year in which the various countries of Europe admitted women to their universities. On page 117 of this book, which was published in 1890, is found the following statement: "Of great nations in Europe there remain Germany, Austria-Hungary and Turkey." These European countries, which were the last to admit women to their universities, are the very ones against which we are fighting to-day for liberty and justice. Any sane person believing that "right makes might", who heretofore has been opposed to the higher education of women, with these facts in mind, will probably change his views on the subject.

With the ever-widening scope of female education, English wives and mothers have gradually become more and more influential. Many Acts favorable to women and children, passed in England, have been the direct or indirect result of petition after petition which English educated women sent to Parliament. In 1870 the Married Woman's Property Act was passed; among other things it provided

*44 - "Higher Education of Women in Europe." page 111.

that all personal property under the value of £200, belonging to a married woman, could not be touched by her husband, that is he had no control over it. In 1882, the Married Woman's Property Act made every woman, married on or after January first, 1883, the absolute owner of all property belonging to her at the time of her marriage, or coming to her afterwards, including earnings and property acquired by her skill and labor. This Act also permitted a woman to enter suit, to contract or to bring criminal action in her own name, and without her husband's consent, with respect to all the property that she owned before her marriage. Greater privileges were accompanied by greater responsibilities. The same Act rendered a wife liable to support her husband, if he was a pauper, as well as her children and grandchildren. The above-mentioned privileges were merely a restoration of those enjoyed by the Anglo-Saxon woman until after the Norman Conquest, ^{when} ~~who~~ daughters shared equally with sons their father's estate and personal property. In 1886 the Guardianship of Infants Act was passed extending women's rights in the custody and care of their children. By a series of Factory and Education Acts dating from 1819, boys' and girls' hours of employment have been limited, and parents are compelled to keep their children in school, at least, until the age of thirteen. In 1842 the working of women in mines was declared illegal; ^{and} ~~and~~ since that time, many laws have been enacted providing better conditions and more privileges for factory women.

In removing legal and economic restrictions which applied to women, the United States were in advance of England.

In 1809, Connecticut granted married women the right to will property, other States followed; but not until 1844 did any State allow women the absolute ownership and control of their property. Now in sixteen States, children over fourteen years are not allowed to work in factories more than eight hours a day.

The Era of Social Reform.

The modern industrial era began in the eighteenth century, and the era of social reform, in the second quarter of the nineteenth century. The era of social reform has proceeded by four progressive stages: city sanitation; factory legislation; nationalization of education; care of mother and infant, the care of the latter is known as the science of puericulture. City sanitation, of which one aim was to lower the very high death-rate, provided for the clearing away of filth from cities, the lighting and the policing of streets, the creating of a drainage system and the improving of dwellings. Factory legislation has been already referred to. The nationalization of education means much more than mere instruction; it involves the enforcement of cleanliness, the care of defective conditions, inborn or acquired, with special treatment for mentally defective children, as well as continued medical inspection and supervision. Although the Greeks and the Romans had realized the necessity of caring for the pregnant mother, the solicitude for mother and child sank into oblivion with the disappearance of the Roman Empire.

By the establishment of Infant Consultations and Milk Depots in 1892, Professor Budin, of France, founded the science of puericulture. In 1895, Dr. Pinard, of France, initiated a movement

for the care of pregnant mothers. By a number of detailed investigations, Dr. Pinard has shown that the children born to working mothers who rest during the last three months of pregnancy are to a marked extent larger and finer than the children of those mothers who enjoy no such period of rest, even though the mothers may be equally robust in both cases. *45. Dr. Mièle, a young Belgian, in 1900 started at Ghent a "School for Mothers." This school eventually included twelve different branches of activity. In 1907, owing to the efforts of Dr. Sykes and Mrs. Bertrand Russell, the first English "School for Mothers" was established at St. Pancras. *46

This movement of practical, social reform has been accompanied by a corresponding advancement in the sciences such as Chemistry, Physics, Bacteriology, Nutrition. In the latter half of the eighteenth century, Lavoisier burned plants, and found that carbon dioxide and water resulted; from this experiment he concluded that plants contained carbon and hydrogen. He also found that an animal, like a burning piece of wood, absorbed oxygen and liberated carbon dioxide. The discovery that the process of heat production in man is due to oxidation was made by Lavoisier, but he believed that the heat produced was due to the union of oxygen with carbon and hydrogen in the lungs. It was not until the middle of the last century that the discovery was made that the heat production of the body was due to the oxidation of protein, fat and carbohydrate, derived from food substances, within the different organs of the body. *47. Nutrition, as a science, has, ever since, advanced most rapidly. Between the years 1850 and 1880, food

*45 - "The Task of Social Hygiene" page 8. Havelock Ellis.

*46 - "The Problem of Race-Regeneration." Chap. I. Havelock Ellis.

*47 - "The Fundamental Basis of Nutrition." 1/4 Graham Lusk.

analyses were made only in Europe, and especially in Germany, but since 1880 the United States Government has taken up the matter, and thousands of food analyses have been made by the Americans. A knowledge of food values on the part of every cook is of prime importance. A doctor attempts to cure disease, but the scientific cook tries to prevent it.- "An ounce of prevention is worth a pound of cure."

Chapter VII.

The Family of the Twentieth Century.

There is a wide chasm separating the closely-knit family of the Ancient Romans and the more loosely organized modern household. In former times the patriarchal type of family existed, the father's word was law; his power was absolute; in modern times, each member of the family has to some extent the privilege of asserting his own rights. When family unity exists to-day, it is more or less the result of mutual love.

Is instability typical of the modern household ? Students of sociology are by no means unanimous in their reply to this question. Helen Bosanquet makes a distinction between the degenerate unstable family and the typical modern family. She also says: "It is no longer true, at any rate in England, that the unstable family with its derelicts is mainly to be found among the manufacturing people. The family group has, on the whole, successfully withstood the shock of the change, and reorganized itself on another basis..... "It is certain that where the wife abandons the home for outside work or pleasure the bonds which hold the family together become of the slightest. But I believe that amongst the wage-earners at any rate there is an increasing tendency for women to devote themselves more exclusively to the work of house-keeping." Mrs. Colquhoun in "The Vocation of Woman" says that more than one-third of the married women in France, and above one-third of all the women in England ^{over 15} are wage-earners. Anna Garlin Spencer in "Woman's share in Social Culture" says: "The approach

of man to vocational effort is single. Into the life of every woman who attains full experience of the possibilities of her nature there comes a vocational divide. On one side is the road leading to uninterrupted advance in her chosen career of accepted work; on the other side is the road leading to the hearth-fire which most often she must tend if it is to be kept bright, and to the voice of children clamoring for admission to the gates of life she alone can open."

Before the modern industrial era was ushered in, the home was woman's chief educational institution; since the various industries have been transferred to manufacturing centres, the State has gradually assumed the responsibility of female education, but unfortunately, it has almost invariably compelled females to pursue the courses which had been previously outlined specially for males. After the completion of public or high school courses, many of our young women prepare themselves for a professional or a business career, but by far a greater number enter the ranks of wage-earners outside the home. Anna Garlin Spencer informs us that it is estimated that 205 out of the more than 300 industries listed in the census employ women in considerable numbers, these women are, for the most part, doing the unskilled parts of this varied industry, even when that industry offers a chance for rising in skill and compensation, and even when they continue many years in it. Under these conditions woman's training as a home-maker is generally neglected.

It is not surprising that some theorists maintain that the monogamic family, once a mighty unit, is a rapidly disinte-

grating institution, giving way to looser and less permanent forms of association, and that there are three potent factors at work in this upheaval: wide prevalence of divorce, increase of family desertion, effect of modern industrial conditions. The last factor is the most important, because to a certain extent, it is responsible for the first and the second.

In the United States, causes for which divorce may be obtained have rapidly increased during the last century: in 1786, Massachusetts recognized only two, and to-day the same State recognizes seven. Similar conditions exist in several States of the Union. The result of an extended investigation by Judge William Gemmill of the Court of Domestic Relations, Chicago, shows that, in his jurisdiction, drink is responsible for more divorces than all the other specific causes of marital difficulties combined. "This record," says Dr. Wiley, "is not exceptional; intemperance is the rock upon which countless homes are wrecked; unnumbered happy families broken up. Drink and divorce go hand in hand."

The Matrimonial Causes Act, passed in 1857 in England, granted to a husband the right of absolute divorce for adultery on the part of the wife; the law granted the woman the same relief only provided that the husband's adultery was aggravated by cruelty or malicious desertion for two years and upward.

In 1909, King Edward VII. appointed a Royal Commission to investigate the problems connected with divorce. The Commission studied the matter three years, and were then divided in opinion. The majority maintained that absolute divorce should be granted

for six causes: (a) adultery, (b) desertion for three years or more, (c) cruelty, (d) incurable insanity after five years' confinement, (e) habitual drunkenness found incurable, (f) imprisonment under a commuted death sentence. The majority of the Commissioners favored equalizing the rights of husband and wife in respect to obtaining a divorce. The minority felt convinced that a divorce, for any offence but adultery, should not be granted. The leading newspapers and journals of the country sided with the report of the minority.*48

In the United States there are forty-three times as many divorces granted as in England and Wales. The number of divorces granted in the United States is increasing at an appalling rate. In one State alone there are eleven thousand applications for divorce; thus the right is sought to wipe out eleven thousand homes.*49. From the foregoing we must not conclude that the modern family is decidedly more stable in England than in the United States; in the former country there may be proportionately as many embers of marital unhappiness as in the latter, and only a slight breeze, if it were felt, might be sufficient to change a smouldering condition into a mighty conflagration.

It has already been pointed out that some authorities consider that drink is responsible for more divorces than all the other specific causes of marital difficulties combined. Mismanagement of the home frequently results in the male partner of the matrimonial union resorting to drink to forget his sorrow, or to satisfy a craving, which is frequently due to malnutrition. Others

*48 - "The Family as a Social and Educational Institution".

pp.449-450. W. Goodsell.

*49 - "Housewives League" Magazine, February 1916.

Others claim that "By far the greater number of divorces^{and separations} occur among the well-to-do, and the cause of a large percentage has been traced to mismanagement in household affairs." *50 The mismanagement of the home, which tends towards its disintegration, and the dissolution of the monogamic family, are largely an outcome of the Industrial Revolution. Divorce is not a disease, merely a symptom. It is necessary to eradicate the grievances which seek a refuge in divorce.

Family desertion is increasing. It is estimated that from five to ten per cent of the cases of poverty and distress, treated by Charity Organization Societies, are due to the desertion of wives and children by the head of the family. As assistance is rendered deserted families, the heartless husband and father sometimes considers a neglect of his home responsibilities rather unimportant. The fact that the wife is frequently a wage-earner also tends to make the husband somewhat indifferent regarding the fulfilment of his home-duties.

