**Vocational Guidance for Girls eBook**

**Vocational Guidance for Girls**

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re>
  
 “Vocational guidance
seeks the largest realization of the  
 possibilities of every
child and youth, measured in terms of  
 worthy service.”
  
[Illustration: Photograph by Brown Bros.
*Camp* *fire* *girls* The lessons of patriotism,
kindness, and industry taught by the Camp Fire Girls’
organization make it a power for good]

**VOCATIONAL GUIDANCE FOR GIRLS**

by

**MARGUERITE STOCKMAN DICKSON**

Author of *From the Old World to the New*, *A
Hundred Years of Warfare. 1689-1789*, *Stories
of Camp and Trail*, *Pioneers and Patriots in
American History*  
Rand Mcnally & Company  
Chicago New York
  
1919

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**A FOREWORD**  
Fortunate are we to have from the pen of Mrs. Dickson
a book on the vocational guidance of girls. Mrs.
Dickson has the all-round life experiences which give
her the kind of training needed for a broad and sympathetic
approach to the delicate, intricate, and complex problems
of woman’s life in the swiftly changing social
and industrial world.
  
Mrs. Dickson was a teacher for seven years in the
grades in the city of New York. She then became
the partner of a superintendent of schools in the
business of making a home. In these early homemaking
years there came from the pen of Mrs. Dickson a series
of historical books for the grades which have placed
her among the leading educational writers of the country.
During the long sickness of her husband she filled
for a while two administrative positions—­homemaker
and superintendent of schools.

**Page 3**

Her three children are now in high school and are
beginning to plan for their own life work. With
the broad training of homemaker, wife, mother, teacher,
writer, and administrator, Mrs. Dickson has the combination
of experiences to enable her to introduce teachers
and mothers to the very difficult problems of planning
wisely big life careers for our girls.
  
The book is so plainly and guardedly written that
it can also be used as a textbook for the girls themselves
in connection with civic and vocational courses.
The only difficulty with the book for a text is that
it is so attractively written on such vital problems
that the student will not stop reading at the end
of the lesson.

**J. ADAMS PUFFER**

“Vocational guidance has for its ideal the granting to every individual of the chance to attain his highest efficiency under the best conditions it is humanly possible to provide.”

**PART I**

**PRESENT-DAY IDEALS OF WOMANHOOD**“How to preserve to the individual his right to aspire, to make of himself what he will, and at the same time find himself early, accurately, and with certainty, is the problem of vocational guidance.”

**VOCATIONAL GUIDANCE FOR GIRLS**

**CHAPTER I**

**WOMAN’S PLACE IN SOCIETY**  
Any scheme of education must be built upon answers
to two basic questions: first, What do we desire
those being educated to become? second, How shall
we proceed to make them into that which we desire
them to be?
  
In our answers to these questions, plans for education
fall naturally into two great divisions. One
concerns itself with ideals; the other, with methods.
No matter how complex plans and theories may become,
we may always reach back to these fundamental ideas:
What do we want to make? How shall we make it?
  
Applying this principle to the education of girls,
we ask, first: What ought girls to be? And
with this simple question we are plunged immediately
into a vortex of differing opinions.
  
Girls ought to be—­or ought to be in the
way of becoming—­whatever the women of the
next generation should be. So far all are doubtless
agreed. We therefore find ourselves under the
necessity of restating the question, making it:
What ought women to be?
  
Probably never in the world’s history has this
question occupied so large a place in thought as it
does to-day. In familiar discussion, in the press,
in the library, on the platform, the “woman question”
is an all-absorbing topic. Even the most cursory
review of the literature of the subject leads to a
realization of its importance. It leads also
into the very heart of controversy.
  
[Illustration: Photograph by Brown Bros.
Suffrage parade in Washington. Women will parade
or even fight for their rights]

**Page 4**

It is safe to say that no woman, in our own country
at least, escapes entirely the unrest which this controversy
has brought. Even the most conservative and “old-fashioned”
of women know that their daughters are living in a
world already changed from the days of their own young
womanhood; and few indeed fail to see that these changes
are but forerunners of others yet to come. They
know little, perhaps, of the right or wrong of woman’s
industrial position, but “woman in industry”
is all about them. They perhaps have never heard
of Ellen Key’s arraignment of existing marriage
and sex relations, but they cannot fail to see unhappy
marriages in their own circle. They may care
little about the suffrage question, but they can hardly
avoid hearing echoes of strife over the subject of
“votes for women.” And however much
or little women are personally conscious of the significance
of these questions, the questions are nevertheless
of vital import to them all.
  
The “uneasy woman” is undeniably with
us. We may account for her presence in various
ways. We may prophesy the outcome of her uneasiness
as the signs seem to us to point. But in the meantime—­she
is here!
  
Naturally both radical and conservative have panaceas
to suggest. The radicals would have us believe
that the question of woman’s status in the world
requires an upheaval of society for its settlement.
Says one, the “man’s world” must
be transformed into a human world, with no baleful
insistence on the femininity of women. It is the
human qualities, shared by both man and woman, which
must be emphasized. The work of the world—­with
the single exception of childbearing—­is
not man’s work nor woman’s work, but the
work of the race. Woman must be liberated from
the overemphasized feminine. Let women live and
work as men live and work, with as little attention
as may be to the accident of sex.
  
Says another, it is the ancient and dishonored institution
of marriage which must feel the blow of the iconoclast.
Reform marriage, and the whole woman question will
adjust itself.
  
Says still another, do away with marriage. “Celibacy
is the aristocracy of the future.” Let
the woman be free forever from the drudgery of family
life, free from the slavery of the marriage relation,
free to “live,” to “work,”
to have a “career.” Men and women
were intended to be in all things the same, except
for the slight difference of sex. Let us throw
away the cramping folly of the ages and let woman
take her place beside man.
  
Not so, replies the conservative. In just so
far as masculine and feminine types approach each
other, we shall see degeneracy. Men and women
were never intended to be alike.
  
Thus we might go on. Without the radicals there
would of course be no progress. Without the conservatives
our social fabric would scarcely hold. Between
the two extremes, however, in this as in all things,
stands the great middle class, believing and urging
that not social upheaval, but better understanding
of existing conditions, is the world remedy for unrest;
that not new careers, but better adjustment of old
ones, will bring peace; that not formal political power,
even though that be their just due, but the better
use of powers that women have long possessed, is most
needed for the betterment of mankind.

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It is not the province of this book to enter into
controversy with either radical or reactionary, but
rather to search for truth which may be used for adjusting
to fuller advantage the relation of woman to society.
First of all must be recognized the fact that the “woman
movement” deserves the thoughtful attention of
every teacher or other social worker, and indeed of
every thoughtful man or woman. The movement can
no longer be considered in the light of isolated surface
outbreaks. It is rather the result of deep industrial
and social undercurrents which are stirring the whole
world.
  
In our study of the modern woman movement, which as
teachers in any department of educational work we
are bound to make, the fact is immediately impressed
upon us that home life has undergone marked changes.
Conditions once favorable to the existence of the home
as a sustaining economic unit are no longer to be
found. New conditions have arisen, compelling
the home, like other permanent institutions, to alter
its mode of existence in order to meet them.
  
Briefly reviewing the causes which have brought about
these changes in home life, we find, first, the industrial
revolution. A large number of the activities
once carried on in the home have removed to other
quarters. In earlier times the mother of a family
served as cook, housemaid, laundress, spinner, weaver,
seamstress, dairymaid, nurse, and general caretaker.
The father was about the house, at work in the field,
or in his workshop close at hand. The children
grew up naturally in the midst of the industries which
provided for the maintenance of the home, and for
which, in part, the home existed. The home, in
those days, was the place where work was done.
  
With the invention of labor-saving machinery came
an entire revolution in the place and manner of work.
The father of the family has been forced by this industrial
change to follow his trade from the home workshop
to the mechanically equipped factory. One by one,
many of the housewife’s tasks also have been
taken from the home. To-day the processes of
cloth making are practically unknown outside the factory.
Knitting has become largely a machine industry.
Ready-made clothing has largely reduced the sewing
done in the home. In the matter of food, the
housekeeper may, if she chooses, have a large part
of her work performed by the baker, the canner, and
the delicatessen shopkeeper. Even the care of
her children, after the years of infancy, has been
partly assumed by the state.
  
The home, as a place where work is done, has lost
a large part of its excuse for being. Among the
poorer classes, women, like their husbands, being
obliged to earn, and no longer able to do so in their
homes, have followed the work to the factory.
As a result we have many thousands of them away from
their homes through long days of toil. Among
persons of larger income, removal of the home industries
to the factory has resulted in increased leisure for

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the woman—­with what results we shall later
consider. Practically the only constructive work
left which the woman may not shift if she will to
other shoulders, or shirk entirely, is the bearing
of children and, to at least some degree, their care
in early years. The interests once centered in
the home are now scattered—­the father goes
to shop or office, the children to school, the mother
either to work outside the home or in quest of other
occupation and amusement to which leisure drives her.
  
[Illustration: Photograph by Brown Bros.
Glove making. Women, like their husbands, have
followed work to the factories]
  
A second change in the conditions affecting home life
is found in the increased educational aspirations
of women. Once the accepted and frankly anticipated
career for a woman was marriage and the making of
a home. Her education was centered upon this end.
To-day all this is changed. A girl claims, and
is quite free to obtain, an education in all points
like her brother’s, and the career she plans
and prepares for may be almost anything he contemplates.
She may, or may not, enter upon the career for which
she prepares. Marriage may—­often does—­interfere
with the career, although nearly as often the career
seems to interfere with marriage. Under the new
alignment of ideals, there is less interest shown
in homemaking and more in “the world’s
work,” with a decided feeling that the two are
entirely incompatible.
  
[Illustration: Keystone View Co. Employees
leaving the Elgin Watch Company factory. Thousands
of women are away from their homes through long days
of toil]
  
The girl, educated to earn her living in the market
of the world, no longer marries simply because no
other career is open to her; when she does marry,
she is less likely than formerly, statistics tell us,
to have children—­the only remaining work
which, in these days, definitely requires a home.
Marriage and homemaking, therefore, are no longer
inseparably connected in the woman’s mind.
Girls are willing to undertake matrimony, but often
with the distinct understanding that their “careers”
are not to be interfered with. To them, then,
marriage becomes more and more an incident in life
rather than a life work.
  
[Illustration: Photograph by Brown Bros.
A typical tenement house. Congestion means discomfort
within the home and decreasing possibility for satisfying
there either material or social needs]
  
A third disintegrating influence as affecting home
life is the great increase of city homes. Urban
conditions are almost without exception detrimental
to home life. Congestion means discomfort within
the home and decreasing possibility for satisfying
there either material or social needs; while on every
hand are increasing possibilities for satisfying these
needs outside the home. Family life under such
conditions often lacks, to an alarming degree, the
quality of solidarity which makes the dwelling place

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a home. No longer the place where work is done,
no longer the place where common interests are shared,
the home becomes only “the place where I eat
and sleep,” or perhaps merely “where I
sleep.” The great increase of urban life
during the last half century is thus a very real menace,
and, since the agricultural communities constantly
feed the towns, the menace concerns the country-as
well as the city-dweller.
  
[Illustration: Photograph by Brown Bros.
In the cities there are increasing opportunities for
satisfying material and social needs outside the home]
  
Believing that for the good of coming generations
the true home spirit must be saved, we shall do well
to admit at once that the old-time home was an institution
suited to its own day, but that we cannot now call
it back to being. Nor would we wish to do so.
There is no possible reason for wishing our women
to spin, weave, knit, bake, brew, preserve, clean,
*if* the products she formerly made can be produced
more cheaply and more efficiently outside the home.
  
