1926

The present freedom of woman and its bearing on the life of the family

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http://hdl.handle.net/2144/7639

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THE PRESENT TREND OF WOMEN AND ITS HEARING ON THE LIFE OF THE FAMILY

Submitted by

Muriel Field Weld
(A. B., Vassar, 1896)

In partial fulfillment of requirements for the degree of Bachelor of Arts

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INTRODUCTION
Any one who follows at all closely the current literature must realize that great changes are in progress with respect to all that concerns the status of woman. On the part of many there seems to be a complete change in attitude, even violent revolt, against the former ideals and customs affecting the marriage relation, and people are discussing the situation from every possible angle in an effort to stem the tide of dissatisfaction. Closely bound up with the status of woman is the welfare of the family, that most fundamental of human institutions, and it is not surprising that discussions are not confined to the so-called popular magazines but receive conspicuous attention from some of the more philosophical and scientific periodicals. It is the aim of the writer to present some of the causes that have contributed to the larger freedom of woman, to examine their influence upon her present state of mind, and then to ascertain how far present conditions in family life have been affected by this freedom.

Olive Schreiner has observed, as the result of her intimate study of women from primitive times to the present, that "women of no race or class will ever rise in revolt or attempt to bring about a revolutionary readjustment of their relations to society, however intense their suffering, and however clear their perception of it, while the welfare and persistence of society requires their submission; that wherever
there is a general attempt on the part of women of any society to readjust their position to it, a close analysis will always show that the changed or changing conditions of that society have made woman's acquiescence no longer necessary or desirable."

In the hope that our investigation will prove the truth of this statement we turn with interest to our discussion.
PART I

CAUSES UNDERLYING THE PRESENT FREEDOM OF WOMAN
1. THE INDUSTRIAL REVOLUTION

Early New England Home Life

To understand the present position of woman we must consider briefly the industrial development of our national life and the accompanying social changes. We have long been familiar with the importance of woman's place in our early domestic economy. She not only shared the toil of her husband on the farm but carried on an appalling list of household industries, making the clothes for all the family from wool or flax which she had spun, dyed and woven; baking, cooking, churning, dipping, an endless variety of tasks besides bearing and rearing a large family of children. Each member was expected to contribute his share to the needs of the household and children were pressed into service when very young. Girls were not sent to school and since idleness afforded too much temptation to mischief they were kept busy from morning till night. Each family produced nearly everything needed on their own land and constituted practically an independent social unit. But with the introduction of machinery and the industrial revolution great changes began to operate. The effect on women was gradual but steady and one by one the factory took over their domestic occupations. At the same time the men became deeply involved in the intricacies of rapidly developing business and spent most of their time in the office, store or factory quite remote from the home. Thus the women and children were left much to themselves and with an increasing amount of leisure at their disposal. The result was
a social condition in which a great contrast existed between the sexes. The husband even yet in wealthy circles is increasingly occupied with business and has less time with his family, while the wife with ample means at her disposal has more leisure than she knows how to use wisely.

To be sure, this represents only one side of the picture. In the early days in America there were no class distinctions; all were on the same social plane. But with the development of industrialism have come the two great divisions of employer and employee, the capitalist and the laborer. When the loom was removed from the home many of the women went with it. Gradually as one avenue of employment after another opened the number increased until now more than one-fifth of the women and girls of our country of ten years old and upwards are reported to be in gainful occupations. Women of the humbler laboring class have always been expected to earn their own living, and their condition today, apart from the length of the working day, is not materially different from that of their grandmothers.

But for a long time most of our women remained sheltered in the home although at the same time the number of mechanical appliances and factory prepared foods increased until fully three-fourths of their traditional household tasks have been removed.
Leisure Produces Parasitic Class

The change from primitive to modern ways of living have likewise had their effect on the other great function of woman, that of child bearing. Large families used to be a valuable asset when there were farms to be tilled, frontiers to be subdued and endless household tasks to be performed. But all that is changed today. Living is high, life in a city is not conducive to the rearing of children and they are frequently regarded more as a liability than an asset. The time and strength of women are not taxed as formerly and their cares are materially lessened. Women, therefore, finds herself today robbed of her traditional tasks, with no share in the production of the necessities of life, with few or no children to care for and reduced to a condition of morbid inactivity because she has failed to find new fields of interest that are in any sense compensatory. To such women little remains except what is known as "sex parasitism," the condition in which a woman ceases to produce in proportion to what she consumes, and relies largely upon her sex qualities as the motive inducing her husband to provide for her support.

Women of Leisure Enter Philanthropy

There are many women, however, who are fulfilling their duty to society and have at least three or four children, but the kindergarten, the public schools and the college, together with a certain amount of legitimate recreation, take them out of the home much of the time, and before she realizes it mother finds her children arriving at the marriageable age, and setting up
homes of their own, while she is still young and full of eagerness to achieve. Most energetic American women, having in their veins the blood of hardy pioneers, cannot tolerate a condition of idleness. It is because they refuse to become a parasitic class, in spite of every opportunity, that they are pressing out into countless lines of activity, industrial, professional and philanthropic, to an extent hitherto unknown. After all this attitude of mind affords an excellent argument against the ultimate disintegration of marriage and the decay of civilization; for as Dr. Hinkle has pointed out, "the women in all healthy nations and culture periods have been the foundation and upholders of the national life, and the final sickness and decay came when wealth and leisure produced a parasitic class of women unable or unwilling to enter into the new and untried forms of labor which the masculine world offers."


The Young Woman's Point of View

A problem quite distinct from the married women of leisure is that of the young unmarried women who no longer find in the round of home duties satisfactory outlet for their creative energy. The Puritan maid was an economic necessity in the home but the modern girl is to a great extent emancipated from all that hard toil. Her entire point of view seems to be different. Marriage seldom holds the first place in her program. She is more likely to be busily engaged in fitting herself for some business or profession. So great is the demand for practical training that our schools must constantly make adjustments to meet it. This
does not mean that girls have no interest in marriage as an ultimate goal. Apparently most of them still reserve the hope of some day achieving a home of their own with husband and children, but they claim the right to "make their own terms."

And since it is true that many men cannot marry before the age of twenty-seven or eight, economic pressure leads the young woman into business as a means of support prior to marriage or in many cases permanently.

2. MODERN EDUCATION

Education Creates Hunger for Equality

As women have more and more escaped from mental dependence upon men, and found a point of view of their own, they have demanded increasing recognition of their right to personal achievement. This involved opening wide the door of education. Such a curriculum as was suitable for boys was ill adapted to girls, but in the early days of female education they succeeded in holding their own in any comparison of mental attainment. With the progress of time wisdom has increased and curricula are becoming more and more adapted to needs peculiar to women.

The influence on the home has been very marked. Says Professor Groves,

"Education destroys submission and subservience; it limits exploitation and creates a hunger for equality of satisfaction. Woman has finally forced herself into educational opportunity. Her entrance has come literally with a rush almost unparalleled in social history. She has taken the kingdom of knowledge with violence. No barrier or limitation will she now accept in her quest for experience, unless convinced by hard logic of her own trial." ¹

As a result of this great movement there are more girls than boys in high schools and one-half as many women as men in college. It is not strange if women are more and more entering marriage with ideals of their own which may or may not prove of ultimate advantage to the family. Thus far generally speaking men wed thinking the husband is the rightful head of the family. The result not infrequently is a clash of ideals, a situation unavoidable in the present stage of social evolution. As we hope to show later, the need of the hour is to discover how to direct the course of woman's education more and more along lines of work suited to her interests and ability. In this way woman's intellectual power will most clearly prove its right to recognition, and she will be enabled to make her highest contribution to the sum total of social good. An increasing number of interesting fields are opening up that demand educated and technically trained women. She is free to choose, as never before, and, thanks to education, she is capable of choosing, in the full assurance of success. It is significant to note that whereas men when seeking the welfare of others have found it chiefly in freeing people from the oppression of governments, class and Church, outward expressions of life, with women their new power has been directed inward, toward uplifting the moral and spiritual life of a nation. Who would say that both are not needed?
3. INDIVIDUALIZATION OF ETHICS

Right of the Individual

Another factor which bears powerfully upon Supreme woman's thought today appears to be very revolutionary. It is that spirit which claims the right to do whatever one pleases, provided it does not infringe on the rights of others. This in essence is the teaching of the philosophical anarchists who base their doctrine on the formula of the great Spencer, which was in spirit what we have just stated. They claim that individuals only have rights, and deny that the State is an organism and that all society must stand or fall together. They regard the principle of equal liberty to be binding upon all and insist that those who refrain from violating it should not be interfered with in any way by individuals or combination of individuals. Ethical science is their sole guide and authority. This teaching applied to the home produces a marked type of individualism which increasingly tends toward instability. Each goes his own way regardless of the other and no questions are asked. Parents no longer expect or receive that type of obedience which once prevailed. The word is unknown. The family is simply a group of individuals maintaining independent interests of the greatest diversity.

Asserts the Right to Freedom of Choice

Many women in emerging from the somewhat limited relationships of the home into the world of business appear to have come under the spell of such thinking. Heretofore, as Weininger expresses it, the
woman had no ego, no self, but patterned herself after the style or type desired by the man and the environment which he created. But now a new consciousness is arising within her, and she is demanding recognition for herself as an individual separate and distinct from man. Closely linked with this is the assumed right to dispose of herself according to her own need and capacity. Right at this point we touch the very center and core of the so-called new freedom of woman. For ages the woman has been held to be inferior to man. Only through motherhood could she gain recognition of herself. Consequently the mother-woman was the ideal toward which all women strove. But this no longer allows for sufficient individuality and consequently she now wishes to depart from the ancient path. Not that she repudiates her natural function of motherhood, but she believes that psychologically her highest development can only be attained by exercising her freedom of choice.