The training given in the home, when it was an industrial centre, involved two important factors: discipline and character-building. Three-fourths of women's former occupations have passed away, and the remaining one-fourth are tending to do likewise.*51. No one can deny that an untrained home-manager is often the cause of marital troubles which also result in family desertion - the second potent cause of the instability of the family of the twentieth century.

We shall now take up the various industrial conditions which promote the weakening of family ties.^{Some results of} The Industrial

*50 - "The Home School" Chapter 1. p 4
*51 - "Woman and Labor." Chapter 1. p 64

Ada Trowbridge.
Olive Schreiner.

Revolution are traceable, to a greater or lesser extent, in the following:

- (a) Labor of women and children in factories.
- (b) The foundation of drinking habits.
- (c) Insanity, disease (neurasthenia, anemia, tuberculosis, etc.) crime.
- (d) Prostitution and venereal diseases.
- (e) Incompetent home-makers.
- (f) Rapid growth of cities draining the country.
- (g) The loss of the home through the apartment, the tenement, the slum district.
- (h) High cost of living.
- (i) Many bachelors and spinsters.
- (j) Decline in birth-rate.
- (k) Economic dependence of the married woman sometimes breeding (discontent.
- (l) The parasitic type of woman.

(a) Labor of women and children in factories. In England whole families including children four or five years old have been known to work in factories. Out of this "family system" grave abuses grew: poorly kept homes, hastily prepared as well as unappetising meals, and neglected children. Owing to the existence of Factory and Education Acts parents are now obliged to send their children to school until they are thirteen. Similar acts have been passed in the United States. No statistical information regarding the industrial conditions of Chicago were kept until Mrs. Florence Kelly, an early resident of Hull House, suggested to the Illinois State Bureau of Labor that the sweating-system of Chicago with its attendant child-labor be investigated. Mrs. Kelly was appointed by the Bureau to make the investigation; her efforts led up to the

passing of the first factory laws of Illinois regulating conditions of sweat-shops and making it illegal to employ a child under fourteen. *52.

In November 1916, there appeared an article in the Montreal "Daily Mail" entitled "Six Thousand Girls Employed in Factories," the following is an extract: "The Chief Inspector in his report states that young girls should not be admitted in factories of mills before they have reached the age of sixteen, although the law at the present time allows them to be employed as soon as they have attained the age of fourteen. 'To allow them to work in factories before they are at least sixteen, says the Chief Inspector, 'would prevent them from ever being either good mothers or good housewives, as they cannot get the proper training and instruction.' He states that there are six thousand girls of less than eighteen years of age employed in factories in the district of Montreal alone. When and where are these girls, especially the very poor ones, going to obtain the necessary training in home-making? Some one has truly said "It is the poor man's money that is most injudiciously spent in the market, and the poor man's food that is most badly cooked in the home."

We must acknowledge that the Settlement Houses and the Milk Stations are doing much to improve the homes of the poor, and help the wives to become worthy home-makers: however, such institutions can assist only a very limited number. Why does the State allow the erection of a home without a secure foundation? The married women attending the Courses given at the "Mount Royal

Milk Station." in Montreal, are beginning to realize the necessity of a training for the home-maker, and are requesting that their daughters be given instruction along similar lines.

There are three classes of females who work in factories: the bread-winner, the semi bread-winner, the luxury-seeker. The second and the third classes commit a grave injustice against the first; many competitors lower the wages, moreover their indifferent attitude towards their occupation generally causes woman's work and capacity to be ranked as inferior to those of man, who is almost invariably a bread-winner. To overcome this difficulty, ~~Miss~~ ~~and Mrs~~ Van Vorst makes some excellent suggestions in the "Woman Who Toils". The following are extracts: "To the girls who had all the money they needed, but not all the money they wanted, the question of wages was not vital. They could afford to accept what the bread-winner found insufficient. They were better fed, better equipped than the self-supporting hand, they were independent ~~x~~ about staying away from the factory when they were tired or ill: they alone determined the reputation for irregularity in which the bread-winners were included. Relief it seemed to me could be brought to the bread-winner by separating from her the girl who works for luxuries. This field of work is industrial art: lace-making, handweaving, the fabrication of tissues and embroideries, goldsmithery, bookbinding, rugweaving, wood carving and inlaying, all the branches of industrial art which could be executed by woman in her home, all the manual labor which does not require physical strength, which would not place the woman therefore as an inferior in competition with man, but would call for her taste

and skill, her training and individuality at the same time being consistent with her destiny as a woman." "Classes in Industrial Art already exist at the Simmons School in Boston and Columbia University in New York."

"In the Industrial Art School of "Hull House", Chicago, it has been proved that provided the models be simple in proportion to the ability of the artisan, the work can be sold as fast as it is turned out. The public is ready to buy the produce of hand-workers." Such a training would be beneficial to woman married or unmarried. It would frequently obviate the necessity of a mother leaving her little ones uncared for at home, while she worked in the factory. She could make up the deficit in the family budget, by working at home; with fewer competitors in the field, factory wages would increase for both males and females.

(b) The foundation of drinking habits.

Dr. Goodsell is of the opinion that when women work in factories, homes are neglected, unappetizing meals are hastily prepared, and the foundations are laid for those hard drinking habits of the labouring class in industrial centres. The drinking habit is more common among men than women. Female drunkards among the savages are practically unknown. However, statistics prove that drunkenness is on the increase among both male and females.*53 "Drink and prostitution are so intimately connected that no attempt to separate them can ever be more than superficially successful, even with the most minute inquisition by the police." *54.

*53 - "The Psychology of Alcoholism." Introduction by George B. Cutten.

*54 - "The Task of Social Hygiene." Chapter IX. ^{p295} Havelock Ellis.

Dr. T. D. Crothers calculates that twenty per cent of all disease is traceable to the alcoholic habit. According to Dr. Lambert's figures, of the 24,300 patients that were in Bellevue Hospital, New York, in 1900, over 25 per cent went through the alcoholic wards.

Some neurologists claim that alcoholism is the greatest contributor to the insane asylums. Superintendents of asylums do not all hold the same opinion on the subject, but most of them agree that it is a potent cause.*55. Dr. Crothers does not believe that alcoholism causes insanity, but that it is a symptom of it. Havelock Ellis believes the tendency to drink is due to a strain of feeble-mindedness from birth; he maintains that generally feeble-mindedness is the cause, and alcoholism the result, and he computes that in only 7 per cent of the cases is alcoholism the cause of feeble-mindedness. Branthwaite, the great English authority on this subject, finds that of the number of inebriates that come under his notice, scarcely more than one-third of the whole are of average mental capacity. Thus even if such people are restored to sobriety, their inborn defectiveness remains making them unfit to become parents of the next generation.

From the "Report of the Special Committee on the Abuse of Alcoholic Drinks" which was presented at the Denver meeting of the American Public Health Association, the following extracts are taken: "Alcoholism is one of the potent factors in the promotion of crime, misery and suicide. It peoples hospitals, penitentiaries, orphan and insane asylums. Its deleterious influence is felt

through successive generations under the form of epilepsy, insanity and general degeneracy. Dr. Martin of Paris found that in eighty-three epileptic children sixty were born of drunkards; sixty families gave birth to three hundred children of whom one hundred and forty-one died in early infancy, sixty were epileptics, only sixty were healthy," "Many drink because they are not fed or improperly fed, many drink to deceive hunger." "Societies on the co-operative plan should be established to secure cheap and clean lodgings and wholesome food; popular kitchens should also be organized where cheap meals would be sold, and the art of cooking practically taught at little or no expense to the people..... We contend that bad cooking, hurried and unpalatable meals, the extravagant use of ice are conducive to drinking; they create a thirst, a craving for strong drinks after meals with a view of aiding digestion, and in the long run will surely produce dyspepsia which itself leads to drinking." Among the wealthy, high living frequently leads to intemperance, probably the order of things is: high living, dyspepsia, drinking.

(c) Insanity, disease (Neurasthenia, anemia, tuberculosis), crime.

Although every one is influenced by both heredity and environment, the Industrial Revolution affected only the latter. In unsound families the unsoundness takes different forms in different individuals. There may be: the feeble-minded, the tuberculous, the alcoholic, the criminal, while some show a combination of these qualities. It is unsound stock that is the root of the mischief; the criminality is but a symptom.*56

The army of paupers in England has remained fairly constant, if indeed there has not been an increase during the entire

period of social reform. Not many years ago the number of paupers in England and Wales constituted 47.7 per 1000 of the entire population.

The Royal Commissioners asked: "To what is this retrogression due?" Havelock Ellis replied: "It is in large part due to the concentration of our activities on the mere conditions of life, to our neglect of the betterment of life itself." More than fifty per cent ~~of~~ ~~the~~ of the inmates of work-houses are found to be mentally defective.*57 In recent years in England and Wales, the sum of £22,000,000 has been provided at the public cost solely for building and enlarging lunatic asylums, not reckoning the cost of purchasing the land, or the constant large additional sums needed for repairs.

Ashby, from his wide experience, estimated that seventy-five per cent of feeble-minded children are born with an inherited tendency to mental defect. "Feeble-minded women are specially prolific..... The descendants of such women fill the workhouses for they cannot regularly support themselves; they fill the prisons, for much of the petty crime of the country is due to feebleness of mind, and is simply a hereditary disease.*58 It is a biological fact that even a micro-organism, in unfavorable conditions as to food and environment, reproduces very rapidly.*59. On the other hand, over-feeding and high living lower the birth-rate. "To be ill-fed, of ill-bred or both makes us the sickly race we are." In England and Wales, although tuberculosis appears to be decreasing, insanity seems to be on the increase.*60.

- *57 - "The Problem of Race-Regeneration." Chapter 11.^{S.} Havelock Ellis
*58 - "Heredity and Society." page 30 Mrs C.D. W.C.D. Whetham.
*59 - "The Task of Social Hygiene." Chapter V. Havelock Ellis.
*60 - "The Problem of Race-Regeneration." Chap.11. Havelock Ellis.

Dr. Woods Hutchinson says: "The second commonest cause of insanity is overwork. The percentage of operatives in our modern factories who are made at least temporarily insane by the long hours and monotony of their work is pitiable.... The third commonest cause of nervous diseases is underfeeding." There is much truth in the words "a sane mind in a healthy body". Owing partly to long working hours of a mother who is employed in a factory, the meals of the family do not, as a rule, meet bodily requirements. Underfed and improperly fed children are laying the foundation for the physical, ~~and~~ the mental, weakness of successive generations.

