AMERICAN WOMANHOOD

in

RECENT AMERICAN NOVELS.

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AMERICAN WOMANHOOD IN RECENT NOVELS.

by

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Approved:

[Signature]
Department of English.

May 15, 1917.
Various fields of investigation have been accessible to me in the preparation of this thesis. Acquaintance with American women representing various sections of the United States has added to my comprehension of the subject. Women of leisure, education, culture, wealth, profession, industry—women illiterate, poor, foreign—all these I have met and understood, in some degree. Magazines and periodicals, fiction, both short stories and novels, were likewise at my disposal while making this investigation.

Among the periodicals which have been expressly helpful to me are: The Atlantic Monthly, The Outlook, The Independent, The Theatre, The Nineteenth Century, and Scribner's Magazine.

Of all the authors which I have read in the preparation of this paper, none have been so thoroughly beneficial as W. D. Howells, Hamlin Garland, Edith Wharton, Margaret Deland, Robert Herrick, Gertrude Atherton, William Allen White, and Edna Ferber.

The persons to whom I extend my sincere
appreciation for their kindly interest in my paper, but to whom I owe an apology for its numerous shortcomings, due to my own incapacity, are: Professors S. L. Whitcomb, C. G. Dunlap, E. M. Hopkins, and Dean F. W. Blackmar.

Misses Carrie M. Watson and Clara Gillham, librarians at the University of Kansas, and Mrs. Nellie Beatty, city librarian of Lawrence, I wish to thank especially, for their gracious assistance to me while attempting this thesis.

May 15, 1917. O. H.
Contents.

Introduction-----------------------------------------------

Ch.I. Modern Womanhood Abroad ----------------------------1-34.

Ch.II. Geographical Survey of American Womanhood---------34-59.

Ch.III. The American Woman, a Composite Portrait-------59-115.

Ch.IV. The Domesticity of the American Woman----------115-137.

Ch.IV. The American Woman at Work----------------------137-159.

Appendix -----------------------------------------------

I. Bibliography------------------------------------------i59-i70.

II. Index-----------------------------------------------i70-77.

III. Charts of Physical Measurements Relating to the American College Woman-------------------------------177-82.

IV. Tabular Study of Facial Expression of the American Actress------------------------------------------183.

V. Census Report(1910)----------------------------------184-194.
   (Women in Professions)
American Womanhood in Recent American Novels.

Introduction.

Feminine America has even been potent in its appeal! To any one possessing even latent quality of appreciation for daring, staunchness, and courage, the lives and deeds of our women, enmasse surely loom monumental! Tradition, history, fiction—all bear impress of American womanhood. It may be possible that our proximity to the lives of many of these women may have rendered our perception somewhat untrustworthy—somewhat obscured regarding their identity; yet, we cannot escape acknowledging their dignified place in fashioning much that is best in the American Commonwealth.-----Story tellers everywhere have made attributes of our women all but trite; feminine America has become almost standardized—speaking in terms of reviews, skits, sketches—virtually done up in packages and marketed at so much per. But after bartering in the bookseller's mart for glimpses of family characters—grandmother, mother, wife, daughter—how many of us think the portraits just? --- In many instances the novels,
short-stories, tales, vignettes, sketches, seemingly, vie with one another to depict American womanhood according to the whim or fancy of the particular author. Often, in fiction, she is more or less a caricature -- very good or bad. Nowhere is she entirely a normal combination of the two elements mentioned. Commonly the writer tricks us into believing his descriptions represent the American woman as she is by representing her as she is not. For frequently we feel that he has some certain woman of his acquaintance in mind -- not a woman possessing the totality of Americanism within herself.

With the desire, then to discover further the development of the American woman to know her as she is, I attempt this study. That I may present a fair, unprejudiced idea of her is my aim -- if my work chances to interest the reader it will be due to the fact that the subject has been doubly interesting to me. What ever this thesis lacks in or quality, shall I hope, be attributed to incapacity rather than to any limitation of the theme.

Speaking in very personal terms, my liking for this particular study of American womanhood is
not of forced growth. From the time that I can remember reading, I have been absorbed in knowing about "the women of books", estimating, finally, the measure of truth embodied in the pattern before me. Unquestionably to advertisements which we find in the daily papers and periodicals, is due much of our decision in selecting apparel, food, and miscellaneous comforts of life — just so an author may adjust our personal development. That we incline toward that which people say we are is almost axiomatic in truth. Hence, it behooves us as American women to discover what our general characteristics really are that we may correct or encourage them in proportion to their demerit or merit; not to be deceived or else flattered into thinking ourselves something that we are not — abnormally weak or strong creatures or perhaps romantic minded individuals fluctuating with every experience of life.

Reverting again to my major purpose in this paper, I disclaim any aggressive, militant spirit behind my words, although practically every magazine and newspaper of the hour flaunts "Women's
Rights", "Equal Suffrage", "The New Regime for the Women". I choose none of these themes either for tone or substance. If this study maintains any distinctive character whatever, I intend that it shall be, at least, individual in the respect — that it is constructive not destructive, catholic not partisan. If then, I succeed in humbly presenting the status of womanhood in America as revealed through the medium of accepted recent American fiction, novels, primarily, I shall have attained my desire.

The generous proportions of the subject, as I see it, somewhat unique, its worthiness for record, its evident vital character — all but appal me — certainly challenge heroic expression of efforts. In the compilation of this study, it is my plan to investigate American womanhood sectionally, to discover if possible common differences or likenesses; to examine what American womanhood is by comparing or contrasting it, first, with that of other countries, — and, then, by observing the women of the various parts of the United States; from this aspect, I hope to secure perspective by
which I may analyze American women as associated with industry, professions, political parties, creeds, factions, the home. The extent of my dissertation on each phase of the subject will depend largely upon the relative material available. One might profitably devote his entire time to any one of the aspects of the American woman mentioned but to establish the composite picture, which I attempt, is impossible short of generalities. I stop not to apologize for this method of developing my study, however, but rather maintain the Machiavellian precept of attainment within the limits which have been mentioned previously. Pseudo-patriotic and unloyal as may seem my treatment, at times in this paper, I claim nothing less than profound solicitude for the American woman — this twentieth century potential individual.
AMERICAN WOMANHOOD IN RECENT AMERICAN NOVELS.

Chapter I.

MODERN WOMANHOOD ABROAD.

No one, as yet, quite expresses the formula for finding the unknown quantity — the American woman. Authors and critics, generally, however, all make mental gibes concerning her but none have been so courageous as to give us her totality. Perhaps, this fact is due to the ultimate difficulty of studying her in any relation other than that of the abstract as she is a composite of forces, elements, traits.

Feasible, although somewhat inadequate, may be the method of interpreting this almost unique character through international and national observation of her. Naturally environment, ideals, culture, — all differ in various parts of the world even in different sections of the United States — making a corresponding variation in the women representing the nations and the United States, the South, the North, the East and the West. Of course each nation, each section of the country has its own history and, consequently, its gradual human development paralleling approximately its material
progress. Especially significant has been the influence of this matter of sectionalism upon American womanhood during the last half century. We cannot omit, however, the Revolutionary days and the Civil War period from our mental background when we reflect upon so called "Modern American Womanhood".

Studying the German young woman, we discern her to be remarkable for neither brilliancy of mind nor beauty of face or figure. She neglects both her complexion and her physique. Her taste for dress, for "the appropriate", is evidently a quality lacking or else undeveloped in her.

Until recently she has had little opportunity for schooling. Her fate was and is yet, (1) practically, "KinderKuche, and Kirche". This phrase might well be termed her slogan — so long has she shaped her life to it. Every German lass enters womanhood with the avowed purpose of becoming a Frau and Mutter. As wife and mother it is that she wields her utmost power; apart from the domestic sphere — her influence diminishes. "She is her husband's companion and his helpmate, and she holds

a commanding influence in his life.... When the Empress Frederica came to Germany and announced her intention of .... freeing German women, they rose en masse with indignant protest that they had all the freedom and all the means to progress which they needed ... she is courageous, loyal, industrious, filled with the sense of her responsibilities, determined, and clear-headed. Her devotion to her family is so complete that she even neglects herself in ministering to it. From the English woman's point of view the German Frau sacrifices herself for the burdens that she might escape. Although German women have ever encountered opposition when attempting anything "progressive", they are remarkably alive mentally. The German Frau, if she so chooses, can "talk to you with understanding of art, music, science, literature, even politics, though the latter interest her as little as they interest her husband. She is well read, and is well up in all the social and economical questions of the day; she is, enfin, anything but a mere housekeeper. To her Duty is coupled with everything

2. Ibid.
3. Ibid.
domestic. She is held in profound reverence by her husband, her family and friends. To be a self-effacing Haus Frau, then, is usually, however, synonymous with ideal womanhood in Germany; husbands desire nothing else in their wives; mothers hope no more for their daughters. Yet, the German woman is not always true to type. Occasionally a Madchen or Frau forgets her reserve, her stolidness. Rarely has she the piquant charm which has attracted so many critics of the French.

In regard to the position of the women folk in Germany relative to that of the men, considerable might be told. German men are considerate of "their women", but never do they rate them equal to men. English women immediately loose "caste" in Germany — they are too demonstrative, too belligerent to please the judicious discretion of the average German man. "Woman is to practice no form of art. If she commences author she is rightly termed soured and bitter", according to the masculine estimation, in the Vaterland. Women should not seek "independent existence, they should recognize a subordinate place" and keep it — thinks the German.

5. Ibid. 6. Ibid.
Few German women aspire to professional careers. Women teachers are believed to be a menace to the State. German laboring women seldom think of ranking themselves with men in the same occupations. Sex in Germany is the Mason-Dixon line which permits one group of individuals certain liberties but denies these same rights to the other group. Yet incongruous as it may sound, the more retiring, the more "feminine" a woman in Germany, the greater is her influence. Speaking in their own language the Germans tell what womanhood was and is in their country. From Die Deutschen Frauen in dem Mittelalter one discerns that the women have been looked upon merely as property—not as individuals with convictions of their own. Not until the middle ages does German womanhood escape from obscurity; then only, partly. The family, still, remained practically the only field for her energy. Yet, her influence extended much farther.

Somewhat difficult it is to speak concretely of the German woman; womanhood differs as markedly in Germany as in America—perhaps even more. "The Berlin woman is in a class apart, the peasant woman as much so. The Hanover and the Munich women have
each their distinguishing differences aside from their language, and the educated and uneducated divisions throughout are even less to be compared in Germany than in our own land." Generally, however, women in the Vaterland may be grouped thus: those of official circles, the educated, and the laboring.

Women of the "official circle" are the German "Four Hundred." They "dress," entertain, and scintillate intellectual brightness. The position of the husband it is that determines the prestige of this class. With all their foppery and extravagance, something there is about these women that makes them alluring. Frequently their education and culture are the very quintessence of womanly accomplishment.

Speaking for the three classes mentioned, the inheritance of each is "peculiarly feminine." Literature with an admixture of art and language study is the mental prescription for the women of Germany. Basically, training for women of that

country consists of domestic courses. Occasionally one discovers a modern German woman equipped as systematically in education as her brother. The laboring class of women, naturally, receive skimmed and narrowed instruction.

Understanding of the German woman is really impossible unless one reviews the traditional place and condition of woman in German society. Not until the struggle of 1848, did German women feel that their condition might be bettered. The leader of the Woman Movement was Frau Luise Otto, of Leipzig, with Auguste Schmidt, Lina Morgenstern, and Henriette Goldschmidt. They founded the allegemeinen Deutschen Frauenbund with the following articles:

"1. An education equal in worth to that of men.
2. The right to work.
3. Free choice of professions."

A few of the women prominent in the betterment of feminine Germany may be named: Frau Minna Cauer, Anita Arigspurg, Dr. Helene Stoecker, Helene Larnye, Frau Lily Brown, and Alice Salomon.

Helene Stoecker says that to individualism

(8) Development and condition of the Woman Question In Germany---Emilie M. Kettler.
as expressed by Goethe and to romanticism should be attributed the development of woman today in Germany. The following organizations further the welfare of German womanhood: Die Frauenbewegung, Die Frau, Centralblatt de Bundes deutscher Frauenvereine, and Mutterschutz.

Havelock Ellis says of the German Frau, "we have always been given to understand that the sphere of women and the laws of marriage had been definitely prescribed and fixed in Germany for at least two thousand years, since the days of Tacitus in fact, and with the best possible results. Germans assured the world in stentorian tones that only in Germany could young womanhood be seen in all its purity, and that in the German Haus-frau the supreme ideal of womanhood had been reached." Investigation of Schraeder into Teutonic origins proves the utterance of Tacitus. Further, the International Congress of Women of Berlin in 1904 impressed the world with the ready capacity of Germany's women.

Yet, with all the modern ideas which are creeping into the minds of German women they are well

(9) Awakening of Women In Germany--Havelock Ellis.
apprised by the statement: "From the time of Aristophanes downwards, whenever they have demonstrated before the masculine citidels, women have been roughly bidden to go home. And now here in Germany, where all that advice has been most freely and persistently given women are adopting new tactics; they have gone home. 'Yes, it is true,' they say in effect, 'the home is our sphere.' Love and marriage, the rearing of children—that is our world. And we intend to lay down the laws of our world."

French women differ markedly from the German. The former are individualized by remarkable elegance of appearance while the latter lack prepossession. Dark keen eyes and admirable figure and carriage further characterize French women. No doubt, considerable of their "chicness" is due to adroit cultivation of personal appearance. Much as in Japan, the woman of France lives for the men folk. Ravages of ill health, worry, age are shunned as loathsome by the clever French woman. She knows the influence of beauty in relation to general favor; hence every effort is made to retain youthfulness, buoyancy,

(10) French Traits---W. C. Brownell.
enthusiasm. Occasionally we may dissaprove the strenuous attempts of the French woman to make herself come-
ly; yet secretly we admire the result. Very frequently, the American sister affects French manners and
modes, that she may be considered "Frenchy"--stylish, elite. To discover French influence upon our women's
fashion in dress, we need only turn the cover of the leading style books.

The manners of French women, seemingly so artificial, so affected in our eyes, are really nat-
ural with them. Coquetry has become a part of their personal equipment. French men expect their
mothers, wivés, daughters to display certain graceful tricks, mannerisms, in fact, the average Frenchman
feels that his womenfolk must be somewhat lacking in feminine charm if he cannot detect a trace of pretty
vanity in them. He almost believes it an homage to mankind--this subtle coquetry of the women. He ex-
pcts and appreciates it--"in France to paint the lily is not regarded as a paradox.........."(12)

Perhaps we often misjudge the French Woman's

(11) Balzac cynically places Parisennes in two classes--the young and the old, who attempt to appear young.
(12) French Traits------W. C. Brownwell.
exuberance as excessive when in reality it may be only expressive of surplus vitality. In France, of all matters invalidism is least cultivated. "Rest cures" find few adherents there. The enviable physique of the French woman is partially native endowment—yet she resorts to every natural means to retain her graceful lines "Emponpoint, it is true, is a danger to be contemplated as one approaches middle age. Beyond this period of life France undoubtedly possesses her full share of ample and matronly femininity. The opposite tendency may safely be scouted; Madam Bernhardt is well known to be what is called fausse maigre.

Dress has become an art in France. Thus the tailoress and the milliner rank as creators of fine art. Emphatically French women know how to dress becomingly. Sense for colors, combinations, patterns—these are a part of French inheritance. The "touch of black" the French suggestion in millinery and costume, has become almost trite to the women of America. Then, more than all, other women the French "wear" their clothes well—-they select what is most becoming

(13) Ibid.
to their particular type. The affect of a genuine French gown on an English, German, or American woman seems incongruous. Frankly, may we acknowledge our inability to don a French costume with success.

Unlike the German Haus-Frau, the French women permits social ambition to dominate her. Home and family are too limited for her active personality. She covets expression, admiration, favor from her fellows. Wifehood and motherhood do not tell all the story of the French woman's life—her wish for herself nor the husband's idea of woman's sphere. To be the ornament of a society, to make perpetual interest, to be perpetually and universally charming, to contribute powerfully to the general aims of her environment, never to lose her character as woman in any of the phases or functions of womanly existence, even in wifehood or maternity—this central motive of the French woman's existence is cordially approved by the Frenchmen. The woman movement has certainly an exponent in modern France. According to Mr. Brownwell, the French woman is superbly adapted by temperament for self-expression. He defines the French as "being the

(14) Ibid.
most highly developed people of a race which invented the muses and chivalry and the madonna." He also credits France with having encouraged the development of more eminent women more than any other country.

French women are particularly fortunate in being guided by prominent members of their sex. Socialism and Feminism are one in France. Noting women's progress there one finds that "women plead at the bar, practice medicine, write and edit newspapers. The sex is creating a new place for itself in the world of art; it has attained amongst others the privilege of competing for the Prix de Rome." (16) Chief among the instruments of the Feminism is La Fronde; likewise Madame Tinayre's book La Rebelle. ----Another exponent of advancement for French womanhood is Madame Curie. Naturally, Madame De Stael's influence among her sex cannot be omitted.

Among the individualizing traits of the French woman besides those of appearance, manner, dress, progressiveness is that of hospitality.

(15) Ibid.
---Chas. Dawbarn.
"Why is it that the Frenchwomen of the salons of the seventeenth and eighteenth centuries were so celebrated? They did not give music to their guests, not always dinner or supper. (Some were too poor for this); most of them were neither young nor beautiful; they were not well or thoroughly educated as a rule, and some were by no means rich. Yet, whether they were rich or poor old or young, pretty or plain, well-educated or ill-educated, they were great social queens, whom it was a privilege to know, and the entrie to whose salons was regarded as the hall-marks of distinction and merit, where the guests were sure to be happy, cheered, soothed, stimulated and admired. The secret of the success of these great women was that they possessed the supreme qualities of tact, charm, and sympathy-qualities of the soul which enabled them to draw out all that was best, finest, noblest in man."

Salient proof of the esteem in which women in France are held is afforded by the case of Madame Curie. It was the cherished desire of her friends that she might have a place in the Academy of Sciences,

but radical sentiment thwarted the plan. Her rival, however, a man, has attested his opinion that she should have a seat in the Academy.

"The Divine Sarah" is another example of gifted French womanhood—encouraged by the nation." She is today celebrated in every quarter of the globe; she has attained fame as a sculptor, dramatist and actress. A theatre in Paris is devoted exclusively to her art, and like Napoleon, she has become in her lifetime an historical figure." Yet with all her greatness, renown, she reverts to the petty foibles and vanities of her sisters; super-woman she may be but, ever as much the "eternal feminine."

Notes from the diary of Ellen Terry speak thus of Sarah Bernhardt: Sat. 11th June: 1897. "To see "Miss Sarah" as "Cleopatre" (Saron) superb! She was inspired! The essence of Shakespeare's Cleopatrie. I went round and implored her to do Juliet. She said she was too old. She can never be too old. 'Age cannot wither her!'" Miss Terry further

______________________________________
(18) Ibid.
(19) Memories of Booth and Sarah Bernhardt.—
Ellen Terry.
praises the actress for her combinations of execution and dramaturgic ability. "Sarah Bernhardt has shown herself the equal of any man as a manager. Her productions are always beautiful; she chooses her company with discretion, and sees to every detail of the stage management. In this respect she differs from all other foreign artists that I have seen." (20)

Remembrance of a few women important in French letters may connote to the reader the trend of feminine genius in France. Note, for instance, these names: Mademoiselle de Gournay, Mademoiselle de Scudery, Madame de la Fayette, Madame de Genlis, Madame de Chairiere, Madame de Krudener, Madame Cottin, Madame de Staël.

Sarah Bernhardt in My France is very prophetic for womanhood of her country. Almost a superwoman, she thinks will develop from the turmoils and testings of the present war. Bernhardt says, "It has been the fate of the French woman, because of her temperament, to look deep into the eyes of love, deep into the heart of human tragedy. . . . Because of this, the French woman of to-day is a sort of epilogue to

(20) Ibid.
the brilliant historical drama of France.

True to the record of womanhood in most countries, the English woman has only recently felt free to reveal herself. The Monkey Magazine, a periodical edited by several English girls, shows that their outlook on life was somewhat handicapped. The academic lore of the girls contributing to the magazine consisted of elementary exercises in poetry, romance, philosophy and science.