4. CHANGING RELIGIOUS THOUGHT

Equality of Husband and Wife Recognized

One of the strongest notes in Christianity today is the emphasis given to human personality. Everyone whether Jew or Gentile, bond or free, male or female, is of infinite value in the sight of God and therefore has infinite claim to respect and consideration from man. This thought is not new for it goes back to the time of the Reformation and the emphasis then given to the freedom and responsibility of the individual. But although accepted in theory it has not been so in fact, at least so
far as women are concerned. For its application to the idea of equality between husband and wife we are indebted to the thinking of the last century. Society now has the task of adjusting itself to public opinion which demands recognition of the complete equality of husband and wife in domestic relations.

Traditional interpretations of Scripture have long been responsible for the position of inferiority given to woman. Adherence to a literal interpretation of the early chapters in Genesis afforded a basis for the belief that woman was created expressly to be the help meet of man; that she was the means of his temptation and the occasion of his fall. Consequently she was made subject to him. This point of view entirely overlooks the statement in the First chapter; "God said, Let us make man in our image, after our likeness and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." The inference is clear that man and woman are here declared to have been created equal with no intimation that one was to be subservient to the other. It seems that even the Apostle Paul was influenced by the condition of society in his day for he appears to place woman in a position of inferiority to man.
Attitude of Jesus Standard of Today

When Jesus was called upon to define the relation of the sexes he went back to the beginning and reestablished the original order, "They are no more twain but one flesh." In all his relations with women there is not a word or an act to signify that he regarded her as inferior to man. On the other hand he never failed to show sympathy and respect together with appreciation of her moral and intellectual character. Some of the deepest spiritual truths he uttered were to a woman, a social outcast at that, and those who seemed to understand Him best were women. The best thought of today would emphasize the attitude of Jesus, and refuses to regard as binding on society any interpretation of Scripture that consigns woman to a place of inferiority and subordination. Indeed, says Dr. Thwing, "It is the glory of Christianity that it came neither to destroy existing laws and institutions, nor to stereotype them, but to fulfill them by moulding them with its spirit into new and living forms. Thus it is that where Christianity has reigned there also has social progress reigned."

Not only from the Scriptures do we acquire precedent for the equality of husband and wife, but justice and expediency also demand it. The subjection of woman to man is the only remaining example among Anglo Saxons of the subjection of one individual of full mental powers to another, merely on account of the accident of birth. Her sacrifices and her sufferings are no less than her husband's and she should have equal recognition. Expediency also demands equality in sharing

responsibilities in the home. The relation needs to be complementary in the fullest sense. Unless this recognition of equality prevails there are some who fear that marriage, to which the woman brings as much as the man, will lose out in competition with so many other occupations open to women.

Youth Seeks the Spirit Rather than the Letter

Changing religious thought affects other phases of family life. The reaction from the old idea of authority and the emphasis given to the spirit rather than the letter of the law has caused many to misjudge the young people of today and claim they have no interest in religion. It is true that the younger generation appears to know little and care less about the great doctrines that used to be considered essential to an intelligent Christian faith, but that does not mean they are irreligious. Some one has said there never was a time when there was so much "fumbling after God," which perhaps is true just because they have thrown tradition to the winds and are trying to think things out for themselves. Just at present the rush for education is exalting the head above the heart, and youth is more concerned with the discrepancies between tradition and reason than with religious experience. Religion must always be "reasonable," but need not be limited to the processes of reason. E'er long reason will become more courageous and a faith will be found, says Kirsopp Lake, to "satisfy the soul of a saint without disgusting the intellect of the scholar." To this thought of the future women will doubtless make a distinct contribution.
PART II

RESULT SHOWN IN THE PRESENT STATUS OF WOMAN
1. CLAIM OF MENTAL EQUALITY WITH MAN

Time and Opportunity Needed for Decision

One of the most insistent demands in the early days of the Woman's Rights movement was for recognition of the equality between the mental endowment of men and that of women. All that was required to prove it was equal education and equal opportunity. Education had long been denied women on the ground that they never had produced a great genius and never could, an argument fallacious on the surface of it; for how could genius be revealed when woman had never had the opportunity for education and vocational choice? To decide a priori the limits of woman's capacity was unworthy the logic of man! - Women admit they have never produced a Shakespeare or Dante, a Michaelangelo or Raphael, a towering intellect like St. Augustine, who ruled the thought of Europe for a thousand years; likewise the great scientists and inventors have usually been men. But among great singers there have been many women, famous actresses have graced the stage; in literature, politics and government many women have attained eminence and the science of astronomy owes much to her efforts. One such woman as Madame Curie indicates what is to be expected of the future. Science will require a long period of time before it will be ready to render any decision of value in this matter. Throughout history men have had a far greater range of occupations in which the function of procreation was no hindrance but until recent years women have had very little choice, and any comparisons where opportunities have been so unequal are worthless. Judging
by the rapid progress woman has made since opportunity and freedom have been given her we need have no fear as to the ultimate verdict.

It is true also that new scales of value in genius are being slowly evolved. We are coming to see that genius of a very marked type is being exhibited in the discovery and entrance into new fields of thought and action. It was a woman who wrote the first anti-slavery book in our country, and a woman who founded the first quarterly published in America in the interest of Philosophy. Reflection leads one to believe that however sound the claim to intellectual equality may be it remains for woman to reveal her greatest power in distinctive lines of her own. The Woman's Rights movement concentrated their efforts on securing for women privileges which already existed for men, and women have been busy ever since trying to fit themselves into a man made world. Consummate genius may well be conceded to the women of the future who discover how to remedy our onesided masculine type of world and provide fields which will offer woman the opportunity she craves for her own distinctive type of self-expression.
2. RIGHT TO A DEVELOPING PERSONALITY

The Right to Self-Expression

In the current literature relating to the so-called woman question frequent reference is made to certain rights that woman is "demanding."

The word "demand" is unfortunate conveying as it does the idea that man has the power to bestow as a favor, certain rights upon women. The rights which belong to woman are not in the power of man to bestow. They are inherent, God given, and she is simply asserting that which is hers by the very nature of her being. That woman has been compelled to seek recognition of these rights from man must be granted, since the social order which has long prevailed has given a superior place to man and denied to woman much that was her birthright. The chief end and aim of the present struggle is to gain this recognition of the right of woman to self-determination, self-direction and self-expression. The particularly objectionable element in the former relationship was her subjection to the claims of sex. Woman denies that the chief end of her existence is to satisfy the desires of man, and she refuses to be regarded as in any degree subject to him. She is battling to obtain the same rights and privileges of personality that man enjoys. She asserts that the right to choose her way of life is inalienable. An illustration in point is afforded by Ibsen's famous play "A Doll House." Nora's husband reminds her that before all else she is a wife and mother. Nora replies "That I no longer believe. I believe that before all else I am a human being just as much as you are."
The woman's movement fundamentally is an endeavor to assert in practical form, under the changed conditions of modern civilization, the principle that the personality of woman is not a thing of inferior value to that of man. It rests on the conviction that woman has a distinct contribution to make to the world and that no one has the right to set any limitation upon the nature of that contribution. At its best it is not a denial of the duty and function of motherhood, but asserts that this is only one of many forms of self-expression, and that it is her right to choose. Marguerite Wilkinson has said; "The young wife must be encouraged in her belief that she is still a person and should be the director of her own physical, mental and spiritual activities and responsible for them. When a woman becomes subservient to the man with whom she lives, to any great degree, she loses her sense of conscience and responsibility in matters over which she has little or no control. Today women are held to be morally responsible creatures and they should be allowed to regulate their own lives." 

Represents the repression of individuality and personality a Social Loss in marriage usually falls to the lot of the wife and may mean a distinct social loss. It is the very antithesis of that deep and real unity of two individuals which is harmonious just because the two are not identical but complementary, as the harmony of two exquisite colors. If anyone doubts the submerging effect of marriage on woman consider

1 Johnson, Julia, Marriage and Divorce, p 95.
the numerous instances in which wives, separated from their husbands, by death or otherwise, have developed into capable and socially useful individuals.

But in contending for such a principle one may go too far. In stressing personal liberty it is possible to overlook personal responsibility. Woman may find she is paying too dearly for her freedom.

There is truth in the saying that "no man liveth to himself." Personality is not entirely an individual matter. Human beings are not individuals in the sense of separate entities, but are organically related to life as a whole. The atheistic and anarchistic teachings of our day are poisoning the minds of many people concerning their obligations to society as a whole. Fullness of life after all does not come from detachment but from cooperation in the whole process of evolution. One serious objection to the suffrage movement is its disintegrating effect on the family. It represents an increase in woman's rights without a corresponding increase in her duties. It is, at least in part, a declaration of social independence, indicating that women have other and more agreeable methods of making their contribution to human affairs than by marriage.

Dr. Booth, writing in the Hibbert Journal, declares that more women are discontented today because they are not fulfilling their own personality through motherhood than for any other reason. There is no more difficult relation than that between husband and wife, nor is there a more satisfactory one when unity and harmony are not purchased at the expense of either
party. Injustice to either inevitably leads to fatal disillusionment. They must learn how to work out their salvation together if the family is to survive and prosper.