Referring to factory-life, as she experienced it in Pittsburg, ~~Morie~~ Van Vorst says: "It is fatigue that steals the appetite; I can hardly taste what I put in my mouth; the food sticks in my throat.... I did not want wholesome food exhausted as I was. I craved sours, and sweet pickles, cake, anything to excite my numb taste." Factory girls are especially subject to nervous prostration, anemia, tuberculosis due to overwork and malnutrition. Can we wonder at it? ~~Morie~~ Van Vorst also says: "In the factory where I worked men and women were employed for ten-hour days. The women's highest wages were lower than the men's lowest. The men were properly fed at noon, dinner cost them each ten cents, the women satisfied themselves with cake and pickles." When such improperly fed, sickly girls marry what kind of offspring are we to expect? Can we reasonably look for physical and mental vigor? Omitting domestic servants, fewer of these poor factory girls remain single than girls belonging to any other sphere of life; hence the great importance for the welfare of

the race and of humanity at large that they develop not into weaklings, but healthy, robust women.

An active study, of the conditions affecting the prenatal welfare of children and the attempt to modify them favorably, dates from 1895, and is especially associated with the name of Dr. Pinard in France. It is not sufficient to bestow care upon the woman when she becomes pregnant; it is most expedient that the State provide means for bettering pre-matrimonial conditions. Some one has said that "Crimes and criminals are built up and born because of the great wrong first done to mothers." Dr. Collins of the Rotunda-Lying-In hospital, Dublin, showed that within one-half hour after birth only one female died to sixteen males; within the first hour only two females to nineteen males; within the first six hours only seven females to twenty-nine males.*61 In countries where food is scarce, or during periods of insufficient supplies of food, more male children are born than females.*62 Since women who are improperly fed during pregnancy give birth to more males than well nourished women during the same period, it seems not improbable that there may be a connection between the necessarily enfeebled condition of the mother due to malnutrition, and this higher death-rate among boys than among girls which continues until the third year. After the third year, the death rate of both boys and girls is proportionately about the same, and remains so, until men and women have passed middle life, then the chances are again in favor of the females. More women live to be centenarians than men.

The quantity and quality of food also affect mentality. Successful experimenting, for a year, has prompted the authorities

*61 - "Man and Woman." Natality and Mortality. Havelock Ellis.

*62 - "Heredity and Society." p.74. W.C.D. Whetham and Mrs. C.D. Whetham.

of the public schools of Washington State to adopt as a new rule of pedagogics the slogan: "Fill the youngsters' stomachs, then their minds." Every school-day more than 5000 school children had half-pint bottles of creamy milk. The results were extraordinary. Teachers observed: that noisy children became quiet; that entire class-rooms settled down; that scuffling of feet, wriggling of restless bodies, whispering and fidgeting ceased; that more attention was given the school work, and that there was an increase in mental efficiency. The reports of school principals shewed that an average of 15 per cent of the school enrollment made rapid improvement under the milk-feeding system. *63. Another result was the disappearance of anemic and malnourished children from the school clinics. The Secretary of the County Tuberculosis League recently stated that the milk-distribution system was doing more to prevent the spread of tuberculosis than any other organized effort in the community.

The following are some extracts from "Efficient Living" Chapter III. by E. Purinton. "Food is the backbone of fate." "Our eating is the first thing we should regulate, it is often the last thing we consider." "More lives have been slain in the digestive tract than upon all the world's battle fields." "The champion runner, pugilist or ball-player knows what food does to his body." "Physically and mentally - and I am not sure but morally and spiritually - we are the exact sum of what we have eaten." "Food makes the man, the man makes the nation, and the nation makes the world, hence food is the world-problem." It is claimed that

*63 - "Good Housekeeping" Magazine. Milk and Mentality. Oct. 1916.

nine-tenths of all chronic diseases originate in the digestive tract." "When we are as much concerned about our health as we are about the health of our cattle, we will establish everywhere scientific food-stores, to supplant or at least supplement our scientific drug-stores. Nearly every ill has an appropriate food-remedy." "To every husband sued for non-support there are a hundred wives who should be sued for non-scientific management." To the last statement at least some women will take exception. Not the wives themselves but the State should be held responsible for their incompetence.

"Good Health Commercially Considered" was the title of an article that appeared in the "Journal of Home Economics" for February 1916 it read as follows: "The final report of the Commission on Industrial Relations, just issued, states that each of the thirty odd million wage-earners in the United States loses an average of nine days a year through sickness, at an average cost of two dollars a day. The wage loss from the source is over five hundred million, while the added cost of medical care of at least one hundred and eighty million dollars increases the total sick bill of the wage earners of the United States to six hundred and eighty million dollars a year. From thirty to forty per cent of cases requiring charitable relief are due to sickness, while sickness among wage earners is primarily the result of poverty, causing insufficient diet, bad housing, inadequate clothing and unfavorable surroundings in the home. According to the Commission, the surroundings and place of work and the personal habits of the worker are important but secondary factors. This means that while there should be no diminution in our efforts to secure better

conditions in the factory, the office and the workshop, the real solution of the public health problem lies in the improvement of the home." It is estimated that ten dollars used to prevent disease will save a life. Who will endow public health?

(d) Prostitution and venereal diseases.

Since home industries have been removed to manufacturing centres, more money^{has}^{been} needed, than formerly, to provide the necessities of life. A man^{is} not supposed to marry until he can earn a living; many a woman marries to earn a living. But the woman whose sense of morality is not highly developed sometimes prefers to lead a comparatively independent life, as mistress, than be a dependent wife. Many women who become prostitutes do so, under the pressure of poverty, to earn a living. The profits from prostitution, in Chicago, are about \$15,000,000 per annum; this amount averages, for each prostitute, about \$1,300, which is three or four times as much as the ordinary factory or shop-girl can earn by her brains, her virtue and other good qualities. "The low wages of women are a direct incitement to vice." *64. A social worker in Montreal recently came across a woman who was earning money by sending out her fifteen-year old daughter as a prostitute. Beauty often proves to be a pitfall. "La beauté est bien souvent le piège de la chasteté." *65.

Roman law presumed that no woman went astray without the seduction and arts of the other sex, upon whom alone the punishment fell. Under Old Saxon, Gothic and Scandinavian law, rape

*64 - "Woman's Share In Social Culture." p.124

Anna Garlin Spencer.

*65 - "Les Femmes Héroïques," Part 11.p.30. Jacques Du Bosc.
Comparées avec Les Héros

was punished by death. Under William the Conqueror, its punishment was castration and loss of the eyes, which continued to be English law until the reign of Henry III. Conditions have changed. In the whole history of French jurisprudence not a single case can be found where the father of an illegitimate child has been compelled to acknowledge his offspring. According to the Napoleon Code, every child born outside wedlock is regarded as fatherless, unless the father of his own free will formally acknowledge his offspring. According to statistics, such acknowledgment in Paris exists in only 2 per cent of illegitimate births.

In civilized countries, all the shame, care and expense of rearing the child born out of wedlock may fall on the mother. Prostitution is one of the greatest foes of the monogamic family institution, but it is probably as much due to feeble-mindedness, which is hereditary, as to environment.

Venereal diseases, closely allied to prostitution, are responsible for a high proportion of sterile marriages. Among primitive peoples, the ancient Hebrews, Greeks and Romans, barrenness was a sufficient cause for divorce. On the basis of pretty full statistics it is estimated that 75 per cent of childless marriages may be traced to the effects of venereal disease. Under such circumstances when children are born, they are frequently afflicted with physical, sometimes mental, weakness.

(e) Incompetent home-makers.

Incompetence creates dissatisfaction.

John S Mill, in "Subjection of Woman", says: "If there is anything vitally important to the happiness of human beings, it is that they should relish their habitual pursuits..... Many a life is a failure which is provided in appearance with every requisite of success." When girls who leave school enter a factory or take up some other line of work for a livelihood very little time, if any whatever, is devoted to the art of home-making; the result is, ^{that} thousands of girls marry knowing how to handle neither a needle nor a frying-pan. Ignorance of housework breeds aversion and contempt for it. It is natural to dislike work that brings failure, and to enjoy that which is attended with success. If the average girl who "hates to sew," and "hates to do house work" were trained along those lines, she would probably find pleasure in both. The untrained home-maker of to-day sees no direct results from her work, and frequently regards it as a mean, unremunerative occupation.

In the industrial home of a century ago, the wife was ambitious, and took pride in making quantities of frieze, linen, carpets, rugs and various other needful articles, the average home-maker of to-day has but very few like ambitions. For the sake of their wives and daughters, who are either very lonely in the country, or have an aversion for farm-house work, many farmers are flocking to the cities; hence the decrease in rural population with its attendant higher cost of living. In many cases the women are not entirely to blame, owing to extreme loneliness in remote country districts, women become mentally affected and fill the insane asylums. A home-maker's Course for

any woman who marries is of inestimable value; increased knowledge of one's work is generally accompanied by greater interest in it which is sometimes sufficient to avert many a calamity. In "Twenty Years at Hull House," Miss Addams refers to a married woman who, during an interview with her, complained that, after two years of married life, much discord had arisen between her husband and herself. The husband, determined to leave home, told his wife that he would have to look for decent food. This woman, following Miss Addams' suggestion, attended the cooking-school in connection with Hull House. At the end of six months she discovered that harmony was restored in her home. Such cases are not exceptional. The State would not allow a young man to practice medicine before the beginning of his medical studies, but unfortunately no standard whatever is set for a home-maker. "Motherhood is the crowning beatitude of woman's existence," but women need to be educated to a perfect motherliness in order to practise skillfully the profession of motherhood. It is to a certain extent criminal to allow inexperienced girls to undertake the most important of social duties without preparation.

"The great philanthropy of to-day will concern itself with the practical side of home-making. Social workers find every avenue of work turning into a blind alley which leads straight up against the stone wall labelled "Home", Plans work well up to a certain point. Beyond that there is no progress. Something is radically wrong in the home. The ample budget does not do the work it should do; meals are irregular; cooking is wretched; the house is never clean; the children are down at

the heel or doing the housework. Death and destruction are lurking in the background, just because two people have no idea of the importance and the sacredness of the home, as the fundamental influence in life. Society cannot be lifted up, it can not be trained until plain, practical, common sense home-making is taught - not the theory but the actual thing." *66

In "The Cost of Living," (Mrs) Ellen Richards says: "In many respects the average housewife is yet a savage instead of the up-to-date woman she thinks herself." "Knowledge is power" Just as soon as science is introduced into every department of house-keeping, an oasis is formed in a desert. The scientifically trained house-keeper, instead of brooding over her despised work, becomes transformed into a happy, intelligent and capable home-maker.

(f) Rapid growth of cities draining the country.