Quite as diverting as the comments of the Monkey Magazine are the observations in the American Girl (An Irish view). The author here compares the latter with the English young woman, suggesting, incidentally topics for conversation of possible interest, to the women. Talk of "chiffon" will revit the attention of feminine England--but only discourse on "friendship, love of affection or marriage" appeals to the American woman. It is with a fire and zest that these questions are discussed by women in our country--the same topics in England bore all but Englishwomen

(22) A young English Girl Self Portrayed. 19th C. 51:
(23) American Girl.
Besides differing distinctly in the ways mentioned, these women have contrasting estimates of themselves. English girls mistrust themselves, Americans are over-confident. They are not affectionate as are the English but they are doubly receptive of the true value of their friends. The American girl "has a Spartan mind, a soldier's mind, and will consent to nothing that is not uplifting. She is the finer type, the other the more lovable."---------

A tabulor study follows:

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<tr>
<th>AMERICAN GIRL</th>
<th>ENGLISH GIRL</th>
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<tr>
<td>1. Often brought up by school-mistress.</td>
<td>1. Never leaves her mother, when young.</td>
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<tr>
<td>2. Has friendship.</td>
<td>2. Has only affection.</td>
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<td>3. Has rapid &quot;</td>
<td>3. Has slow &quot;</td>
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<tr>
<td>5. Warm goodness that melts and overflows.</td>
<td>5. Shy-distant, icy manners.</td>
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<td>6. Duty is home.</td>
<td>6. Home is duty.</td>
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<td>7. Aggression.</td>
<td>7. Content to be conservative.</td>
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<td>10. Would turn back on love for ambition.</td>
<td>10. Sentimental.</td>
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<td>13. Not herself. Wants to be ideal daughter, wife or mother.</td>
<td>13. Most &quot;distinguished and natural manner. (repose, stillness, dignity.)</td>
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After all the differences between the English woman and the American have been emphasized none
are so strikingly opposing as those of appearance. Most commonly it is the English woman's taste in dress, figure, or else her complexion that the average critic mentions. It is well to compare feminine England with America, any country please, except France.

Sarcastically speaking, English economy which is so lauded evidently begins with the dressmaker's account. From comment one gathers that English taste is somewhat crude, unsophisticated. The query comes "who permits that nice looking girl to wear a white flannel skirt, a purple jacket, and a fur hat with a bunch of small feathers sticking out of it right angles? Here is another with an embroidered linen coat, and a bit of ermine fur, and a straw hat with flowers on it! The grotesque costumes of the women would make one stop to stare were it not that they are so common one ceases at last to notice them. But their taste in dress is nothing new. When Queen Victoria came to the throne their tasteless vagaries of custom were noticeable. A well dressed lady is described as wearing a "black-violet mantlet lined with blue satin and trimmed with black lace, and an emerald-green hat trimmed with blonde and roses."

Criticism of the English women's dress however, should not be drastic; she is not always—given sufficient means to clothe herself properly.

But the dazzling English complexion! Information comes that the story of the exquisite glowing skin of the English sister is mostly fiction. She has color, but too much of it. The faint flush of the rose is not akin to the beefy red of her coloring. Observed from afar she is beautiful in tone quality—but near at hand—almost florid.

Referring to the status of English women it is found that they are handicapped by very many disabilities. There are not equal to men in contracts, company law, criminal law, or in litigation. The wage scale for the sexes is likewise ill-balanced. It is as follows for principal teachers:

"Masters (after five years' work.) Lbs. 135
(After 15 yrs. work.) Lbs. 175:

"Mistress (after five years work.) Lbs. 90
(After 15 yrs. work.) Lbs. 110.

Certified assistance (Commencing salaries. Maximum

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<tr>
<td>Men</td>
<td>Lbs. 75</td>
<td>Lbs.140</td>
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<tr>
<td>Women</td>
<td>Lbs. 55</td>
<td>Lbs.110</td>
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Agnes Grove. Fortn. 86:135-43, H.'06
Women in England are restricted as shown, yet they are wildly free to express themselves as compared with the Victorian women. Petty household duties, care of children and mild sports engaged their time. Entirely "feminine" was the Victorian woman, yet she did not betray the many vexing weaknesses which fiction often ascribes to her. "The Doras" and "Amelias" were not in any sense typical. Retiring delicacy and reserve were the traits of the seventeenth century women." Noblesse oblige became the watchword of the Victorian woman. She finally grew in mental grasp and judgment until she recognized that an educated woman should be equal to any emergency; that a lady could be degraded by what was within her, not by outward circumstances.

(26) "Studying the gradual culmination of woman's energy in England, one discerns that it has centered itself about some activity and has so found an escape. Teaching, says Mrs. Grundy is the approved profession for women in England. The country school challenges feminine activity. Investigation and

(26) E. B. Harrison. 19th C. 58:951-7 Dec. '05.
revolution in this field is peculiarly the part of women, the English are beginning to believe.

Few of us, probably have attempted a comparison between women of the Orient and those of the Occident; yet the impetus of the "modern movement" has touched even the most stagnant points of the globe—today, we measure ideals, exchange views with women who but yesterday were little more than a part of the general background of their respective countries. Note the rise of the Japanese woman, the inevitable recognition of her Egyptian sister! A few years ago these women we knew through opera, poetry, fiction, now we begin to understand them directly through their own interpretations of themselves.

The idea formerly and prevalently maintained in Japan that woman need only be "good wives" and mothers to complete her life history is, now, somewhat obsolete. Since 1904, Japanese women folk have adopted customs and thoughts from the west. The traditions of the grandmothers no longer make the destiny of the newborn; writes Madame Yo Uchida, the adaptable little wife of the Consul—general from Japan, during her visit in New York City, "Education, not liberal in the sense in which we enjoy it, yet tolerant, is the heritage of
Japanese women today. The generous and practical learning of the Occident has invaded the Orient and as a consequence Oriental women have been initiated into the business of the world. They entertain unreservedly, they enjoy lectures; they enter journalism and narrate their favorite views; their area of service and expression has been expanded infinitely.

At present, practically every girl in Japan has the rudiments of an education. Statutory provisions make it compulsory for the parent to keep the girls as the boys in school. The standard of education for girls was somewhat diminished about twenty-five years ago—but administrators discovered that the act was ill advised and so re-established the former standard.

Let us turn to the Orient. The personality of the woman in Japan is often identified with the girls of Geisha, "Madame Butterfly" or "Chrysanthme." The fallacy of this view is as evident as is association of the English girl with Sarah Camp. The Geisha girl's frivolity "commonness" does not apply to the majority of Japanese women. Separate the Japanese woman from her modesty and you take away the very soul of her character. She may become assertive upon occasion but she is never aggressive. About expressing sentiments of
state, the little Japanese woman is reticent. Her lot is to await the great moments of life submissively without evidence of undue eagerness.

Young heads and hearts know little of real romance in Japan. Experienced persons arrange matters of love for eligible parties regardless of natural or unnatural inclinations of those most vitally concerned. Thus the whole element of passionate competition that turns our Western marriage-market into such a keen mart for brilliant and emulously charming women is entirely lacking in Japan. Almost Spartan in severity seems the Japanese code of ethics for the wife. "She is humble, perfectly quiescent, perfectly amiable, the slave of her lord, who at his pleasure, can divorce her "Sans Phrase" for any ill-temper, for gossiping, for disrespect, or for excessive conversation........ (28)

She is the mere servant of her husband's fancies. ....Her whole individuality should be merged in the man's, and even her share in the sons ceases to be hers after they have passed the fifth year.--------


(28) Ibid.
But the Japanese wife if established facts prove anything is certainly no less happy than her more independent sister of the west. For one matter she has learnt through so many years the lesson of her own worthless weakness and inferiority, that she takes all the pleasures that come to her—and these though simple, are many, with an intense passion of joy and gratitude unknown to the western woman, who throughout her life has grown up in the pursuit of her own desires. Her life's work is unobtrusively to please him; her highest art, a perfection of self-effacing good manners, and the inflexible self-control that gratifies a man by sparing him scenes of female tears."

---For her, responsibility embodies "housekeeping, son-bearing, smiling silence." The totality of her life precludes individuality or initiative. In accordance with her meagre need has been her limited knowledge of life. But this condition is fast passing, conservative Japan is quickly becoming progressive Japan. It is almost a fear of old Japan that its

Cincinnatti: Crauston and Stowe. N.Y. 1877. (Page 461)
women may grow like the forward, self-assertive, half-masculine women of the West....It is admitted, however, that in the interest of the homes and for the sake of future generations, something must be done to carry the women forward into a position more in harmony with what the nation is reaching for in other directions." (31)

"The efforts for the improvement of women in general may be grouped into four classes: by legislation, by education, through the press, and by means of societies for mutual improvement." (32)

Home remains the quintessence of life for the little Japanese woman regardless of her expanding world. Child nursery, cookery, embroidery, painting, these are activities which invite Japanese women. Occasionally, however, one may find a female doctor in Japan, but usually not ranking equal with her brother physician.

At no point can the Japanese women be compared with the American; instead the women are the antitheses of each other. Mentioning the Japanese woman, Marian Cox says, "She is as docile as the American Woman is aggressive, as demure, as the American is flamboyant, as modest as the American is

(31) Ibid.
(32) Ibid.
imprudent, as humble as the American is snobbish, as (33) conservative as the American is effusive."

The Japanese woman is as truly the product of her country, man-made, as the counter part of her portrait, Keinen portrayed. Never does she consciously reveal herself gloomy or dejected. It would be displeasing to the men folk. She lives for their admiration. Her personality is not really her own. Fragile she is in appearance and transparent in mind—reflecting the will of the men of the household. She is the type more aptly represented in water color than in oil, so etherical her charms. Thus, one discerns her catering to masculine fancy, and living in "dramatic traditions of" old unhappy, far off things.----" (34)

Egyptian tradition tells us that womanhood in Egypt is the antithesis of womanhood in other countries. Although the women of Egypt occupy a subservient place, compared with man, they rarely

incline toward home-making. Nursing, however, attracts a few of them. Some of the occupations which they follow are: water carrying, peddling, gardening, and plowing--field work. A few women enter business offices.

In studying the Egyptian woman--her appearance, it is, probably, that attracts us most as it differs distinctly from that of other nationalities. This fact is due not so much to absolute divergence from the general physical feminine type as to the costume worn by the Egyptian woman. Her vail is a prerequisite to any social recognition. Authors have expended much time and effort in praising the "beauty behind the vails," but for most of us it is only paper loveliness for few persons are permitted the privilege of beholding the face beneath. Gaudy stockings are almost an obsession with the Egyptian woman. Jewelry, also, she greatly admires. Her carriage is graceful. In face, she resembles the women of the Far East, with her black hair and full round contour. "If the natives wish to climb to the dizziest heighth

(35) Egyptian women.---Alexander Harver.

Cosmopolitan. 28:276-82. Jan. '00.
of compliment, in praise of feminine beauty, they de-
scribe it as possessing a face like the fourteenth
moon." (36)

Upper class women especially live almost tragically. Their homes, their family relations, are never secure. At any moment the master of the house may add a new wife to his property, and so displace the one time favorite without more cause than the satisfaction of his own personal desires.

At no time do women of respectable society appear, with their husbands beyond the home—to do so would bring criticism upon their name. Public sentiment in Egypt limits the woman's exploitations to her husband's or her father's house or else to the gardens about. At rare intervals an Egyptian lady may ride out for a mile or two beyond her threshold but then, she must be attended by grooms whose duty it is to thwart the curiosity of the casual passerby. Even after such a ride, as mentioned the lady is supposed to be very garrish by contact with the public......

The home life of the Egyptian woman is not often happy for the reason previously suggested.

(36) Ibid.
The husband’s taste for wives may be extravagant or modest, all according to his resources. Upon this matter of other wives hinges the harmony of the household. If a man possesses considerable material substance he may likewise add more to his store in the nature of mistresses; four or five is the conservative number for the man of worldly success, while his less fortunate brother must content himself with one wife or else two at the most. Because of this polygamous instinct of the wealthy Egyptian, the wife attempts to prevent her husband from hoarding a fortune. She schemes to keep his income limited. Her chiefest joy would be to live in penury; for then she could depend upon the faithfulness of her lord—otherwise, his love registers according to the contents of his pocket-book, but in indirect ratio.

Quite different is contemporary womanhood in Egypt to that which existed there during early periods. The men and the women formerly shared the duties of life equally. Woman was then considered a vital force in affairs. Existing polygamous conditions, however, belittled the status of womanhood. Even modern Egyptian women are fundamentally bound by early traditions of family life. They inherit, today the weaknesses of the past together with the conventions of the present.
The Russian woman is more like the American woman than are those of any other country. To judge her by personality, the Russian woman is a paradox of forces, possibilities. She is ... "A sort of exaggerated Circe and a stick of dynamite combined; for she is fast and fascinating, beautiful, and devout, an atheist and a mind, faithful and treacherous, a giddy-minded uneducated flirt, and a strong minded, clever revolutionary plotter." Miss Hopgood feels hesitant in saying that any other woman in the world possesses qualities equal to those of the Russian woman. In the woman of young America, are tendencies somewhat related to the Russian fire and enthusiasm. Similar as are the women of the two countries there is a difference developed, in part, by the variation in physical stimuli native to each.

The women of Russia impress us primarily because of their capable qualities. From managing estates to superintending the care of the home—these women excel. For exposition of the cleverness, diplomacy of Russian women, we need only consult the

(37) Russian Women.—Isabel Hapgood.
Chaut. 32:589-94. Mr. Apr. '01.
modern short-story. Too often, tho, the author in attempting to depict the spirit of this type of woman only succeeds in drawing the adventuress. Adventuress she may be in matter of originality but not in an objectionable sense of the term. . . . . ."

Appearance differs widely in the Russian and the American types, that is, the American woman is more usually comely. Remarkable personal beauty seems almost a rare quality among the feminine populace of Russia while in America a beautiful woman is quite according to established order. Perhaps lack of artistic sense for appointments of dress accounts for corresponding absence of that distinctive appearance so cleverly expressed by the French, for instance without court circles, in Russia, polite dress is rarely observed. . . . . . Russian women may be lacking in essentials of costume, in effete adornment--but in aristocracy of manner--never!

Natural cleavage in the womanhood of Russia is obvious. On the one side we see the peasant woman, distinguished for her extreme physical endurance and undeveloped mental possibility; on the other--women of royal extraction, charmingly brilliant--evidence of the cultural possibility of the nationality.
The former class naturally occupies the most important position in the nation in respect to numbers; the latter—the chief station of influence in the social group. The middle class women, however, plays the really significant rôle in Russia. They are the daughters of the minor gentry, priests, professors, scientists, and literary men.
CHAPTER II

Geographical Survey of American Womanhood.

Turning from the study of foreign womanhood to a review of our own, we find that the South, particularly, invites comparison of its women with those of other divisions of the country. Proud, indeed, has ever been the South in this respect! Womanhood has really become an art there -- nurtured and cherished along with all else termed fine -- desirable. Under such consideration, devotion, what else could we expect than that which we find? To the South, we instinctly turn when we desire feminine charm, refinement, superiority! An especially delightful tribute it was that Matthew Arnold paid the South and preeminently its women when he said "I have not assailed in the least the civilization of America in..... Southwestern states, to which Americans have a right to refer us when we seek to know their civilization, and to which they, in fact, do refer us."

Ideals in the Southland differ from those in the North. Conservatism predominates in the South. Nowhere in the United States, unless it be in the East, perhaps, does tradition survive with such peculiar force.

1. The Civilization of the United States. Matthew Arnold. (From essays)
"The South takes time to cultivate those individual graces and social virtues which have made the Southern woman and the Southern man famous the world over and purchased for the South a reputation for unequalled hospitality. "It is a wealth of worth rather than a worth of wealth that is characteristic of Southern ideals." Perhaps it is this very disregard or lack of supreme effort for materialistic things that makes the Southerners so alluring -- so mystifying to the average money hungry individual of the North. This characteristic of the South no doubt leaves room, too, in the nature of the Southerner for cultivation of finer sensibilities. Especially does this statement prove itself in the example of the relationship existing there between men and women. Mrs. L. H. Harris expresses it thus, "...with us, women sustain a poetic, romantic relation to men before they are married, and naturally their manners correspond to this rôle, their coquetry is simply the hexameter of petrified feminity. ....Southern men make love to women not that they are in love with that particular one, but she is symbolic of her sex and receives his adoration in that spirit."
In appearance, I conceive the Southern woman to be characteristically graceful and withal dainty. She is, I should say, only medium in stature; not distinguished by any especial physical attributes but rather altogether admirable because of her gentle nature, her courteous manner. It is easy, languid, charming according to my observation. Restraint, too, colors this manner of hers — not affected restraint but instead, the conservation of many generations which true to the dictation of Southern ideals were like those persons who value their "pedigrees, morals, and manners not that they have better ones than other people, but different. And, of course, the difference in pedigree accounts for the other difference." Miss Marion Stone in her work on The Kentucky Novel, records several interesting features of the Kentucky mountain woman. "Rich curves of figure," "animal-like grace," "pride," "self-possession," these are the terms which distinguish the unsophisticated mountain woman of the South. To imagine her seasoned by contact with society, we need, indeed, draw upon our imagination for the picture!

4. Ibid.

5. The Kentucky Novel.——Marion Stone. '16(Mis.)
The Southern woman would, no doubt, lose much of her inviting charm should she be forced into contact with serious public responsibilities. As Mrs. L. H. Harris says, "She is idiomatic of the locality that produced her....She lacks the feminine crispness, the purposeful energy of her Northern sisters...." The reserved, the sheltered life of the Southern woman has encouraged her to establish a hot house variety of ideals. Business appals her, disgusts her. Difficult, indeed, is it for this beloved and flattered woman to discern that physical labor is not in itself degrading. According to the tradition of a particular Southern Village, society there concluded that a certain husband was a brute and his wife was common because she washed the clothes of the family. Women wage earners practically ostracise themselves in the South. In speaking for Southern womanhood Mrs. L. H. Harris says, "The charge is sometimes made against us that we are not only indolent, but that we despise those that do labor. And I have no doubt myself that the Southern woman is the least energetic of all American women."

6. The Southern White Woman.---Mrs. L. H. Harris.
Ind. 52:430-2. F. 15 '00.
7. Ind. 54;9;9-21. Ap.17, '02. (Ref. missing in library.)
8. Ibid.
Naturally Mrs. Harris's sisters if antagonized by this statement might point to the swarming crowds of colored help easily obtainable as an excuse for the Southern woman's lack of exertion. Because of the fortunate condition stated, or unfortunate, as the case may be; the Southern woman seldom voluntarily exerts herself. One of her greatest aversions is that for the working woman. Seldom does the daughter of the South incline toward the professions. Her education such as it is precludes science, research, philosophical investigations. Externals, veneer, these are the fundamentals of feminine education in Dixie. Woman's scholarship is there, very erratic. She invariably fails to comprehend the Ph. D. necessities of existence. But do not mistake the writer when she ascribes to Southern womanhood a lack of enthusiasm for substantial knowledge, do not infer that womanly ability is below par in the South. On the contrary, the Southern feminine mind is especially quick and adaptable, but logic and science for instance, do not appeal to this particular type of mentality. Neither does reform nor agitation find approval among Southern women. Never do they attempt

7. Ind. 54:9 and 9:21 Apr. 17, '02. (Reference missing in library.)
8. Ibid.
to intrude into men's affairs. Never do these gentle Southerners enjoy the companionship of their brother's or sweethearts in school and business as do the women folk of the North.

But nowhere do women as generally admire and even cultivate literary genius as in the South. The successful writer, man or woman, is fêted, lauded. Southern women's clubs are very numerous, thus proving the general stimuli for devotion to literature. Authorship is particularly striven after. These people believe that theirs is a setting preeminently favorable to the outcropping of a veritable literary result because the Civil War chanced to make their history. It is a very different matter writing a story and becoming a Southern author from that of having your name appended to an article in the North. It would be difficult to maintain the supremacy of the South over the North regarding available romance material, yet it is very true that the French Quarter of New Orleans offers none of the harrowing glimpses of vulgar greed such as we find in money-grabbing Chicago.

The two sections of the country present a study in contrasts. The one is bold where the other is timid. The northern women competes, unafraid with men in the business world but she hesitates to express her personal
opinions on paper; her southern sister disclaims commercial activities but reveals her inmost self in her stories. "When the northern girl has written a love story she locks it up where her mother cannot see it—when the southern woman has composed a poem for a local paper she invites in all the family connections to its first reading, and serves cake and hot chocolate."