There is danger, however, of generalizing too soon
in regard to these industries. There is little
doubt that in some directions, at least, the factory
method has not yet brought really satisfactory results.
How many women can give you reasons *why* they
believe that it no longer “pays” to do
this or that at home as they once did? Do the
factories always turn out as good a product as the
housekeeper? If they do, does the housekeeper
obtain that product with as little expenditure as
when she made it? If she spends more, can she
show that the leisure she has thus bought has been
a wise purchase? Is she justified in accepting
vague generalizations to the effect that it is better
economy to buy than to make, or should she test for
herself, checking up her individual conditions and
results?
  
The fact is that the pendulum has swung away from
the “homemade” article, and most of us
have not taken the trouble to investigate whether
we are benefited or harmed. It may be that investigation
will show us that the pendulum has swung too far,
and that, in spite of factories mechanically equipped
to serve us, some work may be done much more advantageously
at home. It is even possible, and in some lines
of work we know that it is a fact, that homes may be
mechanically equipped at very little cost to rival
and even to outclass the factory in producing certain
kinds of products for home consumption.
  
Spinning, weaving, and knitting are doubtless best
left in the hands of the factory worker. But,
under present conditions, buying ready made all the
garments needed for a family may be an expensive and
unsatisfactory method if the elements of worth, wear,
finish, and individuality are worthy of consideration,
just as buying practically all foodstuffs “ready
made” presents a complex and disturbing problem
to the fastidious and conscientious housewife.
There is at least a possibility that it would be as
well for the home of to-day to retain or resume, systematize,
and perfect some of the industries that are slipping
or have already slipped from its grasp. It is
possible to reduce some processes to a too purely
mechanical basis.

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[Illustration: Keystone View Co. Linen-mill
workers. Spinning and weaving, whether of cotton,
linen, silk, or wool, are more satisfactorily done
by factory workers than in the home]
  
 A woman lived in our town who wasn’t
very wise.   
 She had a reputation for making homemade
pies.   
 And when she found her pies would sell,
with all her might and main  
 She opened up a factory, and spoiled it
all again.
  
Nonsense? Yes—­but with a strong element
of sense, nevertheless.
  
Entirely aside, however, from the industrial status
of the home, unless we are to see a practical cessation
of childbearing and rearing, homes must apparently
continue to exist. No one has yet found a substitute
place for this particular industry. It is a commonly
accepted fact that young children do better, both mentally
and physically, in even rather poor homes than in
a perfectly planned and conducted institution.
And we need go no farther than this in seeking a sufficient
reason for saving the home. This one is enough
to enlist our best service in aid of homemaking and
home support.
  
From earliest ages woman has been the homemaker.
No plan for the preservation of the home or for its
evolution into a satisfactory social factor can fail
to recognize her vital and necessary connection with
the problem. Therefore in answer to the question
“What ought woman to be?” we say boldly,
“A homemaker.” Reduced to simplest
terms, the conditions are these: if homes are
to be made more serviceable tools for social betterment,
women must make them what they ought to be. Consequently
homemaking must continue to be woman’s business—­*the*
business of woman, if you like—­a considerable,
recognized, and respected part of her “business
of being a woman.” Nor may we overlook
the fact that it is only in this work of making homes
and rearing offspring that either men or women reach
their highest development. Motherhood and fatherhood
are educative processes, greater and more vital than
the artificial training that we call education.
In teaching their children, even in merely living with
their children, parents are themselves trained to lead
fuller lives.
  
“The central fact of the woman’s life—­Nature’s
reason for her—­is the child, his bearing
and rearing. There is no escape from the divine
order that her life must be built around this constraint,
duty, or privilege, as she may please to consider
it."[1] It is the fashion among some women to assume
that it is time all this were changed, and that therefore
it will be changed. They look forward to seeing
womankind released from this “constraint, duty,
or privilege,” and yet see in their prophetic
vision the race moving on to a future of achievement.
The fact, however, ignore it as we may, cannot be
gainsaid: no man-made or woman-made “emancipation”
will change nature’s law.

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It was well that after centuries of repression and
subjection woman sought emancipation. She needed
it. But the wildest flight of fancy cannot long
conceal the ultimate fact. Woman is the mother
of the race. “The female not only typifies
the race, but, metaphor aside, she *is* the race."[2]
Emancipation can never free her from this destiny.
In the United States, where woman has the largest freedom
to enter the industrial world and maintain herself
in entire independence, the percentage of those who
marry is higher than in the countries where woman
is a slave. Ninety per cent of the mature women
in our country become homemakers for a certain period,
and probably over 90 per cent are assistant homemakers
for another period of years before or after marriage.
  
Any vocational counselor who fails to reckon first
with the homemaking career of girls is therefore blind
to the facts of life. All education, all training,
must be considered in its bearing on the one vocation,
homemaking. The time will come when the occupations
of boys and men must likewise be considered in relation
to homemaking, but that problem is not the province
of this book.
  
Women will bear and rear the children of the future,
just as they have borne and reared the children of
the past. But *under what conditions*—­the
best or those less worthy? And *what women*—­again,
the best or those less worthy? Has woman been
freed from subjection, from an inferior place in the
scheme of life, only to become so intoxicated with
a personal freedom, with her own personal ambition,
that she fails to see what emancipation really means?
Will she be contented merely to imitate man rather
than to work out a destiny of her own? We think
not. When the first flush of freedom has passed,
the pendulum will turn again and woman will find a
truer place than she knows now or has known.
  
Two obstacles to the successful pursuit of her ultimate
vocation stand prominently before the young woman
of to-day: first, the instruction of the times
has imbued her with too little respect for her calling;
second, her education teaches her how to do almost
everything except how to follow this calling in the
scientific spirit of the day. She may scorn housework
as drudgery, but no voice is raised to show her that
it may be made something else. With the advent
of vocational guidance, vocational training of necessity
follows close behind. And with vocational training
must come a proper appreciation, among the other businesses
of life, of this “business of being a woman.”
  
Must we then educate the girl to be a homemaker, and
keep her out of the industrial life which has claimed
her so swiftly and in which she has found so much
of her emancipation? No, we could not, if we would,
keep her from the outside life. We must rather
recognize her double vocation and, difficult though
it seem, must educate her for both phases of her “business.”
She will be not only the better woman, but the better
worker, because of the very breadth of her vocational
horizon.

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Training for homemaking, then, must go hand in hand
with training for some phase of industrial life.
Vocational guides must consider not only inclination
and temperament, but physical condition and the supply
and demand of the industrial world. They will
consider the girl not merely as an industrial worker,
but as a potential homemaker. They will, therefore,
also study the effect of various vocations upon homemaking
capabilities.
  
How then shall the teaching of this double vocation
be approached? How shall we, as teachers of girls,
make them capable of becoming homemakers? How
shall we make them see that homemaking and the world’s
work may go hand in hand, so that they will desire
in time to turn from their industrial service to the
later and better destiny of making a home? This
book offers its contribution toward answering these
questions.

**FOOTNOTES:**

[Footnote 1: Ida M. Tarbell, *The Business
of Being a Woman*.]
  
[Footnote 2: Lester F. Ward, *Pure Sociology*.]

**CHAPTER II**

**THE IDEAL HOME**  
That we may understand, and to some extent formulate,
the problem which we would have girls trained to solve,
we must of necessity study homes. What must girls
know in order to be successful homemakers?
  
A historical survey of the home leads us to the conclusion
that although times have changed, and homes have changed,
and indeed all outward conditions have changed, the
spiritual ideal of home is no different from what
it has always been. The home is the seat of family
life. Its one object is the making of healthy,
wise, happy, satisfied, useful, and efficient people.
The home is essentially a spiritual factory, whether
or not it is to remain to any degree whatever a material
one. “Home will become an atmosphere, a
‘condition in which,’ rather than ‘a
place where,’” says Nearing in his *Woman
and Social Progress*. “The home is a
factory to make citizenship in,” writes Mrs.
Bruere.
  
But although this spiritual significance of home has
always existed, we are sometimes inclined to overlook
the fact. Because conditions have changed, and
because our external ideals of home have changed and
are still changing, we fail to see that the foundation
of home life is still unchanged.
  
“I sometimes think that many women don’t
consciously know *why* they are running their
homes,” says Mrs. Frederick, author of *The
New Housekeeping*. We might add that many
of those who do know, or think they know, are struggling
to attain to purely trivial or fundamentally wrong
ideals. It seems wise, then, for us to face at
the outset the question “What is the ideal home?”
  
[Illustration: Copyright by Keystone View Co.
An attractive living room in which there is that atmosphere
of peace so conducive to a happy family life]

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Laying aside all preconceived notions, and remembering
that changes are coming fast in these days, let us
look for the ideals which may be common to all homes,
in city or country, among rich or poor.
  
[Illustration: Photograph by Brown Bros.
A well-arranged kitchen forms an important part of
the smoothly running mechanism of the ideal home]
  
First of all, the home must be comfortable, and its
whole atmosphere must be that of peace. In no
other way can the tension of modern life be overcome.
This implies order and cleanliness, beauty, warmth,
light, and air; but it implies far more. It means
a home planned for the people who will occupy it,
and so planned that father’s needs, and mother’s,
and the children’s, will all be met. What
does each member of the family require of the house?
A place to *live in*. And that means far
more than eating and sleeping and having a place for
one’s clothes. There must be not only a
place for everything, but a place for everybody in
the ideal house. The boys who wish to dabble in
electricity, the girls who wish to entertain their
friends in their own way, the tired father who wishes
to read his newspaper “in peace,” the
younger children who want to pop corn or blow bubbles
or play games, all must be planned for. There
will be no room too good for use, and no furnishings
so delicate that mother worries over family contact
with them. There will be a minimum of “keeping
up appearances” and a maximum of comfort and
cheer. There will be little formal entertaining,
but many spontaneous good times. In addition to
being comfortable, the ideal home must be convenient.
There will be places for things, and every appliance
for making work easy.
  
[Illustration: Photograph by Brown Bros.
Contrast this old-fashioned kitchen with the modern
one shown on the opposite page]
  
The ideal mother, who is the mainspring of the smoothly
running mechanism of the ideal home, will be scientifically
trained for her position. Her “domestic
science” will no longer be open to the criticism
that it is not science at all, nor will she feel that
her business is unworthy of scientific treatment.
Always she will keep before her the object of her
work—­to make of her family, *including
herself*, good, happy, efficient people. She
will not be overburdened with housework, for overworked
mothers have neither time nor strength for the higher
aspects of their work. She will know how to feed
bodies, but also how to develop souls. She will
clothe her children hygienically, but she will teach
them to value more the more important vestments of
modesty and gentleness and courtesy. She will
require obedience, but, as their years increase, the
requirement will be less and less obedience to authority
and more and more obedience to a right spirit within.
  
[Illustration: Photograph by Brown Bros.
The wise mother will teach her children the true value
of work by making them wish to work with her]

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She will work for her children and will make them
wish to work with her, teaching them the true value
of work and sacrifice. She will play with them,
for their pleasure and development, and she will also
play, in her own way, for her own rejuvenation and
her soul’s good. She will study each member
of her family as an individual problem, and, abandoning
forever the idea of pressing any child’s soul
into the mold that she might choose, will rather strive
to aid its growth toward its natural ideal. She
will strive to hold and to be worthy of her children’s
confidence, that they may turn to her in those times
that try their souls. But she will always respect
the personal liberty of either child or husband to
live his own life.
  
She will interest herself in the interests of husband
and children, that she may remain a vital factor in
their lives; and she will make the home so delightful
as to reduce to a minimum the scattering influences
that tend to destroy home life. She will weave
intangible but indestructible ties of affection, holding
all together and to herself. She will keep her
interest in the outside world, so that she may better
prepare her children to live in it and may resist the
narrowing influence of her enforced temporary withdrawal.
She will take some part in civic work and social uplift,
and, when her years of child rearing are ended, in
the leisure of middle age she will return to the less
circumscribed life of her youth, bending her matured
energies to the world’s work.
  