In 1916, Honorable S.Fisher addressing the Reform Club of Montreal said: "For the period 1901=1911 the rural population of Canada decreased from 62 per cent to 54.5%, while the urban population increased from 38 per cent to over half the total population of the country." These facts were mentioned by the speaker as influencing "high cost of living." One reason for this migration has already been given - dissatisfied wives and daughters of farmers. Another reason, however, is the demand for factory-workers- The mill industries require them. Conditions existing here prevail in other countries where there are industrial centres.

(Hope.

*66 - Montreal "Daily Mail." Plain House-keeping Is To-Morrow's
Janet Brooks.

(g) The loss of the home through the apartment,
the tenement, the slum district.

When the apartment or tenement or slum district of a city must be selected as a dwelling-place, urban life for growing children is not desirable. In New York City, there are said to be but 13000 families in individual homes.*67 Recently a committee in that city chose, for its social survey work, the small area between Broadway, Liberty Street and the river. They published a pamphlet giving the results of their investigations. Of 818 families taken at random from the list, almost three-quarters of the mothers were compelled to earn part of the family income by outside work. The economic value of the healthy, competent, expert house-mother has never yet been properly estimated.*68. The family in which the mother has to be a wage-earner has less stability, less comfort, less moral protection, less happiness than the family where the mother can, with the small wages of the father, make both ends meet. A scientific knowledge of foods and food values is of incalculable benefit in reducing the cost of living and preventing disease .

Mr. Grant Allen says: "A profound mistake was made a generation ago, when the need for the reform of women's education was generally felt. Instead of educating them like men giving a like training for wholly unlike functions, women should have been educated to suckle strong and intelligent children, and to order well a wholesome, beautiful, reasonable household." When educational advantages were given women in the last century, it was not so much for helping
(women themselves

*67 - "Progress in the Household." p.64

Lucy Maynard Salmon.

*68 - "Woman's Share in Social Culture." page 160.

Anna Garlin Spencer.

as because the need of public schools was generally felt, and women were considered the natural teachers of the race. In the middle of the last century, a gentleman in Rhode Island urging an appropriation for a State Normal School said: 'Gentlemen, we have all observed the fine manner in which the best and most cultivated women are educating their own children, and by utilizing this gift of women we may put two females in every school to teach at half the price we now pay one inferior male.' *69 The "profound mistake" that Mr. Allen refers to was committed by the State, partly because the chief aim of the legislators was economy, and partly because science had not revealed the possibilities of the home-maker's art and profession. Because woman throughout the ages, with but few exceptions such as the Egyptians, has been regarded as man's inferior, and in law held as his minor, woman's work has been despised and its value unknown. "The first and essential step towards an enlightened democracy, a people able to rule the nation wisely, and to find their own interests in the common welfare, is a generation of women fit to be the mothers of such a people, and to make the homes in which wisdom and self-control may be the ruling spirits". *70

(h) High cost of living.

The country is drained of farmers who rush to industrial centres; this partly accounts for high cost of living. A few years ago, a Commission was appointed, in New York, to investigate the high cost of living. This Commission concluded that a family of two adults and three children required from \$900. to \$1000 a year to be supported decently in New York.

*69 - "Woman's Share in Social Culture" p.178 Anna Garlin Spencer.

*70 - "The Family" Chapter XI. p.291. Helen Bosanquet.

Reports were received from the secretaries of 211 trade unions saying that owing to the inconstant demand for labor, the average income fell below \$700 for 25 per cent of the men employed, and reached \$1000 in only 14 per cent. In Montreal, it is estimated at the present time that the ordinary day-laborer receives \$56.50 per month to support a family of five people; \$75. per month are necessary, which leaves a monthly deficit of \$17.40. Thus it becomes absolutely necessary for such a labourer to receive financial assistance from his wife and children who often enter the factory.

Since the year 1900, wages and cost of living have not increased proportionately. When the textile industries were centered in the home, woman was almost entirely a producer; since their removal to manufacturing centres, woman has become a consumer, and appears to be of less economic value. The training that was absolutely essential to make her a good producer was very different from that which is necessary to render her a worthy consumer.

Purinton in "Efficient Living" says: "Business science is a century ahead of home science." "But in a kitchen we hire cheap maids totally ignorant of the digestive machinery, the science of marketing, the principles of household economy, hygiene, sanitation, organization. Is not scientific management needed in the home even more than in the shop or office"?

It is estimated that 50 per cent of the wage-earners' money is spent on food. It is calculated that 20 per cent of the money spent on food is wasted in various ways such as: bad marketing, buying in too large quantities, purchasing foods out of

season, and imperfect cooking. Thus owing to ignorance, or carelessness of women the tenth part of the wage-earner's money is wasted/ To buy economically we must know the value of food. There is no relation between the price of food and food value. The following quantities of food yield the same amount of heat: one hundred calories.

5/8 cup of milk at 10 cents a quart cost - - -	1½ cents.
1 large banana at 20 cents a dozen costs - - -	1 2/3 cents
1 1/3 eggs at 45 cents a dozen cost - - - - -	5 cents
12 ordinary sized oysters at 25 cts.a pint cost	6½ "
1½ cups canned tomatoes at 20 cents a tin cost	8¼ "
2 heads lettuce at 8 cents a head cost - - -	-16 "

A housewife, who knows how to select the right foods to meet the daily requirements of her family, can give better meals for less money than one who is not thus trained. "Proper feeding means physical upbuilding, physical upbuilding means ability and strength, strength and ability of the individual mean strength and ability of the nation." Mrs. Gilman in "Women and Economics" says: "Nine-tenths of the women who do their own work cannot be turned into proficient purchasers and cooks any more than nine-tenths of our men could be turned into proficient tailors with no better training or opportunity than would be furnished by clothing their own families." A French writer says: "A race could increase its wealth almost as much by better ordering of its consumption as by an increased production of wealth!"

Mrs. Heath, the founder of the "Housewives' League" movement, once asked an audience composed of 311 women the following questions:

"How many of you know the food value of the dinner which you have left to be prepared for your family?"

"How many of you know whether it is a balanced menu or not"?

"How many of you know that it is really going to nourish the individual members of your family"?

Out of the 311 women only 9 could qualify as having the knowledge to answer the above questions.

It is said that about 60% of the men who apply for admission to the National Guard in the United States are rejected because of physical disability. 1,500,000 children under ten years of age died in the United States during the past four years. This tremendous loss of life is largely due to malnutrition. Such conditions are not confined to the United States. It is estimated that 90 per cent of all diseases to which the human race is subject have their origin in the digestive tract. Dr. Purinton in "Efficient Living" says: "Food is a basic factor in the cure of intemperance, the prevention of crime, the banishment of poverty, the alleviation of insanity, the removal of despondency, the reduction of divorce, the amelioration of childbirth, the improvement of education, the rationalizing of religion, the humanizing of trade." Will the State continue to allow women unacquainted with the fundamental principles of feeding to marry and rear dyspeptics?

(i) Many bachelors and spinsters.

Between the ages of twenty-five and thirty there are 279 single persons in every 1000 in the State of Vermont; in New York there are 430 single persons in every 1000. It is argued that "New York, with its large cities, is farther removed than Vermont, with no large cities, from the primitive industrial conditions of colonial times." *71.

*71 - "The Family as a Social and Educational Institution." p. 482
W. Goodsell.

Prior to the advent of our industrial era, the wife was a producer, and her daughter received a thorough training in domestic industries; now woman is chiefly a consumer, and the daughter, owing partly to either long studies, or an early entrance into the wage-earners' precincts, is unacquainted with the rudiments of home-making when she attains a marriageable age. Under these conditions, which are accompanied by a steady increase in the cost of living, any intelligent young man, whose salary or income is only moderate, realizes that, as a bachelor living in a boarding-house, or in an apartment, the question of finances for him is reduced to a minimum. If our young women were trained as home-makers, undoubtedly more of our bachelors would intrepidly enter the arena of matrimony. The reason a young man fears to marry is not because of the present cost of a house, but because he cannot estimate the future cost of running it. ~~He~~ has no rule to go by.*72.

The French Revolution and the Revolution of the American Colonies influenced greatly the development of democratic ideas; this development^{was} immediately followed by higher education for the masses, females as well as males. Education has been called "Woman's lever". Before this period, marriage, the cloister or a corner in some house were the only courses open to women. Woman, to-day, is more independent, and many prefer to reject the hand of a suitor whom they do not esteem very highly than sacrifice the "pay envelope". However, "It is important to encourage early marriages, and large families amongst people whose hereditary qualities are good." *73.

*72 - "The Cost of Living as Modified by Sanitary Science."
Chapter III. Ellen Richards.

*73 - "Heredit~~y~~ and Society" p. 59. W.C.D. Whetham.
And
Mrs C. D. Whetham.

(j) Decline of Birth-rate.

In 1842, the employment of women in mines of England was declared illegal. As a result, birth-rate in such districts continues to be high. Birth rate figures for different parts of the country remain high in mining districts and are especially how where the employment of women in factories is common. Whetham says "In order that a population should maintain its numbers unaltered, four children should be born to couples that have children at all. On the average of large numbers, two of the four will die early, or have no offspring themselves, and the other two are left to replace the parents." In "Women and Economics" Mrs. Gilman refers to our present wasteful and grievous method by which we lose fifty per cent of our children "like a cod fish". In "Your Baby", Dr/ E.B. Lowry says: "A great deal of judgment and common sense, with a foundation of knowledge, is necessary for the proper care of babies.... In no other line of work do we throw such great responsibilities upon the untrained worker. It is strange that in our great system of public education no provision is made to train girls for their great work in life. There is no reason why the proper care of babies should not be a required study in school. It certainly would be of much more practical and economic benefit in later life than many of the subjects now required.... The present-day mothers, who realize how handicapped they are by lack of knowledge of babies, should insist that their daughters do not suffer from the same lack." The following are extracts from "The Renaissance of Motherhood" by Ellen Key. "The supposition that motherliness has its surest guide in its instinct is therefore a supposition which must be conquered."

"As yet have we even tried to educate women and men to be mothers and fathers? This, the most important of all social duties, we are still allowed to discharge without preparation and almost without responsibility."

Many have supposed that the decrease in birth rate - in all civilized countries except Japan - is connected with the higher education of women. Probably such people have based their arguments on Herbert Spencer's theory: "The higher the intellectual development, the lower the fertility among civilized peoples." Do they think that man's intellectual development must be balanced by woman's ignorance, in order to maintain an average birth-rate? Of 343 college-bred women, graduates of Smith College, compared with 313 non-college women of the same social class and age, it was discovered that the mean age of marriage of those college women was 26.3 years; whereas the mean age of marriage of non-college women was 24.3 years. The first class has a total of 566 children as against 584 of the second class; these figures also shew the number of children born to each year of marriage is slightly larger for the college women.*74 From English statistics, Mrs. Sidgewick points out that similar conditions exist in England.