Ideals of southern women are expanding generally, however, and the number of college women is increasing there. But charm of manner and social amenity—these are assiduously cultivated; still social life remains almost an end in itself in the south—"to a much greater extent an end in itself than with Northern women. "Southerners, especially the women feel that they are "somebodies." Perhaps, this conception is due to the fact that they are mothers, daughters, sweethearts, or wives of heroes—"thus they trail little ancestral clouds of glory after them." Surely we should excuse southern womanhood generously however, as it has been compelled to effect very rapidly what the remainder of society has taken years for accomplishing; custom, tradition, prejudice were factors that need to be reckoned with in estimating women folk of the South. It

9. Ibid. 10. Ibid. 11. Mrs. L. H. Harris. (Ref. missing in library.)
Ind. 54:922-4. Apr. 17, '02.
is eminently a fact that the basic differences between the sections of the country are being obliterated—that the united states is becoming one people, but the Southerners insist that we are only one—people—in law."

Romantic and impractical the southern woman may be, but she wields control over men and affairs that is little less than unique. A Northerner visiting the South for the first time will be awed, inspired by the lavish ceremony,—the pomp, of Southern life; but before he has been in that locality long he begins to realize that there is some peculiar characteristic not entirely wholesome in Southern life. Upon investigation he will discover that the women folk are the cause thereof. "By numerous methods, they juggle with public opinion. Theirs is the peculiar gift of unobtrusive and undemonstrative influence."

Clarence Poe, speaking of the Southerners says, "Their love of home, their chivalrous respect for women their courage, their delicate sense of humor, their constancy which can abide by an opinion or purpose or an interest for their state through adversity and through prosperity, through the years and through the generations, are things by which the people of the more mercurial morn

12. Ibid.
may take a lesson. And there is this thing; covetousness, corruption, and low temptation of money have not yet found a place in Southern politics."

A glance at Phyllis Sommerton tells one immediately that she is characteristically Southern; her quick but easily subduable temper, her native reverence for family connection, her deep attachments of friendship — all make her a daughter of the South. — Her tactics in managing her father, ever one, also, identifies her with Southern blood. Old colored Barnby in referring to her strategy says, "Gals is powerful onsartin, so dey is."

Poise, balance, insruptability, those are the traits of Lucie in A Tallahassee girl. Tantalizingly inviting was her personality, yet no one, not even her closest associates, felt quite sure of her; not that she was frivolous — impulsive .... she was none of these. Something illusive, however, some intangible quality in her character kept her friends undecided as to what she might do or think.

Studying the northern woman, we perceive that she differs very conspicuously from her South—

ern sister. In the North it is that bold and strong types are fashioned. Strict adherence to traditional ideals has developed considerable formalism in manner of thought. "The Northerner has a more fearless common sense, more courage as a bread winner, a more democratic disregard for social distinctions, a deeper sense of order, a steadier energy — the northern woman has certainly a more obvious sense of life," says one, Lathom Holder, in weighing the characteristics of the Northerner and the Southerner.

Miss Holder emphasizes the concentration, the energy of the northern woman, in her study. In the North womanhood expresses "over-tension at every point." Crossing the Mason-Dixon line, northward, a woman enters business competition, jostles with men for supremacy in any field which invites her efforts; nor is she belittled in her womanliness for so doing. Society speaks of her as "capable", "progressive", "modern", "independent", "shrewd"; not all equally satisfying adjectives, these to associate with our most dignified idea of

17. Ibid.
feminity, perhaps, but surely not materially belittling terms either.

The woman of the north is above all a calculator. She considers and weighs the results of her efforts before acting. Consequently she expends no superfluous energy. "She never wastes time or enthusiasm upon people or occupations that will not bring in direct returns for her sacred purpose." The amenities of life, the thoughtful courtesies are all lost to the northern woman in her eagerness to accomplish something signal for herself. She measures life in terms of intellectuality. Her emotions, her God-given tendencies, these are all suspected of being unfit for her best self. She loses many profitable and tender friendships all because she believes it affectation, superficiality to cultivate the stranger as do the Southern bred. In fact, the northern woman desires only limited experience in friendships. True it is "she gives of her best to her friends", but for the stronger she has aloofness, reserve. Affability is a term foreign and untranslatable to this woman of the north.

18. Ibid. 19. Ibid.
As conversationalists the women of the North and South can scarcely be compared. Southern women, true to tradition, are "talkers". Yet the Northern are the better informed. Their experience is wider as a natural result of their acquaintance with public activity; The former, also, prefer "profound subjects" for contemplation as is proved by their conversation.

Referring to a certain relation of the sexes in the North, one author, a Southerner, says "when one man kills another, it is nearly always about a woman and not much of a woman at that. Most of the scandals published in newspapers for years have been frightful expositions of social and domestic depravity among the wealthy people of the North and East, in which pistol shots have been exchanged. But down here, when one prominent man kills another, it is at least, a distinctly masculine affair, usually political."

Reserved and practical — utilitarian the Northern woman may be, yet she is not as austere as one might sometimes imagine. Calliope Marsh, all but alone in the world faces it bravely — even

20. Ibid.
Zona Gale.
optimistically. That she has no "ancestry", to flaunt before her, troubles her little. She is a person, however, that needs no supplemental great aunt or cousin to offset some weakness of her own caliber. Calliope represents the typical Northern woman — with her sound judgment, plodding industry, and materialistic point of view.

New England, differing from the other sections of the United States, gives corporate womanhood. From Maine to Monterey, this eastern type is located. She can best be studied, however, in the small town, rich in suggestion of the early days. The little village, the provincial home endowed these woman with her conceptions of life. She believes profoundly in the sacredness of the family; in the necessity of a husband's interest; in bearing sons and daughters; in general helpfulness to her associates, in the dignity and necessity of woman's work. To her house-keeping represents a "sphere", her domain. Cooking, spinning, preserving — these suggest some of her housewifely duties. "It is chronicled that Abigail Adams made her own soap after first chopping the wood for the fire."

Ideality looms large among the character—

istics of the daughters of the East. Probably this fact is true because her theories of vital matters have been largely prescribed for her. Surely her religion illustrates the fact just mentioned. As a result of the austerity of her forbears, she is somewhat apart, solitary in her tendencies. Abruptness born of reserve characterizes her manner. She has the "schoolmarm air". Her voice is untrained and raucous. Instinctively, she presents aristocratic conservatism.

She differs from the Southern or the Northern woman in her views on education. Ardent, indeed, is her advocacy of extension of education for her sex. She is almost Carlylian in her highly developed sense of Duty and Industry. The matter of education presents a special problem of personal Duty to her. Then, her Duty or responsibility to the community where she lives, concerns her considerably.

In appearance, the Eastern woman is described as being slight in stature with a "lack of adipose tissue, reserve force, throughout her frame". Her

22. Ibid.
lungs are weak, her hips undersized, her general presence awkward. She rivals her sisters of the other sections, however, in complexion. Hers is brilliant, delicate, and fine grained. To accompany this enviable coloring of skin, she has clear, pure eyes and ash-brown hair."

The facial expression of the new England woman reveals her excessively, "A stereotyped smile in circles where salaries are an unassured future. Where not-her expression connotes great weariness." Part of the sadness mirrored on her face is due to her knowledge that her type is passing. She is outnumbered in her own country by women of foreign blood—women of ample physique, a different religion, dissimilar conduct, and less exalted ideals of life."

Transients in Arcadia reveals the placid manner and patience of the heroine. Mamie Siviter, a working girl, is the chief character. She, true to the remarkable adaptability of the American woman, assumes the rôle of a madame of wealth, establishes herself in an exclusive New York City hotel, but later true, also,

23. Ibid.

24-25. Ibid.
to her staunch—New England integrity—reveals her disguise. Miss Eyre, a Boston girl, visits abroad. She experiences, a tragic romance while in Europe—but owing to her thoroughbred New England inheritance, she turns aside from that which is risque. She believes herself to be in love with a young Hungarian, but her emotions have been misleading. Her heart is really at home, in Boston, with a hardy New Englander.

Pride of family, exclusiveness, and conservatism distinguish the New England woman mentioned in The Willow Ware. The Misses Jane and Eliza Weaver reared a niece—Adeline. Between the two generations is a distinct cleavage in ideas marking clearly the distinction between the old and the modern order of New England women.

The Fair Laveina is another conservative type peculiar to New England. She sings a few old fashioned songs, knows a little about the classics and devotes herself faithfully to things domestic. She is never agitated even her engagement with a young man of the neighborhood, she takes matter-of-fact. She never permits herself undue emotional excitement. Moderation, placidity, reserve, these are qualities which express her innately.
Constance Whitcomb, an old village singer, proves the inherent religious nature of the New England woman. She further evinces local prejudice for feminine accomplishments. Her stolid convictions indicate that she is of the East. Stoical in her ideas, she sacrifices ever her most cherished foibles, in order to remain true to the said principles. Undemonstrative and self sacrificing, Hannah, in Calla-Lilies and Hanna, expresses her devotion to George, her sweetheart, by assuming the blame of a theft which was made by him, so intense was her devotion. Her staunch New England conscience prevails, however; George is affected by her sacrifice, reveals his crime, the while repenting.

Indomitable energy is the conspicuous trait of Jane Amesbury, a New England woman, in A Pot of Gold. Mary Wilkins—Freeman describes her thus; "She was very tired but her will would not let her old bones and muscles relax. Jane Amesbury never 'lopped', as she expressed it. She was in her way a student of human nature and a philosopher. She divided woman into two classes: those who 'lopped' and those who did not.' I wasn't never one of the kind that lopped she used to say, with a backward lift of her head so forcible that it seemed as if her neck muscles were made of steel, and one
listened for the click, 'an I ain't never that much of
them women that do lop.*****She required for her growth and support only a rude, staunch soil and a sky."

Adherence to veracity in its minutest details was Olive Chancellor's obsession. "She would reform the solar system if she could get hold of it. She'll reform you, if you don't look out," said Mrs. Tuna. Miss Chancellor was almost a morbid revolutionist who took the chiepest of pleasure in impressing her own morals as a pattern upon these about her. An epitome of her personality as essayed by Basil Ransom reads;"—Miss Chancellor was a signal old maid. That was her quality, her destiny. Nothing could be more distinctly written. There are women who are unmarried by accident and others who are unmarried by option, but Olive Chancellor was unmarried by every implication of her being. She was a spinster as Shelly was a lyric poet, or as the month of August is sultry.—"She took everything "hard," she

26. A Pot of Gold.—Mary E. Wilkins-Freeman.
Calla-Lilies and Hannah.—M. E. Wilkins-Freeman.
—The Bostonians.—Henry James. Pg. 6.
27. Ibid. pg. 17-18
was grim, peculiar. Yet one could not but like her as
he might like "old enamels and old embroideries." Similar poise and stolidness was noticeable in Mary of Vanishing Points.

Prophetic of the East are these ideas of professor Edward A. Ross: "For the development of a New East has already begun. In the East, rather than in the West, will be worked out the experiment of assimilating and blending the peoples that seem to have least in common with the ideas and traditions of early New England, New York and Pennsylvania. These people, however are not savages nor even mere barbarians. They bring some of the most important traditions and habits of the oldest civilizations of Europe. In particular, they are far more susceptible to esthetic influences—to art, music and literature, and especially to forms of relaxation that are not hopelessly insane—then the Puritan temperament is. They will bring into the civilization of the New East ideals and tendencies not to be lightly regarded."

Western women set themselves somewhat apart from those of other of the country. This fact is doubtless due mostly to the pioneer nature of the west. The

29. West and New East. (Anon) Ind. 72:322-3 F8, '12.
inherent hardships incumbent upon a "new" or virgin territory were the heritages of the first Western women. These were the trials not only of poverty but of isolation and loneliness as well; although it was the first women "out west" that suffered most, still traces of their conflict are discernable in the Western daughters today.\textsuperscript{30} The pioneer woman fashioned for her daughter the stamina and courage that distinguish her now.

Formerly, Western women dared express themselves in few ways. School teaching and clerking were the two respectable employments open to women in the West. They do this yet, but they, also, do other things. Wholesale houses, insurance offices, firms of every sort that have employment for bright, capable young women, are everywhere, and the places are often filled by Western girls. She attends the business college in as large numbers as does her brother, and is a keen rival of him in the pursuits for which they are suited.\textsuperscript{30}

Western women feel, decidedly, the need of education. At a tea-party, in one of the Western states, for instance, out of two dozen women eight of them had been abroad; all had diplomas from some college, "Two of

\textsuperscript{30} Ibid.
the women possessed post-graduate degrees." (31) "There is found here and there a sod house from which comes the sound of music. The organ or the piano is there. Further, these pioneer women have their clubs and social organizations." (32) Isolation, the lack of society, is an evil which they attempt to overcome strategically. If society does not come to them, they make their own. Hamlin Garland in Moccasin Ranch, draws a scene in which the western girl occupies an important rôle. In referring to the seclusion of Western life he says, "In one cabin lived one girl and a canary bird all alone." A few sentences from Mr. Garland's Prairie Folks give an idea of the barrenness of a country home—"his house was a little box-like structure costing, perhaps five hundred dollars. It had three rooms and the ever present summer kitchen at the back. It was unpainted and had no touch of beauty—a mere box. (34)

Ralph Connor's Sky Pilot, altho, somewhat inartistic as literature, surely deserves commendation for its

31. Ibid.
32. Ibid.
33. Moccasin Ranch.—H. Garland.
34. Prairie Folks.—H. Garlsnd
realistic reflection on Western life and womanhood. Gwen, a native of the Foothills, strong and undauntable as they, impresses one with the "business of her nerve," as the author states. Danger was as nothing to her, loneliness but a challenge for self expression, hardship—privation mere harbingers of future personal development. Yet, within the unsophisticated, neglected Gwen something of the superbness of the American woman displays itself. She adapts herself conscientiously to conventional life and that when she, finally, perceives the value of them. Life and conditions in the prairie—west, as spoken of by E. W. Howe, in the Story of a Country Town are those to test the truest metal. Surely people either "grow up" or die in a land like that of which he tells.---"The people raised a crop one year, and were supported by charity the next;—towns sprung up on credit, and farms were opened with borrowed money—where men mortgaged their possessions at full value, and that themselves rich;—he who was in debt was the leading citizen—bankruptcy, caught them all at least." (35) O. Henry tells frankly of womanhood in his heart of the West. Mame, one of the feminine figures, characterist–

ically typical of the rougher life described speaks from her heart; "So, as I've said, a woman needs to change her point of view now and then. They get tired of the same old sights the same old dinner table, washtub, and sewing machine. Give 'em a touch of the various—a little travel and a little rest, a little tomfooley along with the tragedies of house-keeping, a little petting after the blowing up, a little upsetting and jostling around—and everybody in the game will have chips added to their stack by the play."

Admirably has Professor Edward A. Ross told in The Middle West of conditions there today. He infers that New England has migrated westward that the folk of that section are a heterogeneous population that has established itself from the soil, become independent and differentiated from other divisions of the country. According to his notion, the West is almost a second Gotham for the blending of nationalities with one great national type—The Westerner.

"The miner, the farmer, the fisherman, the sailor, the town builder and the railroad builder....." these are the types of energy found in the west, says

Walter H. Page... One cannot visit these without absorbing the remarkable exuberance of the life open and free. "The life of an 'Easterner' who has spent even a month in this northwestern country is thereafter divided into two periods — before he saw it and afterward." Surely history and fiction record epic-like conditions in the west, promoted largely by the heroism of its people. The spirit of the west is expressed thus by Mr. Page: "A distinguished student of geography and of men has declared that the northwest — meaning Oregon, Washington, Idaho, a part of Montana, and a part of Canada — is likely to be the home of a better stock of men of our race than has yet been developed else where in the United States, or in England, or in any of the British Colonies." The valiant spirit of the western folk has not been established however, without struggle, without sacrifice. "For heroism, for enduring, for suffering, for daring, the story of America's pioneering is one beside which

38. Ibid. p.6463.
39. Ibid. p.6459.
the legends of Boadicea and Joan of Arc pale.
Trampling of fighters on the march and clash of arms, these are in plenty surrounded by all the wild-wood beauty and wilderness glamor, which poets have loved to sing; but because these heros went forth from our own borders, because they shed a martyr's blood without either a martyr's prayer or a martyr's whine on the altars of a nation's sacrifice because when they won the game of life's battle, they were dust-grimed, ragged victors in the tinker's attics, too spent and hard pressed to pose for plaudits — because they were heroes of the commonplace, — we still hark back to legends that are alien, of a day that is dead." The pioneers of Spirit Lake, Iowa, Miss Laut maintains are typical of the hardihood and undauntableness of our western forebears.

CHAPTER THREE.

THE AMERICAN WOMAN — A COMPOSITE PORTRAIT.

Feminine types in America are evident everywhere but any one distinguishable type peculiarly native remains to be discovered. No doubt this condition is due to the admixture of other national forces — the absence of any static element in our social make-up. America is now truly the "Melting Pot" of all the world; hence it is almost futile to seek a definite stable individual specimen from out the contending factors which can be pronounced wholly characteristic of our own land. Mr. Israel Zangwill suggests the American Composite very aptly in the drama just cited when character David says to Vera, "... not to understand that America is God's Crucible, the great melting-pot where all the races of Europe are melting and re-forming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups, with your fifty languages and histories and your fifty blood hatreds and rivalries. But you won't be long like that, brother, for these are the fires of God you've come to — these are the fires of God. A fig for your feuds and vendittas! Germans and Frenchmen, Irishmen and
Englishmen, Jews and Russians — into the Crucible (1) with you all! God is making the American."

Certain features of the women of America may be designated almost typical, however. All too well we know the misplaced daring -- initiative of our militaristic sisters; the newspapers and periodicals are crowded with stories of it, critical or conciliatory in nature. Hamlin Garland, an exponent of Western life, tells us a good deal about the brave pioneer women who all but ostracized themselves from those influences which most women deem necessary to assist them in the establishment of homes and families. Loneliness and isolation, these western women folk feel, yet rarely do they succumb to introspection; instead, they acknowledge their circumstances, and attempt to better them.

Farm life hardships in relation to the woman "out-west", Mr. Garland understands intimately. Its drudgery, its vitiating character, he records (2) with painful realism. His Prairie Folks contains several glimpses of the western farm woman's existence with its ceaseless portion of toil. Lucretia Burnes, the heroine of the story by the same name, in Prairie

1. The melting Pot, Israel Zangwill.
Folks, reveals her work worn condition thus: "My soul! can't you — you young 'uns, give me a minutes peace? Land knows, I'm almost give up; washin', an' milkin' six cows, and tendin' you, and cookin' f'r him, ought to be enough f'r one day! Sadie, you let him drink now or I'll slap your head off you hateful thing! Why can't you behave when you know I'm jest about dead?"

A few lines of Mr. Garland's state the wretchedness of the average western home, "The windows are open, Ah! what suggestions to those dwellers in a rigorous climate were in the first un-sealing of the windows! How sweet it was to the pale and weary women after their long imprisonment!" Another item on the western work-striken woman is, "Marietta was not only the old man's only child, but his housekeeper, his wife having at last succumbed to the ferocious toil of the farm."

Hopeless as seems the case of the prairie woman from the statements cited, she manages somehow to confiscate a little pleasure from this mean existence. Occasional meetings with her guests at the end of the week relieve and stimulate her remarkably, and she goes back to the old tread mill

3. Ibid 4. Ibid.
sort of life to give valiantly of herself. A few quotations may illustrate these points -- the first referring to a neighborly visit of the latter to the energetic and brave spirit of the western woman, ... "while the women in much the same way conversed about the children and raising onions and strawberries. It was their main recreation, this Sunday meeting."

"Yes it's a matter of statistics," went on Radbourn, pitilessly, "that the wives of the American farmers fill our insane asylums. See what a life they lead, most of them; no music, no books. Seventeen hours a day in a couple of small rooms -- dens. Now there is Sim Burns! What a tragedy of a home! Yet there are a dozen just as bad in sight. He works like a fiend -- so does his wife -- and what is their reward? Simply a hole to hibernate in and to sleep and eat in summer. A dreary present a well-nigh hopeless future."

In The Westerners by Edward White we find reference to the dominating courage of the western women. She expresses her stability of nature in this instance, through her brave optimism and cheerfulness of disposition more than by dire physical exertion but it all signifies the same dependable

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5. Ibid. 6. Ibid. 7. The Westerner by Stewart Edward White.
valiancy inherent in the American daughters of the soil — for such is the birthright of western women.