The father of this ideal family will be first of all
a man happy in his work. The plodding, weary
slave to distasteful labor can be ideal neither as
husband nor as father. Overworked fathers are
quite as impossible in our scheme as overburdened
mothers. In ideal conditions the father will
have time, strength, and willingness to be more of
a factor in the home life than he sometimes is at
the present time. More than that, his early education
will have included definite preparation for homemaking,
so that his cooeperation will be intelligent and therefore
helpful. He will know more than he does now about
the cost of living and he will assist in making a
preliminary division of the year’s income upon
an intelligent basis. He will recognize the necessity
for equipment for the homemaking business and will
contribute his share of thought and labor to improving
the home plant.
  
He will be a companion as well as adviser to his boys
and girls and will retain their respect and love by
his sympathetic understanding and his remembrance
of the boy’s point of view. In all his dealings
with his children he will be careful that interference
with his comfort and convenience or the wounding of
his pride by their shortcomings does not obscure his
sense of justice. He will be a student of child
nature and will keep in view the ultimate good and
usefulness of his child. He will regard his fatherhood
as his greatest service to the state.

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[Illustration: Pals. The wise father will
be companion as well as adviser to his children]
  
The children reared by this ideal father and mother
in their ideal home will grow as naturally as plants
in a well-cared-for garden. With examples of
courtesy and kindness, of cheerful work and health-producing
play, ever before them in the lives of their parents,
they may be led along the same paths to similar usefulness.
Their educational problems will be met by the combined
effort of teachers and parents, and natural aptitude
as well as community needs will dictate the choice
of their life work.
  
That this ideal family is far removed from many families
of our acquaintance merely proves the necessity of
training for more efficient homemaking, and indeed
for a better conception of homemaking ideals and problems.
If we are to teach our girls and our boys to be homemakers,
we must consider carefully what they need to know.
If we are to counteract the tendencies of the past
two or three decades away from homemaking as a vocation,
we must show the true value of the homemaker to the
community, and the opportunities which domestic life
presents to the scientifically trained mind.
  
Education for homemaking necessarily implies teachers
who are trained for homemaking instruction; and we
may pause here to notice that no homemaking course
in normal school or college can be sufficient to give
the teacher true knowledge of ideal homes. She
must have seen such homes, or those which approximate
the ideal. Perhaps she has grown up in such a
home. More probably she has not. If not,
it must then necessarily follow that the lower have
been the ideals in the home where the teacher had
her training, the more she should see of other homes,
and especially of good homes. Her whole outlook
may be changed by such contact; and with her outlook,
her teaching; and with her teaching, her influence.
  
If all girls grew up in ideal homes, it seems probable
that homemaking would appeal to them quite naturally
as the ultimate vocation. Indeed, we know that
many girls feel this natural drawing, in spite of most
unlovely conditions in their childhood homes.
The task of mother, teacher, and vocational counselor
(who may be either) in this matter is a complicated
one. Some girls are not fitted by nature to be
homemakers. Some may with careful training overcome
inherent defects which stand in the way of their success.
Some have the natural endowment, but have their eyes
fixed on other careers. Some have unhappy ideals
to overcome. The fact, however, confronts us that
at some time in their lives a very large majority
of these girls will be homemakers. It is the
part of those who have charge of them in their formative
years to do two things for them: first, to train
them so that they may understand the tasks of the
homemaker and perform them creditably if they are
called upon; second, to teach all those girls who
seem fitted for this high vocation to desire it, and
to choose it for at least part of their mature lives.

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**CHAPTER III**

**ESTABLISHING A HOME**  
Certain very definite attempts are being made in these
days to meet the evident lack of homemaking knowledge
in the rising generation. And since definiteness
of plan lends power to accomplishment, we cannot do
better than to analyze as carefully as possible the
various lines of knowledge required by the prospective
homemaker in entering upon her life work.
  
What are the problems of homemaking? And how
far can we provide the girl with the necessary equipment
to make her an efficient worker in her chosen vocation?
  
Country life and city life are apparently so far removed
from each other as to present totally different problems
to the homemaker and to the vocational educator of
girls. And yet underlying the successful management
of both urban and rural homes are the same principles
of domestic economy and of social efficiency.
The principles are there, however widely their application
may differ. While we may wisely train country
girls for country living, and city girls to face the
problems of urban life, we must not lose sight of
the fact that country girls often become homemakers
in the city and that city girls are often found establishing
homes in the country. Nor should we overlook the
truth that some study of home conditions in other than
familiar surroundings will broaden the girl’s
knowledge and fit her in later life to make conditions
subservient to that knowledge.
  
Both rural and urban homemakers must be taught to
appreciate their advantages and to make the most of
them. They must also learn to face their disadvantages
and to work intelligently toward overcoming them.
  
The country homemaker has no immediate need of studying
the problems of congestion in population which menace
the millions of city-dwellers. The country home
has plenty of room and an abundance of pure air.
Yet it is often true that country homes are poorly
ventilated and that much avoidable sickness results
from this fact. The country home is often set
in the midst of great natural beauty, yet misses its
opportunity to satisfy the eye in an artistic sense.
Its very isolation is sometimes a cause of the lack
of attention to its appearance to the passerby.
  
The farmer’s wife has an advantage in the matter
of fresh vegetables, eggs, and poultry, but the city
housekeeper has the near-by market and finds the question
of sanitation, the preservation of food, and the disposal
of waste far easier of solution.
  
The city housewife is often troubled in regard to
the source of her milk supply; the country-dweller
has plenty of fresh milk, but frequently finds it
difficult to be sure of pure water.
  
The country homemaker often lacks the conveniences
which make housekeeping easier; the city woman is
often misled, by the ease of obtaining the ready-made
article, into buying inferior products in order to
avoid the labor of producing.

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The family in the farming community often has meager
social life and lack of proper recreations; the city-dweller
is made restless and improvident by an excess of opportunities
for certain sorts of amusement.
  
Thus each type of community has its own problems.
But practically all of these problems fall under certain
general heads which both city and country homemakers
should consider as part of their education. The
present turning of thought toward training in these
directions is most promising for the homes of the
future.
  
[Illustration: Photograph by Brown Bros.
A country home which, though set in the midst of natural
beauty, yet fails to satisfy the eye in an artistic
sense]
  
[Illustration: Courtesy of Mrs. Joseph E. Wing
In contrast to the illustration above, this home shows
what a few artistic touches may do to enhance the
natural beauty of the surroundings]
  
It is one of the misfortunes of existing conditions
that the city and the country are not better acquainted
with each other. Scorn frequently takes the place
of understanding. The town or village girl goes
out to teach in the country school, knowing little
of country living and less of country homes.
It is difficult, if not impossible, for such a teacher
to be an influence for good. Especially as she
approaches the homemaking problem is she without the
knowledge which must underlie successful work.
It is important that the city girl under such conditions
should make a special effort to study country life
and country homes in a sympathetic, helpful spirit.
  
Perhaps our analysis of homemaking problems can take
no more practical form than to follow from its hypothetical
beginning the making of an actual home.
  
No more inspiring moment comes in the lives of most
men and women than that in which the first step is
taken toward making their first home. There is
an instinctive recognition of the greatness of the
occasion. But ignorance will dull the glow of
inspiration and wrong standards will lead to wreck
of highest hopes. Let us, therefore, be practical
and definite and face the facts.
  
A home is to be established. The first question
is: Where? To a certain extent circumstances
must answer this question. The character and
place of employment of the breadwinner, the income,
social relations already established, school, church,
library, market, water and sanitary conditions, must
all be considered. Yet even these regulating
conditions must receive intelligent treatment.
How many young homemakers have any definite idea as
to what proportion of the income may safely be expended
for shelter? How many can tell the relative advantages
of renting and owning?
  
[Illustration: Copyright by Keystone View Co.
A tenement district. One of the greatest disadvantages
in urban life is the overcrowding in tenement houses]

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Probably the first consideration in selection is likely
to be whether the home is to be permanent or merely
temporary. When the occupation is likely to be
permanent, the greatest comfort and well-being will
usually result from establishing early a permanent
home; and this involves a long look ahead to justify
the selection of a site. Not only must health
and convenience be considered, but future questions
relative to the expanding requirements of the homemakers
and to the education and proper upbringing of a family
as well. Then, too, young people must usually
begin modestly from a financial standpoint, and they
are therefore cut off from certain locations which
they may perhaps desire and which they might hope
to attain in later years. In the country, where
the livelihood is often gained directly from the land,
a new element enters into selection and must to some
extent take precedence over others. Soil considerations
aside, however, we have health, beauty, social environment,
educational advantages, and expense to consider; and
we should establish certain standards in these directions
for our young people to measure by.
  
Considerations of health must include not only climatic
conditions, but questions of drainage, water supply,
time and comfort of transportation to work, and the
sanitary condition of the neighborhood.
  
Prospective homemakers must learn, too, the value
of reposeful surroundings and of some degree of natural
beauty. They must recognize the value also of
desirable social environment—­that is, of
such moral and intellectual surroundings as will be
uplifting for the homemakers and safe for the future
family. They will, it is hoped, learn that a
merely fashionable neighborhood is not necessarily
a desirable environment. The church, the school,
the library, and proper recreation centers are also
to be considered in one’s social outlook.
They are all distinctly worth paying for, as also is
a good road.
  
With the site selected, the great problem of building
next confronts the homemaker. Here again the
principles of selection should be sufficiently known
to young people, boys and girls alike, to save them
from the mistakes so commonly made and frequently so
regretted.
  
The people who can afford to employ an architect to
design their homes are in a decided minority, and
the only way to insure good houses for the less well-to-do
majority is to see that the less well-to-do do not
grow up without instruction as to what good houses
are. The great tendency of the day in building
is fortunately toward increased simplicity and toward
a quality which we may call “livableness.”
This tendency we shall do well to fix in our teaching.
  
In general, the good house is plain, substantial,
convenient, and suited to its surroundings. Efficient
housekeeping is largely conditioned by such very practical
details as closets and pantries, the relative positions
of sink and stove, the height of work tables and shelves,
the distance from range to dining table, the ease or
difficulty of cleaning woodwork, laundry facilities,
and the like. Housekeeping is made up of accumulated
details of work, and adequate preparation for comfort
in working can be made only when the house is in process
of construction.

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Not less are the higher and more abstract duties of
the homemaker served by the kind of house she lives
and works in. In a hundred details the homemaker
should be able to increase the efficiency of the “place
to make citizens in.” A common mistake in
building produces a house which adds to, rather than
lessens, the burdens of its inmates. More often
than not this is the result of a misapprehension of
what houses are for.
  
There are many large mansions in our villages and
cities built for show and display of wealth in which
no one will live today. These houses are being
torn down and sold for junk. The modern home is
built for one purpose only, a home.
  
We must therefore teach our boys and girls that houses
are for shelter, work, comfort, and rest, and to satisfy
our sense of beauty, not to serve as show places nor
to establish for us a standing in the community proportionate
to the size of our buildings. We must teach them
to measure their house needs and to avoid the uselessly
ornate as well as the hopelessly ugly. We must
teach them to consider ease of upkeep a distinctly
valuable factor in building. But most of all must
the homemaker be taught that the comfort and well-being
of the family come first in the making of plans.
  
Few persons possess sufficient originality to think
out new and valuable arrangements for houses; therefore
we must see that their minds are rendered alert to
discover successful arrangements in the houses they
are constantly seeing and to adapt these arrangements
to their own needs. Unless their minds are awakened
in this direction, the majority will merely see the
house problem in large units, overlooking the finer
points of detail which mean comfort or the opposite.
  
I recall spending a considerable number of drawing
periods in my grammar-school days upon copying drawings
of houses. I recall that we became sufficiently
conversant with such terms as front elevation, side
elevation, and floor plan to feel that we were deep
in technical knowledge. But I do not recall that
anyone suggested any question as to the suitability
of these houses for homes, or opened our minds to
consideration of the fact that house building was a
proper concern for our minds. It was merely a
case in which educative processes failed to function.
They do things better now in many schools. But
we should not rest until all of our prospective homemakers
have opportunity to obtain practical instruction in
home planning and building.
  