According to H.Ellis, in "The Task of Social Hygiene", decline in birth rate is due to: (1) Preventive precautions and determination of people to secure greater comfort. Generally people have a tendency to adopt gradually higher standards of living. Sometimes the "high cost of living" is due to the "cost of high living." (2) Physiological sterility induced by delayed marriage and by its various consequences. (3) Pathological sterility due

*74 - "The Family as a Social and Educational Institution."
pp. 491,492. W.Goodsell.

to impaired vitality, and greater liability to venereal diseases of an increasingly urban life. The town population is not only disinclined to propagate; it is probably in some measure unfit to propagate. Congested conditions in the city account, to some extent, for the "volitional limitation" of the family. (4) Legislation against child-labor.

Jane Addams in "Twenty Years at Hull House" refers to a thirty-three year old Italian father mourning over the death of his twelve-year old daughter, who was the largest wage-earner of the family. "She was the oldest kid I had", said he, "now, I shall have to go back to work again until the next one is able to take care of me."

Another reason for declining birth rate is accumulation of wealth and the "high living" which generally accompanies it. The sterility of the wealthier classes of humanity is partially due to the "plethora of food and drink," which induces the system to take more than it can stand, whereby the vitality is reduced.

Owing to lower death rate than formerly, the concomitant lower birth rate is a much less serious matter now than it would have been some years ago. Modern machinery replaces man-power - one well-adjusted steam crane can accomplish as much work in the same time as twenty men. If the birth rate, in any State, is in excess of the provision made for instruction and nourishment of its population that very State is tending toward deterioration.*75 The limitation of the family is an immense social gain, because it tends to abolish excessive infantile mortality. It means that adequate care will be expended upon the children that are produced, and that no children will be produced until the parents are in a position to provide for them. *76.

*75 - "Women and Labor" Chapter 1. P.59

Olive Schreiner.

*76 - "The Task of Social Hygiene" Chapter 1. P.25 Havelock Ellis.

Dr. R.J. Ewart has found that a child born at an interval of less than two years after the birth of the previous child, still shows, when he is six years old a marked deficiency both physical and intellectual, if compared with children between whom there is a difference in age of at least two years, or with first-born children.

In the United States there is a female wage-earning army (Between the ages of ten and sixty years) of 7,000,000. As already mentioned it is estimated that to maintain the population unchanged in numbers every woman who marries should give birth to at least four children. The census returns of the United States for the year 1900 show that almost twenty per cent of the women employed in cotton mills were married. Referring to Perry, a New York mill-town where she worked, Mrs. Van Vorst says: "I never saw a baby nor heard of a baby while I was in the town.*77 If such industrial conditions continue to be maintained, there is imminent danger of a serious decrease in numbers of native-born Americans.

(k) Economic dependence of the married woman sometimes breeds discontent.

In the eighteenth century, an unmarried woman, as a producer, earned her livelihood in her own home; as a wage-earner she is now frequently obliged to leave home. A single woman who owing to her own skill and labour is economically independent, reluctantly becomes dependent after marriage. Such ~~marriage~~ discontent is one of the typical results of modern industrialism. There are two kinds of marriage, that of true love - choosing the right man for his own sake - and the marriage of convenience. To the second division belongs the discouraged, over-fatigued

*77 -"The Woman who Toils." Chapter 111. ~~182~~ ~~Mrs~~ ~~Van~~ ~~Vorst~~.

working-girl, who longs for a change of any sort, and marries at her first opportunity. However, discontent as a result of economic dependence is commonly found in each of these classes.

When various industries were centred in the home, the housewife took much pride and satisfaction in making and storing by large quantities of home-made materials, which were the result of her work; the average housewife of to-day has little or nothing tangible to show for her weeks, months and years of incessant labor. "There can be no doubt that a higher standard of education for women, and a wider habit of taking an interest in outside affairs, would do more than anything to increase the happiness and efficiency of many a working-class home."*78

(1) The parasitic type of woman.

The afore-mentioned conditions which are by no means wholly, but certainly in part, a result of modern industrialism concerned chiefly the poor and the middle classes; the parasitic type of woman exists particularly among the wealthy. Although a female parasite is generally well provided with this world's goods, it does not follow that all wealthy women are parasites.

The female parasite, a well-known figure in Imperial Rome, disappeared with the downfall of the Empire. In the Middle Ages, the lady was the manager of the feudal castle in times of peace; she was its defender in times of attack. In the fifteenth and the sixteenth centuries, the wives of nobles, who owned large estates, supervised the work of their retinues of servants, preserved fruits and prepared medicines from herbs:

The parasite re-appeared, however, in the seventeenth

century, and has increased numerically with the wider distribution of wealth during the modern industrial era. "Those who work neither with their brains, not their hands are a menace to the public safety." Olive Schreiner says: "The 'fine lady', the human female parasite is the most deadly microbe which can make its appearance on the surface of any social organism" also, "Everywhere in the past as in the present, the parasitism of the female heralds the decay of a nation or class."

Society women are not all parasites. A class unknown in the Roman Empire exists to-day - the philanthropists. Vast armies of women in civilized countries are to-day engaged in social and in charitable work, bestowing hope, comfort and cheer where previously existed discouragement, misery and sorrow.

Referring to the wife Helen Bosanquet says: "She is responsible for so ordering the household that every member of it may have a home-life which is physically, healthy and morally wholesome. She may have little to do in determining the amount of the family income, but even more important than its amount is its right distribution, and this should lie mainly within her powers. It is for her to judge what things are necessities and must come first and what things are luxuries and may be postponed.... in thus determining the distribution of the family income she is also performing a national function, for by laying down the lines of consumption, she is also laying down the lines of production, and directing industrial and commercial enterprise.... Perhaps it is here that her influence when rightly used, most makes for peace and order in the household.... And a well-ordered household in this sense is a woman's first duty towards the predominant partner, her husband."

"It matters comparatively little if the number of marriages is fewer, if those which are entered upon are better assorted and more capable of a strong family life."*79 "The first and essential step towards an enlightened democracy, a people able to rule the nation wisely, and to find their own interests in the common welfare, is a generation of women fit to be the mothers of such a people, and to make the homes in which wisdom and self-control may be the ruling spirits."

The standard of efficiency, set by Helen Bosanquet, to which every home-maker should aspire, is one which cannot be attained without training. We have too long regarded matrimony as a solvent for woman's shortcomings in housekeeping - not to say home-making -, and then overlook the fact that the precipitate, which soon settles, is nothing more nor less than discord frequently caused by the wife's lackadaisical attitude towards the discharging of her duties and responsibilities in the home. There is among women a growing distaste for the routine of household duties,*80 which nothing but "mastery", can dispel.

Mr. Raymond Robins, in an address that he gave at the Social Service Congress in Montreal in January 1917, said: "When the Allies had won, the real work of the Anglo-Saxon race began, for it could not be expected that we shall play a dominating influence upon civilization whilst there is a child in the land who is robbed of its opportunity for life and light." *81 When the home-maker will have mastered the problems connected with the modern home, then and then only will she be truly patriotic.

*79 - "The Family" p.289

Helen Bosanquet.

*80 - " " p.288 291

" "

*81 - Montreal "Daily Mail". "Real Work of the Anglo-Saxon Race Begins After War."

"The State itself must always be moulded by the family, since it is in the family that the citizen is made." Whether the modern family be regarded as stable or unstable, the crying need of the State to-day is for trained home-makers. When search-lights will have been turned on the State sufficiently long to make this fact glaringly apparent, then shall we make it a matter of prime importance to have every home in the land built upon solid rock.

Chapter Vlll.

Woman Despised and Praised:

Some Faults, Virtues and Other Characteristics of Woman
Compared with Those of Man.

"Every step in improvement has been so invariably accompanied by a step made in raising the social position of women, that historians and philosophers have been led to adopt their elevation or debasement, as on the whole, the surest test and most correct measure of the civilization of a people or an age. Through all the progressive period of human history, the condition of women has been approaching to equality with men." *82

"The position of women is a very sure index of the inward prosperity and outward organization of the community to which they belong." *83 Dr. Alexander expressed his opinion on the subject as follows: "The rank and condition of women in any country mark most precisely the exact point in the scale of civil society."

In order to state clearly the adverse circumstances under which women have labored at various epochs, the following references are made:

Confucius, (551-479 B.C.) the Chinese philosopher, deeply mourned his mother when she died, but apart from her, no generous word regarding woman was ever uttered by him. He maintained that, as women were very wicked, and as they were of no farther use after the age for child-bearing had passed, they should then be put to death.

*82 - "Subjection of Women." p. 243

John S. Mill.

*83 - "Heredity and Society." The Position of Women.

W.C.D. Whetham.

and

Mrs C. D. Whetham.

St. Jerome, (331-420 A.D.), regarded all women as inspired of the devil. He wrote: "Woman is the gate of the devil, the road to iniquity, the sting of the scorpion, in a word, a dangerous species."

St. Chrysostom, (347-407 A.D.), said: "Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination and a painted ill."

St. Augustine, (354-430 A.D.), authorized every husband to slap his wife in the face. Upon some such authority as this was probably based the old English law, that says a man may beat his wife with a stick, not larger round than his thumb.

St. Louis VII, (1119-1180 A.D.), referring to the number of girls born in his dominions requested his subjects to pray unto God that he should accord them children of the better sex. At the birth of his first child, Margaret, he was so angry that he refused to see either his wife or his child.

Luther, (1483-1546 A.D.), said: "Talk of household concerns is women's affairs, but take them from their housewifery, they are good for nothing." Also, "If a woman becomes weary, or at last dead from bearing that matters not, let her only die from bearing, she is there to do it."

Montaigne, (1533-1592 A.D.), flatly refused to regard woman as anything but a pretty animal.

Napoleon I, (1769-1821 A.D.) wanted to grant women no freedom but that of producing food for cannon. He wished to stifle all political activities of women as well as their literary efforts. He forbade Madame de Staël to reside within 120 miles of Paris.

Dr Mobius, (1790-1868), of Germany, published a book entitled "The Physiological Weak-mindedness of Woman."

During the ages that chivalry and witchcraft flourished, woman was treated as "a cross between an angel and an idiot". Chinese wives were sometimes strangled when their husbands died, so that they might go and serve them in the other world. In "The History of Women" Dr. Alexander says: "A petty Hindoo chief has had 2000 women confined in his harem. The Hindoo woman, although confined, is at least protected from slavery." The Dakotahs and Chippeways punished their girls, but not their boys.