Viscount Bryce, the keen sighted Englishman, it is who informs us about our country and ourselves. His observations on the west reflect signal compliments to American pluck generally to American womanhood incidentally as it is a vital figure in the great Western movement. He reports that the most energetic folks are going west. Old traditions, conservative and out-grown, are left behind; luxuries of home and society are forgotten; these people with the pioneer spirit seek a larger life than that which they renounced. The zest and heroism which distinguished their motives insure ultimate satisfaction of purpose. He affirms, "... the confidence of those westerners is superb."

Not only on frontiers do we find marks of our courageous American women, but in industry she radiates the same heroic spirit. Edna Ferber has inculcated something of this splendid spirit, into her independent Emma McChesney who dares propose measures in business that even stagger the audacity of experienced business men. Everyone associated

with the woman recognizes and admires her sagacity for handling trying situations. She even inspires others with her spontaneous quality of valor. Her son inherits a fraction of his mother's bouyancy and to this characteristic he is indebted for his supreme place in affairs. The courage with which Mrs. McChesney found her world did not always come easily to her however, only after time had she mastered it. "Thirteen years of business experience had taught her to swallow smilingly the bitter pill of rebuff."

Referring again directly to the dauntless character of American womanhood, we may cite Owen Johnson's exploitation of it in "The Salamander". This novel, unlovely as it is in purport, contains much truth relating to the staunch independence of womanhood in our country. Although the heroine is an adventuress deluded in many ways, she possesses an abundance of courage which relieves other questionable features of her personality. She is a western young woman driven by the thought that she has outgrown her home-town. To satisfy her emotions she goes to New York City, inexperienced and alone. Mr. 9. Personality Plus, by Edna Ferber.
Johnson pictures her "A western girl in New York -- a western girl arriving undaunted, satchel in hand, ten dollars in her purse, to seek fortune in the great city of mammon -- surely a daring story to fill a woman's column."

Closely related to the American woman's courage is her adaptability. Every one has heard about the social catastrophe of "Mrs. Newly Rich;" the social aspirations of the woman with little more than her ambition for recommendation; the mishaps of the "climbing poor" heroine; we laugh at them all and yet these are figures which signify a certain tendency of our women folk to establish themselves. The Mrs. McChesney of Edna Ferber, is an example of the quick adjustment of American womanhood to the situation of the moment. She does not bemoan her plight, or attempt to ensnare some unthinking man to share her burden of poverty, when she is widowed with a little son to support. No! she studies her needs carefully and begins work sensibly -- with the result that she succeeds.

10. The Salamander, by Owen Johnson.
Amusing but entirely consistent with the temperament of the American woman is Eleanor Howells Abbott's description of the adaptability of certain types of women. One of her characters speaks thus, "The dear daredevil sweetheart whom you worship at eighteen will evolve, likelier than not, into a mighty sour prig at forty; and the dove-gray lass who led you to church with her prayer book ribbons twice every Sunday will very probably decide to go on the vaudeville stage ... when her children are just in the high school and the dull-eyed wallflower whom you dodged at your college dance will turn out, ten to one, the only real wonderful woman whom you know."

Miss Abbott's estimation of the changeability of her sex is surely, extraordinary; yet is her statement really overdrawn? Surely, just such women as she mentions exist, and not merely inside books either. William Dean Howells, likewise, speaks of the remarkable adaptability of one of his heroines in A Woman's Reason. The woman's circumstances had been altered but her adaptability was such that material misfortunes were only of transitory issue.

with her. Howells also gives tribute in another (13) novel, The Lady of the Aristook, to the adaptability of American womanhood. "Give that girl a winter among nice people in Boston," he says, "and you could never know that she was not born on Beacon Hill." Again in The Quality of Mercy Mr. Howells refers to the adjustability of his heroine. "She had found a way to overcome her poverty and to be happy; she was an American woman." The Perch of the Devil by Gertrude Atherton, also, bespeaks the American woman's cleverness in seizing and utilizing a situation. Gregory's wife, a woman with a newly made fortune, decides to establish herself in a social group befitting her wealth. She engages a professor of foreign languages, and begins a course in linguistics which she believes will fit her for the most exclusive drawing rooms. The woman's progress in her studies is so remarkable, that the professor comments her thus: "You certainly are surprisingly quick .... In a year I could equip you for our (16) centres of culture...... "


Characteristics as are the courage and the adaptability of our women — one other feature of their personality — exceeds either of those mentioned, namely, their very general impetuous unrest. Almost every novel investigated for this study, clearly, reveals to us the unrest in our women. The case of the little Salamander told by Owen Johnson, reflects this feminine unrest which has today become almost proverbial. Closely allied with it is the "Feminist" or "Women's Movement", often militaristic in tone.

According to Mr. Johnson's statements he has restricted his survey of the American Woman's problem, "Yet the question is naturally extensive for all women, everywhere are stirred by the feeling that they must Do Something, that they must Stand for definite ideas; that they should widen their Influence. The most restless class of our women is found in that galaxy of the young girls ranging from eighteen to twenty five years of age. Their social position seems to be of no moment to them in either checking or encouraging their desire for making themselves a part of the great body
which clamors for larger expression. The shop girl, the young woman of aristocratic and practical home life, the girl of the wealthy centers of our great cities, the little village girl of conservative New England, the cultivated girl of the South; she of the aggressive West, or of the scheming North "has in her undisciplined and roving imagination a little touch of the Salamander". She is not wild by nature — willful, capricious, Mr. Johnson thinks — she merely feels the same impulse stirring her that moves her brother to leave home "to knock about"; it is merely the challenge of youth speaking to both sexes in this twentieth century, suggests Mr. Johnson... "she feels the same impetuous frenzy of youth as her brother, the same impulse to sample each new excitement, and that in this curiosity may be included the safe and the dangerous, the obvious and the complex, the casual and the strange, that she may arrogate to herself the right to examine every thing, question everything, peep into everything, — tentatively to project herself into every possibility and after a few years of this frenzy of excited curiosity can suddenly be translated into the formal and discreet

17. The Salamander. Owen Johnson.
mode of life — here is an exposition which may well appear incredible on the printed page...."

"She comes roving from somewhere out of the immense reaches of the nation, revolting against the commonplace of an inherited narrowness, passionately adventurous, eager and unafraid neither sure of what she seeks nor conscious of what forces impel or check her." Few American women today concede, thinks Mr. Johnson, that the interests of the two sexes separate them as heretofore. Women desire, even demand, to live according to the same laws as their menfolk and in turn the women effect the men to abide by a single code of conventions.

Today our women want to know life. Its hardships they bear with men; they ask why not the freedom? The average woman "is sure of one life only and that one she passionately desires. She wants adventure. She wants excitement, and mystery, She wants to see, to know, to experience." Yet she cannot wholly separate herself from her woman's past; the years of seclusion, reticence reflect themselves upon the background of her memory; she cannot escape the fact

18. Ibid.
19. Ibid.
that womanly duties divorce themselves from manly services. Consequently, she is a being possessed by varying and antagonistic forces which harass her unmercifully.

Martha, of Julie M. Lippman's Making Over Martha, is not a young woman with entirely revolutionized ideas about the sphere of women, but she does recognize that women are not just the same type of individuals they were several years ago. The tasks of preserving, cooking, caring for the children cannot hold Martha's interest as they once did. She prefers to sit apart from her family and make plans concerning parties or trips which she intends to enjoy. Her contemplation of herself and of her outworn type affords her considerable diversion. After considering thoughtfully she says, "I', too old-fashioned, or somethin', to please nowadays, Quite a lotta' people has delicately hinted to me, lately I'd be a whole lot more satisfactory if I was altogether different. There's my children. As I just told you, I don't seem to be the style o' mother they'd select at all, if they was out shoppin' for (20) mothers...."

Very much the same condition as just cited

20. Ibid.
is treated by William Allen White, In God's Puppets, he relates the life of a woman who neglects her home to live "independently" as she believes. Her four children are typical little savages -- lack of motherly attention had taught them the cardinal laws of life; they were absent from school whenever they chose, which was frequent; "they were more or less out of school, more or less down with something catching, when Lalla Rook was attending grand opera and living what she called my 'own life in my own way.' True she did take life as she pleased, but doubtful it is whether she satisfied herself after all. The One a Pharisee, also, depicts a woman, although this time a young one, who is led to despair by the quiet and reserve of her home. She wants excitement. Her expression, "... sit like a tabby cat on the hearth and be happy. But I can't, Dick Hall, and I won't", reveals exactly her oppressed feelings.

Another student of the American woman is Margaret Deland. In the Rising Tide, Freddy the heroine responds emphatically to all new forces. She is engrossed with the new freedom of woman's

influence that she becomes an agitator in its behalf. In her estimation a fermenting spirit is stirring the women-folk of America urging them to forsake their cramped home surroundings and participate in vital public movements. To Fred, a contented wife bespoke shackled submission. The ballot, as she thought, was a key to liberation. One of the men of the novel voiced his disapproval of the commotion which Fred created among women, "Her activities overflowed the narrow boundaries of domesticity, just as Fred's did; she went to the School of Design, and perpetuated sundry charcoal sketches. She had her committees, and her clubs, and every other darned, tiresome thing that a tired man coming from business, shrinks from hearing discussed, as he would shrink (23) from the noise of his shop or factory." Things womanly did not attract Fred; she longed for competition, she remarks, "...you see I've tried all the conventional things and I've made up my mind to cut 'em out. Business is the thing for me. Business!"

One of the older women of the novel, and one of the more conservative opposes Fred's views

24. Ibid. p.29.
of aggressive womanhood thus; "I never see her from morning till night... Rather different from my day! When I was a young lady, girls stayed indoors with their mothers." Mrs. Payton, while criticising Miss Fred's somewhat unscrupulous ambition, reveals her own apathy for the new regime of woman as contrasted with her own conservative girlhood.

From the works of the authors mentioned much concerning the general status of twentieth century woman may be discovered. But this distinctive modern type did not develop in a day. She has come from a concentration of forces which have a long and varied history. Writers do not picture woman with the progressive almost aggressive spirit which she has today. Lady Jane Grey, for illustration, betook herself to her private chamber for reading of Phaidon Platonius in Greek, Roger Ascham informs us, instead of going about the country making caluminous speeches against all those of her sex, who do not see fit to adopt her propaganda to revolutionize womanhood. When the said lady is questioned as to her neglect of pastimes she replies that it is "but a shadoe of that pleasure, that I find in Plato.....

25. Ibid p.45.
my booke, hath bene so muche my pleasurem and bring-eth dayly to me more pleasure and more, that in respect of it, all other pleasures, in very deede, be but trifles and troubles unto me." John Lyly recounts in Euphues the mode of life among the women of his period. He states that their mornings were spent in prayer and psalm singing; a fitting setting for the remainder of the day with its mechanical routine of domestic duties.

Charming as is the American woman in appearance as chronicled in fiction, no definite picture of her can be found. Practically every author dodges the responsibility of developing a complete description of her. In nearly every novel or short-story, however, definite allusion is made to the characteristic youthfulness, the energy, the enthusiasm — of womanhood. Bouyancy and wholesome vitality seem to be considered indicative of feminism, in America, "... Her superb physical strength appealed to him," says Hamlin Garland, speaking of a character in The Forrester's Daughter. Bismarck

Anne typifies the quality just noted. In regard to her, Stuart Edward White affirms her remarkable powers in these terms, "Bismarck Anne was instinct charged (28) with life." Especially adaptable to the sturdy women-folk in America is Mr. Garland's reference to young women in Moccasin Ranch. "She was a fine powerful girl...." Again he says, "She was in superb (29) health, and carried herself like a girl of eighteen." His novels almost invariably refer to the delightful "physical fitness" of his heroines. Prairie Folks contains two noteworthy examples of this fact — (30) "wholesome and sweet she looked..." and "... while to and fro moved the sweetfaced, lithe, and powerful (31) girl, followed by the smiling eyes at the window." The quotations cited are not flattering in tone, but instead, genuinely sincere. Surely a writer who had not observed and felt what he wrote could not be so effective. To Mr. Garland, then, is due unstinted praise for the part which he has taken in affirming the regal physical dignity of the American Woman.

One of the conspicuous characteristics of Mary Turner, Bayard Vieller's heroine of Within the Law, is her vigorous physical vitality. It is this particular quality really that provides her with the endurance or staunchness of purpose to overcome the handicap of her cowed youthful career. No exertion proves too strenuous for Miss Turner. She works almost mechanically. When she enlisted as a shop girl she virtually forgot that girlhood is meant to be synonymous with lightheartedness and fresh air, "... five dreary years, Mary Turner stood behind a counter. She spent her other waking hours in obligatory menial labor; cooking her own scant meals over the gas; washing and ironing, for the sake of that neat appearance which was required of her by those at the Emporium — yet, more especially necessary for her own self-respect." A similar idea is expressed in these passages: "She walked slowly forward moving with the smooth strength and grace that were the proof of perfect health and perfect poise, the correlation of mind and body in exactness." In Robert Herrick's Gospel of Freedom the inherent vitality of the American woman is likewise em-

32\frac{1}{2}. Ibid. p. 305.
phasized. One of Mr. Herrick's heroines arouses these words: "She strode out, every muscle responding joyously, after the inert hours." The health motif appears again in Robert Chambers' The Firing Line. A character, a young American woman, in that book is described as a "splendid young creature ... aglow in all the vigorous beauty of untainted health." The Awakening of Helena Richie makes capital use of energy and youthfulness. "... and she was so, like a girl in spite of her thirty-odd years" and "It was a demand for the eternal child in her, to which, involuntarily she responded" surely compliment our women's physical excellence. Akin to the health of the heroines of the authors mentioned is the vivacity of Miss Susan in Young Maids and Old, by Clara Louise Burnham. In Indian Summer, Mr. Howells, another American admirer of woman's bouyant bodily exuberance says in referring to one of his characters, "... perfect health looked out of her clear honest eyes."

Almost athletically developed is the younger generation of American Women. Lost is the


the old fondness for feminine frailty. No longer are the pale cheek and the emaciated form considered features of beauty. The present tendency in the modern woman is toward masculinity. She walks, rides, plays golf, and tennis along with her brothers or her young men friends without a thought of overstepping womanly reserve. Practically all colleges for women have established strong departments in physical education. Foremost among American schools for women stressing athletics are Vassar, Wellsley, and Bryn Mawr.

Many other authors mention this particular physical feature of the American woman. Tabulating one of the better known of the recent authorities in fiction we have: "... You have health and energy." (38) "He marveled at Helen's endurance..." (39) "... his mother stood in the doorway, a tall straight, bouyant figure."

38. By Mary Roberts Rinehart. pg.33.
40. Personality Plus. Edna Ferber. pg.54.
Summarizing the jist of comments on feminine America, we have:

"Bertha was clad in black also a close fitting high necked gown which made her fair skin fire-flushed ivory and her big serious eyes and vivid lips completed the charm of her singular beauty ... the pose of her head was like that of an athlete."

"You're the kind of American girl that can go anywhere and do anything. My sisters would mortgage their share of the golden streets for your bounding health — and so would I."

"She was taller than most women, and gave out an air of fine unconscious health which made her good to see although her face was too broad to be pretty. She smiled easily and her teeth were white and even. Her hand, he noticed, was as strong as steele and brown as leather. Her neck rose from her shoulders like that of an acrobat, and she walked with the sense of security which comes from self-reliant strength."

"She was taller than most women and lithely powerful. There was nothing delicate about her — nothing spirituelle — on the contrary, she was

42. The Forrester's Daughter. H. Garland. 43. Ibid.
remarkably full viened and cheerful and humorous."

"Do you know how fine you are physically? Your'e a wonder... When I think of my mother and sisters in comparison with you, they seem like caricatures of women... My sister could no more do what you can do than a lame duck could lead a ballet."

"She is not only beautiful in body, she's all sweetness and sincerity in mind. There isn't a petty thing about her. And her happy smile..."

"She was no longer pretty as she must have once been, but an air of distinction and delicate charm of manner remained to her from her fascinating youth..."

"America is certainly beautiful to look at. Of course that hair of hers excites suspicion, but a woman has only got to behave as if she believed a thing was real herself and she carries conviction."

"...and she is built on the skyscraper plan of the new girl, with shoulders and neck to beat the band."

44. Ibid. p.60. 45. Ibid. p.53.
"Why", partly perhaps because of your physical beauty, and because of your mind and its intelligence and generosity, you embodied something of that type which this nation is developing."

"Yes but you give me the impression, as though in you were the lovely justification of these generations of welding together alien and native to make a national type, spiritual, intelligent, wholesome, beautiful... Like the land itself without perhaps the blood of many nations in your veins..."

"Like every intelligent woman, Mary had taken the trouble to reinforce the worth of her physical attractiveness."

"She was above the average height of woman, with a strong swell of bosom and glorious erect carriage of the head."

"She was strong and handsome, powerful in the waist and under the shoulders..."

"Her face was full of pride... She put out her great open palm and slowly closed the strong beautiful fingers into a gripping fist."

51. Within the Law. Bayard Veiller. p. 16.
52. Prairie Folk. 53. Ibid. p. 73.
"That fine grace which is called style..."

"She was a handsome woman, but looked tired and a little cross at the moment."

"He was aware that everything about her was quick and fine and supple..."

"But altogether Adelle was chic and modern..."

"Gertie was a looker. Providence had taken care of that."

"She had an expression of youth and health, and of the moral loveliness that comes from a fortunate combination of these..."

From the foregoing estimates of the American woman, as she is physically, one may conclude that she is not generally conceded to be beautiful -- yet she possesses charm -- distinction. The authors whose remarks are quoted evidently feel no particular prejudice for the American woman for they admonish her quickly if she is lacking in womanly equipment.

57. Fruit of the Tree. E. Wharton. p. 277.
60. Indian Summer. W. D. Howells.
Besides recent fiction the newspapers and periodicals attempt to tell us what our American sister looks like. Life and Judge do their part. Photogravure sections of Sunday papers frequently contain numerous pictures of popular types of beauties. Mr. Christy prefers the Southern girl with her quaint and reserved manner. One of the models described is said to have charm and grace, also... "She has the short, well modelled nose that is distinctly American."

Paradoxical as it may seem after citing varied examples of our women's vitality profuse reference to their nervous tendency is made. The nervousness of the American woman, however, cannot be attributed to any specific weakness — instead, judging by the inferences made by the respective writers in arises from the intense life of the American people. The strenuous exactions which every part of our society demands of our women leave strained and broken nervous systems in many cases. Fierce

63. Ibid.
business competition, for example, records its menacing tendencies deep in the fibre of every participant. No doubt the general familiarity of women with public questions, the necessity for immediate and radical changes in living, the unusual demand made upon the physical force, -- all these factors combined produce hectic nervousness in our womankind. Desperate struggle for mental balance among her masculine competitors so excites her physical organism that she is not her calm and peaceful self that she was in her quiet home. Critics point her out almost derisively as a "high strung" or nervous American woman. Not all authors, however, belittle her sensitive nature; instead, they recognize in it the delicate or exquisite adjustment of a subtle human instrument which merely registers the impressions made upon it.

Even the wholesome young woman -- capable Sidney in Mary Roberts Rinehart's K -- loses control of herself for a moment and sobs like a child. The unexpected outburst only incites her to be the more courageous after it, however. Her momentary loss of self-possession can surely be excused -- forgotten.

64. K. Mary Roberts Rinehart. p. 57.
when, Spartan-like, she masters her fears, misgivings, during the terrible ordeal of an operation. True to the undauntable staunchness of her nature she conducts herself with command and decision when need prevails. In a Woman's Reason, Mr. Howells remarks, "Helen's nerves were beginning to give way," thus suggesting the somewhat passionate susceptible nature of the woman. Her "fretted nerves" are likewise mentioned. Mr. Howells is either very fond of noting the nervous tendency of the American woman or else he is merely an acute observer. His books practically all reflect directly or indirectly this national weakness. A Victory for the People, a short story in Strategems and Spoils, William Allen White's collection of short stories on romance and politics, depicts the jaded nerves of a Mrs. Rhodes, — a woman so unusually fashioned in nervous system that even, as Mr. White indicates, the unchanging expression of Mr. Bolton, made her nervous." Her seeming agitation though arising not from the man's unwonted facial expression, merely, but from his

66. Ibid. p. 65.
67. Strategems and Spoils. W. A. White. p. 82.
degenerate self which was reflected in his countenance. The very much flustrated handshake of a woman in the novel of Miss Clara Louise Burnham, Young Maids and Old, discloses further proof of the nervousness of the American woman. Recurring references to the fact are found in Garland's Prairie Folks. In this instance the women considered, reveal all of the characteristic American sensitiveness yet she can scarcely be judged a fair example of our womanhood as she is completely broken in physical vigor. Mr. Garland remarks that "she was weeping now with nervous weakness." Well she might express her dejected state, in tears, however, so horrible it was.