Matters pertaining to heating, ventilating, and plumbing
are easily taught as resting upon certain definite,
well-understood principles. Here the personal
element is less to be considered, and scientific knowledge
may be passed on with some degree of authority.
Our courses in physics, chemistry, and hygiene can
be made thoroughly practical without losing any of
their scientific value. Especially in our rural
schools should matters of this sort receive careful

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and adequate treatment. In times past it was
considered inevitable that the country-dweller should
lack the advantages, found in most city houses, of
a plentiful supply of water, radiated heat for the
whole house, proper disposal of waste, and arrangements
for cold storage. We know now that these things
are obtainable at less cost than we had supposed;
and we know also that it is not lack of means, but
lack of knowledge, which forces many to do without
them. In many a farm home the doctor’s
bills for one or two winters would pay for installing
proper systems of heat and ventilation. Everything
that tends to increase the comfort and safety of home
life must be taught, as well as everything that tends
to lessen the labor of keeping a family clean, warm,
and properly fed.
  
Accurate figures should be obtained to set before
the boys and girls who will be homemakers, showing
the cost, in time, labor, and money, of running a
heating plant for the house as compared with several
stoves scattered about in the dwelling. To accompany
these we must have more figures, showing the comparative
time spent in doing the necessary work incidental
to the operation of each type of apparatus. We
must consider the comparative cleanliness of both types
of heating plants, with their effect, first, upon
the health of the family, and secondly, upon the amount
of cleaning necessary to keep the house in proper
condition. We must compare types of stoves with
one other, hot-air, steam, and hot-water plants with
one another, and various kinds of fuels, both as to
cost and as to efficacy.
  
The water question is one of real interest to both
city-and country-dweller, although the chances are
that the country-dweller knows less about his source
of supply than the city-dweller can know if he chooses
to investigate. The city-dweller should know whence
and by what means the water flows from his faucet,
if for no other reason than that he may do his part
in seeing that the money spent by his city or town
brings adequate return to the taxpayer. For the
rural homemaker, of course, the problem usually becomes
an individual one.
  
[Illustration: Photograph by Brown Bros.
A dangerous well. The rural homemaker must make
sure that his water supply is at a safe distance from
contaminating impurities]
  
Is the water supply adequate? Is the water free
from harmful bacteria? Is the source a safe distance
from contaminating impurities? Are we obtaining
the water for household and farm purposes without more
labor than is compatible with good management?
Is not running water as important for the house as
for the barn? How much water does an ordinary
family need for all purposes in a day? How much
time does it take to pump and carry this quantity
by hand or to draw it from a well? How much strength
and nerve force are thus expended that might be saved
for more important work? Does lack of time or
strength cause the homekeeper to “get along”
with less water in the house than is really needed?
Is there any natural means at hand for pumping the
water—­any “brook that may be put to
work,” any gravity system that may be installed?
If not, are there mechanical means available that
would really pay for themselves in increased water,
time, and comfort for all the family?

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[Illustration: Photograph by Brown Bros.
Where water must be pumped and carried by hand much
strength and nerve force are expended which might
be kept for more important work]
  
[Illustration: Photograph by Brown Bros.
A “brook put to work” may be utilized in
supplying water to a farmhouse]
  
From a consideration of water supply we pass naturally
to questions of the disposal of waste, and here again
is found a subject too often neglected both in town
and in rural communities. In the city the problems
are not individual ones in the main, but rather questions
of the best management and use of the public utilities
concerned. Does the average city householder
know what becomes of the waste removed from his door
by the convenient arrival of the ash man, the garbage
man, the rubbish man? Does he know whether this
waste is disposed of in the most sanitary way?
Does he consider whether it is removed in such a way
as to be inoffensive and without danger to the people
through whose streets it is carried? Does he know
anything of the cost to the city of waste disposal?
Is it merely an expense, and a heavy one, for him
in common with other taxpayers to bear? Or is
the business made to pay for itself? If not,
is it possible to make it pay? Does any community
make the waste account balance itself at the end of
the year?
  
[Illustration: Photograph by Brown Bros.
An objectionable garbage wagon. Disposal of waste
is a subject too often neglected both in urban and
in rural communities]
  
[Illustration: Photograph by Brown Bros.
This new covered garbage wagon subjects the public
to no danger]
  
In the country, once more we face the individual problem
rather than that of the community. Here proper
provision for the disposal of waste often necessitates
more knowledge of the subject than is possessed by
the homemaker, or sometimes it requires the installation
of apparatus whose cost seems prohibitive. A
careful consideration of these matters will possibly
disclose the fact that a smaller expenditure may accomplish
the desired purpose. Or, if this is not true,
it may be found that the end accomplished is worth
the expenditure of what seemed a prohibitive sum.
A water closet, for instance, has not only a sanitary
but a moral value. We must somehow educate people
to understand and to believe that the basis of family
health and usefulness is proper living conditions,
and that some system of sewage and garbage disposal
is a necessary step toward proper living conditions.
With the urban population these matters are removed
from personal and immediate consideration, but every
rural homemaker must face his own problems, with the
knowledge that since his conditions are individual
his solution must be equally his own.

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In the matters pertaining to decoration within the
house as well as beautifying its surroundings, the
country-and the city-dweller meet on equal terms.
Their problems may differ in detail, but the principles
to be studied are the same. Here our art courses
must be made to contribute their share to the homemaker’s
training. We must strike the keynote of simplicity,
both within and without, and must teach girls especially
the value of carefully thought-out color schemes and
decorating plans, to be carried out by different people
in the materials and workmanship suited to their purses.
They must learn that expense is not necessarily a
synonym for beauty; they must know the characteristics
of fabrics and other decorative materials; and they
must be trained to recognize the qualities for which
expenditure of money and effort are worth while.
  
In the designing of school buildings nowadays close
attention is paid to beauty of architecture, symmetry
of form, convenience of arrangement, and durable but
artistic furnishings. All unwittingly the child
receives an aesthetic training through his daily life
in the midst of attractive surroundings.
  
Many of our rural schools are doing excellent work
in teaching children to beautify the school grounds.
Some, of them go farther and interest their pupils
in attacking the problem of improving outside conditions
at home. Every child whose mind is thus turned
in the direction of attractive home grounds has unconsciously
taken a step toward one branch of efficient homemaking.
If it were possible to give pupils the foundation
principles of landscape gardening, they might learn
to see with a trained eye the problems they will otherwise
attack blindly.
  
[Illustration: An example of the newer architecture.
An artistic approach to a school has a daily effect
on the mind of the child]
  
[Illustration: Photograph by Brown Bros.
Rural school with flower bed. Many of the rural
schools are doing excellent work in teaching children
to beautify the school grounds]
  
With the house built and ready for its furniture,
the selection of the latter becomes both part of the
scheme of decoration and part also of the domestic
plans for securing comfort and inspiring surroundings.
The same principles of beauty and utility, restfulness,
comfort, and suitability, are called into requisition.
The trained housewife will have an eye toward future
dusting and will choose the less ornate articles.
The same person, in her capacity as the mother of citizens,
will see that chairs are comfortable to sit in, that
tables and desks are the right height for work, that
book cases and cabinets are sufficient in number and
size to take care of the family treasures. She
will use pictures sparingly and choose them to inspire.
Perhaps, most of all, the woman with the trained mind
will know how to avoid a superfluity of furniture
in her rooms. She will be educated to the beauty
of well-planned spaces and will not feel obliged to
fill every nook and corner with chairs or tables or
sofas or other pieces of furniture which merely “fill
the space.”

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[Illustration: Photograph by Brown Bros.
An artistic living room. The principles of beauty
and utility, restfulness, comfort, and suitability,
must all be considered in the furnishing of a home]
  
Before furnishing is considered complete, the housekeeper
must take into account the matter of operating apparatus.
Perhaps a large part of this important department
of house equipment has been built into the house.
The water system, the sewer connection or its substitute,
and the lighting apparatus are already installed, so
that the turn of a switch or a faucet, the pull of
a chain, sets one or all to work for us. We are
now to consider whether we shall buy a vacuum cleaner
or a broom and dustpan; a washing machine and electric
flatiron or the services of a washerwoman, or shall
telephone the laundry to call for the wash. Shall
we invest in a “home steam-canning outfit”
at ten dollars, or make up a list for the retailer
of the products of the canning factory? Shall
we have a sewing machine, or plan to buy our clothing
from “the store”?
  
Once upon a time practically the only labor-saving
device possible to the housekeeping woman was another
woman. To-day many devices are offered to take
her place. Our homemaker must know about them,
and must compare their value with the older piece
of operating machinery, the domestic servant.
She must know what it costs to keep a servant, in
money, in responsibility, and in all the various ways
which cannot be reduced to figures.
  
Already the pros and cons of the “servant question”
have caused much and long-continued agitation.
The woman of the future should be taught to approach
the matter with a scientific summing up of the facts
and with a readiness to lift domestic service to a
standardized vocation or to abandon it altogether
in favor of the “labor-saving devices”
and the “public utilities.” Certain
of our home-efficiency experts assure us that all
“industries in the home are doomed.”
If this is true, the domestic servant must of necessity
cease to exist. Most persons, however, cannot
yet see how “public utilities” will be
able to do all of our work. We may send the washing
out, but we cannot send out the beds to be made, the
eggs to be boiled, or the pictures, chairs, and window
sills to be dusted. The table must be set at home,
and the dishes washed there, until we approach the
day of communal eating places, which, as we all know,
will be difficult to utilize for infants and the aged,
for invalids, and for the vast army of those who are
averse to faring forth three times daily in search
of food. For a long time yet the domestic servant,
*or her substitute*, will be with us, doing the
work that even so great a power as “public utilities”
cannot remove from the home.
  
[Illustration: Photograph by Brown Bros.
Contrast the bad taste displayed in the furnishing
of this hopelessly inartistic room with the simplicity
shown in that on page 43]

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At present there is much to indicate that the servant’s
substitute, in the form of various labor-saving devices,
will eventually fill the place of the already vanishing
domestic worker. Whether this proves to be the
case will rest largely with these girls whom we are
educating to-day. The pendulum is swinging rather
wildly now, but by their day of deciding things it
may have settled down to a steady motion so that their
push will send it definitely in one direction or the
other.
  
There is no inherent reason why making cake should
be a less honorable occupation than making underwear
or shoes; why a well-kept kitchen should be a less
desirable workroom than a crowded, noisy factory.
But under existing conditions the comparison from
the point of view of the worker is largely in favor
of the factory. Among the facts to be faced by
the homemaker who wishes to intercept the flight of
the housemaid and the cook are these:
  
 1. Hours for the domestic worker
must be definite, as they are in  
 shop or factory work.
  
 2. The working day must be shortened.
  
 3. Time outside of working hours
must be absolutely the worker’s  
 own.
  
 4. The worker must either live outside
the home in which she  
 works, or must have
privacy, convenience, comfort, and the  
 opportunity to receive
her friends, as she would at home.
  
In short, the houseworker must have definite work,
definite hours, and outside these must be free to
live her own life, in her own way, and among her own
friends, as the factory girl lives hers when her day’s
work is done.
  
That women are already awaking to these responsibilities
is shown by the increasing number who choose the labor-saving
devices in place of the flesh-and-blood machine.
Many of these women will tell you that they make this
choice to avoid the personal responsibility involved
in having a resident worker in the house. There
*is* comfort in not having to consider “whether
or not the vacuum cleaner likes to live in the country,”
or the bread mixer “has a backache,” or
the electric flatiron desires “an afternoon
off to visit its aunt.” It is the same
satisfaction we feel in urging the automobile to greater
speed regardless of the melting heat, the pouring
rain, or the number of miles it has already traveled
to-day. Perhaps the future will see machines
for household work so improved and multiplied that
we can escape altogether this perplexing personal
problem of “the woman who works for us.”
  