More than 1000 years ago, at the Council of Maçon, the question, "Has woman a soul?" was answered in the affirmative. Weininger endeavored to prove in the most comprehensive manner that "Woman is soulless, that she possesses no ego and no individuality, no personality and no freedom, no character and no will."

From such statements, we can readily form an idea of some hardships that women have been exposed to in different countries. Some one has truly said: "If a hare had his feet tied, he would get along more slowly than the tortoise"; occasionally, throughout the ages, a hero appeared to champion woman's cause.

Plato, (429-347 B.C.), considered that the two sexes should be on an equal footing, socially and politically. Caroline Hazard, in "Some Ideals in the Education of Women," quotes^s Plato: 'Many women are in many things superior to many men'.

Justinian, (483-565 A.D.), prided himself on being a protector of women. The appointment of mothers and grandmothers, as tutors, was sanctioned by him.

John S Mill, (1806-1873), in 1867 proposed, in the British House of Commons, that the parliamentary franchise be granted to ~~Women~~.

"Throughout all history woman is revealed in a strange twilight, now as a superhuman, now as an infrahuman being, partly divine or partly devilish; now as a prophetess or sibyl endowed with miraculous properties, or again as a witch or a sorceress obsessed by demoniacal powers. This mixture of superstition and prejudice produces oppression to the point of slavery, or glorification to the point of worship." *84

Until comparatively recently, the belief that man was mentally superior to woman prevailed almost universally. The growth of democratic principles of equality, justice and freedom for all, accompanied by a marked development of the Sciences, has accomplished much towards the unbiased judging of woman's physical and mental powers. Now we shall examine some facts, based on statistics, or scientific researches, to compare the strong and the weak points, physical and mental, of the two sexes. "Man and Woman," by Havelock Ellis, contains a wealth of information on this subject, and is the basis of the following comparisons. Unusual intellectual ability and brachycephalism are very frequently associated. Ellis says: "There is generally somewhat greater brachycephaly of women among the darker and more primitive races, and a possibly greater tendency to dolichocephaly among the fair and civilized European races. As the former races tend to be very dolichocephalic, and the latter to be very brachycephalic, there is some foundation for Topinard's opinion that women tend to be less long-headed among long-headed peoples and, less broad-headed among broad-headed peoples, so approaching the typical average of humanity."

The physical superiority of the male over the female varies; it is more marked in some races than in others. Among the Tasmanians, who are probably as low as any human race ever known, only the women dive for fish, to whom also is left the remarkable feat of climbing high and very smooth-trunked trees to secure opossums. Hearne informs us that an Indian chief said to him "Women were made for labour, one of them can carry or haul as much as two men can do." It is estimated that four-fifths of the agricultural work in Germany are left to the women. Of 11,000,000 ~~females~~ over nine years of age in Italy, more than 3,000,000 are employed in agriculture. Among all heathen negro tribes, without exception, the work of grinding grain devolves upon the women. *85.

"Previous to wagon-trains, mule-trains, pack-horses, dogs, donkeys, camels and other beasts of burden, we come at last to the common pack-woman, for she was the first beast of burden on the earth." According to Murdoch, the Eskimo women of Point Barrow are superior to most white men for carrying loads. We learn from Dr. Cook, the physician to the Peary expedition, that the average weight of the Northern Eskimo man is 135 pounds, ~~and~~ that of the woman is 138 pounds. Statistics from every country show that women commit a very small share of the serious crime of a nation, probably not more than 10 per cent.*86 It is maintained, however, that women are not morally superior to men. John S Mill says: "Women are generally considered better morally than men. But then why should the better obey the worse? Women, it is said, more seldom fall under the penal law than men.

*85 "Woman in Primitive Culture." p.20
*86 - "Hereditiy and Society." p.28

O.T.Mason.
W.C.D.Whetham.
and
Mrs C.D. Whetham.

Probably the same holds true of negro slaves. Those who are under the control of others cannot often commit crime."

Blindness is more common among males than among females; colour-blindness is found to be 10 times more frequent in men than in women. However, according to Mr. Carter's observations, which Ellis refers to, the sense of sight, in a general way, is more frequently defective in females than in males. Only men are employed in tea-tasting, which requires special olfactory acuteness, and women are seldom good connoisseurs of wine, but experimenters of taste have concluded that the sense of taste, on the whole, is more delicate in women than in men. Nearly all authorities agree that deafness is less common in women than in men. In whatever office women have to handle money, they are much more accurate in counting and handling it than men. They are seldom deceived by counterfeit coin, and can tell a bad bill by feeling it only; it is said that a bank-cashier will make a hundred mistakes where a woman makes one. Thus, the sense of touch seems to be more highly developed in the female than in the male. "At the least it can only be said that the senses of men and women are possibly equal, but that those of women are habitually subject to a less thorough education, and therefore often remain in a somewhat more rudimentary state."

There are more geniuses and more idiots among men than women. After Dr. Jarvis had examined statistics of asylums in Great Britain, Ireland, France, Belgium and America, he concluded that males were somewhat more liable to insanity than females. Insanity is more serious in men than in women, as the latter recover from an attack more quickly. After having made experiments,

Professor Jastrow decided that the memory of the female was superior to that of the male. Women are better able than men to read a paragraph, and then reproduce it. Among the uncultivated classes women are more intelligent than men; lawyers and physicians agree that, among such people, more information is obtainable and with less difficulty, from the female than the male. Even little girls, among the cultivated classes have a better command of speech than little boys, and the former stammer much less frequently than the latter. In this connection, Ellis quotes Lafitte 'We see every day that women, by the vivacity of their impressions and their memory, are superior to the men who surround them.' In a medical course, women excel men in physiology and pathology, but they are generally surpassed by men in clinical tests.

Women are more tactful, but more deceptive than men, hence in some countries, the legal testimony of females is considered less important than that of males. Lombroso and Ferrero trace this tendency to deception to seven causes: (1) weakness, (2) menstruation, (3) modesty, (4) sexual selection, (5) desire to be interesting, (6) suggestibility, (7) duties of maternity. It is said that hunters catch only one nursing mother, and three or four females of any kind for two score males. This tendency to caution, on the part of the female, extends throughout the whole zoological realm.

Patience is a typical feminine virtue - Ellis in "Man and Woman" quotes S. Webb: 'The Prudential Life Assurance Company employs considerably over 200 ladies in routine clerical work, such as copying letters, filling up forms, etc. In routine work,

as they possess greater application and patience, they are superior to men.' As a rule the handwriting of a woman is not as good as that of a man.

The following is a summary of reports, regarding the striking characteristics of women doing clerical work, received from various offices: Generally, women are more docile and amenable to discipline, and are steadier in some respects than men; the former can do light work as well as the latter. On the other hand, on account of slight indisposition, women absent themselves from their work more frequently than men; they break down sooner under strain, and exhibit less intelligence outside the ordinary routine. Probably, owing to their looking forward to matrimony as a release from clerical work, women do not show the same ability or willingness, as men do, to acquire technical knowledge.

Although religion is generally supposed to pertain especially to woman's sphere, and politics to man's, yet, of all the great religious movements throughout the world not more than one per cent has received its primary impulse from a woman. Women have showed much more intellectual activity in politics than in religion. In "Subjection of Women" Mill says: "Among all races in all parts of the world, women have ruled brilliantly, and with perfect control over even the most fierce and turbulent hordes. Among many primitive races also, all the diplomatic relations with foreign tribes are in the hands of women, and they have sometimes decided on peace or war." Also, "Whenever their education has been sufficiently sound and broad to enable them to free themselves from fads and sentimentalities, women probably possess, in at least

as high a degree as men, the power of dealing with the practical questions of politics."

Although the industries and the rudiments of most of the arts were originally held by primitive woman, the greatest painters, sculptors and musicians of the world have been men. At the same time, we must bear in mind that women have studied music for the sake of execution, not of composition. Germany and Italy are the only countries which have produced first-rate composers, and in the same countries, women, owing to lack of advantages, have remained far behind the men in all intellectual pursuits. The men who have a knowledge of the composition of music may be counted by thousands, and women, by scores, hence proportionately, we cannot expect to find more than one eminent woman to fifty eminent men. Moreover, neither Italy nor Germany has produced fifty prominent male composers during the last three centuries.*87 In the fourteenth and the fifteenth centuries, the Italian painters were the most distinguished men of their age. Now men do not gain pre-eminence by painting; they do so, chiefly, by military or scientific distinction.

Let us now glance at three divisions of literature: metaphysics, poetry and fiction. The first art belongs almost exclusively to men. Mill says: "No production in philosophy, science or art entitled to the first rank has been the work of a woman. Are women naturally incapable of producing them? With very rare exceptions, it is only a few generations since women have begun to try their capacity along such lines. As a rule, women are not specially gifted in the poetic art. Ellis describes woman's poetry as generally thin, diffuse and formless. Some

*87 -"The Subjection of Women". Chapter III.³⁴² John S. Mill.

Greek women, however, attained, prominence therein. Sappho was classed among the great Grecian poets. Corinna gained the prize of poetry five times. The fragmentary traditions, which have been preserved, represent her now as Pindar's friend and instructress, and again as his rival and competitor. *88 Women excel as novelists, letter-writers, readers, actors, dancers and singers.

Our most original thinkers are those who are most familiar with the thoughts of their predecessors. Although women have not come to the fore as philosophers, philologists, and historians, we must acknowledge that they have very seldom had the necessary learning to do so. It is often said of Roman literature that it was not original, but copied from that of the Greeks. This is simply because the Romans found a literature which had existed for centuries. The same is true of great painters and musicians; their early works are not distinguishable from their masters'. When women began to enjoy educational advantages, an extensive range of high-class literature existed. "When women have had the preparation which all men now require to be eminently original, it will be time enough to begin judging by experience of their capacity for originality." *89

Although there are pursuits, followed by both men and women, in which men excel, Mill does not regard the superiority of the males therein, as necessarily an index of their higher mentality, so much as a result of women's lack of time, owing to the multifarious duties to which they are obliged to attend.

Men are inclined to be more morbid than women. Suicide

*88 - Encyclopaedia Britannica. "Corinna."

*89 - "Subjection of Women." p. 337.

John S. Mill.

in Europe is from three to four times more common in men than in women. Infanticide is the only crime, more frequently committed by males than females. In Italy, the proportion is almost one to five - undoubtedly this may be attributed to the care and the contumely that fall upon the mother of an illegitimate child. Whenever a woman is guilty of crime or suicide, it is highly probable that the act took place at the critical time in her monthly cycle. Woman lives on a curve, her exact position on the curve, at any given moment, may affect her inferiority or superiority to man. *90

Women's faces are more expressive, and their hearts more excitable than men's. "Fright is a common cause of nervous diseases among females but not among males. Women are more easily hypnotized, and are greater dreamers than men.