As objectionable as are Robert Chambers novels in most respects, he comprehends the peculiar state of the American woman's nervous system and represents it well in his character "Geraldine" in The Danger Mark. "She straightened her head", he says, "and shoulders with nervousness." Geraldine was a "high strung", emotional type of woman — ever

68. Young Maids and Old. C. L. Burnham.
imagining that she was or would be the chief figure in some unhappy incident. She felt that surely the worst would happen.

Other references to the subject are:

"The coffee was strong, Mrs. Breckinridge found it soothing to rasped nerves." "You were a nervous wreck last year." "...her nerves were sore." "She was an interesting combination of nerves." "You'll be having nerves first thing you know..." "Nervous as she was she smiled reminiscently."

"...There aint a minute in the day, when some one o' you children aint shoutin' it -- you, or Francie or Sammy, or Sabine — an' it's got on my nerves, as Mrs. Sherman says. You can call me"motha" or little sunshine or anythin' else you got a mind to but "mother" -- r-r", not on your life!" "The state of Bessie's nerves necessitated frequent visits from her physician..."

71. The Heart of Rachael. Kathelyn Norris. p. 34.
72. Ibid. p. 241.
78. Fruit of the Tree. Edith Wharton. p. 316.
The majority of the novelists, as the greater portion of the critics complain that the American woman's voice is unpleasing -- altogether incomparable with the low, soft accents of her foreign sisters. To be convinced of this fact one need only to observe the tones and quality of voice among the women of one's acquaintance. It may seem somewhat disloyal to the American woman to make such a criticism but this matter of loud, strident voice may be remedied. Her overworked nervous system is no doubt partly responsible for harsh and shrill speech. Remove the cause, for the American woman's nervousness and you will probably eliminate the unpleasant quality of voice. The direct references to the disagreeable character of it are manifold. Temperamentally they are represented by such remarks as: "Mrs. Anthori's shrill babble about dinner." "Mrs. Gerrish did not understand, and screamed 'What!' " "She answered with deafening promises when they put their bonnets out of the carry-all and called her..." 

81. Ibid. p. 33.
talked so, and laughed loud and scuffled with each other for the paper..." "Let me go in", she screamed, "I wish to go with you." "Mrs. Maitland commanded loudly." "Mrs. Maitland had not seen fit to modulate her voice, the clerks and some messenger boys and a couple of traveling men had the benefit of it..."

"Her laugh was perceptibly shriller than her speaking voice."

From the brief resume of quotations given, one can readily discern the disfavor in which the American woman's voice is held. Very few indeed are the references to the sweet modulation of our women's conversational tones. A number of critics think that America's women merely "yell" when they wish to express themselves vocally. With the exception of the Southern woman, this rebuke may not be without considerable truth. The womenfolk from the Southland it is who save our country from being stigmatized a nation peopled with "screaming females."

83. Dr. Breens Practice, W.D. Howells. p. 56.
84. The Iron Woman. Margaret Deland. p. 93.
85. Ibid. p. 89.
Almost as distinguishable as any of the other features of the American woman is her language. Naturally indigenous dialects occur in varying localities over the United States, and students of American manners have detected a vocabulary that can be judged practically indigenous. The expressions of the pioneer or far-west woman, for example, suggests the rugged bluntness of her frontier home. Grace of phrase, charm and refinement of wording -- these are qualities lacking in the speech of the average prairie woman, for example. Her language today, however, is not as crude and undignified as it was hitherto; yet it indicates certain provincial tendencies. Something almost sharp in tone corresponding partially to the blighting hardships of our fore-parents can be discovered in much of the conversation among westerners. Very unusual, indeed, is the individual in America who does not lapse into local dialect upon occasion or revert to the language of her fathers, when she experiences intense moments of stress. The prevalency of industries -- the commercial nature of the United States in responsible for much of the hybrid state of our language. Here,
the language of the middle class fuses with that of the educated portion of society. The woman of exclusive breeding quite frequently apes the speech of the shop-girl. If there is a common unity of people in America at any one point it surely must be at that of the spoken word.

Many very appalling expressions affront the reader of recent fiction. The heroines very frequently converse in language almost indelicate. Evidently the smooth and gentle language of the old English masters is not in favor here, if one can judge public taste through the medium of late novels. Slang occupies a conspicuous place in the vocabulary of the modern women characters, also, profanity in some instances. A particularly splendid study of the pioneer woman has been arranged by Hamlin Garland. According to indications, he treats his book people fairly -- presenting them with no embellishments to hide their real personalities -- the woman of uncouth speech, in life, is displeasing in speech in Mr. Garland's book.

(87)
Money Magic contains very characteristic conversation of Mr. Garland's heroines. One of them

speaks thus: "I don't care how you fix it up with Mart. Smooth it up as best you can, but fly this coop." Another one says, "Oh, that's all right!" Again, "He sold out clean as a whistle." In a description of one of his characters he states, "She never chattered, but 'you bet' and 'all right' were authorized English as far as she was concerned." "Bertha" a western business-woman type reflects her surroundings through her speech. She is a companion-able and really gentle person, yet from the language she employs, one would be forced to misjudge her quality. "I can see," she says, "the porch would be fine for him,... but, jiminy spelter, we'd be lost in the place!" Further she rejoins, "You go! I've stood a lot from you, but your meat-ticket is not good after tomorrow. Now get out, or I'll call Mart." Mr. Garland's The Forrester's Daughter likewise records the remarks of peculiarly western flavor. One young woman describes a dance which she had heard about in these words, "The dance last night was a frost, so I hear, no snap to the fiddle, no gimp to the jiggin. It shorely was piteful."...

88. Ibid. p.223. 89. Ibid. p.53
90. Ibid. p. 72. 91. Ibid. p. 72.
92. Ibid. p.8.
"Its me for a dip. Gee, but its dusty on the road!", she stated. A few more illustrations for this point might be made from the same book;

"No, thank you, I can't stand for Bill's clack."

"Pears like that young lunger aint goin' to forgit you if he can help it."

"Oh, good Lord, no!" she answered.

"A poor 'lunger' bound for Meeker's and Kingdom Come, I'm afraid..."

"Well, how do you stack up this morning?"

"Anybody turned up from the mill?"

"Uncle Joe sent out by the stage driver to keep an eye out for you..."

"Well, said Berea, sharply, if we're to reach Uncle Joe's for dinner we'd better be scratching the hills." And to her mother she added, "I'll pull in about dark."

"So saddle up and pull out..."

"I began to figure out that this was a mother lion, and that her cubs were close by, and that she could just as well sneak up and drop on me from above as not... It was her popping up now here and

now there like a ghost that locoed me. I was sure scared."

"Lord, Grey, You're as particular as if you'd been brought up in Frisco or Chicago, instead of on a ranch."

"My goodness gracious!" cried his wife...

"but you are a grand one for handin' out surprises! Most husbands tell their wives as they go along, but you ruminate like a cow and hand over the goods when you're good and ready. I'm sick of bein' treated as if I was a child."

The sentence just quoted is that of a newly rich western woman. As can be detected, local crudeness colors her speech. No indication of borrowed refinement appears in the remark, although the woman does later prove her true sense of adaptability by modifying the language which she uses. She studies English under a tutor and astonishes him with her facility as a student, also with her extensive western localisms.

"Now what are you driving at?"

103. Ibid. p.120.
105. Do. p.11.
106. Do. p. 23.
"Clothes, of course, gowns! and jewels, and New York, — Lord! wouldn't I like to swell up and down Peacock Alley! And Southern California, and Europe, and givin' balls, and bein' a member of the Country Club."

Besides revealing the unsophisticated stages of the woman's mind, the lines mentioned disclose her ambition to be a "somebody" — quite a common tendency for the "recent rich" in America, especially among women. Childish and vain as is her desire reflected in her words, they tell us that she is wholesomely dissatisfied with her condition — evidently another redeeming trait of the American woman of meagre material substances and accomplishments.

"It would be a cruel shame for me to keep you here with all these he-wolves roamin' around here, you're too good to be meat for any of them. You just plan to pack up and pull out to— (108)

"I mean the blue-prints", Mrs. Maitland commanded loudly, "you have no sense Evans!"

"Too much money?" she chickled, "your (110) bearings are getting hot, aint they,..."

The last two quotations are utterances of Mrs. Maitland, The Iron Woman. One can readily perceive from the mannish swagger of her sentences that the poor deluded woman believes she adds power to her words by aping the rude manner of the ruffian-type business-man. In her one can recognize a species of the American woman in industry — not ennobled by her contact with great work, but instead, stained by it while attempting to crush opposition.

"And I hope that he goes to Hell." she (111) added perfectly simply. "Gee! Those nights!" she muttered, "Rain or shine, moon or thunder, — tearing down those country roads at forty miles an hour, singing, hollering, whistling! It was him taught me to do my hair like this instead of all the cheap rats and pompadours every other kid in town was (112) wearing."


111. Do. p. 32-3.

112. Ibid.
As singular as it may seem the American woman, the daring business-woman, capable, adaptable — almost mannish in her adoration for the "big life" — reverts wholly to the call of things feminine in clothes. She, however, cares little for the "knicknacks" of dress — "style and appropriateness" are the two keywords to her attire. Consult the representative American fashion sheet, nowhere do they cater to mere frivolity and whims, virtually all gowns shown are distinguishable for durability and practical elegance of lines. The mother in the story of Super Parents, a literary concoction by Corra Harris, surely merits notice here. She embodies very explicitly the appearance of the newly rich, middle class woman who seeks distinction in dress.

"She wore very plain cloths, the kind usually worn by the thrifty wife of a business man in a small and unfashionable village. But if she added a bow or ribbon, it always stuck out as if she had thought it a bright thing she might have said, if she had said it, never a concession made to the prevailing mode (113) in bows and ribbons." In Indian Summer the

comment, "She knows how to dress, any how" is made a suggestion that Mr. Howells, our greatest American novelist, appreciates the cleverness of the American woman regarding matters of costumes. But the general opinion surely confirms the statement "... the richer the women, the plainer their frocks."

Kathleen Norris in The Heart of Rachael compliments our women through the sentence, "...there was that distinction in her clothing that betrayed her to be one of the few who may be always individual yet always in fashion."

"He admires her, was proud of her fine appearance in dress, thought she was a clever woman -- indeed the most superb creature of her sex he had ever seen.", furthers the idea just stated. The adaptability and natural modesty of American women in dress is suggested by the two statements, "She was the handsomest girl in the theatre, in the supper room, and she did not go half way down her spine to prove it."

"It is astonishing how soon women will take on New York in their dress when they come here." Another attestation

119. Do. p. 106.
of our women's art in "wearing their clothes is
given in:

"Say, Girls, I believe in clothes. But,
my eyes! I didn't think that cotton, wool and leather
(120)
could make such a change. Who is putting her on?"

Other references to the point of the American woman's
toilette contain similar criticisms.

"She was gowned in that severe good taste
which betokens a high-priced 'ladies tailor' com-
(121)
bined with very judicious criticism."

"Isn't her gown exquisite? I've heard
she is a dainty dresser in real life, quite removed
(122)
from the kind of thing she wears on the stage..."

"Never in all my life have I had a pair
of boots that weren't guaranteed, or a dress that
wouldn't wash, or a hat that wasn't worth at least
(123)
three repressings."

121. Do. p. 155.
122. The Light of the Star. Hamlin Garland. p.100
Somewhat trying is it to give a clear-cut picture of the American woman. Most nationalities have definite feminine types of beauty — of appearance, but in the United States we look long before any positive description of our womanhood can be determined. Perhaps, the rather vague features of her appearance are due to the presence of so many mixed races here. Our vision is dulled by the various types of feminine comeliness in our land. Too, we have no distinguishing features of toilette that emphasize any special characteristic of our women as have the Italians with their flowing mantilla thrown gracefully over the head and shoulders of their women; the Japanese women with their boho; the Egyptians wearing the semi-vails; the Russian with their national styles in blouses and tunics; the German with their kirtles; and the French with their patches and powder. "Yet", Mr. N. P. Willis confides to us, "there is no such beautiful work under the sky as the American girl in her bellehood." No doubt Mr. Willis is somewhat prejudiced in favor of his American sisters, but we realize it is only
loyalty — this matter of national preference. After all it remains merely a relative thing — beauty. Each nation possesses beautiful women according to its own standards. "We can understand, likewise, that there is a merely relative difference between the savage lover who woos his lady with a club and the modern suitor who swears to give up all of his clubs for her sake."

Perplexing, indeed, is the search for anything typical in the appearance of the American woman. Most critics, even the majority of artists, have described or drawn her as she is not. "... the British novelists so often .. describe her rich, noisy, wasp waisted, and slangy. Is she a 'Daisy Miller' or a 'Fair Barbarian'? Is she what Richard Grant White feared she too often was a 'creature composed in equal parts of mind and leather'? Is she Emerson's 'Fourth of July of Zoology'?" Surely the pencilings of the American woman observed in the comic periodicals or the dignified portraits of her reproduced in the more authoritative magazines, are anything but trustworthy. In the former she is

125. Ibid. p. 2.
126. Miss America Alexander Black. p.2.
is parodied, burlesqued, satirized, overdrawn, misrepresented, every little eccentricity that she may have is sarcastically magnified; in the latter she usually looks stiff, austere, foreboding. Mr. Gibson would have us believe that Miss America is essentially a statuesque girl, that, in general, there are good chances that she will be tall, commanding, well dressed, rather English in the shoulders. Mr. Wenzell and Mr. Smedley present her to us as more willowy, with more of what, if we had to go abroad for a prototype, we should be obliged to call French grace and lightness. We have been under the spell of the girl Castaigne can draw, have enjoyed the dainty feminity pictured by Toaspern and Sterner and Mrs. Stephens. None has grudged a flattering stroke, a prophetic outline....

"While the American artist has painted Miss America appreciatively, with an enthusiasm credible alike to his art and to his patriotism, seldom, surely, in the spirit of one who could say, 'she is rather stiff just now' unquestionably like the rest of us, he has been bothered at times by the fact that she is so various, that she has so many
pictorial as well as temperamental ... variations."

The prevalence of the various nationalities in this country accounts for the heterogeneous character of the American women. "The American girl of German parents is conspicuously with us, and very often is found supplying a fascinatingly fair share of feminity, without which our galaxy scarcely would be complete, adding delightful sparkle to the demureness which we might not find so modified in Berlin or Bremen. The American girl of French parentage is found uniting the traits of the people which has produced DeStäel, and "Recomier and George Sand, to the perhaps not greatly different vivacity of l'Americaine. We trace the auburn tresses of the Scottish lass, the teasing Irish eyes, and winsome oval of the Dutch face. We see the too emphatic contrasts of the Spanish, the Italian, the civilized African, the Octoroon and the occasional Asiatic each add an elementary picturesque variety." Even among our own people those of native ancestry, there are remarkable differences, as has been suggested pre-

viously. "It is the familiar joke that the Boston girl asks what you know, that the New York girl asks what you own, and that the Philadelphia girl asks who your father was... the Chicago girl ... does not ask anything, being content to know that she personifying the great traditionless middle west, has been called the hardest riddle of them all."

In regard to appearance, the recent novelists are all agreed in presenting the American woman moderately pleasing, if not comely. Few are the sentimental references to her beauty, however. A few notes on the subject are: "Except for the unmistakable smirk which fatigue had clawed into her plastic young mouth-lines there was certainly nothing special the matter with what she saw," identifies the White Linen Nurse, in a general way, as does "Mockingly to the edge of her strong white teeth Rae Malgregors tongue crept out in pink derision." Winston Churchill's The Crossing affords a pleasant study of the American woman's appearance. He says, "Superb she was, though her close fitting traveling gown of green cloth was frayed and torn..., and the beauty of her face

129. Miss America. p.15.

enhanced by the marks of I know not what trials and emotions."

"... he saw now that she was not only extremely pretty but as she moved she was very graceful; she even had distinction." The word distinction employed here by Mr. Howells suggests the chief characteristic of American womanhood.

Practically sources agree in depicting the American woman strong in body, wholesome, and pleasing; yet she is not conspicuously beautiful as emphasized before. Enthusiastic critics kindly describe the alluring loveliness of our women but when so doing they overlook partly, her chief distinctive feature—her remarkable practical common sense mirrored in her face through many little unattractive ways. The American woman is not "plain", however, she could never be that with her splendid adaptability, her distinction in dress, and her exuberant energy. The truth about American womanhood as Mr. Black adds is not wholly told in the expression: "From those foreigners who make a Cook's tour of examination of us, the evidence in favor of the proposition that we

grow more pretty and witty women to the acre than any other country in the world, is overwhelming."
CHAPTER IV.

DOMESTICITY OF THE AMERICAN WOMAN.

With all her varied activities, interests, the American woman is fundamentally domestic. Her family rarely suffers from her participation in public affairs. Somewhat singular as it may seem, romance is almost a forgotten term in our land—the protracted "love-making," the sentimental exploits of other days. The average American man is too busily occupied in counting his gains or in earning a living to spend much time in winning a wife. Marriage with him is practically a business matter—a "big job" of course—but one usually attended to with dispatch. . .

Concrete illustrations of what is suggested in the first of the foregoing paragraph may be partly made through Hamlin Garland's Prairie Folk. One of his characters, a Mrs. Buttles, manages the household of her brother; she attends to manifold duties—yet her mind is ever on the welfare of her daughter—even ambitious for the girl. Mrs. Buttles is illiterate and inexperienced, yet wholly motherly. . . . . . . Further loyalty, consecrated devotion to her family is shown in The Soddy by Sarah Comstack. It contains this signal evidence of the American woman's tenacity

(1) Prairie Folk.—H. Garland. pg. 33-4.
to home ties, "Can't I ever make you see that it's because I'm your wife, every fiber of me, that I'm staying to hold the Soddy till you come back to it?--The Soddy and all that it stands for." In the Typhoon, Mr. Mac Whirr is constantly speaking of going home. His home love corroborates the sentiment stated—the faithfulness of the home relationships. "He was always thinking of coming home." The Hands of Esau surely proves the staunch self-abrogation of our women in respect to domestic relations. According to Margaret Deland's interpretation the heroine of her book embodies every virtue essential to a patient, forgiving, fiancee. She trusts her sweetheart until he displays his weakness repeatedly before her. Even then she is lenient enough to tolerate him until he proves he will not change his deceitful and wholly untrustworthy character. The sentence, "Her final decision was to let Tom strike the note—and then stand by with love and comfort", "expresses" both generous and shrewd discrimination, likewise, devotion.

(3). Typhoon, Joseph Conrad, Garden City, N. Y.
(4). The Hands of Esau. Margaret Deland.
Again in the Day of Their Wedding, the woman's earnest solicitude for the complete happiness of her lover is recorded. The two young people, members of a Quaker family, are eloping. On the way to be married Althea says, "Am I worth all you're risking for me in this world and the next? Think of it, Lorenzo! I can get out at the next stopping place and go back to the family; I know they'll let me; and you -- think of it! Am I worth it?"

Althea's religious sense chides her unmercifully yet her love for Lorenzo pushes her out of the narrow and conservative religious sect in search of adventure. Her true character displays itself thus, "But Lorenzo," she entreated, passionately, "If you say for me to stay in the world outside with you and be your wife, I will do it! Do you say so? I'm nothing! What do I care for myself? It's only the truth I care for and the light! But if you say so, Lorenzo, the light of the world shall be my light, the darkness shall be my light!"

6. Ibid. p. 1545.
Mr. Howells treats family relations in An Imperative Duty. He evidently considers the American family somewhat clannish in its attitude towards persons outside its membership. His description of it is, "They're a very familyish sort of family; they're so much bound up in one another." 

Yet taut as family bonds are in America frequent reference to divorce may be found in recent fiction. Too often materialistic aims dominate marriage. In this respect both the man and the woman may be censured. He may seek satisfaction of financial ambition — she social. "Worldly wisdom has been too much with us, according to the commonly accepted view." Every young man and woman should know, if they have been sensibly brought up or if they have acquired worldly wisdom from a contemplation of those who have got on in life that married happiness consists in being somewhat better off than one's neighbors; in having fewer children, fewer responsibilities and more money, more luxuries and automobiles. In addition to this desire to be free from the respons-

sibility of children and to enjoy luxurious life, is the wish cherished by others to avoid even the responsibility of matrimony, the man preferring to maintain the freedom of his bachelor quarters and the woman preferring to retain her independence or perhaps her profession.