3. **ENLARGED OPPORTUNITIES FOR MARRIED WOMEN**

The Home Still Popular as a Career

Once the principle is universally granted of woman's right to the opportunity for self-expression in the field of her own choosing a multitude of problems will disappear. It has been assumed that if the barriers were removed there would be a wholesale rush into the pursuits of men. As a matter of fact the number of women who really wish to enter the professions or permanent business careers is comparatively small. "What most women want" says Dr. Booth "is opportunity to live out their peculiar capacity for personal devotion, and a field in which to manifest their peculiar instinctive and emotional qualities. Above all they want to love and be loved. The majority want children of their own." It is strange that with all our boasted progress so little has been done to secure for women what they most desire. Was there ever a time when it was more difficult for the average middle class girl to get married?
Social Science and Religion
Open many Doors

But there is another side to the question. The spirit of altruism is manifest in many forms and the passion to serve humanity is keen in the hearts of many, and time and ability are at their disposal. For such opportunities are opening in many places. Great fortunes are being devoted to the cause of social uplift, such as the Sage Social Work Foundation. Social work has now become a well developed science and calls for many technically trained women of ability. The emphasis is on the cause of social diseases and how to remedy them. The old type of charity has almost entirely disappeared. Social service is a very inclusive term. It would be impossible to enumerate its many branches but included in it are all forms of institutional work for the care of the sick and dependent, social work in connection with industry, research in child study, public health and district nursing, playground supervision and countless other lines. In the other fields of education, art, and religion numerous opportunities are open to women.

Economic Pressure
Necessity

Under the present economic conditions a wife frequently finds it necessary to add to the family income and many young couples prefer to pool their incomes and start life together earlier than would otherwise be possible. Since in this day it is possible to make parenthood more or less a matter of choice this may sometimes be done advantageously. The whole question of
birth control is involved in the business career of married women. The fact that there is already wide spread knowledge on this subject among those who are most likely to abuse it, should not prevent those who are entitled to the benefits of such knowledge from obtaining it. From the standpoint of health, efficiency and education it is often desirable to limit the size of the family, and it is apparent that a legitimate use of birth control methods offers fewer objections than most means to which couples have resorted in the past.

4. PLACE OF THE UNMARRIED WOMAN

Celibacy
Need not
Imply
Failure
In all countries where monogamic marriage prevails there must always be numbers of self-respecting women who for some good reason pass through life without marrying. In Europe and England where the ravages of the Great War have resulted in a large excess of women over men, problems relating to single women are especially acute. In New England, where the number of women has long exceeded that of the men, there is natural resentment of the claim that a woman's education is only completed with maternity, and that any woman who has not achieved this, however successful otherwise, has essentially failed. Were such a claim true many would feel justified in seeking to abolish monogamic marriage. In contrast to this the prevailing sentiment seems to be that the first essential of character, for women as well as men, is the power of self-support, self-direction and self-achievement. We have already recognized
that the absence of employment in the home now sends most of our young women into some line of activity for a few years between school and marriage, but what of those who never marry?

Education Presents Some Difficulties

Some have blamed education and say the college girl does not marry but statistics indicate that the difference is less than it is popularly supposed to be. It is true that the capable intellectually trained girl demands more development from the man. She has high ideals and will not sacrifice them to obtain support. This sort of a girl is likely to be less appealing sexually than the more emotional type and forces the relation upon a different basis. She also has some conception of the meaning of eugenics and the man she marries must be one who will be a good father as well as husband. Men are only gradually adjusting themselves to the higher standards exacted of them by women.

Right here a digression may be permissible. A surgeon is quoted by Professor Nearing, as saying that college women invariably have difficulty in child-birth. The large headed child of the intellectual woman is a common phenomenon, and, strange to relate, the women who would seem to be best fitted to rear the children of the next generation seem less able to give them birth. Professor Ross has also discovered, in his study of child mortality, that the higher one goes in the scale of education, the larger the number of children lost
of five years old and under. No satisfactory explanation has been offered thus far.

Higher Value of Sex Instinct Another charge against the unmarried woman is that she is so enamored of her position and independence that she prefers the state of "single blessedness" to the responsibilities and risks of married life. But the blame here more often rests with the men, and with our social customs. Men are aware that a change has taken place which renders conditions more difficult for them and just at present they are in retreat. Their attitude is one of fear; frankly they do not understand the woman of today. There may be some women who have genuine aversion for the male sex but few will refuse a suitable offer of marriage. The fact remains however that often the right suitor fails to appear and many splendid women are compelled to face life alone. It is a great problem for a normal woman to learn how to turn all the natural mother instinct into forms of service for humanity that will offer satisfactory compensation and there are those who claim it cannot be done. But when one stops to consider the army of noble women who have served as teachers, doctors, nurses, missionaries, directors and overseers of innumerable philanthropies, even though they live and die celibate, it is clear that life has not been without its joys and privileges.
"Sex is a great and mighty power, but it is something more than satisfaction of physical need. It is part of the great rhythm of life running thro all higher creation. It is the instinct to create going forth in the power of love, proving to us day by day that only love can create, bringing us nearer to the Divine Power who is Love and who created heaven and earth."

St. Francis of Assisi, St. Catherine of Sienna, St. Theresa of Spain, all were great lovers, but on their hearts Humanity itself made such a claim that it became impossible to give to one what was claimed by all the world. This was not a denial of creative love; no one has loved the world as they. They are the beacons of humanity in this matter of love, fathers and mothers whose spiritual children are all over the world.

In the experience of the unmarried woman there is a real struggle between the narrow, hard, repressed life on the one hand and the tendency on the other to fling away all restraint and self-control and take that which her nature craves. As society gives increasing recognition to the place and value of the woman who devotes herself to unselfish service for humanity, just so far will it tend to maintain the moral standards of womanhood and encourage her in growing Christlike service.

1 Royden, A. Maude, Sex and Common Sense, p 33.
2 Royden, A. Maude, Sex and Common Sense, p 38.
New Application of the Double Standard

However loath we may be to admit it a new conception of feminine morality is being forced upon our attention. It is the ugly side of her economic independence, and no doubt a part of the general demoralization that follows in the trail of war.

Woman's virginity has always been the most sacred gift to the man she married and the loss of it rendered it practically impossible to secure a husband. No matter how freely man might wander he tolerated nothing less than absolute loyalty in his wife. With the suffrage movement came the demand for the abolition of the double standard, which meant greater chastity for men rather than more freedom for women. The mere gaining of the vote was small compared with the effect produced by such a campaign as this. Then came the war.

Women as well as men rushed to the service of their country. They went over seas as ambulance drivers, Red Cross nurses, overseers of Y. M. C. A. huts and entertainment camps. Life was full of excitement with enough fear and horror to crowd out frivolity. Many were compelled everyday to witness horrible sights as grim Death stalked through the land. At home women everywhere stepped into places vacated by men, and were proud to prove that they were not as weak as they were supposed to be. Then suddenly the war was over.

Women were expected to return home and give the men back their jobs. It was too late. They had tasted the wine of
excitement, gained a new sense of power, earned large
salaries, in short "made good." To relinquish all was
impossible. They settled down in apartments of their own
and continued to live in freedom and independence.

Materialism and New Psychology Have Their Effect

Modern materialistic science and the new psychology, including interpretations of
Freud, weakened the religious inhibitions of
an earlier day and directed attention to the influence of the
subconscious, especially in relation to sex, in the life of
women. Gradually girls began to "sow their wild oats," and
assert their right to a nonchalant, self-sustaining life of
their own, with a cigarette after every meal and a lover in the
evening. Occupying an apartment of her own she may come and
go with questions from no one. For the first time in our
history women from twenty-five to thirty-five are drifting
into relationship which may or may not end in marriage and
society so far condones the situation that apparently the
strict standards of the past are gone forever. The effect on
woman's personality of such looseness in morals is bound to be
deplorable. It is a shoddy and superficial nature that can
pass easily from one experience to another of this character.
The fullness of being which a true woman should bring to the
deepest experience of life is not simply what she happens to be
at any single moment but includes all that she has been and
hopes to become. Life is too highly organized and too
sensitive to permit one to enter into temporary relationship
of such a character and remain unchanged, and those who fancy
they can do so are being sadly deceived.

The Morality of the Current Novel

Additional evidence of the present alarming status of morals is afforded by the type of literature that is flooding the country.

In a recent edition of the Boston Post, under the caption "Morality Ideas Much Tarnished," there was a discussion of three recent novels typical of the day. Referring to the changing morality he says:

"We see evidences of it everywhere. The challenging dress of the jazzy flappers, the craze for queer and daring dances, the frank vulgarity of the popular songs, the stage and the movies simply reeking with sex, all combine in one vast unconscious propaganda. The acceptance of the new standard of morality seems almost universal so far as our novelists are concerned. Virtuous heroines are out of date, hopelessly old fashioned. Apparently few novel readers care to read about the experiences or mental processes of some man or woman who is true to the older traditions."

In each of the three novels the heroine, although false to her lawful husband and even indifferent to her child, is portrayed as a truly admirable character because love is supreme. Authors of today have peculiar ideas as to what is right and what is wrong. They look on love as something higher than honor and obligation and enthrone it far above duty. The writer proceeds,
"On this basis Benedict Arnold who betrayed his country is quite excusable if, as some historians allege, he did it for love of Peggy Shippan, his bride. Then love can make a hero out of a man whom plain facts make a traitor. It's a queer world, this after-the-war era, when men and women are encouraged in casting aside all restraints providing they can plead 'love' in excuse. It is a selfish world, too, when men and women can insist that only their own desires must govern their conduct and those who stand in their way must step aside to allow them absolute freedom. But the end of such business will be tears and sorrow and the confident young people who are paving the road with this new philosophy will live to learn the folly of it."

Growing Menace. The morals of the day are now beset by another enemy in the form of the popular magazine of particularly objectionable type, styled by one writer "gutter literature." Circulation of some of these magazines has exceeded two million copies in a short period. The contents are said to be "throbbing with personality," "baring the human soul in all its elemental passions," "letting in the light upon all mysteries of sex, and serving the country by brushing aside the last of our mid-Victorian reserves, reticences and retirements. Prudery lies slain, false modesty has expired, truth and frankness are enthroned upon their proper pedestals; the human form, too long hidden, has come into its own as in classical antiquity."