Whether or not we escape this problem when we patronize
the laundry, the bakeshop, the underwear factory,
is a matter for further thought. To many it seems
a simpler matter to face the problem of one cook, one
laundress, than to investigate conditions in factory,
bakery, and laundry, to agitate, to “use our
influence,” to urge legislation, to follow up
inspectors and their reports, to boycott the bakery,
to be driven into the establishment of a cooeperative

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laundry whether we will or no, in order to fulfill
our obligations to the “women who work for us”
in these various places. True, our duty to womankind
requires that we do all these things to a certain
extent so long as the public utilities exist, but
with the multiplication of utilities to a number sufficient
to do a large portion of our work, it would seem that
women would be left little time for anything else
than their supervision and regulation.
  
Problems relating to the establishing of a home would
once have been considered far from the province of
the teacher in the public school. Formerly we
taught our children a little of everything except how
to live. Now we are realizing that the teacher
should be a constructive social force. Living
is a more complicated thing than it once was, and
the school must do its share in fitting the children
for their task. All these matters we have been
considering—­the selection of a home site,
building, decorating, furnishing, sanitation, and all
the rest—­represent constructive social
work the teacher may do, which, if she passes it by,
may not be done at all. College courses should
prepare the teacher for such work, but even the girl
who is not college-trained will find, if she seeks
it, help sufficient for her training. And the
work awaits her on every hand.

**CHAPTER IV**

**RUNNING THE DOMESTIC MACHINERY**  
With a home established, the problems confronting
the homemaker become those of administration.
The “place for making citizens” is built
and ready. The making of citizens must begin.
  
One of the fundamental requisites for the efficient
operation of the home plant is that the homemaker
shall have a firm grasp upon the financial part of
the business. To estimate the number of homes
wrecked every year by lack of this economic knowledge
is of course impossible; but you can call up without
effort many cases in which this lack was at least
a contributing element to the wreck.
  
Keeping expenditures within the income is only the
*ABC* of the financial knowledge required, although,
like other *ABC*’s, it is essential to
the acquirement of deeper knowledge. It is not
enough that the housekeeper merely succeeds in keeping
out of debt. She must know what to expect in
return for the money that she spends, and she must
know whether or not she gets it. She must have
definitely in mind the results she expects, and she
must know why she spends for certain objects rather
than for others.
  
In the days of famine and fear, the individual was
fortunate who had food, shelter, and a skin to wrap
about his shivering shoulders. In these days
it is not enough to have merely these things.
Certain standards of civilized life must be met, and
we shall find that it requires judgment and skill
to apportion our funds properly.
  
The common needs of civilized mankind are usually
roughly classified as follows: food; shelter;
clothing; operating expenses, including service, heat,
light, water, repairs, refurnishing, and the general
upkeep of the plant; advancement, including education,
recreation, travel, charity, church, doctor, dentist,
savings.

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The exact proportion of any income devoted to each
of these is of course a matter conditioned by the
needs of the particular family as well as by its tastes
and desires. Figures are obtainable which throw
light upon proportions found advisable in what are
considered typical cases. We may learn the minimum
amount of money which will feed a man in New York
or in various other cities and towns. We may find
estimates as to the prices of a “decent living”
in various parts of the country. Home-economics
experts will furnish us with figures which may be
used as a basis for apportioning this amount among
departments of household expenses. That the figures
offered by these experts differ more or less widely
need not disturb us. It is perhaps too early
in such work for final authoritative estimates.
  
The following apportionment is taken from Chapin’s
*The Standard of Living among Workingmen’s
Families in New York City* and has to do with the
minimum income required for normal living for a family
of father, mother, and three children on Manhattan
Island:
  
Food $359.00  
Housing 168.00  
Fuel and light 41.00  
Clothing 113.00  
Carfare 16.00  
Health 22.00  
Insurance 18.00  
Sundry items 74.00  
-------  
$811.00
  
“Families having from $900 to $1,000 a year,”
concludes Dr. Chapin, “are able, in general,
to get food enough to keep body and soul together,
and clothing and shelter enough to meet the most urgent
demands of decency.” Regarding incomes below
$900, he says, “Whether an income between $800
and $900 can be made to suffice is a question to which
our data do not warrant a dogmatic answer.”
  
The two apportionments given below have been made
by the federal government and concern the maintenance
of a normal standard in two industrial sections of
the country. In each case the family is assumed
to be, as in Dr. Chapin’s estimate,[1] made up
of father, mother, and three children.
Fall River, Georgia and
Mass. North Carolina
Food $312.00 $286.67
Housing 132.00 44.81
Clothing 136.80 113.00
Fuel and light 42.75 49.16
Health 11.65 16.40
Insurance 18.40 18.20
Sundry items 78.00 72.60
------- -------
$731.90 $600.74
  
These estimates do no more than suggest the minimum
upon which the various items of living expense can
be met and the proportion to each account. People
who can do more upon their incomes than merely live
must look farther for help.
  
Mrs. Bruere in her *Increasing Home Efficiency*
offers the following as a minimum schedule[3] for
efficient living:
  
Food $ 344.93  
Shelter 144.00  
Clothing 100.00  
Operation 150.00  
Advancement 312.00  
Incidentals 46.85  
-------  
$1,097.78

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“When the income is over $1,200,” Mrs.
Bruere adds, “the family has passed the line
of mere decency in living and entered the realm of
choice. Their budget need not show how the entire
income *must* be spent, but how it may be spent
to gain whatever special end the family has in view.”
  
That any estimated schedule for any income will fit
exactly the needs of any family of father, mother,
and three children in any given town in the United
States no one supposes, but it is at least a basis
upon which to work. And perhaps the main point
from an educational standpoint is that it is a schedule
at all.
  
The happy-go-lucky, spend-as-you-go style of housekeeping
does not constitute efficiency. The homemaking
expert we are training will have a better plan.
She will have been long familiar with the idea of
apportioning incomes. She will have applied the
tests of efficient decision to her personal income
before she has to attack the problem of spending for
a family. The ideal homemaker of the future will
be a woman who has had a personal income, and preferably
one that she has earned herself and learned how to
spend before she enters upon matrimony and motherhood.
  
By the less scientific plan of merely recording what
one has spent, when the spending is over, it is more
than likely that some departments of home expenditure
will gain at the expense of others. If we can
afford only $150 for rent, and we pay $200, it is evident
that we must go without some portion of the food or
clothing or advancement that we need. If we dress
extravagantly, we must pay for our extravagance by
sacrificing efficient living in some other direction.
The budget is not entirely or even in large measure
for the sake of saving, but rather for the sake of
spending wisely. When women become as businesslike
in the administration of home finances as they must
be to succeed in business life, or as men usually
are in their business relations, home administration
will be placed upon a secure financial footing and
will gain immeasurably in dignity thereby.
  
Feeding and clothing a family are perhaps the fundamentals
of the homemaker’s daily tasks. And upon
neither of them will the application of scientific
principles be wasted. It is not enough that we
merely set food before our families in sufficient
quantity to appease the clamoring appetite. Children
and adults may suffer from malnutrition even though
their consumption of food is normal in quantity three
times a day. No housewife is properly fitted for
her task unless she has some knowledge of dietetics.
  
[Illustration: Photograph by Brown Bros.
Teaching housewives food values. No housewife
in these days need lack the knowledge of dietetics
which will fit her for her task]
  
Many a notable housewife who has perhaps never even
heard of dietetics has nevertheless a practical working
knowledge of some or many of its principles.
There are traditions among housewives that we should
serve certain foods at the same meal or should cook
certain foods together. Often these time-honored
combinations rest upon the soundest of dietetic principles.
On the other hand, many cooks feed their families
by a hit-or-miss method which as often as not violates
all the laws of scientific feeding, and which farmers
long ago discarded in the feeding of their cows.

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[Illustration: Blackburn College students preparing
dinner. Fortunately girls may study dietetics
in the school that teaches them the law of gravity
and the rules for forming French plurals]
  
Fortunately the girl who so desires may now learn
something of these feeding laws in the same school
that teaches her the law of gravitation or the rules
for forming French plurals. Fortunately, also,
the girls of to-day seem inclined to undertake such
study. It is not too much to expect that the
girl of the future will be able to set before her
family meals scientifically planned or food wisely
and economically purchased, well cooked, and attractively
served. Nor is it too much to expect that teachers
will be able to do these things and to instruct others
how to do them. That this ideal requires considerable
and varied knowledge is clear at the outset. The
serving of a single meal involves: (1) knowledge
of food values, (2) skill in making a “balanced
ration,” (3) knowledge of market conditions,
(4) skill in buying, with special reference to personal
tastes and financial conditions, (5) knowledge of
the chemistry of cooking, (6) skill in applying chemical
knowledge, (7) skill in adapting knowledge of cooking
to existing conditions, (8) knowledge of serving a
meal and practice in service.
  
The fact that a large proportion of deaths is directly
due to digestive troubles is certainly food for thought.
Such a statement alone would warrant action of some
sort looking toward increased knowledge of food values
and food preparation. It is not necessarily because
people live upon homemade food that their digestions
are impaired, as we so often hear stated nowadays,
but because we have taken it for granted that, given
a stove, a saucepan, and a spoon, any woman could
instinctively combine flour, water, and yeast into
food. There is little dependence upon instinct
in producing the bread of commerce. Bakers’
bread is scientifically made, no doubt; but there is
no reason why the homemade article may not also be
a product of science. And there will always be
this difference between the baker and the housewife:
the baker’s profit must be expressed in dollars
and cents, while that of the housewife will be represented
in increased force and efficiency in the family that
she feeds. With such differing ends in view,
the processes and results of each must continue to
differ as widely as we know they do at present.
  
It is now some years since Charlotte Perkins Gilman
wrote of woman’s work:
  
Six hours a day the woman spends
on food,  
Six mortal hours!  
\* \* \* \* \*  
Till the slow finger of heredity  
Writes on the forehead of each living man,  
Strive as he may: “His mother was a
cook!”
  
[Illustration: A Blackburn College student mixing
bread. There is no reason why homemade bread
may not be the product of science]

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Many women now doubtless spend less time on cooking
than when Mrs. Gilman wrote; perhaps her scorn has
borne fruit. But the implication that being a
cook is unworthy loses all its force unless it can
be shown that “his mother was *nothing but*
a cook.” Even so, there are worse things
one might be. It is true that women should not
spend six hours out of the working day on merely one
department of their household work. Yet the ill-fed
family is out of the race for a place among the efficient.
Let us then teach the coming woman to use less time,
more science, and all the labor-savers there are available,
and still accomplish the same, or perhaps better,
results.
  
That the question of clothing is equally fundamental,
perhaps few of us will acknowledge. Yet we must
not underrate its importance. Food furnishes
the fuel with which to support the fires of life.
Clothes, however, contribute not only to comfort and
health, but to mental well-being and self-respect.
So long as we mingle with our fellow men in civilized
communities, raiment will continue to require “taking
thought.” That much of the feminine part
of the population devotes an undue amount of thought
to certain aspects of the clothing question we cannot
deny. It is equally certain that many women, if
not most women, devote too little thought to other
phases of the problem.
  
Present conditions seem to indicate that the average
woman, of any class of society, places the “prevailing
mode” first in her personal clothing problems.
How to be “in style” absorbs much attention
and time. Surely it is overshadowing other very
important considerations relating to dress. When
American women have awakened to the real importance
of these considerations, we shall observe a better
proportion in studying the clothes question.
  
As a scientific foundation upon which to build her
practical knowledge of how to clothe herself and her
family, the girl of the future must be trained to
an understanding of (1) the hygiene of clothes, (2)
art expressed in clothes, (3) the psychology of clothes,
(4) ethics as affected by clothes, (5) personality
as expressed by clothes.
  
There is no stage of life in which hygiene, art, psychology,
and ethics do not apply to clothes. The practical
knowledge built upon these as a foundation will guide
the girl in choosing clothes which are suitable to
the occasion for which they are designed, are not
extravagant in either price or style, give good value
for the money expended, express the individuality
of the wearer, and exert an influence uplifting rather
than the reverse upon the community at large.
  