Very many explanations relating to the American divorce problem have been volunteered. A few of the reasons supplied in the thesis The Family are: "In a study of the American family one is impressed by the prevalence of divorce. This tendency toward legal separation has alarmed many people. Some see, in its rapid increase, the disintegration of the home and the consequent demoralization of society. Others regard it as the result of less rigorous beliefs and a general lowering of spirit and standards. Still others believe that it is due to the new economic status of woman who can now support herself and is, therefore, free to live her own life." Other minor although vital causes for divorce may include certain defects in the American woman's character: "Selfishness, laziness, fear,"

and love of pleasure." Applicable as may be the criticism quoted it is neither just nor general, referring to modern novels as authority in the matter. Divorce is mentioned by Edith Wharton in The Greater Inclination, but the woman's part in occasioning it is negligible. The woman in the case feels that the charges against her husband are sufficiently serious to warrant her asking for freedom — yet she with self-sacrificing patience hesitates to do so. Contrary to the view of the character just mentioned is that of Sheila Cardross who, no doubt, may be thought somewhat aggressive in sentiment. She tells her ideas in these words "I believe in divorce with all my heart and soul and intelligence, I believe it is right and just." The gist of the divorce situation, however, has been best treated by Kathleen Norris. She recognizes the two sides of the problem. The overwrought and discouraged woman, who tries divorce as an escape from depressing domestic duties, is given an opportunity to defend her case before an antagonistic public. Rachael

of the title rôle acts an unusual part. She tires of home duties and incidentally of her husband. With the foresight of a seer, she beholds herself an "emancipated woman", one for whom fatiguing home ties have been broken. Rachael, however, does not represent the adventuress type of woman. She merely thinks that by facing life alone she can enhance her possibility for self-expression. In the beginning of her query, relating to divorce, she held the negative view. She believed that all toleration should be observed in family relations. "She had preferred bondage and social position to freedom and the uncomfortable status of the divorced woman's" — yet after several years of married life she ventures the thought that may be she would be happier if unincumbered with family ties. According to her statement domestic life meant merely pretence and hypocrisy. That marriage implies reciprocity of sympathy, forbearance, — she did not comprehend, when she became a wife. She believed then, in ideal conditions that they were not difficult to maintain. The following

words tell her first theories on divorce. "Because divorce is an abnormal thing, you can't make it right, and of course we are a long way from making it wrong. But that is what it is coming to, I believe. Divorce will be against the law some day! No divorces on any grounds! It cannot be reconciled to law; it defies law. Right on the face of it, it is breaking a contract." Yet Rachael ignores the sacredness of the marriage tie; and leaves her husband for another man who she believes can more nearly satisfy her. Almost true to the type of the American women who wilfully desert home ties, is Rachael. Gertrude Atherton speaks of this somewhat prevalent unrest among a certain class of women, thus, "American husbands, so far as I have been permitted to observe, are accustomed not only to being deserted for months and even years at a time but to periodical divorce." To realize that such conditions are common one need only to observe the news items about our ultra-elite. Rachael a character in Hagar reflects, ".it is rather laughable and altogether

sardonic and devilish to kneel down and worship the Institution of staying together at any price even when the only clean thing to do would be to stay apart." Too frequently his mad business instinct leads him from home. His wife and children saw little of him more than an occasional almost formal interview, as it were. "By constant maneuvering she saw more of her husband than falls to the lot of most American wives married to successful men," Gertrude Atherton says through one of her characters.

Although divorce has agitated special study in America, it cannot be charged to American womanhood generally. Wives and mothers, here, surely embody manifold excellencies, if one can judge them by fiction and poetry written in their praise. Incidental criticism is made, however, of the woman who desires to escape the responsibilities of motherhood. From this weakness, in a portion of our women, comes the indictment that to such selfishness a great percentage of divorce is due. True or false as may be the charge, authoritative fiction

comments upon the childless American home. (17)
Robert Herrick's Gospel of Freedom elucidates the
tenor of one woman's mind on the matter — "All her
rebellion over the child's coming maddened her." Other
lines read "Well, your husband wants children; every
man who is good and nice does."

"I don't!, Mrs. Wilbur answered passionately". (18)
A review of Owen Johnson's The Salamander,
tells the attitude of a minor group of women toward
domestic duties. The Little Salamander feels a
trenchant desire to oppose the natural regime for woman-
hood. Something within her rebels at the conser-
vative limits of femininity activity. It is her am-
bition to experience associations other than those
artificially prescribed for womankind. Regarding
marriage and its handicaps as she considers them
she exclaims, "No, no! I won't be commonplace," she
cried, "I am in this world to do something unusual,
extraordinary. I'm not like every other little
woman. Marriage? Never! Three meals a day at
the same house, the same man — domesticity!
Horrors! — Stop!" she cried furiously! Marriage!
Yes, that's all you men believe we are capable of.

But we are different now. We can be free -- we can live our own lives; and I will not be commonplace. Nothing can make me that. I'd rather have a tragic love affair than that! Oh! What's the use of living, if you have to do as every one else does?" Pitifully as the little Salamander mistakes her own best interest, one cannot but feel the audacious sincerity of her words. She fairly gasps with eagerness to feel the gales on the mountain tops of adventure sweep her. Almost masculine in her relish for extravagant adventure--, she is.

For exquisite -- almost idealistic treatment of family relationships The Mother and the Father excels all other fiction considered in this study. The domestic love motive portrayed by Mr. Howells seems to give a glimpse at his own heart, so warm and intense it is. Both the mother and the father respond to family obligations readily. Their love for the little daughter of the household is exceptionally beautiful. She is the key to her parents greatest happiness -- likewise they key to their bitterest anguish. From the day of the child's birth, the parents merge their lives in her welfare.

Every milestone in her experience commemorates a corresponding change in their lives. She is the very barometer of their emotion. At her birth, they wonder if any one has known or ever has known such joy as theirs. They fairly revel in her. — Her wedding day again encourages new queries. Can she be contented — satisfied with the man to be her husband? Is he deserving of her? The mother declares, "I believe, if he is ever unkind to her, that I shall know it, wherever it may be. She will come to me somehow in her grief, and let me comfort her poor ghost with mine, for it would kill us both. Do you suppose — Do you believe he will ever be harsh with her?" In another passage the mother voices a similar thought in ".... and my heart asks for the child that is no less my child because she is her husband's wife."

After the daughter's death, the parents lose themselves in grief. Life with its pleasures only seems a mockery to them and makes their sorrow the more poignant. Everything brings her memory to their minds. Try as they may, they cannot escape the excruciating sense of their loss. The mother in—

22. Ibid. p.28.
dicates her despair thus: "I want to tell her how I grieve for all — I ever did or said that was unkind since she was born. But if we meet above, —- In that impossible, she would not care."

Devoted, surely, the American mother is, but occasionally she forgets the best interests of her family in her lavish expression of sentiment. A defense of motherhood in general, written for the Century Magazine. The article derides any attack made upon our womanhood in its domestic relations. True, American womanhood — not appear on the surface all that it is at heart. It may frequently impress one as being superficial, yet ---"beneath this effervescence is a structural ideal of domestic duty of wifehood and motherhood, as solid as Plymouth Rock, well-intentioned as the Constitution, (23) and as good as daily bread."

One woman says in writing to a mother, --
"take your own case, which typifies that of thousands upon thousands. Since the advent of your first born, what has your boudoir been but a laboratory, your art but an exhibit of charts of weight requirements, your literature Dr. Hall on "The Care and Feed——

ing of Children", your conversation an inquisition into the merits of nurses and governesses, your recreation a child -- welfare educational campaign, *y*our very life one long sterilizing process?"

Somewhat far-fetched the preceding may appear, yet it is the hope, at present, that the womenfolk of our land be entirely efficient, a knowledge of domestic affairs not excepted. One author and critic expresses herself on the domesticity of the modern American woman thus: "observations prove that the married graduates of Smith, Vassar, Wellesly, and Bryn Mawr have been to think and to work systematically that in their homes there is a nearer approach to the perfection of economy of time and money and a proper distribution of labor, with the distinct atmosphere of the well-regulated home, than in many homes where the housewife has greater practical knowledge of cooking and sewing, but no heed for system or the executive ability to direct even one domestic."

Effective as is the womanhood of our land, many defects may be found in it. Frequently the assertion is made that the American women neglect their

24. Ibid.
25. The American Woman and Her Home. (Anon.) Outlook. 96:111–8
homes — their families in attempting to further public welfare. This assertion is often made against the club. Yet were it not for this very organization, where would many of our women find diversion, recreation from the distressing home toil? Again, occurs the criticism that American mothers sacrificing themselves, their pleasures, and comforts, even the necessities of life that the daughters may appear well — be happy. From their very examples of heroic unselfishness, the daughters learn to look upon motherhood as an institution surrounded by exactness; hence it loses its dignity ... Mothers are criticised in America at present because of the emotional strain under which their children are permitted to live. Often the tired mother sends her children to places of sundry amusement merely to be alone to rest for a time. "If mother would but strive to put less heart into it all, and more mind! If she would but look with wide-open eyes and say to herself, 'I will make the case of my children an intellectual work. I'll put into it what brains I have, as I used once to do into the most important of all; for it embraces everything else. It's not a mere question of alternating love and tears, fierce pride and frantic despair."

"America has little need today of Byronic motherhood. It is not the excessively emotional mother, the self-sacrificing individual that accomplishes most for her child. No! the judicious, clear minded woman with some regard for herself as a figure in the family does more. It is well for the mother to take her place in the community, to inform herself concerning public activities that she may not become an atrophied member of the family... It was possibly opportune to speak of her as neglecting the home duties a century ago when she joined a club or a public organization, but not now. Conditions have changed. The following is from a critic of American life: "People who assert glibly that wives in the past had enough to do looking after their homes seldom realize what looking after the house meant one hundred and fifty years ago. It meant chopping wood, fetching water, knitting, baking bread, spinning flax, weaving, pickling, curing, churning, preserving, washing. But now water is laid on into the house, bread is bought at the bakeries, it is cheaper to buy garments than to make them, wood and coal are brought round to the door, in carts; jam and pickles, butter and bacon are all to be had from the general shop. So
that now for dwellers in big cities at any rate, "looking after the house" means only cleaning, cooking, washing, mending, care of children being the same in both cases. Even washing is ceasing to be the essentially domestic occupation it used to be, many women finding it more profitable to work at some trade in their homes and to give their washing out to a poorer neighbor to be done in the municipal wash-houses in the places set apart for washing in the model buildings."

The home of the working woman, however, is an exception. It needs her spare time. And, so Miss Tarbell suggests, "It is a truism that a very large majority of the homes in the United States are those of poor working people." ... of fifteen or sixteen million families in this country less than two million have an annual income of $2,000". The incroachment of industry upon the home, then, is in some respects blighting. It, in fact, disorganizes the family relations in many cases. Frequently, however, industry is brought into the home. New York city records 4,000 tenanted houses in which minor

forms of factory work are done. According to investigations of charitable institutions, the homes just mentioned are among the ones most in need of altered domestic conditions.

Thus a survey of American home life is somewhat surprising! Disloyal as it may appear, domestic conditions in our country are almost primitive in certain respects. Numerous instances of ideal home life exist in America, however. To realize the sacred place of motherhood in our nation one need but consider a few of the institutions existing solely for it, and its interests; namely, "Better Baby Week", "Mothers Day", "Widow's Pensions", "Day Nurseries".

Mother, a story by Kathleen Norris, recounts with tender passion the hardships, yet the unflattering perseverance of one American woman's wifehood. Meager, indeed, are the pleasures and comforts of her life, yet the tribute which she receives from her children is a fusion of blessings. Each son and daughter feels that no one quite understands so well as mother; her advice comes first -- mother's love soothes always; mother's unfltering courage inspires one... One could do Anything for mother.

Mother, Mrs. Paget, never lost confidence in
herself. She never disappointed any one with her promise. No! she did more than her share. Yet with all her native cleverness, her ready ability, she was after all just a "sweet" motherly sort of woman.... "how few people were that in this world! They were clever, and witty, and rich, plenty of the, but how little sweetness there was. How few faces, like her mother's, did not show a line that was not all tenderness and goodness, thought Margaret as she studied her mother..

The efficiency, the wholesome sympathy of the mother just described is a type of the motherhood which America is endeavoring to cultivate. Mother's classes are being organized in many of the larger cities to promote the betterment of motherhood. Every device, method is being employed by those in charge of the classes to increase their interest. Through the inspiration of this class work, the mother recognizing that her influence ends not with her family but includes as well the state, she is training citizens. The attempt is being made to encourage mothers to feel that their children are not merely theirs alone, but also, the world's....

Day nurseries are fast being established for the children of working mothers, thus relieving them of much anxiety and responsibility. Measures are being enacted, also, to protect working motherhood. More and more develops the idea that with the motherhood of our land rests the impetus of civilization.

Lyman Abbott argues that motherhood in itself is an engrossing task, one that necessitates almost super strength and energy, consequently American mothers should not be burdened with the ballot. Character-building, work in the home for the family is of more signal worth than campaigning for elections, he thinks. In expressing his contempt for enthusiastic suffrage agitators he says, "Ninety percent of men are bread winners; twenty percent of women are deduced those engaged in teaching, in domestic sciences, and in kindred capacities, the proportion would be consider-ably lessened. Now comes the reformer under the guise of economic independence, demanding that the wife shall leave her home and intrust her children to specialists, and go with her husband to the office or to the factory, and under the guise of political equal-ity, she shall leave her home and go to the halls of legislatures and to courts of justice and otherwise enter the arena of public life. In other words, professing to honor womanhood and emancipate woman, it is proposed that, instead of making men and women, she shall devote
herself to making things or to performing sentinel duty, while the task of making men and women is intrusted to others."

Should Reverend Mr. Abbot consult the reports of the National Mother's Congress, his fears would be allayed. According to the recommendations of the National Congress its aims for the American motherhood are exceedingly broad. It includes "equal rights of guardianship over children, the improvement of morals and conditions among the young, the better comprehension of child nature, raising the age of consent to that of legal majority, finding homes for homeless children, self culture, a national training school for women, establishing chairs of paidology -- or the science of the child -- in universities and normal schools, teaching domestic science, physical education, humane education and the introduction of more artistic and hygenic dress for women. In addition the practical lines of work developed include public playgrounds, parent and teacher cooperation, Old Home Week..."

Truly motherhood is cherished in America of all places. Much of course remains to be done in the home, yet the pulse of the nation beats in response

29. The Mothers' Congress. Outlook 70:641/M.8.'02. (Special correspondent)
to whatever serves best the interests at hand. With the many modern organizations and institutions of the land fostering it, surely motherhood in America cannot fail to merit its sacred destiny.
CHAPTER V.
The American Woman at Work.

Thus far American womanhood has been compared contrasted and analyzed, in this study. Our women are found almost unique; yet without some references to its place in the industries and the professions any study of it is incomplete. If the American woman's presence is felt anywhere it is in business. To know that her influence expands and intensifies from year to year, one need only to consult general evidences; fiction and periodicals. Newspapers all but bore one with their narration of feminine America's activities. Formerly certain prejudiced or skeptical minded persons intimated the possible risque tendencies in womanhood that took its place in industry. Today these same individuals question the motive of womanhood that does not "its part."

Just how extensively really is American womanhood represented in public life? "...it is safe to say that never has she played a more important part than she is playing today. Within the space of comparatively few years she has extended her activities in directions and to a degree undreamed of by the noble matrons and maids who in former times presented
such inspiring examples of their own and to future
generations. In all walks of life—in business, in
professional pursuits, in the arts—the American
woman is more numerously and conspicuously represented
than ever before. Nor has she thereby lost any of
the distinction of her charms, her womanliness, or in
any way weakened her claim on our affection, esteem,
admiration or gratitude. . . ."

Numerous agencies, now, co-operate to pre-
pare our women for assuming public duties. Practically
all educational institutions, today, cater to women.
" . . . the New York branch of the Association of Col-
legiate Alumnae have the following outline of recommended
courses:

1. Personal Hygiene and its social and
ethical relations.
2. General Biology and Bacteriology.
3. A short Law Course.
4. Political Science.
5. History of Industries—the Statutes of
women in Industries.
   (2)
7. The Family.

(1). Woman in the Making of America. H. A. Bruce.
(2). Professional Training of Women. Ind. 67:1159-60. W
18, '09.
Perfectly appalling in scope is the modern American Woman's industrial expression! Every branch of endeavor seems to invite her. The latest United States census report (1910) includes three hundred and three district employments in which our women are engaged. Recent newspaper articles indices, likewise indicate the versatility of American womenfolk. Skits and news stories generally attest feminine ability in public places. The Hutchinson Daily gives considerable account of "women's doings," for instance:

1. "Noted Society woman plans ambulance service.
2. "Y. W. C. A. girls learning dressmaking."
3. "Woman on speaking tour for Hughes."
4. "Wealthy woman to give jail dance."
5. "A day in the life of a screen student-woman."
6. "Most daring aviator in America--Mrs. Irving Twombly."
7. "Most skillful woman skater--Fannie Davidson."

Occasionally a periodical expands upon some of these professions that women are now entering, especially if the work be unusual for them. One of the most alert detectives on the New York sleuthing force is a young woman, twenty one. Both her courage and bravery place her among the best detectives of the city. Physically she is slight, but this has no relation to her efficiency.

(3). Hutchinson Daily. (Nov. 9--'16.)
A culprit has little opportunity to escape punishment, once in her power. This young woman is Miss Amelia de Santis, one of the many capable Americanized Italians.

Woman builders receive attention in the Craftsman. "The home instinct is strong in the American woman,—that is, she has the ability to make a home, a talent quite different from that possessed by women of the Latin races, who, while they usually stay in and associate themselves with their homes, they have not the knack of founding them. They settle themselves in the houses provided by their fathers or husbands, accepting them unquestionably for what they represent.

The American Woman, on the contrary, has a broader, more personal feeling about her home. She wishes to proclaim her taste and her individuality." The woman cited in this case inherited the paltry amount of $5,000 after her family's estate was settled. She wished to invest to advantage. "Her first venture was to buy a small bit of ground at a well known spot along the Connecticut side of Long Island Sound, and to build on it a trim little cottage, inviting and cool for summer weather." In every respect the building was to be

(4) Ibid.
modern and home like; she planned it most thoughtfully and it was both, as a result, a real estate agent soon offered her such inviting terms that she sold the little home. It was not long, however, before she built again and this time with more profit. Soon she became a builder of considerable discretion, building and selling with profit.

Women farmers in America are now quite thrifty as has been stated by the last census. One thrifty Alabama woman cleared $25,000 in six years from an investment of $5,000 in 740 acres of Calhoun County red clay. A fruit orchard was the secret to her success. It was an old farm and consequently she was obliged to order some repairing. The outlay cost her $1,200. The 10,000 trees planted on the tilled portion of the farm amounted to $600. The remainder of the land she rented for one third or one fourth of the crop instead of cash, as had been the custom of the former owner. This percentage plan stimulated the renters to such efforts that Mrs. Mathias' share rose at once to $1200 a year instead of $500 which the owner had formerly got.

"Her experience illustrates the possibilities for success upon the soil that is open to women who possess sound judgment, agricultural skill, executive ability, and capital."

As journalists women prove very efficient. The record of two college girls who entered "newspaperdom" proves enlightening. Both were experienced but each was conscientious and energetic. Within a few months the young women had proved themselves invaluable assets to their respective papers, and were allied permanently with them. Referring to the work of one of the young journalists are these lines "...after a little more talk, the manager agreed to allow her to assume charge of the Women's page for one month, without pay. At the end of the month he engaged her permanently, with a salary upon which by being economical, she could be self supporting. She now had the page for eighteen months; and both the manager of the paper and her college regard the work she has done on it with approval." 

Science is no longer barred to women. They have proved themselves apt investigators, and, hence, deserve admittance to its mysteries. Mozan has written, about a criticism of one of our women in scientific work. His opinion is that woman has really acquitted herself with

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distinction, and that she is not below man in natural scientific equipment. The agitation for including woman in things scientific has long been developing--but only recently has it become strong enough to be considered a postive force. Regarding this criticism of Mozan's there is this statement: "It deals with Woman's long struggle for the things of the mind, and in chapter after chapter discusses what women have already accomplished in scientific pursuits, in mathematics, medical and surgery practice, in the natural sciences, in short, in every department of that laborious intellectual activity for which it has been the foolish fashion to insist on women's special unfitness."