A representative of the Baltimore Sun who recently made a tour of inspection of many small cities gives it as his testimony:
"Between the magazines and the movies a lot of these towns seem literally saturated with sex. In one town, out of 110 publications in a single store 68 were either out-and-out smut or bordering on the line. In another town 1,800 copies of a single monthly, exclusively devoted to sex experience and the nude in art, are sold of each issue, mostly to women. Up to date news-stands groan with the new literature, while the old-line, back number magazines with their historic names are represented only by two or three copies each."

There are certain distinct varieties of this new attraction. There is the personal experience type which finds expression in the "true story" and "confession" group which proves especially attractive to literally millions of readers. There is the "snappy story" in which the sex motive is invariably present, and always for the purpose of guiding the footsteps of the unwary into right ways. The publishers are all moved by a desire to benefit humanity, and after delightfully portraying the pitfalls, make the characters turn to virtue and repentance. Then there is the "art" type which contains a liberal supply of the undraped; last but not least the openly vulgar.

The disastrous effect of such widespread dissemination of poison is incalculable. That our country is not blind to the menace is shown by the fact that the National Council of Women has resolved against it and so have the leading Catholic organizations of women. We have

not yet succeeded in working out any successful method of national censorship of either the moving picture show or literature. Till such can be evolved each community must on its best to protect itself.

A man's Point of view

Very much to the point in this discussion is a letter from a young man, appearing in The Boston Herald, Sunday, March 7, 1926. It is in reply to letters previously written by college girls giving their opinions of the young men of today. It is worthy of being given entire, but the following extracts reveal the drift:

"I am a university graduate and a teacher in our own schools here. I am certainly not just, and I would call you a dreamer. I suppose I am what might be called an idealist. I know there arc great changes in our ideals as I was and you were. I am sure the average college woman would consider me rather old fashioned. Perhaps I do. I may even be one of those whom you rightfully criticize in one of your letters. For instance, I don't want women to dance jazz music. However I have a few other interests, such as woods and fields, plays, concerts, opera, the theatre, literature, Shakespeare, good books, and things of a beautiful in art. Let us interest ourselves in this kind of life. Give your lives to good books, music and the arts. I am interested in a quiet, simple life. I am not fond of live people, and I don't want to have any one around me who is obtrusively good. I do not believe in a double standard of morals, and I do not think I have a right to be one of a girl that I cannot give equal. I cannot clear circles, and I cannot promise to give one. I know other young men of my acquaintance have the same sort of thing too.

I am under the impression that girls are the ones in their own. If the young men write articles they usually let it be known that the letter is down. If they write letters that are on, I believe that they themselves are the ones who
they, can succeed in raising them.

I believe we can succeed in raising them. I may be used to fail, but I was not made to fail. I am in a good line. However, I don't believe that there aren't any real women in the world. Girls, and we are destined to be the highest and truest women, to think and love and take care of all the men around us. You also want to remember that it isn't enough to be married, but it's to be most happy to be. Failing, failing, failing and being around. It is very hard for a man to have a woman, but all the heartache you can have? You can't tell me that you don't want to be loved by your world. You can't say to love you at all. All yours. We can have, we can, we better love and value. To love a man is a duty to work him up and necessary for one to be elevated or lowered. Why has he failed? Why is he put in so many troubles that your are troubles or troubles lower than? Ask yourself. You are married? Have you ever asked your husband since you are married or married how lower you? Ask yourself! You are married? Have you tried to make men into women? How lower and higher since you took a man who was in his family? I'm sorry I didn't mean about it, nevertheless, nowadays, duty, order, life, it's not the chances in these have a peculiar, distracting function on the brute. We must love it to, girls. You need to give us a need. Don't you and fellow back. When we are gone with you: We shape it.
PART III

THE UNDESIRABLE EFFECTS ON FAMILY LIFE OF THE PRESENT FREEDOM OF WOMAN
1. THE DIMINISHING FAMILY

Some Statisticians have sounded the death knell of Telling Figures the American family! The fate is inevitable unless we mend our ways. In no way is the family of today in greater contrast to the early days than in the number of its children. Benjamin Franklin was one of seventeen, not an unusual number, although the average in his day was eight. Professor Ross, of Wisconsin State University, a specialist in this line, tells us the shrinkage in size of the American family of native parentage of the present generation is $38\frac{1}{2}$ per cent compared with the preceding generation. The present generation averages but 2.8 children per couple, which is one child short of the number required to maintain the race. It is significant that 13 per cent of marriages are infertile and nearly 18 per cent have but one child. Families of the past generation averaged 5.44 as compared with 3.35 in the present, figures being based on fertile families only. Some years ago leading statisticians calculated that with existing death and marriage rates nearly four children per couple (3.7) were required to replace the preceding generation. Another generation of decrease at the same rate will result in less than two children per family. If the rate of decrease continues it appears that in a hundred years pure American stock will have become numerically negligible.
Doubtless many causes contribute to this situation, and woman must bear her share of responsibility. Selfishness is an important one. Children are regarded as a burden and some prefer to bestow their affection on cats or dogs. Abundant proof of this is afforded by the alarming rate of increase in the practice of abortion. More general knowledge in methods of birth control is recklessly and selfishly employed by many couples in shirking responsibility altogether. Replying to questions sent out to college women by the New York Bureau of Social Hygiene three-fourths of them admitted the use of such means. But women are not alone responsible. Physiological sterility is produced by alcohol and over civilization in modern modes of city life. The ease and comforts of celibacy appeal to both men and women and lead both alike away from wedlock. A very serious cause not only of sterility, but of infant mortality lies in the increase of venereal disease. Out of four per cent of babies still born one-half are due to this cause.

Back of all these apparent explanations, however, the basic causes of the general shrinkage in fecundity are certain characteristic social tendencies in modern life. The desire to succeed powerfully affects the family. In such a democracy as ours man's success depends more and more upon his own efforts. More than ever people are striving to ascend the ladder of social success. Prudence bids them avoid
anything that hinders. Men regard early marriage and the possibility of a large family as a handicap. Parents avoid having more children than they can properly care for. Quality rather than quantity is the slogan of today. The contagion of wants is another tendency. Young couples are not content to live as their fathers and mothers lived. There is a craving for luxuries which hitherto only the rich were supposed to enjoy. To gratify their ambition for things they economize on children. A more worthy factor of influence is found in the modern attitude toward the value of woman. Since education has lifted her to a place approaching equality with man there has been much more consideration of woman for her own sake, and more restraint in subjecting her to the physical suffering and risk of frequent child bearing.

Advantages of Limited Families Certain beneficial effects of the operation of these forces must not be overlooked. There has been a marked rise in the plane of material comforts for the family, increase in ownership of homes and savings in general, a decrease in infant mortality and a marked increase in longevity especially of mothers. It would seem that the bugbear of "over population" which so troubled the world once is consigned to oblivion in our western world since the excess of births over deaths is now only about one per cent. The lighter birth rate tends also to give the common people not only more economic but also more social and political value.
2. FREQUENCY OF DIVORCE

More Statistics

Hardly less vital in effect upon the family than the diminishing birth rate is the increase in number of divorces. Here America easily leads the world. Our rate is twice that of Switzerland, three times that of France, five times that of Germany and many times that of England and Canada. Not only are we far ahead of the rest of the world but the rate of increase in our own country has been rapid. Statistics indicate an increase of 500 per cent in the last twenty years and that there were fifty per cent more divorces in 1924 than in 1923. The latest figures indicate ten divorces for every sixty-nine marriages.

Some Misinterpretations

Divorce must always be regarded as a symptom, what Mrs. Spencer has termed "the legal expression of a social disease," rather than a cause, and deserves very careful consideration to avoid many misinterpretations connected with it. For instance it is common to suppose that there are many hasty and unstable unions but figures show the average interval between marriage and separation to be six and a half years and it is not diminishing. More than one-half the couples lived together above four years while the majority exceeded seven. Neither is divorce usually sought in order to remarry. The states are becoming more strict in this regard but it does not retard the divorce rate.Apparently neither the cause nor the cure lies in legislation even though the number of divorces has increased
while the laws have become more stringent. We are not justified in charging that wives are less faithful than formerly because we know that loveless couples in former times were held together by public opinion, religious ordinances or the economic dependence of the wife rather than by loyalty to the ideal. There is no use claiming as some have that divorce laws are responsible for breaking up homes or that we can hope to restore peace and harmony by denying the release. These arguments all come from a failure to distinguish between the symptom and the disease.

Economic Independence of Woman a Large Factor

The free access that woman has today to business no doubt accounts for a very large share of divorces. Since two-thirds of all divorces are granted to the wife it is safe to assume that many would never have been sought except for the case of securing self-support. In Massachusetts the average age at which a woman marries is twenty-five. After having had several years experience before marriage it is easy to return to business if the high spirited young woman finds conditions not to her liking. The changed conditions in the home whereby woman is no longer a partner in producing the necessities of life puts a greater strain on the personal tie of love and conscience. The authority of religion and precedent is much weakened and public opinion has been enthroned in its place. Considering happiness here and now as the end of human institutions public opinion no longer requires those to stay together who are proved to have been mismated. Here again the idea of
personal freedom takes precedence over duty and obligation and if partners to the union are unwilling to bear and forbear to preserve it disaster is likely to follow. A most amazing feature of the situation today is the ease with which parents put their own personal happiness above the welfare of their children in seeking a dissolution of the marriage tie. It is said that at least 80,000 children each year are thus deprived of the care of at least one parent, and that eighty per cent of child criminals come from broken homes.