[Illustration: Class in dressmaking at Blackburn
College. With women scientifically trained in
the matter of clothing, we shall do away with much
of the absurdity of dress]

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With such a girl, the fact that “they”
are wearing this or that will be always a minor consideration.
With women trained in matters of clothing, we shall
no longer be confronted by the absurdity of identical
styles for thick and thin, short and tall, middle-aged
and young, rich and poor. We shall no longer
see dress dominating, as it does to-day, the entire
lives of thousands of women. From the woman of
wealth who spends a fortune every season upon her wardrobe,
all the way down the money scale to the young girl
who strains every nerve and spends every cent she
can earn to buy and wear “the latest style,”
slavery to fashion is an evil gigantic in its proportions
and far-reaching in its results.
  
We have no right to interfere with the woman’s
instinct to make herself beautiful. Rather we
should encourage it, and should carefully instruct
her in her impressionable years as to what real beauty
is. It is almost safe to say that at present
the principle by which the modern woman is guided
in deciding the great questions of feminine attire
is imitation. Incidentally, we may remark that
nobody profits by such a mistaken foundation except
the manufacturer, who moves the women of the world
about like pawns on a chessboard merely to benefit
his business. The society woman brings the latest
thing “from Paris.” The large New
York establishments sell to their patrons copies of
“Paris models.” The middle-class shops
and the middle-class women copy the copies. The
cheap shops and the poor women copy the copy of the
copy. Every copy is made of less worthy material
than its model, of gaudier colors, with cheaper trimmings,
until we have the pitiful spectacle of girls who earn
barely enough to keep body and soul together spending
their money for garments neither suitable nor durable—­sleazy,
shabby after a single wearing, short-lived—­yet
for a few ephemeral minutes “up to date.”
  
How far this heartbreaking habit of imitation extends
in the poor girl’s life we can hardly say.
She marries, and buys furniture, crockery, and lace
curtains cheap and unsuitable, like her clothes, always
imitations and soon gone, to be superseded by more
of the same sort. What thoughtful woman desires
to feel herself part of an influence which leads to
so much that is insincere, uneconomical, wasteful
both of raw material and of the infinitely more important
material which makes women’s souls? What
teacher of young girls has a right to hold back from
setting her hand against the formation of habits so
undesirable?
  
And what of the vast output of the factories which
turn out cheap cloth, cheaper trimmings, imitations
of silk, imitations of velvet, ribbons which will
scarcely survive one tying, shoes with pasteboard
soles, and all the other intrinsically worthless products
which now find ready sale? When women have been
educated to a standard of taste, of suitability, of
quality, which will forbid the use of cheap imitations
of elegant and costly articles, will not the world
gain in bringing such factories to the making of products
of real worth instead of their present output?

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The mother of the future will bring to bear upon the
clothing question not only more knowledge, but more
serious thought, than she does to-day. For the
children she must provide comfortable, serviceable
play clothes in generous quantity, that they may pursue
their development unhampered in either body or mind.
She must know the hygiene of childhood and the psychology
of children’s clothes. For the growing
girls there must be a proper recognition of the growing
interest in adornment, avoiding the Scylla of vanity
on one hand and the Charybdis of unhappy consciousness
of being “different from the other girls”
on the other. For the sons there must be careful
provision for the athletic life so dear to the boy,
together with due recognition of the approaching dignities
of manhood, with special care for the small details
which mark the well-groomed man.
  
As in the matter of the food supply, there must be
knowledge of markets and skill in buying. And,
as in that case, there should be knowledge of the
process of transforming materials into the finished
product. Processes involving a great degree of
technical skill, such as the tailor’s art, the
average woman will not attempt; but the simpler forms
of garment making present no special difficulty to
those who wish to try them or who find it expedient
to do so.
  
[Illustration: Photograph by Brown Bros.
Buying clothing ready made. The question of buying
clothing ready made or of making it will find individual
solution according to means, inclination, and ability]
  
A wholesale assumption that it is only a question
of a short time before all garment making will be
done in the factory is probably without warrant.
We read again and again of late, “The day of
buying instead of making *is here*! We may
like it or not like it, but the fact remains, *it
is here*!” And then we look all about us,
and find that the day is apparently not here for at
least several thousands of people of whom we have
personal knowledge. That discovery gives us courage
to look farther. We find paper-pattern companies
flourishing; dress goods selling in the retail departments
as they have always sold; seamstresses fully occupied;
and we conclude that for some time yet the question
of buying or making will find individual solution,
according to means, inclination, and ability.
What we wish to guard against in the upbringing of
our future mothers is the necessity of buying because
of a lack of the ability to make. The woman trained
to a knowledge of the making of garments is the only
woman who can intelligently decide the question for
her own household. The others are forced to a
decision by their own limitations.
  
[Illustration: Photograph by Brown Bros.
In a community preserving kitchen questions of food
supply may sometimes be solved and community interests
unified]

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Passing from the elemental needs, shelter, warmth,
food, and clothing, we enter upon the most complex
of woman’s duties—­adjustment of her
home to community conditions and provision for her
family’s share in community life. That
these more abstract problems frequently overlap the
concrete ones already enumerated need not be said.
It is impossible, even if we so desire, to live “to
ourselves alone.” We shall undoubtedly
stand for something in the community, whether consciously
or otherwise. If it were given us to know the
extent of our influence, we should probably be appalled
at the crossing and recrossing of the lines emanating
from our daily lives.
  
In some households there are definite aims in the
direction of community life. These differ widely.
In many the question seems to be entirely, “What
can I get from the community?” in some, “What
can I give?” in a few, “What can I share?”
Of the three, the last is without doubt the one which
contributes most to community well-being.
  
[Illustration: Photograph by Brown Bros.
A community Christmas tree. Even the younger children
may be given the opportunity to take part in community
work]
  
The ordinary family of necessity touches community
life at one time or another at certain well-defined
points. The efficient homemaker must therefore
make intelligent provision for these points of contact
with the community.
  
Church and charity organizations have always been
recognized in American life as community matters and
have provided community meeting places and community
work. Through them, especially in earlier days,
women often found their only common activities.
The school furnished the same common ground for the
children. In the present time of multiplied activity
these organizations still stand in the foreground.
In them, both young and old find perhaps their best
opportunity for “team work.”
  
A parish in which all pull together is perhaps as
rare as a school in which every child truly desires
to learn. Yet neither is beyond the possibilities.
To keep each family in a proper attitude toward these
community institutions is part of the homemaker’s
work—­and a delicate task it often is.
It is not enough for a mother to adopt a cast-iron
policy of indiscriminate approval of pastor or teacher,
although that is often recommended. Do you remember
your resentment as a child of the inflexible judgment
“The teacher *must* be right”?
Really there is no “must” about it, and
the child knows that as well as we. The mother,
therefore, who is able to review the matter in dispute
calmly, justly, and withal sympathetically, and who
indorses the teacher’s action after such review,
is a better conserver of the public peace than the
prejudging mother.

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Or suppose she fails to indorse the teacher’s
course. We have always been led to expect that
this failure ruins forever the teacher’s influence
with the child. There are some of us, however,
who doubt the immediate destruction of a wise influence,
even if we should say, “No, I do not think I
should have punished you in just that way. But
perhaps you have not told me all that occurred.
Or perhaps you overlook the fact that you had annoyed
Miss ——­ until, being human like
the rest of us, she lost her temper. Is it fair
for you to treat your teacher in such a way that you
cause her to lose her self-control?” It is usually
possible for the wise mother to turn her fire upon
the child’s own error without outraging the childish
sense of justice by indorsing something which does
not really deserve indorsement.
  
There is, perhaps, no way in which the mother of a
family can do so much for the community institutions
as by keeping up her own interest in them and thus
stimulating the other members of the family to a willingness
to do their part in the work of uplift. Where
everybody is really interested and working, the first
great stumbling block in the way of public enterprises
has already been surmounted.
  
In the case of the school, however, the well-trained
mother will find additional work to do. We who
have been teachers know how vainly we have sought
for intimate acquaintance on the part of parents with
the school. And we who have been mothers know
something of the difficulties in the way of gaining
such intimate acquaintance. In spite of, or perhaps
because of, my long years of schoolroom experience,
I am quite unable to conquer my reluctance to knock
at a classroom door. There is an aloofness about
being a school visitor which most mothers feel and
few enjoy. However, it is possible to gain so
much of sympathetic understanding by persistent visiting
that I have found it worth while to disregard my reluctance.
  
So often we hear mothers say, “I try to visit
school at least once each year.” I wonder
if they ever think of that one visit as an injustice
to the teacher? Suppose that, as is quite probable,
the visitor arrives at an inopportune moment, finding
the children in the midst of work which won’t
“show off,” or the air heavy with the
echoes of a disciplinary encounter, or the children
restless as the session draws to a close, or dull
and listless from the heat of an unusually hot day.
What the visitor needs to do is not to visit once a
year, but to get acquainted with the school as she
does with her next-door neighbor or her mother-in-law.
Having done this, she may attend the meetings of the
parent-teacher association with a consciousness of
knowing something of the problems to be met and solved.
Until she has formed such acquaintance she deals with
unknown quantities and is therefore in danger of erroneous
conclusions.
  
[Illustration: Mothers visiting a school garden.
Mothers need to visit the schools often in order to
know something of the problems to be met and solved
by the teachers]

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It is interesting to see how completely both teacher
and pupils take to their hearts the mother who really
does get acquainted them. How easy it is to appeal
to her for advice and help; and what a sense of familiar
ownership she comes to have in the school. It
is no longer merely “what my child is learning”
or whether “my children are getting what they
ought to get in school,” but rather “what
*we* are doing in our school.”
  
The activities of women in the church usually follow
along well-worn paths. The women help as they
have always helped by their attendance at service,
by their ladies’ aid society or guild, by their
missionary society, and by their aid to the poor of
the town. Many struggling churches depend almost
solely upon their women’s work for support.
That the woman whose problems we are studying should
enter upon her church duties armed with wisdom is
quite as necessary as that she should be earnest and
enthusiastic. The church is not primarily a neighborhood
social center. It is first of all a means for
spiritual uplift. It must not, in a multiplicity
of humanitarian activities, lose its character of
spiritual guide. Its women will therefore be
animated by a spiritual conception of the church and
will base their activities in church work upon such
a conception. The church built upon such a foundation
will be foremost among local forces devoted to community
service and will be a true force in the individual
lives of its people. The women of the church
need to use the church as an effective instrument
for community betterment—­not merely material
welfare, but actual increase in spiritual worth.
Perfunctory church attendance has little part in such
a program. It calls rather for intelligent understanding
of church problems and an application of spiritual
ideals to everyday life.
  
Outside the organizations common to all communities
the homekeeper finds that she must keep in touch with
her particular neighborhood through its social life.
It is here that her children are growing up, here
that they find their friends, here that they give and
take knowledge of themselves, of people, of ways to
enjoy life and to meet its problems. Here perhaps
they will find their life mates and will start out
to be homemakers themselves. The mother of a family
must know her community thoroughly. She must
do her share toward making it a safe place and a pleasant
place in which her children and other children may
grow up, and in which she and her husband, other women
and their husbands, may spend their lives. The
mother who knows her children’s friends, who
makes them welcome at her house, who “gets acquainted”
with their qualities good and bad, who is a “big
sister” to them all, will not find herself shut
out from her children’s social life. If
all the mothers were “big sisters” and
all the fathers were “big brothers,” neighborhood
society would be a safer thing than it sometimes is.
  
Nor should all the social life center about the young
people. The woman’s club, the village improvement
society, the men’s civic league, all have their
places. Club life will menace neither the man
nor the woman whose first interest is the home; and
every man and woman needs the stimulus of contact
with other minds.