Closely associated with other expressions of the American woman is her club work. Women generally are affiliated today with some organization outside their homes. Besides providing intellectual and social stimuli for its members, the club is also a progressive sociological agency in the community. This federated organization of womenfolk of women's clubs is really amazing. They are combining town, state, and nation. Some of the stronger organizations are even international.

The practical works of the clubs are legion, industry, science, religion, education—these are some of the topics which club women study. Politics, incidentally, may be included. Inspection surveys leading to general community improvements are also considered. Club minutes record thousands of American women members. Opposition, even sarcasm has been largely the stimuli for the organization, yet it has evolved a champion of substantial progress that "makes the scoffer cautious of his condemnation." (8) Cursory study of Dickens and serving refreshments no longer constitute the purpose of the modern club. Community, state, and national interests are more nearly the aim.

Another innovation in America is that of the policewoman. Not long since, women could either stay at home or teach; now "A huge army of women and girls leave home daily to work in countless different shops and offices and factories. Places of amusement as well as factories are crowded by young people of both sexes. This increasing publicity of their lives has made the establishment of the woman police an urgent necessity in our towns.

The institution of policewomen is not intended to displace that of policemen in any way. Their work is

(8). The Woman who Spends. B. J. Richardson.
merely supplementary."

Related to her other public participations is the American Woman's part in the great public school system of our country. That women control the district schools is evident. Economic conditions are partly responsible for this fact, but to the ability of the women as teachers should be given proportionate praise. From the country school, woman turns to the rural home and the church. The grange, too, is often controlled by women in the country. Authorities affirm that this fact has always existed but its peculiar force is stressed emphatically, just now. Within the last century, 50% of the men have left the country schools. Women number 86% of the teaching force in north Atlantic states. The west coast states claim at present 80% of our women teachers. "It appears to be quite a safe statement, even judging by incomplete statistics, that there are more women teachers in the United States and Canada than in all of the rest of the world combined."

In accounting for the many advantages of the rural woman and her work Professor Carver states, "To young women it offers toil, study, frugal fare, and plain clothes, such as befit those who are honored with a great task. It offers also the pains, the burdens, and

(9) Women as Police. 19th Cen. 75:1371-7 Je. '14.
the responsibilities of motherhood. It offers also the obligation and perpetuating in succeeding generations the principles of the productive life made manifest in themselves. It does not offer the insult of a life of pride and vanity. It offers the joys of achievement of self expression, not alone in dead marble and canvas, but also in the plastic lines of children to be shaped and molded into these ideal forms of mind and heart which their dreams have pictured. In these ways it offers to them, also, the joys of participating in the building of the Kingdom of God."

Other evidences of women in our schools may be recounted. In pioneer days in America, it was considered little less than bad form to educate girls, higher training might lead them from domestic duties, some over jealous person calculated. Our forefathers surely held the "shes" to be doubtful characters. Today's slogan is "Educate the sexes together". At the present time, "...more "shes" graduate from the high schools than "hes". Even more significant however, is the fact that both "hes" and "shes" are educated largely by women in the secondary schools which are the schools of the people." ....

(11). Women's work in Municipalities.
Noteworthy is the fact that before the Civil War, men teachers predominated in the United States, at the close of the war, women teachers became popular. "The American nation has developed more in the last fifty years than in the preceding hundred. Does this show the evil of women teachers?"

Four states, Colorado, Idaho, Washington, and Wyoming have women at the head of their state school systems, and there are now 495 women county superintendents in the United States. Mrs. Ella Flagg Young is a notable woman in school administration. A few of the new schools inspired by women are those for mental defectives, delinquents, colored, blind, and foreign students. Besides those mentioned the following deserve attention: truant, and parent schools, vacation, summer and all-year-round schools.

Women in politics are accepted occasionally in the United States today. Idaho, perhaps, affords the best opportunity for studying woman suffrage. For the last twenty years, women there of the best quality have assumed political rôles. Education of the public has been their chief aim. The rabid antagonism frequently

(12) Ibid.  
(14) Ibid.
associated with the suffrage movement is a result of sensationalism common to a certain spectacular minority of women. In most cases "the movement has been found to be orderly and constructive." The lady from Montana proves the efficiency of the movements. In her discussion of equal suffrage she tells the reason for woman's entry into politics; likewise, what the caption, The Woman Movement, means. She feels that no superficial restlessness has led the American woman into the affairs of the nation. Loyalty, endurance, and interested kindness prompted her to effect politics.

Miss. Jeanette Rankin makes a beautiful analogy concerning the equal suffrage movement and "the life of the first pioneer woman in Montana, that Indian woman whom the Indians Called Sacajawea, meaning in the dialect of the Shoshones, "The Birdwoman". The kindliness of this inspiring young guide may well be cherished as an ideal for future development of the woman movement and it may serve as well as an analogy of the progress already made by this movement in the west."

Further, Miss Rankin says, "The traditional work of woman was the management of the home. Hers was the task of spinning and weaving, of canning, fruits and

vegetables, of securing meats, of rearing children, of looking after all the homely comforts of her family. But with the changing of civilization her tasks were taken from her one by one and put into factories supervised by men."

But today, everything indicates that woman shall support the issues of civilization. Doctor Frank Crane has commented thus upon the political recognition of woman in Congress:

"When Miss. Jeannette Rankin of Missoula, Montana, takes her seat in the National House of Congress among 434 men it will be a sight for men and angels.

It will be an act symbolic of the progress of the human race.

The nation will watch her as the fond mother watches her baby take its first step.

It will be as significant as when the first black man cast his vote.

Or Luther uttered his protest at the Diet of Worms.

Or the teacher called to order the children in the first public school in the United States.

Or the French people said good-bye to their last king.

Or the last witch was hanged.

Or the last heretic was roasted.
Or the last man imprisoned for debt.
Or the first telegram sent over the land, or the first cablegram under the ocean, or the first wireless message through space.

"The World do move" and when Miss Rankin takes her place in the legislative body of the greatest nation on earth you can almost see said world start forward like an automobile when the driver throws in the clutch.

Carlyle called Dante, the voice of ten silent centuries. Miss Rankin will be the voice of forty.

The incident will be another mark of democracy coming to age, the entrance of one-half of the citizens into conscious self-government.

It will signify the triumph of reason over prejudice and petrified custom.

It will indicate that the day is approaching when the woman and the child shall assume their rightful prominence in the age of government, and that lawmakers shall turn their minds to education, to public health, and to human welfare, to something else besides swords and pocketbooks. In the sea of democracy, woman shall no longer dwell upon an island of disfranchisement."

Dr. Crane is not alone in his opinion of woman's political influence. William Allen White inspires one of
his women in a Victory for the People with keen social consciousness. She sees her husband's political triumph no real victory unless his election means something better for the people whom he represents. She says, "How much better am I if my husband trades off his state's good name for his own advancement than the poor creature whose husband made the Corn Belt stand and deliver sealskins, and diamonds for his vote against that absurd maximum-rate bill?"

That women are sure to fail occasionally in public life, Fr. White admits, but he argues that their recent enfranchisement will excuse that fact for a while. "Her very shortcomings are signs of future success. She is trying—that is a great thing. For what is our failure here but a triumph's evidence for the fullness of the days?"

The general scope of women in industry and the professions has been signified previously in this paper, but consideration of a few contemporary names may be pertinent here. Note these:

Jane Adams
Jeanette Rankin
Mrs. Fiske
Maude Adams
Mary Antin (Americanized)

Settlement Worker.
Congresemoman.
Actress.
Actress.
Immigrant Spokeswoman.

Ella Flagg Young
Mrs. Josiah Evens Cowles, President General Federation of Women's clubs.
Mary Pickford
May Peterson
Ida Tarbell
Margaret Deland
Edith Wharton
Mary Robert Rinehart
Grace Richmond
Edna Ferber
Helen Gould
Mrs. Maude Howe, (Daughter J. Ward Howe) Author
Mrs. Nelson O'Shaughnessy--Wife Charge de Affairs, Mexico City.
Mrs. Alexia Stirling--Holder Woman's Nat'l. Golf Title.
Senator Robinson
Miss Norma Mack
May Francis
Sophia Tucker
Monette Lyle
Mrs. Castle
Alice Neilson
Jeannette Gilder
Catherine Tingley
Annette Kellerman
Rose O'Neal
Educator.
Movie Star.
Young American Soprano.
Writer--Journalist.
Novelist.
Novelist.
Novelist.
Novelist.
Philanthropist.
Author.
Wife Charged de Affairs, Mexico City.
Holder Woman's Nat'l. Golf Title.
Senator of Colorado.
Aviator.
Popular Song Writer.
Popular Song Writer.
Popular Song Writer.
Dancer.
Opera Singer
Journalist and poet.
Head of Point Loma Theosophical Organization.
Athletic Woman.
Artist.
Three novels making comment on American women doctors are: 'The White Linen Nurse', K, and Dr. Breen's Practice. Rae Malgregor, a nurse in the first book, represents the ambition and the industry of the modern American young woman—somewhat erratically placed, to be sure, but expressed. From temperate ardor for her work she develops unabated enthusiasm for it, inspiring her fellow-nurses with her earnestness and ability. K is rich in that it possesses Sidney, a girl who wants to do something "to help", but who has little to give unless it be herself. This she offers to the medical profession. She becomes a nurse. Her decision to enter nursing reads, "She wanted to work, she was young and strong, and such a pair of willing hands..." There was so much to do in the world, and she wanted to help. Some people would give money, but she couldn't. She could only offer her service. Her answer to a proposal of marriage tells her regard for her profession. She said, "as a matter of fact, I'm not engaged or going to be Mr. LeMoyne, I'm going into a hospital to be a nurse."

Commendation of medical women may be found in Dr. Breen's Practice. The Young woman in question intended (20) K. M. R. Rinehart. Pg. 57 (21) Ibid. Pg. 40
to work in a factory town under the direction of an old and experienced physician. The children of the community she thought would afford her sufficient means for a livelihood. Reference to women doctors abroad is made thus: "Some of our ladies take up the study abroad, he said and he went on to speak with a real deference of the eminent woman who did the American name honor by the distinction she achieved in the schools of Paris."

Reviewing briefly, the woman industrial worker, three novels may be mentioned as primary sources of the study. They are: The Iron Woman, Within the Law, and Personality Plus. Mrs. Maitland is the central figure in the first novel. She embodies everything shrewd, calculating, and business like in character. Margaret Deland describes her by walking through the Iron Works as another woman might "survey her flower gardens"—lovingly. In speaking to her son of her business plant she gave out figures and statistics which almost staggered him. Her comprehension in the task involved in managing "big business" was unusual. She did not shield herself from the office cares and annoyances merely

because she was a woman. *Furious financial ambition dominated Mrs. Haltland.* "...she stormed her way through every trade obstacle, occasionally bar-gaining with her conscience by increasing her don-ations to foreign missions."

*Within the Law,* tells all too plainly one woman's struggle and conquest in business. *Mary Turner,* the woman, described, challenged health, pleasure, every prerogative of girlhood, except conventions, in order to earn a livelihood. Her employer's exactions are extremely trying. He regards neither the comfort nor the health of his employees. Being dishonest himself, he suspects all in his establishment of dishonesty. Furthermore, he underpays his helpers. Mary's complaint is"... an honest girl can't live on six dollars a week. She can't do it, and buy food and clothes, and pay room rent and carfare."

*Emma McChesney of Personality Plus* possesses qualities very similar to those of Mary—the former, however, establishes herself industrially, while Mary never quite does. The opposition, rivalry, dis-apointments connected with business life *Mrs. Mc-Chesney* knew, yet she never lost confidence in her ability to succeed. Her attitude toward her young son, just entering industry, is characteristic.
"Now Emma McChesney, successful, capable, business woman, that she was, could afford to regard her young son's attitudes with a quiet and deep amusement. In twelve years, Emma McChesney had risen from the humble position of stenographer in the office of the T. A. Buck Featherbloom Petticoat Company to the Secretaryship of the firm."

Lee Virginia exemplifies, again, the American woman's capacity for managing business enterprises. Accustomed to culture and congenial surroundings, Lee Virginia goes West and assists her mother, an illiterate and uncouth woman, with hotel duties. The hotel, is extremely disagreeable—unsanitary, becomes an inviting establishment under her supervision. Lee Virginia inclined toward reformation begins, next, on her mother. She is not as easily changed as the hotel, however. Strategy and persistence are necessary agents in her case.

Turning to Ida Tarbell's comment upon industrial womanhood in America, she states that over eight million women and girls are wage earners. She emphasizes

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(23). The Iron Woman. Margaret Deland.
(24). Within the Law. Bayard Veiller. (Pgs. 69-70)
(25). Personality Plus. E. Ferber. (Pgs 58.)
the fact that few of these workers are youthful. The majority exceed twenty one years. "There are something like 111,000 women employed in making suits coats, and cloaks and overhalls in the country; 66,000 or one-half of them are over twenty one years of age. There are 8,000 women in our shoe factories, and 41,000 of them are over twenty one years of age. There are something over 148,000 in cotton mills, and 27,000 of them are over twenty one years of age. There are around 250,000 saleswomen in the country and 165,000 are over twenty one..."

She says too, "The average girl in shops and factories probably does not work over three years. What does she do? Let the "Thirteenth Census tell us. Eight times out of ten she marries..."

From the foregoing, the conclusion might be drawn that industry merely offers the American woman support while she waits for a home. It is not true however, that the majority of our women enter business without conscientious purpose. The Shadow of the World and The Light of the Star, are both novels which illustrate the earnestness of the American woman in her work: also her inherent devotion, very gentle and lady-

like" from the latter, "She asked whether to be a great actress was not, after all, a thing of less profit than to be a wife and mother." That work does not "spoil" women is proved many times in recent novels. Personality Plus, Buttered Side Down, and A Woman's Reason, ever convince one of the broadening effect of industry upon the feminine character. The following statement occurs in A Woman's Reason: "She is the same, and yet not quite the same... her sympathies if not opinions have been enlarged...

Buttered side Down, tells most psychologically the capable working woman's attitude toward her career, and it suggests too, that the domestic tendencies are not killed by the fierce routine of her world. Effie says, "I used to think I was pretty smart, earning my own good living, dressing as well as the next one, and able to spend my vacation in Atlantic City if I wanted to. I didn't know I was missing anything."... She remarks also, "If I had been wise at twenty as I am now, Gabie, I could have married any man I pleased... men aren't marrying girls that are capable."

(28) A Woman's Reason. W. D. Howells. P. 466
(29)
Rose, a young woman in The Real Adventure, reveals the modern woman's ambition "to be somebody." Her mother arranged everything from the girl's baby days, for her entering the legal profession. At college Rose equipped herself for it—all for the purpose of aiding the progress of womanhood. Similar to this girl's college course, in that it partakes of masculine qualities, was that of Patty's, in "When Patty Went to College." Patty studied ethics instead of law, however, she as Rose, followed after subjects which were primarily of a masculine world. . . . Today, the young woman desiring to Do Something for herself in business may adopt activities wholly lucrative, yet feminine too. Many are the occupations created expressly for the women folk. Vocational training is the key to numerous opportunities for women. And, indeed, it may signify the opening of a new situation in the world's advancement.

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164.

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Thesis of H. B. Baker (March II) (University of Kansas 1916.)
# INDEX.

## CHAPTER I.

<table>
<thead>
<tr>
<th>American Girl Contrasted with English</th>
<th>17</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Young English Girl Self-portrayed</td>
<td>17</td>
</tr>
<tr>
<td>Augsburg Anita</td>
<td>7</td>
</tr>
<tr>
<td>Bacon, Alice M.</td>
<td>25</td>
</tr>
<tr>
<td>Barrow, Alice M.</td>
<td>6</td>
</tr>
<tr>
<td>Balzac</td>
<td>10</td>
</tr>
<tr>
<td>Bernhardt, Sara.</td>
<td>14, 15, 16, 17</td>
</tr>
<tr>
<td>Brown, Lily</td>
<td>7</td>
</tr>
<tr>
<td>Brownwell, W. C., French traits</td>
<td>9, 10, 11, 12, 13</td>
</tr>
<tr>
<td>Cauer, Frau Minna,</td>
<td>7</td>
</tr>
<tr>
<td>Chaire, Madame de la</td>
<td>16</td>
</tr>
<tr>
<td>Chrysanthme</td>
<td>23</td>
</tr>
<tr>
<td>Cottin, Madame</td>
<td>16</td>
</tr>
<tr>
<td>Curie, Madame</td>
<td>14</td>
</tr>
<tr>
<td>Dawbarn, Charles, Feminisme in France.</td>
<td>13</td>
</tr>
<tr>
<td>Dyer, Anna H.</td>
<td>27</td>
</tr>
<tr>
<td>Egypt</td>
<td>27-31</td>
</tr>
<tr>
<td>Ellis, Havelock. Awakening of Women in Germany</td>
<td>8</td>
</tr>
<tr>
<td>Farrer, Reginald J.</td>
<td>24</td>
</tr>
<tr>
<td>Fayette, Madame de la</td>
<td>16</td>
</tr>
<tr>
<td>France, Womanhood in</td>
<td>9-17</td>
</tr>
<tr>
<td>Germany, Womanhood in</td>
<td>2-9</td>
</tr>
<tr>
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<td>-----------------------------</td>
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<td>Genlis, Madame de la.</td>
<td>16</td>
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<tr>
<td>Goldschmidt, Henrietta</td>
<td>7</td>
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<tr>
<td>Gownay, Mademoiselle de</td>
<td>16</td>
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<tr>
<td>Grove, Agnes</td>
<td>20</td>
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<tr>
<td>Harrison, E.B.</td>
<td>21</td>
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<tr>
<td>Harvey, Alexander</td>
<td>28-29</td>
</tr>
<tr>
<td>Hapgood, Isabel</td>
<td>31</td>
</tr>
<tr>
<td>Houghton, Rev. Ross C.</td>
<td>25-26</td>
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<td>23</td>
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<td>Kettler, Emilie M.</td>
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<td>Development and Condition of the Woman Question in Germany</td>
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<tr>
<td>Kruedner, Madame de la</td>
<td>16</td>
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<tr>
<td>Larina, Helene</td>
<td>7</td>
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<tr>
<td>Mabie, H.W. Japan Today and Tomorrow</td>
<td>27</td>
</tr>
<tr>
<td>Madame Butterfly</td>
<td>23</td>
</tr>
<tr>
<td>Monkey Magazine</td>
<td>17</td>
</tr>
<tr>
<td>Morgenstern, Linda</td>
<td>7</td>
</tr>
<tr>
<td>Orient, Womanhood of</td>
<td>7</td>
</tr>
<tr>
<td>Otto, Frau Louise</td>
<td>7</td>
</tr>
<tr>
<td>Riehl, Herr, Home Life in Germany</td>
<td>4</td>
</tr>
<tr>
<td>Salomon, Alice</td>
<td>7</td>
</tr>
<tr>
<td>Scudery, Mademoiselle</td>
<td>16</td>
</tr>
<tr>
<td>Schmidt, Auguste</td>
<td>7</td>
</tr>
<tr>
<td>Stoecker, Dr. Helene</td>
<td>7</td>
</tr>
<tr>
<td>Stael, Madame</td>
<td>16</td>
</tr>
</tbody>
</table>
CHAPTER II.