Education Offers Only Real Solution

The question of how to cure this great evil is a large one. Quite evidently legislation can only deal with a very small part of the difficulty. Legislation can make marriage more difficult but other evils may thereby increase. There should be more laws to protect women from disease, and it might be well to require formal declaration of marriage intentions several weeks in advance. More severe punishment should be provided for deserters of their families also. Since intemperance has been shown to be a factor in nearly one-fifth of past divorces prohibition must be made increasingly effective. But above all else right education is needed before marriage is entered upon in the beginning. We might as well abandon the monogamic ideal, as some claim we must, unless men and women can be prepared to live in harmony with this ideal. Young people are entitled to a proper working knowledge of love and life before marriage and not be left unaided by knowledge to struggle with the greatest of forces. Parents must learn how to teach the right
things about sex before the wrong things are learned. There should be systematic instruction of youth respecting the duties, ethics and responsibilities of the family. However broad a young woman's education may be in other lines the domestic arts and training for motherhood must not be omitted. Men need to accustom themselves to the idea that the profession of home making need not necessarily consume all a woman's time, that many are quite capable of engaging in additional pursuits with profit. Of course if marriages are to be really happy the status of the wife must be recognized as one of equality with her husband, equality not merely in privileges but equality in responsibilities, duties and powers, although not necessarily identical.

General Freedom Reference may not be out of place here to in Sex Relations Condemned much that is being written concerning the desirability of greater freedom in sex relations. The influence of writers like Edward Carpenter and Mrs. Bertrand Russell, who claim that only through such freedom can men and women realize the highest spiritual and intellectual experiences, and argue for temporary marriage is, to my mind, subtle and exceedingly dangerous in these days when liberty is so easily converted into license. The general adoption of any such standard would immeasurably retard social progress, and be a confession of moral weakness unworthy of the race. People must learn that instead of yielding more and more to impulse, emotion and personal gratification in sex relations there must be serious reflection and thoughtful effort in
attempting to find a satisfactory basis for a permanent relationship. The welfare of society depends on the welfare of the family, and we cannot afford to abandon principles which the entire evolutionary history of the family has proved to be necessary to its highest development.

3. LOSS OF PARENTAL AUTHORITY

Economic Changes Affect the Home

Two ideals of the family are struggling for supremacy today, the old despotic type with ecclesiastical sanction based on the authority of the husband and in which the personality of the wife is largely merged in his, and the democratic type based on the consent and harmony of two who are assumed to be equal. The former belonged more naturally to the early pioneer days of hardship, which gave peculiar prominence to the man, the latter to our modern life in which the freedom of women naturally gives her increased influence. The growing spirit of individualism and personal freedom is finding its fullest expression in the youth of today in whom there seems to be a rebound from all traditional forms of family discipline. Freedom has been stressed at the expense of responsibility and obligation to society. With the disappearance of the old hard life of economic pressure the wholesome effect of hard work has been lost. Young people seem to think more of what they can get than of what they can give. Great changes in our way of living, due to the developments of modern science have so affected the homes that readjustment has been inevitable. The increasing tendency to
move to the city where families must often live in flats or apartment hotels is highly detrimental to a healthful type of family life. Whereas in earlier days the boys were constant companions of the father, and the girls of the mother, and profited much by such comradeship, now it is practically impossible to find more than a very few of the homely tasks which afford normal training in the spirit of helpfulness and cooperation. For the same reason most of the recreation of the children is found outside of and apart from the family. Here again science has been detrimental to the best good of society. The moving picture show continually lures the children away from home and furnishes a constant stream of thrills out of all proportion with those boys used to have when the circus occasionally came to town. The very generosity of the day that furnishes free of charge books, music, playgrounds, celebrations of all sorts, including elaborate fireworks, leads naturally to the assumption that the world is made for their exclusive enjoyment. Even such types of recreation as the Scout organizations afford, excellent in themselves, tend to separate the children from the home, and weaken its power in their lives. Although much criticism may be offered on the abuse of the automobile there is something to be said for the claim that it helps parents to keep their children with them as all enjoy the outdoors together.
Parents are A serious indictment of the modern parents has off the Job been made by the captain of Bureau of Missing Persons of New York City. He says that of 13,000 cases on an average handled each year, ninety-eight per cent of which are successfully solved, seventy-five per cent are boys and girls who have run away from home. Upon returning them to their homes he is often moved to tears when he sees the homes to which they are returned. It is morally certain they will not stay there so impossible are the conditions. Truant officers give the same testimony. Many children never succeed in school until permanently removed from the care of their own parents. Even business employers have come to recognize the necessity of right home surroundings for success, and are refusing to take on new employees until they find out the kind of home from which they come. Honesty and efficiency are traits that have to be developed in good homes, and some of our new American stock is succeeding in developing these traits better than American. Much of the social work that is required in connection with great industries would be unnecessary if the parents were doing their duty by their children. With all the new and approved methods for increasing the material comforts of the home and all the skill in modern household management that science and skill have evolved, training in self-control and the sense of value seems to be deplorably deficient.
Personal Desire  An illustration from my personal observation
Supersedes  affords an illustration of parents who
Obligation  appear to put their own personal pleasure above the interests
of the children.  An acquaintance is the mother of two boys,
unusually attractive and interesting.  Day after day she is
away from home all day long, indulging in her favorite sports
and leaving the boys to their own devices.  She is con-
sidered an immaculate housekeeper and the boys are never
allowed to bring playmates into the house.  They find their
pleasures and their companions outside the home with almost no
supervision from mother.  It is easy to see why the older of
the two has failed in school and has been sent away to a
boarding school.  Yet she would be highly indignant if she
were told she was guilty of criminal neglect.  A prominent
New York physician touches on this same phase of the situation:

"The most striking characteristic among the
younger generation is the utter absence of
any sense of responsibility or regard for
anything except what affects their personal
feelings.  Obligations to society or custom,
even duty to children, when they conflict
with the individual's own wishes scarcely
exist.  With none of the old restraining
influences, marriage is entered into lightly
and carelessly, even trial marriages and
trial separations are frequent, divorce
and remarriage follow each other in quick
succession and children are passed back and
forth between parents whose only commu-
nication with each other is through their lawyers.
The disrespect and careless attitude of
children toward their parents is not a recent
matter, but the disregard and neglect of parents
who pursue their own pleasures with little con-
sideration of their duties to their children is
a phenomenon of recent development."

1 Winkle, Beatrice, M.D., The Chaos of Modern Marriage
Harpers Magazine, December, 1925, p 2.
One Thing Needful

The same danger is emphasized by another writer to the effect that we have been thinking of homes in terms of "efficiency" and have forgotten the one thing needful, that which made the primitive home a true home and without which not even a palace is worthy the name of home. This she has termed the "Sacred Fire," that subtle pervasive spirit of love, sympathy, understanding and helpfulness which lies at the foundation of all character building. Without this all the appurtenances of the well equipped home are futile, but with it all are "tools of glory."

4. LOSS OF RELIGIOUS TRAINING

Religious Training of the Last Generation

Closely related to the break down of parental authority is the loss of religious training. An adequate discussion of the causes might easily occupy an entire thesis as the whole modern point of view in religion is involved. There is a great change between the home training in matters of religion today and that of a generation ago, even in distinctly Christian families. Perhaps my home was rather more serious than the average as my father was a minister and my mother exceedingly conscientious. We were expected to read the Bible daily and say our prayers night and morning, beside attending family worship. Sunday was sacred to religious observances, Church attendance, Sunday School, reading only certain appropriate books; Sunday afternoons we committed to memory hymns and Scripture; Sunday newspapers were never seen in the home nor Sunday excursions.

2 Winter, Alice Ames, The Parent Off the Job, Ladies Home Journal, April, 1925.
ever indulged in. That there are few if any homes of this type today is the natural reaction from an atmosphere of such rigid repression, but it was representative of many. The following from a contributor under the caption "Faust and Damnation" in the February Atlantic of the current year affords an illustration. Referring to his religious bringing up the writer says:

"I must not neglect to record how thankful I have always been to my stern grandfather (the Scotch-Irish Puritan aforesaid) for having compelled me to learn by heart long passages of Scripture. During the years from eight to fifteen I committed to memory almost one-half the English Bible. In my boyhood our Sundays were very sombre periods. Six times during that 'Day of Rest' we were conducted (I had almost said driven) to religious services. --- For seven long years this program was adhered to rigidly. Then the weariness of the flesh began to react on the spirit. Vague feelings of dissatisfaction, of imprisonment, arose in me. The end came when at twenty years of age, I was a Steward of the Methodist Church in one of what were then suburbs of New York - now in the greater metropolis. It was actually proposed to bring me to trial - with expulsion as the penalty - for attending a performance of grand opera. I had heard and seen Faust. Human nature rebelled. I withdrew from the Church and this event was my intellectual and (I say it reverently) my spiritual emancipation."

Religious Training
Indispensable to Good Citizenship

Dr. Harvey Wiley seems to have only pleasant memories of his childhood days, for among his happiest recollections are the evening hours when the family gathered about the fireside and father read the Bible and offered prayer, after which the children went happily off to bed. He maintains that without religious training in the home children will not learn obedience and
respect for authority. If they do not learn obedience to parents they will never learn obedience to God. He believes that a child who is not taught this essential quality is lacking in a proper education. The Church is the best means next to the home for instilling this principle into the minds of youth, but statistics show that a large percentage of American families have no connection with the Church. They are neither Church going nor God-fearing people, and as a consequence society is fast drifting from the influence of religion. If we are to have good citizens children must be taught respect for authority, and be trained in self-denial. Although the youth in days past rebelled at the compulsory religious observances, nevertheless they carried with them lessons of self-restraint, training of the memory and principles of honesty, truthfulness and industry. The firm belief in life after death, which was ever present in the thought of our fathers had a wholesome effect on character, for a child was taught that if he wished to be happy in the future life he must be good in this.