The specific gravity of men's blood is higher than that of women's ~~blood~~; it contains less water and more red corpuscles, yet the plasma of the female has a somewhat higher specific gravity than that of the male. In old women, the specific gravity of the plasma rises, and Dr. Lloyd Jones suggests that the greater longevity of women may be, at least partly, due to this rise.

The breathing-power of males is decidedly superior to that of females; when the height and the circumference of the chest are the same, in both men and women, the ratio of the breathing power is 10:7. Men produce more carbonic acid than woman, and require more oxygen. If men and women are exposed to, and affected by the same charcoal fumes, the latter have a better chance of surviving.

Except as burden-carriers in certain countries, women do not possess as much motor energy as men; the latter can carry double their own weight, and the former about only half of theirs. The force of the female hand is found to be about one-third less than that of the male. Women are inferior to men in strength, rapidity and precision of movement, and it is probably because the blood and the muscles of women are more watery, hence weaker than men's.

"Women remain nearer than men to the infantile state, but men approach more nearly than women to the ape-like and senile state....A species in which the maternal half exhibited a general inferiority of vital functions could scarcely survive." It is very needful for children to be created more like women than men, in order that they may grow closer to the mother, and be better understood by her.

"Chaque sexe a ses avantages particuliers - Je veux que l'un et l'autre soient capables également de la vertu il semble pourtant qu'il y a des vertus où les hommes ont plus d'inclination, et qu'il y en a d'autres aussi dont les dames sont plus capables naturellement." "La Nature, comme une mère commune de l'un et de l'autre, leur a distribué judicieusement a chacun ses avantages particuliers, et il n'y a pas d'apparence qu'elle ait été marastre pour l'un en le dépouillant de toutes sortes de bien, afin d'encombler et d'enrichir l'autre."

The husband is generally considered the head of the family, but the wife is the centre; she may diffuse joy and sunshine, or work havoc and ruin in the home.

Chapter 1X.

The Home and the School.

"The home is the centre and the circumference, the start and the finish of most of our lives..... It is needed from the cradle to the grave." In "The Cost of Living," Ellen Richards says: "No community rises above the average of its individual homes in intelligence, courage, honesty, industry, thrift, patriotism or any other individual or civic virtue; that the home is the nursery of the citizen, that nothing, which Church, School or State can do, will quite make up for the lack in the home, then we must acknowledge that no subject can be of greater importance than a discussion of the standards involved in home-life."

Provided that children are born physically and mentally strong, the home and the school do much towards the making or the marring of a nation. The home, where the child spends the first few years - the most plastic period - of his life, is of prime importance. If the pillars - the home and the school - on which the State is built, be not solid, the whole structure must sooner or later, collapse. "State and Family have always been intimately connected in their mutual influence. The State itself must always be moulded by the Family, since it is in the Family that the citizen is made." *92.

In recent years, science, as applied to farming, has completely altered agricultural methods, during the last few decades, the need of introducing science and scientific methods

into the home has been greatly felt. The modern home will fall far short of its possibilities, as long as the home-maker be not efficiently equipped to fulfil her important duties.

Does a young woman, whose mother is a good house-keeper, require any training apart from that which she receives at home? Undoubtedly she does, and for several reasons: (1) Chemistry of foods, dietetics, bacteriology, nursing, physiology and hygiene are all scientific subjects, a knowledge of which is essential to every really competent home-maker, and these subjects cannot be intelligently studied without charts and laboratories. "The greatest disqualification for the position of mistress of the home to-day is woman's lack of knowledge of and respect for science and the laws of nature.....Let her once gain perfect control of her machinery, feel it yield under her hand, know her power, and we shall hear no more of domestic difficulties so great as to cause hundreds of wives to turn their backs on home-life, and retreat into hotels and apartment houses..... Give woman an education in the laws which govern the processes of daily life in chemistry, in physics, in biology, in mechanics, and then develop her taste in art and music, as well as literature." *93. (2) Mothers who are competent home-makers, frequently have neither the time nor the patience to train their daughters in domestic work - To make this point clear, Lucy Maynard Salmon, in "Progress in the Household," refers to the decision reached by the Law School of the University of Michigan, after thirty years' experience: 'It is not often that the student receives the needed assistance except in law schools. The active practitioner, engrossed with

the care of business, cannot, or at least, as proved by experience, does not furnish the students, who place themselves in his charge, the attention and assistance essential to give a correct direction to their reading, and to teach them to apply it usefully and aptly in their subsequent professional life.' Similar circumstances

exist in the home, where competent mothers frequently rear incompetent daughters. (3) However competent a mother may be as a homemaker, we cannot expect her to be as thorough, in every branch of house-keeping, as specialists are who teach in only one or two of the various departments of a reliable household science school, therefore the training given in such an institution is of incalculable benefit to even a capable housekeeper.

The incompetence of home-makers is chiefly due to two facts: (1) Woman's instincts is supposed to confer upon her who has neither experience nor training the power of performing efficiently difficult tasks which are of vital importance to the family. (2) Housework has been classed as unskilled labour, and therefore regarded as an occupation to be avoided, as much as possible, especially by women of culture and refinement. This aversion for housework, even among the wealthy classes, did not exist until the seventeenth century, and the mothers, who then neglected the domestic education of their daughters, did not forget to train them in social graces, and the supremely important art of getting a husband.

Our word "school" is derived from a Greek word which meant leisure. There was once a marked division between the leisure and the labouring classes. The latter obtained only the mere rudiments of education. A contrast also existed between the professionally and the liberally educated. Professional education

was held in disrespect, because those who acquired it prepared themselves to render service to others.*95 Liberal education was highly esteemed, because only the wealthy classes pursued courses in classics, or some other favourite subject, as a mere pastime.

Before the Crimean War, nurses in hospitals had neither education nor training of any account; their ordinary wages amounted to \$70. or \$80. per annum. As nursing required working with the hands, the stigma attached to it was strong. In 1861, nursing was set down, in the Table of Occupations, as domestic employment, and in 1901, it was ranked as a profession.

The distaste for household employment, which necessitates manual labour, is very marked, and seems to be increasing. Thousands of young women, thinking housework of any description is dishonourable, shun it, and this partly accounts for the decreasing number of women in domestic service. The world of school-life, full of interests and possibilities, is much more attractive, to young women, than domestic service. Referring to the modern girl, Mrs. Colquhoun says: "From whatever point of view she may approach her new life, however, there is little doubt that sooner or later she will suffer severely from the fact that the whole of her education has inculcated in her habits and tastes which cannot be freely indulged in home-life." Here is a great problem confronting the State. The writer of the following letter, which appeared in the Montreal "Daily Star", February 12, 1917, is not an exception among the women of to-day:

"Dear Miss Roberts - I wish you would give me your frank opinion on the following: 'I am a young married woman - married a little over two years. My husband is a salaried man, and makes

plenty to give me a lovely home, a maid - everything that I need. I admit this at once. Yet I want to go out to work for myself.

“Please do not think I am crazy to want this. Before I married I was a stenographer and cashier, with a great deal of responsibility. I was deeply interested in my work, and did well at it. I was one of those who love the work quite as much as the pay I got for it. And I also liked my independence.

“Now I have not enough to do in our little flat to make it interesting for me. Nor do I care for housework. I have tried to, but it bores me, and my maid can do it better. Yet idleness is driving me to discontent. Now I have the chance to take the management of a tearoom and curiosity shop under a friend of mine, a fine woman, and I want to go in with her. I shall get a fair sum each week, and the hours are not hard.

“The trouble is that my husband objects. He says it will reflect on him, and will injure him in his business. People will say that he is not able to support me. And he wants me home, 'where I belong.' But I think he is wrong. I do not believe that people will care very much what I am doing so long as he does his work well. And I cannot see why I should go on doing nothing and being bored when there is work I can do waiting for me - work I want to do. Please forgive me if I do not sign my name.”

The middle-class household will never soar above the house-wifely capacity of its mistress. In "The Vocation of Women" Mrs. Colquhoun quotes the following from a publication whose editor is a woman holding a University degree: 'Hatred of domestic work is a natural and admirable result of civilization.The vast majority of women refuse domestic work.... domestic work is the most elementary form of labour. It is suitable for those with the intelligence

of rabbits..... For heaven's sake let us take this unpleasant job and give it over to the specialist to organize as a trade process.'

Are we prepared to part with the individual home? In "Women and Economics" Mrs. Gilman says: "If it can be shewn that we could all be better provided for in our personal needs of nutrition, cleanliness, warmth, shelter, privacy, by some other method than that which requires the labor of one woman or more to each family, then it would be the duty of womanhood to find such a method and to practise it." To offset the disadvantages arising from the incompetence of many women as housekeepers and home-makers as well as to free those women, who consider house-duties irksome, from work they dislike, Mrs. Gilman makes certain suggestions which are to be recommended from an economic standpoint. She favors the disappearance of the individual home, the individual nursery and the individual kitchen for the communal ones. Two or three cooks, a few table-maids and four or five nurses could perform as much work as is now done by seventy-five or a hundred women, in fifty individual homes.

A well-governed home is the strongest educational factor in our children's lives. Both their health and their manners may be more carefully watched at home than in a public place. "The family table is an educational factor of greatest importance to the children. There, as nowhere else, are inculcated the virtues of self-control, self-denial, regard for others, good temper, good manners, pleasant speech. The children's table presided over by the ignorant maid, and the hurried service of the adult has much to answer for in modern life." *96.

By some, who meet Mrs. Gilman half way, it has been suggested that the food be prepared by experts in common kitchens, and taken to the individual homes for consumption. The proper feeding of the family, however, is the greatest and most important problem confronting the home-maker, that on which depend the health and life of her family. Above every thing else, she should possess a thorough knowledge of the most important science and be skilled in the most necessary art - nutrition and cooking - which pertain to her domain.

We cannot think of sacrificing our welfare for the sake of lessening our living expenses. If we are not prepared to part with the individual home, it is time that some effort be made to save it. How may we accomplish this? The stigma attached to manual labour in the home must be removed. We must dignify labour. A course pursued by young women, in a household science school, connected with a college or university, leading to a degree, is of incalculable benefit in placing the home-maker's work on the high pedestal that it is entitled to.

Mrs. Colquhoun in "The Vocation of Woman" says: "There is a singular hiatus between "domestic science" and the work of a house - particularly in cooking. It is as though one had tried to learn to play the violin theoretically, and were suddenly presented with an instrument and bow. Are we once again approaching this important question from the wrong point of view? Is it not a craft, rather than a scientific theory, that we women need to acquire"? Home-making is both an art and a profession. Women should be skilled in the craft which is truly theirs, and should

possess, at least, a fair knowledge of the scientific theories that are of interest and value to intelligent house-keepers. Agriculturists now realize that farming is no longer merely a craft; they see the necessity of applying scientific theories to their farm-work. A large amount of money is spent yearly to place farming on a scientific basis; it is just as ~~important~~ to do as much for home-making, and that is absolutely necessary if human efficiency is to be increased.