Arnold, Matthew. Civilization of the United States 34
Brown, Alice, Vanishing Points
Calla Lillies and Havnab 50, 51
Connor, Ralph 54
Fair Lavina 49
Freeman, Mary E. Wilkins 50, 51
Gale, Zane, Mothers to Men. 45
Garland, Hamlin, Moccasin Ranch, Prairie Folk 54
Gwinn, Joseph, Ideals of the People of the South.35 40, 41, 43, 44.
Harris, Mrs. L. H. Southern Manners. 35, 36, 37
Henry, O. Voice of the City, Heart of the West. 56
Howe, E.W. The Story of a Western Town. 55
James, Henry, The Bostonians 51
Laut, Agnes C. Pioneer Women of the West. 58
New England Woman 46
North England Woman 44
Poe, Clarence. (Article) 41
Prairie Folks 54
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pot of Gold</td>
<td>51</td>
</tr>
<tr>
<td>Ross, Edmund C.</td>
<td>52</td>
</tr>
<tr>
<td>Sky Pilot</td>
<td>54</td>
</tr>
<tr>
<td>Stephens, Kate. New England Woman.</td>
<td>46, 47, 48</td>
</tr>
<tr>
<td>Stone, Marion. The Kentucky Novel.</td>
<td>36</td>
</tr>
<tr>
<td>Thompson, Maurice. Stories of the Cherokee Hills</td>
<td>42</td>
</tr>
<tr>
<td>West, Woman of the</td>
<td>53</td>
</tr>
<tr>
<td>Willow Ware</td>
<td>49</td>
</tr>
</tbody>
</table>

**CHAPTER III.**

<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbott, E.H.: Little Eve Edgerton</td>
<td>68</td>
</tr>
<tr>
<td>The White Linen Nurse</td>
<td>97, 104, 107, 112</td>
</tr>
<tr>
<td>Adenham, Roger: The Schole Master.</td>
<td>79</td>
</tr>
<tr>
<td>Atherton, G.: The Perch of the Devil</td>
<td>69, 95, 102, 106</td>
</tr>
<tr>
<td>Black, Alexander: Miss America.</td>
<td>108, 109, 110, 111, 112</td>
</tr>
<tr>
<td>Bryce, James: American Commonwealth</td>
<td>64</td>
</tr>
<tr>
<td>Burnham, C.L.: Young Maids and Old</td>
<td>82, 92</td>
</tr>
<tr>
<td>Chambers, Robert: The Firing Line, The Danger Mark.</td>
<td>87, 92</td>
</tr>
<tr>
<td>Churchill, W.: The Crossing.</td>
<td>113</td>
</tr>
<tr>
<td>Deland, Margaret: Awakening of Helena Richie</td>
<td>82</td>
</tr>
<tr>
<td>Rising Tide</td>
<td>77, 78</td>
</tr>
<tr>
<td>The Iron Woman.</td>
<td>87,97, 103</td>
</tr>
<tr>
<td>Ferrer, Edna:</td>
<td>65, 88</td>
</tr>
<tr>
<td>Buttered Side Down</td>
<td>65, 88</td>
</tr>
<tr>
<td>Personality Plus.</td>
<td>83</td>
</tr>
<tr>
<td>Garland, Hamlin:</td>
<td>92</td>
</tr>
<tr>
<td>Prairie Folks</td>
<td>60, 62, 63, 80, 87</td>
</tr>
<tr>
<td>Cavanagh - Forest Ranger</td>
<td>103</td>
</tr>
<tr>
<td>The Light of the Star</td>
<td>83, 107</td>
</tr>
<tr>
<td>Moccasin Ranch</td>
<td>80</td>
</tr>
<tr>
<td>The Forester's Daughter</td>
<td>80</td>
</tr>
<tr>
<td>Money Magic</td>
<td>85, 86, 99, 100, 101, 102, 107</td>
</tr>
<tr>
<td>Author</td>
<td>Title</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>Harris, Cora</td>
<td>Super Parents</td>
</tr>
<tr>
<td>Herrick, Robert</td>
<td>The Gospel of Freedom</td>
</tr>
<tr>
<td>Howells, W.D.</td>
<td>The Minister's Charge</td>
</tr>
<tr>
<td></td>
<td>Annie Kilbourne</td>
</tr>
<tr>
<td></td>
<td>Dr. Breen's Practice</td>
</tr>
<tr>
<td></td>
<td>Letters Home</td>
</tr>
<tr>
<td></td>
<td>Their Silver Wedding Journey</td>
</tr>
<tr>
<td></td>
<td>A Woman's Reason</td>
</tr>
<tr>
<td></td>
<td>The Lady of the Avistook</td>
</tr>
<tr>
<td></td>
<td>The Quality of Mercy</td>
</tr>
<tr>
<td></td>
<td>Indian Summer</td>
</tr>
<tr>
<td>Johnson, Owen</td>
<td>The Little Salamander</td>
</tr>
<tr>
<td>Johnston, Mary</td>
<td>Hagar</td>
</tr>
<tr>
<td>Lyly, John</td>
<td>Euphues</td>
</tr>
<tr>
<td>Lippman, Julia M.</td>
<td>Making Over Martha</td>
</tr>
<tr>
<td>Norris, Kathleen</td>
<td>Heart of Rachael</td>
</tr>
<tr>
<td>Rinehart, Mary R.</td>
<td></td>
</tr>
<tr>
<td>Villiers B.</td>
<td>Within the Law</td>
</tr>
<tr>
<td>Wharton, Edith</td>
<td>The Fruit of the Tree</td>
</tr>
<tr>
<td>White, W.A.</td>
<td>Strategems and Spoils</td>
</tr>
<tr>
<td></td>
<td>God's Puppets</td>
</tr>
<tr>
<td></td>
<td>One a Pharisee</td>
</tr>
<tr>
<td>White, Stewart E.</td>
<td>The Westerners</td>
</tr>
<tr>
<td>Zangwill, Israel</td>
<td>The Melting Pot</td>
</tr>
</tbody>
</table>

**CHAPTER IV.**

An Imperative Duty.

Atherton, Gertrude: Perch of the Devil, 122, 231, 124


Cromstock, Sarah: The Soddy

Cartland, E.C.: Childless Americans 120
Conrad, Joseph: Typhoon 116
Deland, Margaret: Hands of Esau 116, 117
Garland, Hamlin: Prairie Folks 115
Herrick, Robert: The Firing Line
The Gospel of Freedom 120, 125
Howells, W.D.: Day of Their Wedding.
The Mother and the Father
An Imperative Duty 117, 126, 118
Johnson, Owen: The Salamander
Norris, Kathleen: The Heart of Rachael 121, 122
Tarbell, Ida: (Article) Mother 133
Wharton, Edith: The Greater Inclination 120

CHAPTER V.
Beard, Mary R.: Women's Work in Municipalities 146–7
Bruce, H.A.: Woman in the Making of America. 138
Crane, Frank: 149
Darwin, Maude: Women as Police 145
Deland, M: The Iron Woman 156
Ferber, Edna: Personality Plus.
Buttered Side Down 156, 158
Fiske, G.W.: The Challenge of the Country 145
Garland, Hamlin: The Light of the Star 158
Howells, W.D.: Dr. Breen's Practice
A Woman's Reason 154, 158
McCranken, E.: Women as Journalists 142
Occupations, Woman in America
Rankin, Jeanette: (Article) 149
Richardson, B.J.: The Woman Who Spends 144
Rinehart, Mary R.: K 153
Roosevelt, T.: Woman in Science 143
Tarbel, Ida: The Ways of Woman 157
Tyler, Ida Pearl: Idaho’s Twenty Years of Woman Suffrage 148
Villiers, Bayard: Within the Law 156
Webster, Jean: When Patty went to College 159
White, W.A. : A Victory for the People in Strategems and Spoils. 151, 157
CHARTS RECORDING

PHYSICAL WEIGHTS AND MEASUREMENTS OF THE AMERICAN COLLEGE WOMAN.
May 7, 1917.   Teacher's College, Columbia University.

<table>
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<tr>
<td>5 ft 4 1/2 in.</td>
<td>106</td>
<td>20</td>
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<td>132 1/3</td>
<td>19</td>
</tr>
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<td>122 2/3</td>
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</tr>
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<td>117</td>
<td>22</td>
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<tr>
<td>5 ft 5 in.</td>
<td>117</td>
<td>19</td>
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<td>29</td>
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<td>5 ft 4 1/2 in.</td>
<td>121 1/3</td>
<td>21</td>
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<td>19</td>
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<td>18</td>
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Oklahoma State University, 1917 measurements.

(Signed) R. Revell.
Measurements of College Women. University of Kansas.


<table>
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<tr>
<th>Height</th>
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<th>Age</th>
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<td>(20) 64.8</td>
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University of Kansas.

Director Women's Gym.
University of California.  

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<th>Height</th>
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<td>158.1</td>
<td>59.9</td>
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Yours very truly,

(Signed) Maude Cleveland.
<table>
<thead>
<tr>
<th>Height (Cent)</th>
<th>Weight (Kilos)</th>
<th>Age</th>
</tr>
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<td>(109.5)</td>
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<td>61.2</td>
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<tr>
<td>164.2</td>
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<td>(137)</td>
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<td>160.6</td>
<td>63.1</td>
<td>(139)</td>
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<td>51.9</td>
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<td>(147)</td>
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</table>

Mary Stewart.

University of Missouri.

May 16, 1917.
A TABULAR STUDY

OF

THE FACIAL EXPRESSION OF AMERICAN ACTRESSES.
A tabular study of the stage woman of America may reveal her personality somewhat.

<table>
<thead>
<tr>
<th>Actress</th>
<th>Expression</th>
<th>Face</th>
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</thead>
<tbody>
<tr>
<td>Billie Burke</td>
<td>Attentive, thoughtful, tender</td>
<td>Round—oval.</td>
</tr>
<tr>
<td>Maude Adams</td>
<td>Thoughtful, penetrating</td>
<td>&quot;</td>
</tr>
<tr>
<td>Francis Starr</td>
<td>Modest, refined</td>
<td>Oval.</td>
</tr>
<tr>
<td>Blanche Bates</td>
<td>Understanding, sympathetic</td>
<td>Oval.</td>
</tr>
<tr>
<td>Margaret Illington</td>
<td>Alert, Gentle</td>
<td>Oval.</td>
</tr>
<tr>
<td>Laurette Taylor</td>
<td>Wistful</td>
<td>Round.</td>
</tr>
<tr>
<td>Janet Beecher</td>
<td>Refined</td>
<td>Long.</td>
</tr>
<tr>
<td>Blanche Ring</td>
<td>Business-like</td>
<td>Oval.</td>
</tr>
<tr>
<td>Irene Franklin</td>
<td>Sober</td>
<td>&quot;</td>
</tr>
<tr>
<td>Helen Lockage</td>
<td>Penetrating</td>
<td>&quot;</td>
</tr>
<tr>
<td>May Shaw</td>
<td>Speculative</td>
<td>&quot;</td>
</tr>
<tr>
<td>Laura Nelson Hall</td>
<td>Prophetic</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ann Murdock</td>
<td>Conscientious</td>
<td>&quot;</td>
</tr>
<tr>
<td>Grace Gordon</td>
<td>Thoughtful</td>
<td>&quot;</td>
</tr>
<tr>
<td>Anna Case</td>
<td>Saucy, keen, childlike</td>
<td>Round</td>
</tr>
<tr>
<td>Clara Kimball</td>
<td>Pensive</td>
<td>Long</td>
</tr>
<tr>
<td>Kathleen Clifford</td>
<td>Matter-of-fact</td>
<td>&quot;</td>
</tr>
<tr>
<td>Violet Heming</td>
<td>Business-like</td>
<td>&quot;</td>
</tr>
<tr>
<td>Lillian Russel</td>
<td>Comprehensive</td>
<td>&quot;</td>
</tr>
<tr>
<td>Rose Stahl</td>
<td>Comprehensive</td>
<td>&quot;</td>
</tr>
<tr>
<td>Pauline Lord</td>
<td>Judicious</td>
<td>&quot;</td>
</tr>
<tr>
<td>Louise Dressler</td>
<td>Hard, Shrewd,</td>
<td>&quot;</td>
</tr>
<tr>
<td>Julia Marlowe</td>
<td>Sincere, kindly</td>
<td>&quot;</td>
</tr>
<tr>
<td>Elsie Janis</td>
<td>Cosmopolitan cordial</td>
<td>&quot;</td>
</tr>
<tr>
<td>Mrs. Fiske</td>
<td>Spiritual, refined</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
CENSUS REPORT
(1910)

LIST OF OCCUPATIONS FOR WOMEN.
WOMEN IN INDUSTRY.

List of Occupations for Women. (1910)

(303 Separate Employments) Agriculture.

1. Agricultural laborers.
   Farm and Plantation.
   Farm and laborers. (members of family)
   Garden and Nursery laborers.

2. Dairymen and Dairywomen.
   Farmers, planters and overseers.
   Farmers and Planters.
   Farmers (members of family)
   Farm and plantation overseers.
   Milk farmers.

3. Gardeners, florists, nurserywomen, etc.
   Gardeners.
   Florists, nurserymen, and vinegrowers.
   Fruit growers.

4. Lumbermen and raftsmen.

5. Stock raisers, herders and drovers.
   Stock raisers.
   Stock herders and drovers.
   Turpentine farmers and laborers.
   Woodchoppers.
   Other agricultural pursuits.
   Aspiarists.
   Not specified

Professional Service:

1. Actors, Professional showman, etc.
   Actors.
   Professional showmen.
   Theatrical managers, etc.
   Architects, designers, draughtsmen, etc.
   Architects.
   Architects, designers, draughtsmen, inventors.

2. Artists and teachers of art.

3. Clergymen.
4. Dentists.

5. Electricians.

6. Engineers, (Civil, etc.) and surveyors.
   - Engineers, (Civil)
   - Engineers (Mining)
   - Surveyors.

7. Journalists.

Lawyers.

9. Literary and scientific
   - Authors and scientists.
   - Librarians and assistants.
   - Chemists and teachers of music.

10. Musicians and teachers of music.

11. Officials.
    - Officials National Government.
    - Officials State Government.
    - Officials county government.
    - Officials City or town government.


13. Teachers and Professors in Colleges, etc.
    - Teachers.
    - Professors in colleges and universities.

14. Other professional Service.
    - Veterinary service.
    - Not specified.

   Domestic and Personal Service.

1. Barbers and hairdressers.

2. Bartenders.

3. Boarding and lodging-house keepers.

4. Jotel keepers.

5. Housekeepers and stewards.

Janitors,
Sextons.

7. Labors (not specified)
   Elevator tenders.
   Laborers (Coal yards)
   Laborers (General)
   Longshoremen.
   Stevedores.

8. Launderers and Laundresses
   Laundry work (hand)
   Laundry work (Steam)

9. Nurses and midwives.
   Nurses (trained)
   Nurses (not specific)
   Midwives.

10. Restaurant keepers.

11. Saloon keepers.

12. Servants and waiters.
   Servants.
   Waiters.

13. Watchmen, policemen, firemen etc.
   Watchmen, policemen, detectives.

14. Other Domestic and personal service.
   Bootblacks.
   Hunters, trappers, guides.
   Not specified.

Trade and Transportation.

1. Agents.
   Agents, (insurance and real)
   Agents, (not specified).

2. Bankers and brokers.
   Bankers and brokers (Money and stocks)
   Bankers, (Commercial)

3. Boatmen and sailors.
   Boatmen and canalmen.
   Pilots.
   Sailors.
4. Bookkeepers and Accountants.

5. Clerks and copyists.
   Clerks and copyists.
   Clerks (shipping)
   Letter and mail carriers.

6. Commercial travelers.

7. Draymen, hackmen, teamsters, etc.
   Draymen, teamsters and expressmen.
   Carriage and hack drivers.

8. Foremen and overseers.


11. Livery stable keepers.

12. Merchants and dealers (except wholesale)
    Boots and shoes.
    Cigars and tobacco.
    Clothing and men's furnishings.
    Coal and wood.
    Drugs and medicines.
    Dry goods, fancy goods and notions.
    General store.
    Groceries.
    Liquor and wines.
    Lumber
    Produce and provisions.
    Not specified.

13. Merchants and dealers (wholesale)

14. Messengers and errand and office boys.
    Bundle and cash boys.
    Messengers.
    Office boys.

15. Officials of banks and companies.
    Bank officials and cashiers.
    Officials insurance and trust companies, etc.
    (transportation companies)

16. Packers and shippers.
17. Porters and helpers (in stores, etc.)

18. Salesmen and saleswomen.

19. Steam railroad employees.
   Baggagemen.
   Brakemen.
   Conductors.
   Engineer and firemen.
   Laborers.
   Station agents, and employees.
   Switchmen, yardsmen and flagmen.

20. Stenographers and typewriters.
   Stenographers.
   Typewriters (typists)

21. Street railway employees.
   Conductors.
   Laborers.
   Motormen.

22. Station agents and employees.

23. Telegraph and telephone operators.
   Telegraph operators
   Telephone operators.

24. Undertakers.

Other Persons in Trade and Transportation.

1. Auctioneers.

2. Apprentices and helpers.

3. Painters, glaziers and varnishers.
   Painters. (Carriages and wagons)
   Apprentices and helpers.
   Paperhangers.

4. Plumbers and gas- and steam fitters.
   Apprentices and helpers.

5. Plasterers.
   Apprentices and helpers.

6. Roofers and slaters.

Chemicals and Allied Products.

1. Oil-well and Oil-works employees.

2. Other chemical workers.
   - Fertilizer makers.
   - Powder and cartridge makers.
   - Salt-works employees.
   - Starch makers.

Clay, glass, and stone products.

1. Brick and tile makers.
   - Brickmakers.
   - Tilemakers.
   - Terra-cotta workers.

2. Glass workers.

3. Marble and stone cutters.


Fishing and Mining.

1. Fishermen and oystermen.

2. Miners and quarrymen.
   - Miners (coal)
   - Miners (gold and silver)
   - Miners (not otherwise specified.)

3. Quarrymen.

Food and Kindred Products.

1. Bakers.

2. Butchers.


5. Millers.
6. Other food preparers.
   Fish curers and packers.
   Meat packers, curers and picklers.
   Sugarmakers and refiners.
   Not specified.

Iron and Steel and Their Products.

1. Blacksmiths.
   Apprentices and helpers.
   Molders.

2. Machinists.

3. Steam boiler makers.

4. Stove, furnace, grate makers.

5. Tool and cutlery makers.


7. Wireworkers.

   Leather and its Finished Product.

1. Boot and shoemakers and repairers.
   Boot and shoe factory operators.
   Shoemakers (not in store or factory)
   Apprentices.

2. Harness and saddlemakers and repairers.

3. Leather curriers and tanners.
   Curriers.
   Tanners.
   Apprentices.

4. Trunk and Leather case makers etc.
   Trunk makers.
   Leather case makers, and pocketbook makers.

Liquor and beverages.

1. Bottlers and soda-water makers.
   Bottlers.
Mineral and soda water makers.

2. Brewers and maltsters.

3. Distillers and rectifiers.

Lumber and its Manufacture.

1. Cabinet makers.

2. Coopers.

   Lumber yard.

4. Other wood workers.
   Basketmakers.
   Boxmakers (wood)
   Furniture manufacturer employees.
   Piano and organ makers.
   Not specified.

Metal and Metal Products Other than Iron and Steel.

1. Brass workers.
   Brass workers,
   Molders.

2. Clock and watchmakers, repairers.
   Clock factory operators.
   Watch factory operators.
   Clock and watch repairers.

   Jewelry manufactory employees.

4. Tin plate and tinware makers
   Tinners.
   Apprentices (tinsmiths)

5. Other metal workers.
   Copper workers.
   Electroplaters.

6. Gunsmiths, locksmiths, and bell hangers.
7. Lead and zinc workers.
8. Molders.

Paper and Printing.
1. Book binders.
2. Boxmakers (paper)
3. Engravers.
5. Printers, lithographers, and pressmen.
   Compositors.
   Stereotypers.
   Apprentices.

Textiles.
1. Bleachery and dye works operatives.
2. Carpet factory operatives.
3. Cotton mill operatives.
4. Hosiery and knitting mill operatives.
5. Silk mill operatives.
7. Other textile mill operatives.
   Hemp and jute mill operatives.
   Linen mill operatives.
   Rope and cordage factory operatives.
   Worsted mill operatives.
   Textile not specified.

8. Dressmakers.
   Apprentices.
9. Hat and capmakers.
10. Milliners.
11. Seamstresses.
12. Shirt, collar and cuff makers.
13. Tailors and tailoresses.
14. Other textile workers.
   Carpet makers, (rag)
   Lacemakers and embroidery makers.
15. Sail, awning and tentmakers.
16. Sewing machine operators.
17. Not specified.

Miscellaneous Industries.
1. Broom and brush makers.
2. Charcoal, coke and lime burners.
3. Engineer and firemen (not locomotive)
4. Glove makers.
5. Manufacturers and officials etc.
   Publishers of books, maps, newspapers.
   Officials of mining and quarring companies.
6. Model and patternmakers.
7. Photographers.
8. Rubber factory operators.
9. Tobacco and cigar factory operators.
10. Upholsterers.
11. Other Miscellaneous industries.
   Artificial flower makers.
   Button makers.
   Candle, soap and tallow makers.
   Corset makers.
   Cotton ginners.
   Electric light and power company employees.
12. Gas works employees.

13. Piano and organ tuners.

   - Turpentine distillery.
   - Umbrella and parasol makers.
   - Well borers.
   - Whitewashers.
   - Not specified.