Right Basis of Moral Obligation

If the religious basis for authority and obedience, as taught in the last generation, is no longer in force, and in the case of many that can scarcely be denied, what substitute can be found that will offer a suitable foundation upon which to build moral character and law abiding citizens? Surely no one would say these are no longer needed. Many competent observers claim that the relation is close between the moral laxity of our day
and the lessening of religious devotion. It is apparent that we are in that "betwixt and between" stage, where the old has lost its force and the new has failed to grip. It is clear that the public school in America is not a suitable medium for teaching morals, although there are many who still contend that vigorous efforts should be made to restore the Bible to the schools. If the public school cannot teach morals much less can it teach vital religion. The modern interpretation of religion, although it has much to commend it to reason and intellect has not as yet exhibited a "passion" at all comparable with the faith of a former day either for saving those who are moral derelicts or for inspiring the young to unselfish living. A lot of present day preaching borders on sentimentalism. Dr. Brightman quotes a distinguished clergyman as saying: "The thought of 'duty' should be banished from our lives; not 'I must,' but 'I love to' should be the expression of blessed service." Such sentimentalism, says Dr. Brightman, "reveals equal obtuseness to the love of duty and to the duty of love." He, however, would transfer the seat of authority in religion from God, as the author of the moral order, to the individual himself and show him that the moral life must develop from within. As free individuals we should impose moral obligations on ourselves and meet God as free meets free. Only by accepting moral obligation as binding upon ourselves are we acting in accordance with our best reason and with the interests of human welfare. What parents must

1 Brightman, E.S., Moral Values, pp 34, 52.
learn is how to train their children, and themselves as well, to stop and think, and then impose on themselves that type of behavior that leads to their ultimate highest good and that of society. This would result in a new sense of personal responsibility which ought to mean more unselfish living. It rests with the religious teachers of the new day to inaugurate a crusade in the interest of parents and children. Mothers especially need help and are looking in vain to many who should be able to give wise and effective counsel.
PART IV

ADVANTAGES TO FAMILY LIFE
OF THE PRESENT FREEDOM OF WOMAN
1. GREATER COMRADESHIP BETWEEN HUSBAND AND WIFE

Equality with "A wife ought to be a man's best friend," the Ideal says Dr. Crane, "and how to keep so involves the whole question of one's character, common sense and moral inhibitions, but a love that becomes enduring friendship is divine." A man who marries an educated woman of today expecting to find in her the gentle, submissive type he knew in his mother is doomed to disappointment and the discovery that he is a generation behind the times. The ideal relationship now is one of equality with differences. Each respects the individuality of the other, allows for diversity of interests and tastes, as well as opinions, and cultivates the ability to give and take in a spirit of good comradeship. The tendency in the past has been to cherish certain ideals concerning what the husband or wife is to be and then when one or both fail to measure up disappointment and disillusionment ensue. Dr. Cadman says that at least thirty years should be allowed in which to develop the "perfect husband." More and more, people are learning respect for individuality and the right to individual self-expression. No doubt this requires more thought and unselfishness on the part of the husband, but right there is the crux of the whole matter, for so he recognizes that these are no longer the exclusive prerogative of the wife. If the wife has professional training of some kind or marked tastes in directions other than housekeeping surely it is the part of wisdom, for social as well as personal reasons, to frankly recognize the fact and regulate the house
accordingly. In these days there is only one requisite for a good home that cannot be "farmed out" in some way or other, and that is the creation of a homelike atmosphere. A skilful woman, with careful planning, need not sacrifice this in the interests of any profession, nor will she be content to do so if she is a true woman. The husband and wife who are true comrades work together and mutually share all that is involved in the ideal home, finding in the task sufficient to call forth their best powers, both intellectual and spiritual and allowing time for trivialities to neither.

2. INCREASED KNOWLEDGE AND UNDERSTANDING OF CHILDREN

A New School for Parents

In contrast to so much that seems inimical to the home and family it is significant to note the spirit of scientific inquiry respecting all that concerns parenthood that is now sweeping over the country. As a result we are finding child-study groups of earnest parents of both sexes, nursery schools, child-research stations, high school and college courses in the care of children, an endless amount of literature and a new term indicative of the special point of interest, the "pre-school" child. So marked has the interest become that for the first time in history a national conference on Parenthood was held last Fall in New York City, under the auspices of the Child Study Association of America, to which came over 1,500 people, mostly parents, and from nearly every state in the union.
Today the interest centers in the very young child. Education used to begin with the primary school age but psychology has now proved beyond a doubt that the most important years in the education of the child are from birth to the age of six or eight. It is in these years that the child's emotional and mental life gets the "set" that determines the adult career. As these years are spent almost entirely in the home it becomes necessary to educate the parents in the understanding of the child. The result is a national movement which seeks to organize child-study groups far and wide, and bring to them the results of the latest research.

Nursery schools, Many so-called "nursery schools," a sort of glorified "day nursery" where children from a few months to six years of age are kept during most of the day and given expert care and attention conducive to their healthy development. Many women see in the nursery school the possibility of completing the emancipation of women from the duties of the home, and at the same time contribute much to the good of the child. There are some women who realize their own lack of fitness for bringing up children and for such the nursery school may be truly valuable. Notwithstanding the belief that there is no substitute for the care of a mother there is the other possibility that a child may suffer from too much love or indulgence. The specialists who consider all sides of a child's nature may be more efficient than any one parent can hope to be. For the child
who is the "only child" in a family there are great values in the association with other children, and to the mother who is obliged to go out into the business world daily it certainly is a great boon. We must recognize also that the nursery school is only a part time substitute for the mother's care. Besides schools of this type as indicative of interest in child-welfare we should not overlook the schools of mother-craft and Home-making which are increasing in number. An illustration of this is the Merrill-Palmer school in Detroit with an endowment of $3,000,000 by the will of Senator and Mrs. Palmer. Several State Universities have established nursery schools in connection with child research. Miss Harriet Johnson of the Nursery School of the Bureau of Educational Experiments recently found at least forty-five such schools from Maine to California. The only danger is that they will increase faster than suitable teachers can be fitted for them. The child-study groups for parents are far more numerous.

A variation of the child study work in Boston has been the "habit clinics" for very young children. There are three under the Boston Community Health Association. The clinics are especially for children who refuse to eat proper food, and habitually respond to discipline by kicking and screaming. Dr. Thom believes a child need never have a tantrum, and scream and hold its breath, but some parents likewise need to be taught to calm themselves, and be fair to the child.
The Children's Bureau is the clearing house for all the new knowledge gained in child research. It was organized in 1921 with headquarters at Valparaiso, Indiana. Specialists feel that a great gulf has hitherto existed between the investigator and the practitioner. The student of psychology has been seeking in every possible way to gain new knowledge and understanding of the child but the parent has been too busy with practical matters to benefit by his results. Both society and the home are a long way behind theoretical knowledge. The Children's Bureau exists to bridge the chasm. It has undertaken the "task of appraising present day knowledge relating to the nature, well-being and education of children and seeks to make it available for all those who are in immediate contact with them, fashioning their intellect, moulding their character and influencing their physical environment." At least ten times more attention is now being given to the study of children than formerly. The first volume containing contributions of many experts in child training has been issued and should prove of practical help to parents. The words of John Dewey embody the ideal for which they are striving: "what the best and wisest parent wants for his own child, that must the community want for all its children."
College Curricula Adapted to Home Problems

Our system of education for women is at last coming to recognize that suitable courses should be offered to prepare women for the responsibilities of home life, and that there is a close relationship between home life and intellectual activity. Last Fall a department was opened in Smith College called the Institute for the Coordination of Women's Interests. The urgent need of the college woman is not only education for parenthood but also a philosophy of life and a technique of living which shall include all her main interests. The aim will be to discover concrete practical methods by which women can achieve the necessary unity of family and outside interests. The venture is financed by the Laura Spelman Rockefeller Foundation.

Dr. Ethel Puffer Howes, the director, hopes to prove that the wife and mother can so adjust her home problems that she may "carry on" in a profession or line of occupation chosen before marriage. She does not believe a woman should abandon the tasks which a family impose, nor on the other hand does she support the idea that the home is a sufficient outlet for all of a woman’s talent and ability. Other women's colleges are moving in the same direction. Vassar College has recently enlarged its curriculum to include a so-called Department of Euthenics. The Department of Home Economics of the University of Kansas is making studies in cooperation with the Kansas Bureau of Child Research. The entire investigation is based on the hypothesis that the preparation of our girls for the function of the perpetuation of the race, with all that is
implied of social and racial importance has thus far been largely overlooked in education. Things are even yet in the experimental stage but they promise much for the future. The whole trend of development indicates that a position of dignity has at last been attained in education for all that concerns the well-being of the family.

**Decrease in Infant Mortality**

That the increased knowledge in care of children is bearing fruit in practical results is born out by statistics relating to infant mortality which indicate a marked decrease in the last generation. The percentage of children dying under five years of age has dropped from 12.94 per cent in the past generation to 7.86 per cent in this, a drop of nearly two-fifths, but even this is not sufficient to compensate for the falling birth-rate.