"It is true that domestic science is handled in the high schools, but there has been a lack of correlation between the technical studies given, and the actual home experiences. This is due largely to the absence of the home environment. Domestic science, with a laboratory sort of flavor does not make the psychological appeal." *97

The "hiatus", that Mrs. Colquhoun refers to, is probably the absence of home-environment in some schools where domestic science is taught. "In many of our large cities, schools have been established to give domestic training, but this training, unfortunately, is often given more in name than in reality. All these forms of activity are indications of a desire to help lessen, wholly or in part, the widespread ignorance of domestic work and aversion to it." *98.

Professor Salmon mentions that after Mary Rankin Hollar, widely known for her writings on economic subjects, had investigated one hundred schools and classes, where domestic training was supposed to be given, she found that less than 10 per cent gave systematic work.*98

*97 - "The Home School". p11/

Ada Trowbridge.

*98 - "Progress in the ~~Modern~~ Household".

Chapter. The Relation of College Women to Domestic Science. p68
Lucy Maynard Salmon.

"Whatever extension of specialization there may yet be in women's work, we now need a modern school substitute for the old-fashioned household training to fit the average girl, especially in large cities, for the demand which the average lot makes upon the average woman, which it is clear is the power to make and maintain a healthful, tidy, thrifty, comfortable family life in a private home. For this we must have not a school-study simply, if we are to rely upon the school for this training: we need a school-practice that may develop a fixed habit." *99. The school-practice that the author here refers to is being given in several schools, at the present time, "Housecraft schools have sprung up in Boston, Providence, Los Angeles and in many cities of the Middle Western States. All have as their motive a more complete, thorough and rational training for girls in all matters pertaining to home-making." *100. Some educators consider that, in the public schools, the child is almost wholly separated from life.

Mr. Condon, who was once Superintendent of the schools of Providence, R.I., in a report for the School Committee said: "Comparatively little has been done in public schools, as yet, to prepare girls for the most important and most difficult of all feminine vocations, that of house-wife and mother. Since the home is of more importance than the shop or factory, it is even more necessary to educate girls for motherhood, and the home-pursuits, than to educate them for the industries or the professions.

It is the poor man's money that is the most injudiciously spent in purchasing food, and, as a rule, it is his meals which are the most carelessly cooked in the home; it is the poor man's

*99 - "Woman's Share in Social Culture." p.189. Anna G.Spencer.

*100 - "The Home School." Chapter 1.p2 Anna Trowbridge.

daughters who are in greatest need of a home-making course. In a great many cities, where domestic science is taught in the schools, the course, unfortunately is open to girls only when they reach about the seventh or eighth school-year; thus most of the poorer girls, compelled to become wage-earners as soon as the law permits, never reap the benefit of the very important training in question.

In 1858, the following question appeared in a magazine: "Are women to be brought up as wives or unmarried independent women, or can an education be devised which will adapt them equally to be either? The "vocational divide," that faces a great many self-supporting women who marry, has been the source of much trouble. Such women require a general education, a special course or training to fit them for the work they perform to earn their living, and, lastly, their training as home-makers. If the general education and the home-making training could be combined, the problem of female education would be partially solved, and if the three could be amalgamated the possibilities would still be much greater. Such experiments have actually been made, and, successfully carried out.

The Elementary and the High Schools connected with the University of Missouri and the University itself form a striking example of the possibilities of female education. The younger children, even those belonging to the first grade, visit the grocery stores with the teacher; each child tries to find out as much as he can for himself. The pupils note and compare prices, and the subject of weights and measures seems to be of absorbing interest to them. The third grade pupils compare the grocers' bills that they

secure at home, and take to school; the question of economical and nutritious food is discussed. The milk, the bakery, the clothing and the housing problems are all handled in a manner that arouses the children's interest. The constant use of reading, writing, arithmetic, and a drill to secure accuracy in their spoken language are interwoven with the practical problems of life just mentioned. In the seventh and highest grade in the school, the study of the industries connected with clothing, feeding and housing is continued as history.

The school has been working with this program for years, and records are kept of the graduates. They have no difficulty in taking up the regular college preparatory work. Their standing in the matriculation examinations and the age at which they enter college show that their early training possesses some advantages over that of the public school pupils. The methods employed at "Home School" in Providence R.I., Mrs. Johnson's school at Fairhope, Alabama, and the Gary Schools in Indiana, are worthy of being carefully studied by all educators.

The psychological facts mentioned in Chapter VIII, show that the mental processes of women are really not inferior to those of men, therefore, it seems but reasonable that the University be interested in the home, and consider it as worthy of investigation. "If domestic science is to be made a subject of serious study, and is to be accorded a permanent place in the school curriculum, if the household is to profit by the educational progress of the day, it can only be after the University has taken the initiative, and has made all matters pertaining to the house and home a subject of scientific research." *101 "Unless the chasm has been bridged

*101- "Progress in the Household" Chapter - Education in the Household. P. 49
Lucy Maynard Salmon.

between kitchen and parlor, we cannot dignify labor in the kitchen alone. All true reform must begin at the top. This has been the experience of every great movement that has looked toward the improvement of mankind." For the welfare of society we look to the University to lay secure foundations in all educational departments.

Among the Universities of the United States whose Departments of Household Administration have obtained wide recognition are Chicago and Columbia. At Chicago University, the courses of the Department of Household Administration are open to six classes of students: *102 here, only three will be mentioned:

- (a) Graduate students who wish to pursue advanced work.
- (b) Senior College students, who have completed the requirements of the Junior Colleges, either in the University of Chicago or elsewhere, may take their Major or Minor sequence for the Bachelor's degree in the Department of Household Administration, or may choose courses as free electives.
- (c) Junior College students who are admitted on the presentation of fifteen units from the list of approved subjects are then allowed to take a limited amount of work in the Department of Household Administration, together with regular required work.

The School of Practical Arts of Teachers College, Columbia University, provides ninety courses in Household Arts Education, Nutrition and Food Economics, Household Chemistry, Physiological Chemistry, Foods and Cookery, Textiles and Clothing, Household Art,

*102 - "Annual Register of the University of Chicago." 1914-1915.
p.184.

Household and Institutional Administration, and Nursing and Health. Teachers College offers a course of four years leading to the degree of Bachelor of Science with a major in Household Arts. Through this type of education women become expert home-makers, also new vocations and professions are being developed for which they are especially fitted such as : the teaching of home economics subjects, institutional management, business enterprise, the designing of costumes, dresses and hats, the intelligent care of children.

There are only two Colleges in Canada offering courses in Household Science leading to a degree, the University of Toronto and the Manitoba Agricultural College. The B.A. degree is given by the University of Toronto, and the students in Arts may specialize in Household Science, or they may take it as one of their elective courses. Only three of our Canadian Universities offer any Home Economics' work: McGill, Saskatchewan and Toronto. The Home Economics Department, of Macdonald College, which is affiliated with McGill University, is a credit to our Province, but no degree is granted to students who successfully complete the whole course.

Regarding the advantages offered women, who wish to pursue a University Course, leading to a Bachelor's degree, in Domestic Science, we cannot deny that Canadian Universities, as a whole, do not rank with the American. Higher education is of inestimable value for fitting men to govern the State judiciously and efficiently, but higher education is just as important for women to enable them to cope with and solve problems confronting the home. "The great thing for one and for all is that each shall have had the education which enables him to see within his daily work all there is in it of large and human significance." *114.

Chapter X.

CONCLUSION.

No State can rise above its average home. Some one has said: "En toute chose considérez le commencement;" all matters pertaining to the heredity and environment of a child are of prime importance to the State. According to Havelock Ellis, "women remain nearer than men to the infantile state..... It is very needful for children to be created more like women than men, in order that they may grow closer to the mother and be better understood by her." The child's and the mother's problems are inseparable - "Take care of the women and the nation will take care of itself."

In the preceding pages, it has been pointed out that the home, from primitive times until comparatively recently, was both the school and the industrial centre; now, generally speaking, it is neither. Formerly, woman's training as a producer involved two important factors: discipline and character-building. To-day the State, which has assumed the responsibility of education, seldom makes provision to train a woman efficiently for her high calling - that of mother and home-maker.

In some respects, the "Industrial Revolution" has had an unwholesome effect upon society. On the other hand, the era of modern industrialism ushered in that of social reform, which was accompanied, guided and stimulated by a development of the sciences, and this in turn is producing not a revolution, but an evolution of agriculture and home-making.

The "nationalization of education" - one of the stages of social reform - stands for much more than mere instruction: it embraces the care of weak and defective children, whether the conditions be inborn or acquired. At present, the mentally defective

families are reproducing themselves relatively faster than those of sound stock. In many civilized countries, the best trained educators obtainable are being secured to care for these weaklings, in institutions and homes specially provided for them. No State can afford to allow its sound children to be reared by mothers whose standard of efficiency is inferior to that of those who care for the defective.

We are already planning for social reconstruction after the war, and we aim at "Canadianizing" the people who live in our Dominion. To accomplish this, some of our best efforts must centre round the public school. The work that is being carried on in the school at Teulon, Manitoba - instruction is given the children in manual work, gardening, farming and housekeeping - is an example of what every community should undertake and carry through. In this way, the public school prepares women to be capable home-makers who will create a desirable environment for the next generation.

A University course leading to the degree of Bachelor of Arts is desirable for anyone - be it man or woman - who intends to make a profession of teaching, but for her who is going to preside over a home, a University course which allows one to specialize in household arts and domestic science is of infinitely greater value. Unless there be a solid framework of training, ~~the~~ structure composed of a high standard of efficiency and true economy can not exist in the home.

The economic and the legal rights of the Roman women were greatly extended after the Punic wars. Florence Nightingale's heroic work in the Scutari and the Crimean hospitals paved the way for the formation of the Red Cross Society. In reward for the -

valuable services which were rendered by the American women to their country during the Civil war, they were allowed to enter their own in education and in social recognition. As a result of the patriotic work of the Japanese women during the Russo-Japanese war, new laws were made for them, and for the first time in the history of the Sunrise Kingdom, an Empress was crowned. Women in some parts of Canada are going to have, as their reward for war work, the right to vote. The greatest monument that could possibly be erected to Canadian women in recognition of their patriotic services during the most critical period that our Empire has ever passed through would be the following: the providing of a system of education to meet the needs of all future home-makers, one which would fit them to rear strong, intelligent children, and preside over a happy, well-ordered household.

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