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[Illustration: Photograph by Brown Bros.
A road in DeKalb, Illinois, before improvements were
made. Through the agency of improvement societies,
homemakers may often bring about community reforms]
  
[Illustration: Photograph by Brown Bros.
The same road after repairs were made through the efforts
of members of the community]
  
Sometimes it will happen that the homemaker finds
work to be done in the line of community reform.
Perhaps the roads are out of repair, or the cemetery
is neglected, or the school building insanitary.
Perhaps the water supply is not properly guarded,
or milk inspection not thoroughly looked after.
Perhaps industrial conditions in the town are not
what they should be. Perhaps laws are not being
enforced. New conditions require new laws.
There may be loafing places on streets and in stores
which are dangerous. The billiard halls may need
a thorough moral cleaning and a moral man placed in
charge. The public dance halls may need proper
chaperonage. The moving pictures need state and
national censorship to eliminate the careless suggestions
leading toward both vice and crime. The homemaker
must know under such circumstances how to stir public
opinion, how to make use of her existing organizations,
how to set on foot the various movements necessary
for reform.
  
In connection with the subject of the homemaker’s
place in the community we must return to the thought
of woman as the buyer for the home and of her consequent
influence upon the economic standards of the community.
It is not unusual in these days to read or hear such
statements as the following: “The woman
was no longer producer and consumer.... She became
the consumer and her entire economic function changed....
The housewife is the buying agent for the home.”
Like many statements in regard to woman and her function,
this seems overdrawn, since woman in her capacity
as homemaker is still a producer as well as a consumer
in thousands of cases. That she will become,
economically, *merely* a buying agent, some of
us not only doubt, but should consider a certain misfortune,
should it occur. The fact remains, however, that
as buyer of both raw materials and finished products
the woman spends a very large percentage (some say
nine-tenths) of the money taken in by the retail merchants
of the country. This gives, or should give her,
a commanding position in the producing world.
If the women of America should definitely decide to-day
that they would buy no more corn flakes, or mercerized
crochet cotton, or silk elastic, the factories now
so busy turning out these products would be shut down
to-morrow until they could be converted to other uses.
Women often fail to realize their power in this direction.
When they do realize it, they are able to accomplish
quietly all sorts of reforms in the mercantile and
industrial worlds. There need be no crusade against
adulterated foods other than real education and the
refusal of homemakers to buy from merchants who carry
them in stock. The same remedy will apply to overworked
and underpaid workers, to insanitary shops and factories.
That it is the woman’s duty to control these
matters is a necessary conclusion when we consider
her power as the “spender of the family income.”
Who else has this power as she has it?

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We have already noted how this power might be used
to regulate not only the quality but the character
of products in the factories. If women merely
passed by the outlandish hats, the high heels, the
hobble skirts, of fashion, their stay would necessarily
be short. The woman, therefore, *if she choose*,
is absolutely the controller of production along most
lines of food and raiment. That she shall use
this controlling power wisely is one of her obligations.
And to meet the obligation she must be wisely trained.
  
It would seem that the homemaker, as we have conceived
her, has a part in most of the concerns of the community.
We speak of “woman and citizenship.”
To many this means, perhaps, “woman and suffrage.”
Woman in politics is already an accomplished fact
in fourteen western states. Suffrage has been
granted her in the state of New York. That her
political influence will widen seems a foregone conclusion.
She must therefore be prepared for real service in
civic concerns. Women have already applied their
housecleaning knowledge and skill to the smaller near-by
problems of civic life. As time goes on they must
render the same service to state and nation.
  
We shall soon see nation-wide “votes for women,”
in our own country, at least. But whether we
do or not, or until we do, woman and citizenship are,
as they have always been, closely linked together.
In every community relation the homemaker is the good,
or indifferent, or bad citizen; and in every home
relation she is the citizen still, and, more than
that, the mother of future citizens.
  
In spite of the “uneasy women” who feel
that the home offers insufficient scope for their
intellectual powers, the executive ability required
to run a home smoothly and well is of no mean order.
“This being a mother is a complicated business,”
as one mother of my acquaintance expresses it.
Can we afford to have homemaking underrated as a vocation,
to be avoided or entered into lightly, often with
neither natural aptitude nor training to serve as guide
to the “complications”? It would
seem not. We must then consider “guidance
toward homemaking” as a necessary part of a girl’s
education and as a possible solution of the home problems
on every hand.
  
We have thus far in this book concerned ourselves
with making plain our ideal of girlhood and womanhood
and with considering the problems which our girl and
woman, when we have done our best to prepare her,
will have to meet. We have thus far not concerned
ourselves with the questions of how, when, and where
the work of preparation is to be done. A clear
vision of the end to be attained, not obscured by
thought of the means used in reaching it, seems a necessity.
From this we may pass on to careful, detailed consideration
of agencies and methods. Knowing what we desire
our girls to be, we may enlist all the forces which
react upon girls to make them into what we desire.

**FOOTNOTES:**

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[Footnote 3: No studies of present-day conditions
are available. The proportion spent for food,
clothing, *etc*., will remain nearly the same.
It is safe to multiply the above estimates by two to
obtain the actual cost of living in the year 1919.]

**PART II**

**GUIDING GIRLS TOWARD THE IDEAL**  
 “A vocational
guide is one who helps other people to find  
 themselves. Vocational
guidance is the science of this  
 self-discovery.”

**CHAPTER V**

**THE EDUCATIONAL AGENCIES INVOLVED**  
The three agencies most vitally concerned in this
problem of “woman making” are necessarily
the home, the church, and the school—­the
home and the church, because of their vital interest
in the personal result; the school, because, whatever
public opinion has demanded, schools have never been
able to turn out merely educated human beings, but
always boys and girls, prospective men and women.
And so they must continue to do. Nature reasserts
itself with every coming generation. This being
so, we must continue to “make women.”
If we desire to make homemaking women, the most economical
way to accomplish this is to use the already existing
machinery for making women of some sort. We cannot
begin too soon, nor continue our efforts too faithfully.
The school cannot leave the whole matter to the home,
nor can the home safely assume that the “domestic
science” course or courses will do all that
is needed for the girl. Being a woman is a complex,
many-sided business for which training must be broad
and long-continued.
  
The teacher has perhaps scarcely realized her responsibilities
or her opportunities in this matter. For years,
and in fact until very recently, the whole tendency
in education for girls has been toward a training
which ignores sex and ultimate destiny. The teachers
themselves were so trained and are therefore the less
prepared to see the necessity for any special teaching
along these lines. They may even resent any demand
for specialized instruction for girls.
  
Yet we are confronted by the fact that the majority
of girls do marry, and that many of this majority
are woefully lacking in the knowledge and training
they should have. Nor are these girls exclusively
from the poor and ignorant classes. There is
no question about the responsibility of the school
in the matter. The state which “trains
for citizenship” cannot logically ignore the
necessity for training the mothers of future citizens.

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“While I sympathize profoundly with the claim
of woman for every opportunity which she can fill,”
says G. Stanley Hall in *Adolescence*, “and
yield to none in appreciation of her ability, I insist
that the cardinal defect in the woman’s college
is that it is based upon the assumption, implied and
often expressed, if not almost universally acknowledged,
that girls should primarily be trained to independence
and self-support; and matrimony and motherhood, if
it come, will take care of itself, or, as some even
urge, is thus best provided for.” This
criticism, of existing educational conditions is quite
as applicable to schools for younger girls as to those
which Dr. Hall has in mind. There is no reason
why both school and college may not fit girls for
a broad and general usefulness, for “independence
and self-support,” and at the same time give
them the training for that which, with the majority
already mentioned, comes to be the great work of their
lives.
  
Through all the lower grades of school life, and to
a certain extent through the whole course, the methods
of instruction used will be largely indirect.
The child will-seldom be told, “This is to teach
you how to keep house.” I can think of
no field in which this indirect method will produce
greater results than the one we are considering.
  
[Illustration: Montavilla School garden, Portland,
Oregon, where boys and girls raise vegetables for
serving in the lunchroom. Here the science of
growing things is taught as part of the “training
for citizenship”]
  
[Illustration: Lunchroom where vegetables grown
in the Montavilla School garden are prepared and eaten]
  
[Illustration: Photograph by Brown Bros.
A model school home. One way of teaching children
how to “keep house” is by means of the
model home where they are given instruction in all
the duties of the homemaker]
  
The teacher, in most cases, must begin her homemaking
training by realizing that her own example is by the
very nature of things opposed to the homemaking principle,
the unmarried teacher being the rule in most of our
schools. Her first care, then, must be to counteract
her own example. Her references to home life
must be always of the most appreciative and even reverent
sort. If, as is quite possible, she comes from
unsatisfactory conditions in her own home, she must
be doubly careful lest her prejudices be passed on
to her pupils. She will find ways in which to
let it be understood that her ideals of home life
are not wanting, although she has not as yet—­perhaps
for some reason never will—­become a homemaker.
I have sometimes thought that teachers, in their effort
to impress children in more direct ways, lose sight
of the great effect of their unconscious influence.
After all, it is what the teacher does, rather than
what she says, that impresses; and what she *is*,
regulates what she does. The teacher must, therefore,
have the right attitude toward homemaking and domestic

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life. It may be of the greatest value in determining
the force of her influence in this direction for the
children to catch intimate little glimpses of her
domestic accomplishments, of her sewing, or of her
cooking, or of her quick knowledge and deft handling
of emergency cases. The teacher whose influence
is felt most and lasts longest is the one whose “motherliness”
supplements her academic acquirements and supplies
a sympathetic understanding of the child.
  
[Illustration: Canning tomatoes at the Montavilla
School. In such a class the mothers of future
citizens are given training in one of the fundamental
needs of the home—­scientific cooking]
  
[Illustration: Lunchroom where children benefit
by the scientific cooking of the vegetables they grow]
  
With innate motherliness as a basis, the teacher must
build up a careful understanding not only of child
nature, but of man and woman nature as the developed
product of child growth. She must be a student
of the “woman question” as a vital problem,
always recognizing that the whole social structure
inevitably depends upon the status of woman in the
world. She must face without flinching her responsibilities
in sex matters. She may, or may not, be called
upon to furnish sex instruction to the girls under
her care, but no rules can free her from her moral
responsibility in striving to keep the sex atmosphere
clean and invigorating. The “conspiracy
of silence” on these subjects is broken, and
we must accept the fact that modesty does not require
an assumed or a real ignorance of the most wonderful
of nature’s laws. “The idea that
celibacy is the ‘aristocracy of the future’
is soundly based if the Business of Being a Woman
rests on a mystery so questionable that it cannot
be frankly and truthfully explained by a girl’s
mother the moment her interest and curiosity seek
satisfaction."[4] And what the mother should tell,
the teacher must know.
  
Practical use of the teacher’s carefully worked-out
theories will be made all along the line of the girl’s,
and to a certain degree the boy’s, education.
The indirect teaching of the primary grades will give
place in the higher grades to more direct dealing with
the science, or, better, sciences, upon which homemaking
rests. The classroom becomes a “school
of theory.” The home stands in the equally
vital position of a laboratory in which the girl sees
the theory worked out and in time performs her own
experiments. The finest teaching presupposes
perfect cooeperation between school and home.
  
[Illustration: Photograph by Brown Bros.
Mothers’ and daughters’ meeting on sewing
day. Cooeperation between the home and the school
makes for the best teaching of domestic science]
  
The first duty of the mother, like that of the teacher,
is to preserve always a right attitude toward home
life. The girl who grows up in an ideal home
will be likely to look forward to making such a home
some day. Or, if the home is not in all respects
ideal, the father or mother who nevertheless recognizes
ideal homes as possible may show the girl directly
or otherwise how to avoid the mischance of a less
than perfect home.

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The prevalence of divorce places before young men
and women sad examples of mismating, of incompetent
homemakers, of wrecked homes. We can scarcely
estimate the blow struck at ideals of marriage in the
minds of girls and boys by these flaunted failures.
Nor can we even guess how many boys and girls are
led to a cynical attitude toward all marriage by their
daily suffering in families where parents have missed
the real meaning of “home.” However
practical we may become, therefore—­and
we must be practical in this matter—­we must
never overlook the need for parents to give home life
an atmosphere of charm. No one else can take
their place in doing this. Hence it is their
first duty to make homemaking seem worth while.
  