**Rising Standard of Motherhood**

Let it not be inferred from all that has gone before, that education and modern science are bringing society to a place where mothers can be dispensed with. There is little ground for thinking that the task of mothering the race takes less time than it used to, notwithstanding all the labor saving devices that have lessened the drudgery of housework, and all that child psychology and education have done to render their task intelligible. In many respects more time is required because more is expected of the mother of today. Particularly are higher standards of health required. Examination of children by school doctors and nurses frequently reveal defects of eyes, teeth, nose
and throat, etc. that parents have failed to discover, and to which they are obliged to give attention. Children have a much more highly organized social life than they once had and a mother must give time to that. Meetings with the Parent-Teacher Association, the Child-Care Department of the Woman's Club, the religious education work of the Church make demands on the time of mothers not previously known but now recognized as valuable and necessary. Motherhood is today a highly specialized form of social service and those who are not performing its duties better, or are still content with outworn primitive methods, are guilty of serious neglect. It is a disgrace that so many children are allowed to grow up ill fed and inadequately nourished. Says Mrs. Charlotte Perkins Gilman:

"No yearning love, no endless labor at stove and tub, can properly care for the children of the world. They need educated, organized, specialized motherhood, in addition to the basic relation between individual mother and child. Child culture is the highest form of social service. It calls for the subtlest, noblest powers, for sharp genius at its upper levels, and clear talent in all teachers.----The business of women is to make better people through a far higher standard of breeding, of environment, of education. No nobler task can be imagined than the upbuilding of a nobler race. But this is social service, not domestic."

Successful character moulding, according to Professor Hearing, presupposes five things: individualization, physical normality, proper recreation, self-knowledge and energetic enthusiasm. Any mother who intelligently appreciates all these and tries, in a sympathetic and inspirational spirit, to realize them in
her children has a task that is worthy of the best of time and strength which she can command.

3. THE SOCIALIZING EFFECT ON THE FAMILY

Democratizing the Home

Some women believe that before they seek larger spheres of action they should first show themselves to be mistresses of the home itself and find out how to put into operation in that realm the principles for which their fellow agitators have contended in the larger world. It is not strange that with so many kinds of work open to women guaranteeing not only fair pay but much personal freedom, it should be increasingly difficult to find those who are willing to help in the home. Nowhere have class distinctions been more marked than between mistress and maid, and the stigma so long attached to "hired girl" and "house maid" is no longer endurable to a self-respecting young woman. Long hours of work and no home life of their own have also compared unfavorably with conditions in other kinds of employment. It is apparent that the growing spirit of democracy, and the developing self-consciousness of the laboring classes, demand a change in the general attitude toward this kind of employment, and thoughtful, serious minded women are really grappling with the situation. In view of the new dignity accorded to all that pertains closely to the welfare of the family, and since so much drudgery has been removed from the home, it is recognized that all
thought of anything menial in household tasks must be set aside. Before long each department of housework will be raised to the level of a trained vocation and help will be employed and paid by the hour. Some have advocated training centers or schools which would offer girls not only expert training but wholesome home surroundings where they could be free to live their own life when not "on duty." The tendency is more and more away from "hired help" in the house utilizing community kitchens, laundries, etc. and depending on the various members of the household to assume his or her share of the remaining lighter tasks. Where this is wisely managed with due respect for the rights of each one of the family no better training could be afforded for citizenship in a democracy.

There are other ways in which women wield a powerful social influence closely related to the management of their home. The disposition of the family income is largely in their hands and economic production may be materially affected according to the discrimination they exercise in buying. As consumers they make and enforce demands. The influence of such organizations as Consumer's Leagues leads them to refuse to buy goods produced under bad conditions, in sweat shops, in unsanitary surroundings, by child labor and at starvation wages. By thus regulating what comes in to her own home woman wields a powerful weapon for the protection of other homes, especially the defenceless poor. Maud Royden has given us a fine thought right in line with this idea;
"Shall we not generalize a great spiritual law and proclaim that as love in the home has made Humanity so love in the world will operate in exactly the same way? That you cannot really think of a home or nation or a city as a success unless and until it is based upon and governed by love? Can we not proclaim to the world (before some man comes to teach it to us) that each home is made by a power that can make a nation or the world? That this power which we have seen with our eyes must operate in the same way wherever Humanity is gathered together? What women can do especially is to show what the scientist shows in his experiment in the laboratory, the way in which the spiritual law works. We have to bring about the delivery of a nobler humanity. Once more humanity is in the throes of birth." 1

Social Workers Reference has already been made to the large
trend Public field now open to women in social service.
Opinion

It is a field that seems to have belonged peculiarly to women ever since the days when the religious orders were established and sisters served in convents and slums. After the sisters came the Lady Bountiful with her doles to the poor. Then the need was recognized for more discrimination between the worthy and the unworthy, and the "friendly visitor" was evolved, under whose advice the bounty of the rich was administered. More recently effort has been made for better coordination of all kinds of relief work, that overlapping and waste might be avoided. At present the chief emphasis is upon environment, which so directly affects the physical condition of the race. Women have contributed largely to the present highly developed forms of social service. An army of trained workers have opened the way for better housing, educational opportunities for children of the poor, care of communicable diseases, preventive medicine and the larger use of the schools in the

1 Royden, A. M., Women at the World's Crossroads, p 59.
interest of health. It is the social workers more than any other reformers who have secured legal provisions in the interest of mothers and children. Organized in clubs, societies and now in leagues of women voters they have made distinct impressions upon political parties and upon all legislative bodies and the general public.

Women's Lobby The Women's Lobby at Washington in the interest at Washington of Public Welfare affords illustration of the strength of organized womanhood in America today. It is worth while listing the organizations that are included, as nothing else so well expresses the far reaching extent of women's influence.

National League of Women Voters
General Federation of Women's Clubs
Women's Christian Temperance Union
National Congress of Mothers and Parent-Teacher Associations
National Women's Trade Union League
Daughters of the American Revolution
American Home Economic Association
National Consumer's League
American Association of University Women
National Council of Jewish Women
Girls' Friendly Society
Young Woman's Christian Association
National Federation of Business and Professional Women
Women's League for Peace and Freedom

These organizations with their powerful constituency of seven million members are bringing to bear on the law makers of the country the result of the thought and experience of multitudes of women devoted to the cause of social betterment.

It is the same service that women have always rendered but raised to a much higher plane of efficiency through experience and training, and made effective through united effort.
"If we are shocked by reading that a baby a day is given away in New York City through advertisements in the daily papers we may be encouraged that love of children is not dying out when we see what are the things that millions of women are now banded together to secure for the betterment of all child life. As a result of such efforts fewer babies die during the first year of life now in any listed one hundred thousand than ever before in our American history. Fewer go to the poor house than formerly. The State care of dependents and abnormalities is on lines at once more humane to individuals and helpful to social organizations. As the State does more and more of the work once attempted and poorly done by the collective family it must more and more call to its service men and women of parental quality and of fit and devoted expression of the protective elements of human nature." 1

The Place of the Graduate Mother

The need in social service of women of the "parental quality", as expressed in the quotation just given, leads us to mention the present recognition of the valuable social service older women are capable of rendering after they have passed the age of child bearing. It has been suggested that a woman's life may well be divided into three parts; the first third given to growth and preparation, the second to her distinctive function in relation to the family and the latter third to a more direct contribution to society at large. The older theories of women's sphere took very little account of the possibilities of the later years of her life, but we now see that the social waste was enormous. This was due in a measure to the old

1 Spencer, Anna Garlin, The Family and its Members, p 301.
point of view, for when woman's strength was so shockingly exploited that in later years she was diseased and abnormal it is not strange that nothing further was expected of her. The horrible superstition of witchcraft is due in part to this failure to appreciate and make use of the accumulated wisdom of later life. Now that the large family is the exception rather than the rule health and strength are properly conserved for other things. Nature too seems to recognize the right of woman to the enjoyment of life beyond the term of child bearing inasmuch as she grants her a renewal of strength resembling a second youth when new thoughts blossom out and all the previous sacrificial experiences of motherhood are welded into a depth of maturity of character that make her of incalculable value. Trained and disciplined womanhood is then more eager for large enterprises than ever. Rebecca West, an English writer, says that the ideal person to take on the job of the politician is the married woman who has brought up her family; that the ideal politician is the married woman who has spent most of her time instructing her children in moral behavior. Although American women may not be as keen on politics as English it is true that the accumulated wisdom of a mother who has successfully brought up a family should be conserved for the benefit of the world at large. Not many are found who care to enter professions at that time of life, but as advisers, directors and counsellors in manifold organizations they are serving humanity out of the richness of their experience.
Standards for Women and Children in Industry

The importance of women's contribution to the welfare of women and children is evident in the results obtained by the Women's Bureau and the Children's Bureau in our United States Department of Labor. At a conference held a few years ago in Washington at the call of the President there was much discussion by experts from foreign countries as well as our own concerning minimum standards for child welfare, the protection of the health of mothers and children and the care of defective children. Definite recommendations were made which have served as a guide to the entire country. Although they have not been made actual laws they have done much to influence employers and regulate public opinion, and have served as guides to the different states in formulating local laws. The Women's Bureau also recommends minimum standards for women in industry, which relate to hours of labor, wages, working conditions, prohibited occupations and home work.

The formation of Trade Unions for women have enabled the members to enforce demands not otherwise obtainable. Women who are members of the unions have an eight hour day and a minimum wage of fifteen dollars. Unorganized workers still toil for nine and ten hours for nine and ten dollars a week. Before the United Cap Makers Union came into existence wages had been as low as eight dollars. Today they are twenty-five to fifty. Where a minimum wage law is in effect wages have a decided tendency to rise. The establishment of trade schools have been a distinct benefit to girls who get a start here
which enables them to start distinctly higher up the ladder in the business world.

Women's Share In no social interest has she shown her vital concern for the welfare of the family more clearly than in her efforts to abolish war. Of the thirty-one organizations for Peace listed in the United States today women hold a equal membership in twenty-one, and of these five are comprised of women only. Industry, commerce, education, religion and motherly devotion to the conservation of life are all showing plainly the growth in conviction that war must go, that some way must be found to substitute law for war. Woman has not only very decided opinions on this subject but is definitely organized to make effective her sentiment in the counsels of the nations. The Committees of the League of Women Voters for International Cooperation to Prevent War, with their fine organizing power, the Peace Committee of the Women's Christian Temperance Union, the work of the Young Women's Christian Association, the cooperation of churches and synagogues and all the Councils to Prevent War, both national and local, testify to the steady stream of influence of women toward this much desired goal.

Just about a year ago representatives of nine important organizations of American women met for conference in Washington to consider how they could bring the weight of their influence to bear toward this end. Intelligence and
efficiency of a high order marked all the proceedings.

Delegates were to report in turn to meetings in their own states and thus help to spread the Peace propaganda far and wide. Said a writer in The New Republic, of this conference:

"If war is ever to be abolished it will be by concerted action of governments; governments will be no better than they are prodded into being by citizens behind them; the citizenry will only bring pressure to bear when they know what is the matter and what needs to be done, and it is certain that no meeting to consider these latter points in any country at any time has brought into play greater intellectual and spiritual forces than were mustered for the Washington conference of 1925."

If the lofty idealism of American women, in cooperation with the women of other nations, can unite in outlawing war, and make governments understand and practice the spirit of goodwill, they may well claim to have "come to the Kingdom for such a time as this."

**Women's Share in Religious Work**

Religion seems naturally to appeal more strongly to women than to men, and some of her finest service has been in this realm. The Christian Church has been slow in granting woman the freedom necessary for her highest and best self-expression, but in America the principle of equality is now fairly well established and she is free to assume any office in the Church for which she is fitted. About seven thousand women have received regular ordination as ministers and very large numbers are serving as assistants to ministers, as deaconesses, parish visitors, teachers in the Sunday or week day schools of religion and
mission workers. Organized religious work by women took definite shape about fifty-five years ago when the first foreign mission society was organized in New York City. Other societies followed in quick succession until all the leading denominations had fallen into line. The greatest influence for uplifting the womanhood of the world that society has ever seen has been that represented by the woman's foreign missionary enterprise. The educational work, the medical work, in both dispensaries and hospitals, the house to house visitation and contact with the homes has caused a new day to dawn in the life of countless women and has been one of the vital factors in the awakening of the Orient which is now attracting world wide attention.

Organizations for mission work here in our own land have done equally great things in uplifting the American Indians, the Negroes, the ignorant white population of the southern mountains and many of the new Americans that are now within our borders. The good results of all such effort consists not only in the benefits conferred, but in the reflex influence on those who support the work by giving them larger ideas of the meaning and value of human personality, and more of the unselfish spirit of service in behalf of multitudes who may be termed the "unprivileged."

The Woman's Christian Temperance Union and Other Organizations place of social importance in woman's organizations should not be given to the Woman's Christian
Temperance Union. The world will never repay the debt it owes to the devotion of Frances Willard, who like the leader of the hosts of Israel of old, viewed the promised land by faith, but was not permitted to enter in. No greater enemy to the home ever existed than the liquor traffic, and surely the noble women, so many of them mothers, who tirelessly devoted their energies for more than a generation to combatting this foe are entitled to a high place in the hall of fame. The temperance movement has touched life at many points, social, economic, educational and philanthropic. The campaign they have directed has been distinctly educational in effect on multitudes of women and homes throughout the country. Groups of women gathered in town and country to study and pray for temperance, have been brought into touch with the world as in no other way and have been distinctly socialized thereby as they realized themselves to be a part of a great world movement. Although the final victory is not yet won no other reform promises more for the preservation of the peace, happiness and prosperity of the family. Prohibition limits economic waste; it promotes proper physical development of the individual, it aids in the restraint of the sexual appetite and tends to ennoble the quality of motherhood. The strength of the organization is now directed toward law enforcement and will surely help to win the goal.

Time and words fail to do justice to many other organized efforts of women but mention at least must be made of the Young Woman's Christian Association, the Salvation Army, the American Volunteers and organizations such as the Florence
Crittenden League of Compassion, all of which touch so intimately the interests of home and family. The Salvation Army is conspicuous as having always accorded a place of honor to women equal with men, for she has always been eligible to the highest office. No one but the Recording Angel will ever know how many who might otherwise have made a wreck of their lives have by one or another of these organizations been enabled to become useful members of society. "Where there is no vision the people perish," and there is no substitute for the religious sense which has always resided in the heart of woman, especially mothers. Keen as we may be for education, it is desirable above everything else that she continue to cherish this. Woman must and will take the large place in the world of affairs that is now freely granted her but she must not do so at the expense of higher values. Wisdom, toleration, charity, peace among men are all greatly to be desired but unless woman maintains her faith in the reality and power of the unseen, her sense of religious values, they will never come to prevail in the hearts of men.
CONCLUSION

This discussion began with the claim that woman is instinctively loyal to the highest interests of the race and will gauge her claim to freedom by that standard. What shall be our conclusion? Does the present status of woman confirm or deny this assertion? It is difficult to render a verdict that is absolute and final. We are in the midst of truly great changes and have not yet arrived at finality. This is a highly mechanical and materialistic age, and has produced a type of life in which the emotional and spiritual needs of society are being starved; it lacks a quality that satisfies the deepest human instincts. Women have been peculiarly susceptible to the new atmosphere. In the changing conditions in home life, in education, in ethical and religious thought, woman has come into a new world of opportunity and freedom that is nothing short of revolutionary. The spirit of individualism and a new self-consciousness have awakened desires and powers that call loudly for expression. It is not strange if the newly awakened personality finds ways of self-expression that are not always lovely. It is regrettable that some of the most objectionable are exhibited among our college women, who ought, by virtue of their larger opportunities, to be the leaders in social progress. We must believe however that these phenomena are but the glaring accompaniments of the early stages of the so-called freedom or equality of women. As one has said, they are "the inevitable products of collective psychology, and must needs be before any clear emergence of
the new values can occur."

Women must find their own way out of the stage at which they have arrived into a new world at least partly of their own creation. In emerging from the sheltered life of the home they have come into a man made world and have been busy trying to adapt themselves to it, but only a few have succeeded in finding lasting satisfaction. The world in which women may exercise her highest freedom and find her best self-expression will be one in which men and women unite as equals, not independently but cooperatively, to work for the development of a better race and loftier ideals for all. It will be based on a sense of personal responsibility, imposed not from without by force, but from within, and will command the highest powers of body, mind and spirit of which men and women are capable. It will not be less binding than the old but more so. Just as to all men of honor their unsupported word, seriously given, is regarded as more binding than any legal contract, so the new idea of freedom, with equality, imposes upon woman a responsibility far more compelling than that of the past.

In motherhood alone will the majority of women find their greatest contentment and best self-expression. When, therefore, marriage is entered upon in the recognition of the proper place of woman, with a sense of justice, consideration, understanding and mutual forbearance, the result is likely to be both permanent and happy. The importance of an inward harmony of personalities is recognized as never before and is indeed a sine qua non for the promotion of a happy home and
family. Present conditions have regard for the exceptional woman rather than the typical. Society must take account of both. Genuine independence must be possible for all. Women must have the opportunity to mould their own lives and they must break away from the mechanical machine made life of the day. A specifically feminine element, which will come in time through woman's deeper perception of spiritual values, is needed to offset the one-sided intellectualism and materialism of the day.
SUMMARY

A brief summary may serve to give a synoptic view of the question under discussion. Certain very definite causes have contributed to the present new freedom of women. The industrial revolution has entirely altered the type of home life that once demanded unceasing toil from the women and made them definite factors in the economic life of the day. The first effect of this was to afford leisure the use of which they did not understand. Education gradually developed new capacity for thought and creative activity. Woman began to seek fields for larger measure of self-expression. The rapid increase in the number of women seeking higher education led to increasing desire of recognition and a growing resentment toward the idea of inferiority. Development of modern religious thought no longer tolerates the subservience of woman to man, and sanctions ever enlarging spheres for her own distinct religious interpretation and expression. A marked sense of individualism embodied first in such movements as that for Women’s Rights has not infrequently resulted in stressing rights at the expense of duties and obligations to society. Its present form is marked by a definite revolt of women against the primary claim of the family and their subjection to man in matters of sex. They claim absolute equality with man and the right to engage in any and every profession. Parenthood must no longer be forced upon a woman but shall be a matter of choice, viewed now as only one of many fields of self-expression open to her. It is not the
actual bearing of children that women are rebelling against but the claim that her chief end and aim in life is the exercise of this function, and the corollary that goes with it, that her proper place is "in the home." Women claim she is first of all an individual with the right to choose her vocation.

Modern education and the new spirit of independence are held responsible for the failure of many women to enter wedlock but it is likely that this is due quite as much to the failure of men to measure up to the new standards set by women or because of their failure to understand the new woman. Present economic conditions tend also to postpone marriage. There are many fields of service open to the high minded women who, although marriage is denied, wishes to make her contribution to the total well-being of humanity. The growing tendency to looseness in morals among young women is viewed with alarm. Even the men are rebelling at some expressions of the new freedom of women.

There are two aspects in viewing the effect on the family of the new freedom of woman. Some are undesirable and others are commendable. The frequency of divorce testifies to the instability of the family and the diminishing birth rate raises a serious question as to its very existence. The apparent lack of parental authority and religious training are evidence of the fact that we are in the midst of profound social and religious evolution the effect of which is being reflected in our most fundamental American institution. But even here there are signs of the dawn of a better day. The very fact that the
evils are recognized and earnest minds are striving for remedial measures gives promise for the future. A new relation between husband and wife means that in the future they are to strive together, with all the newly acquired knowledge that science and religion can afford, to meet their obligations as parents and produce a better race which shall lift all mankind to a higher plane. In this effort women's developed intellect and spiritual discernment will make a unique contribution.
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