The home must take the lead also in giving the idea
of homemaking as a definite and scientific profession.
The school may teach the science, but unless the home
shows practical application of the scientific principles,
it would be much like teaching agriculture without
showing results upon real soil. Skillful teachers
recognize the home as a valuable adjunct to their
school equipment and are able by wise cooeperation
to use it to its full value.
  
The home, in its character of laboratory for the school
of domestic theory, must possess certain qualifications.
Like all laboratories, it should be well equipped.
This does not mean necessarily with expensive outfit,
but with at least the best that means will allow.
It implies that the home shall be recognized as a
teaching institution quite as much as the school.
Like other laboratories, it must be a place of experiment,
not merely a preserver of tradition. The efficient
laboratory presupposes an informed and open-minded
presiding genius.
  
[Illustration: Courtesy of L.A. Alderman
First crop of radishes and lettuce at the Alameda Park
School, Portland, Oregon, June, 1916. Even in
the primary grades children may learn much about the
science of growing things]
  
[Illustration: Bringing exhibits to a school
fair in Tacoma, Washington. Skillful teachers
who recognize the home as a valuable adjunct to the
school equipment encourage the children to make gardens
at home]
  
The greatest service that the home can render in the
cause of training girls for homemaking is probably
close, painstaking study of its own individual girl—­her
likes, dislikes, aptitudes, and limitations.
Home-mindedness shows itself nowhere so much as in
the home; lack of home-mindedness shows there quite
as much. The results of such study should throw
great light upon the problem of the girl’s future.
Combined with the observations recorded by her teacher
during year after year of the girl’s school
life, this study offers the strongest arguments for
or against this or that career. Frequent and sympathetic
conferences between parent and teacher become a necessity.
There is then less likelihood of opposing counsel
when the girl seeks guidance toward her life work.

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It is quite probable that, while the school undertakes
to lay a general foundation for homemaking efficiency,
the home, when it reaches the full measure of its
power and responsibility, will be best fitted to help
the girl to specialize in the direction most suited
to her individual power. It can, if it will,
*give* the girl individual opportunities such
as the mere fact of numbers forbids the school to
give.
  
The special work of the church in training the girl
is necessarily that which has to do with her spiritual
concept of life, the strengthening of her moral fiber.
Here school, home, and church must each contribute
its share. None of them can undertake alone so
important and delicate a task. Any attempt to
make arbitrary divisions in the work of these three
agencies is bound to be at least a partial failure.
Conditions differ so widely that we can only say of
much of the work, “at school or church or in
the home,” or, better, “at school and
church and home in cooeperation.” Each must
supplement the efforts of the other, and where one
fails, the other must take up the task. It really
matters little where the work is done, provided that
it *is* done. The ensuing chapters of this
book are written in the hope that they may bring the
vital problems of girl training and girl guidance
home to both teacher and parent; and especially that
they may convince both of the value of cooeperation
in the inspiring work of helping our daughters to
make the most of their lives.

**FOOTNOTES:**

[Footnote 4: Ida M. Tarbell, *The Business
of Being a Woman*.]

**CHAPTER VI**

**TRAINING THE LITTLE CHILD**  
“Children are the home’s highest product.”
That means at the outset that we have children because
we believe in them, and that we train them, as the
skilled workman shapes his wood and clay, to achieve
the greatest result of which the human material is
capable.
  
A factory’s output can be standardized.
An engine’s power can be measured. But
he who trains a child can never fully know the mind
he works with nor the result he attains. We do
know, however, that if it is subject to certain influences,
trained by certain laws, *the chances are* that
this mind which we cannot fully know will react in
a certain way.
  
To attempt in a chapter to outline a system of training
for children would be an attempt doomed to certain
failure. Books are written on this subject, and
the shelves of the child-study and child-training
department in the libraries are rapidly filling.
What I have in mind here is rather a single line of
the child’s development—­that which
leads toward making him a useful factor in the home
life of which he forms a part. The boy or girl
who fills successfully a place in the home of his
childhood will be in a fair way to undertake successfully
the greater task of founding a home of his own.

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In the days of infancy and early childhood, training
for boys and girls may be more nearly identical than
in later life. A large part of the differentiation
in the work and play of little boys and girls would
seem to be quite artificial. We give dolls to
girls and drums to boys, but only because of some
preconceived notion of our own. The girls will
drum as loudly and the boys care for the baby quite
as tenderly, until some one ridicules them and they
learn to simulate a scorn for “boys’ things”
and “girls’ things” which they do
not really feel.
  
Throughout this chapter, therefore, it is to be assumed
that the training suggested is quite as applicable
and quite as necessary for one sex as for the other.
  
Young mothers sometimes ask the family doctor, “When
shall I begin to train the baby to eat at regular
intervals, to go to sleep without rocking, in general
to accept the plan of life we outline for him?”
The answer seldom varies: “Before he is
twenty-four hours old.” It is therefore
evident that all the basic principles of living, whether
physical or mental, must have their foundations far
back in the child’s young life.
  
[Illustration: Photograph by Brown Bros.
Helping with the housework. The boy or girl who
successfully fills a place in the home of his childhood
will be in a fair way to undertake successfully the
greater task of founding a home of his or her own]
  
As a basis for all the rest, we must work for health.
A truly successful life, rounded and full, presupposes
health. Regular habits, nourishing food, plenty
of sleep, are axiomatic in writings treating of the
care of young children, yet it is surprising how often
these rules are violated. “It is easier”
to give the child what he wants or what the others
are having; easier to let him sit up than to put him
to bed; easier to regard the moment than the years
ahead.
  
[Illustration: Already well started on his education]
  
Aside from the physical foundation, the training that
we are to give our little children will probably be
based upon our conception of what they need to make
them good sons and daughters, good brothers and sisters,
good friends, good husbands and wives, and good fathers
and mothers. In other words, it is the social
aspect of life that we have in mind, and our social
ideals. Whatever the boy “wants to be when
he grows up,” he is sure to have social relations
with his kind. Whether the girl marries or remains
single, she cannot entirely escape these relations.
Indeed they are thrust upon both boy and girl already.
What then do they need to enable them to be successful
in the human relations of living?
  
We might enumerate here a long list of virtues that
will help, but, since long lists shatter concentration,
let us narrow them to four: (1) sympathy, (2)
self-control, (3) unselfishness, (4) industry.

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I do not mean to say that, with these four qualities
only, a man will make a successful merchant or farmer,
or that a woman will become a good housekeeper or
a skillful teacher. But I do mean that in family
relations these four qualities are worth more than
intellectual attainments or any sort of manual skill.
It is really astonishing to see how much these four
will cover. We desire thrift—­what is
thrift but self-control? Tolerance—­what
but sympathy—­the “put yourself in
his place” feeling? Courtesy—­what
but unselfishness?
  
Let us, then, in the child’s early years concentrate
upon sympathy, self-control, unselfishness, and industry.
You will doubtless remember Cabot’s summary
of the four requirements of man[5]—­work,
play, love, and worship. Suppose we could write
on the wall of every nursery in the land:
  
 Sympathy }
{ Work  
 Self-control } in
{ Play  
 Unselfishness }
{ Love  
 Industry }
{ Worship
  
Would not this writing on the wall be a fruitful reminder
to the mothers?
  
The period of early childhood is the one in which
the home may act with least interference as the child’s
teacher. Later, whether she will or no, the mother
must share the work of training with the school, the
church, and that indefinite influence we class vaguely
as society. During these few early years, then,
the mother must use her opportunity well. It
will soon be gone.
  
How shall she teach such abstract virtues as sympathy,
unselfishness, self-control? Recognizing the
fact that the little child acts merely as his instinct
and feelings prompt, she must make all training at
this stage of his life take the form of developing
the instincts. Probably the strongest of these
at this time is imitation. Consequently most
of the teaching must take advantage of the imitative
instinct. The first care should be to surround
the child with the qualities we desire him to possess.
The mother who scolds, gives way to temper, or is
unwilling or unable to control her own emotions and
acts can hope for little self-control in her child.
In the same way the father who kicks the dog or lashes
his horse or is hard and cold in his dealings with
his family may expect only that his child will begin
life by imitating his undesirable qualities. This
necessary supervision of the child’s environment
is a strong argument for direct oversight of little
children by the mother. It is often difficult
even for her to keep an ideal example before the child;
and if she leaves it to hired caretakers, they seldom
realize its necessity or are willing to take the pains
she would herself. Especially is this true of
the young and ignorant girls who are often seen in
sole charge of little children.
  
This first step being merely passive education, it
is not enough. We must not only set an example;
we must go farther and strive to get from the child
acts or attitudes of mind based upon these examples.

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Let us take first the quality of sympathy, which is
closely allied to reflex imitation. It is difficult
to say just when the child merely reflects the emotions
of those about him and when he consciously thinks
of others as having feelings like his own. This
conscious thought is, of course, the foundation of
real sympathy, and it comes early in the child’s
life—­probably before the fourth year.
  
[Illustration: Copyright by Underwood & Underwood
Stories that broaden the child’s conception of
the lives and feelings of others are of value in training
for sympathy]
  
A little girl of three was greatly interested and
pleased at the appearance of a roast chicken upon
the family dinner table. She chattered about
the “birdie” as she had done before on
similar occasions. But when the carving knife
was lifted over it, she astonished everyone by her
terrified cry of “Don’t cut the birdie.
Hurt the birdie.” No explanation or excuse
satisfied her, and it was finally necessary to remove
the platter and have the carving done out of her sight.
Most children are naturally sympathetic *when they
have experienced or can imagine* the feelings of
others. The cruelty of children, is usually due
to their absorption in their own feelings without
a *realization* of the pain they inflict.
  
Training for sympathy then must consist of enlargement
of experience and cultivation of imagination.
Some mothers do not talk enough with their children.
They talk *to* them—­that is, they reprimand
or direct them, but do not carry on conversations,
as they might do greatly to the child’s advantage.
Telling stories is one of the most fruitful methods
of training at this age. Even “this little
pig went to market” has possibilities in the
hands of a skillful mother. The bedtime story
is a definite institution in many families. It
deserves to be so in all. Beginning with the
nursery rimes, the stories will gradually broaden
in theme, and if their dramatic possibilities are at
all realized by the story-teller, the children will
broaden in their conception of the lives and feelings
of others. Sympathy will thus in most cases be
a plant of natural and easy growth.
  
Intercourse with other children and with the older
members of the child’s family will also furnish
constant material for the thoughtful mother.
The baby bumps its head, and the mother soothes it
with gentle, loving words. It is more than likely
that the three-or four-year-old will express his sympathy
also. Surely he will if the mother says, “Poor
baby. See the great bump. How it must hurt!”
Or perhaps “big sister” is happy on her
birthday. Again, the three-year-old is likely
to show happiness also, and the wise mother will help
the child by a timely word to take the step from reflex
imitation of happiness to true sympathy. Nor must
we overlook the occasions when some one in the nursery
has been “naughty” and must be punished.
“Poor Bobby! He is sad because he cannot
play with us this morning. He feels the way you
did when you were naughty and had to sit so still
in your little chair. I am sorry for Bobby—­aren’t
you? We hope he will be good next time, don’t
we?”

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[Illustration: Photograph by Brown Bros.
Kindergarten games afford the intercourse with other
children necessary to the child’s development]
  
Teaching self-control is quite a different matter
from the foregoing, and one which requires infinitely
more work and patience. The first step is, however,
the same. If you would have sympathy, show sympathy.
If you would have self-control in a child, control
yourself. Remember the strength of the imitative
instinct. Next, strive to obtain control in the
young child in some small matter where control is easy.
Any normal child will learn that control *pays*—­*if
you make it pay*. Encourage the hungry child
to stop crying while you prepare his food, but prepare
it quickly, or he will begin to cry again to make you
hurry. Mothers usually work hard to teach control
of bodily functions, but often far less to obtain
control of mental and moral conditions. Obedience,
considered from time immemorial the chief virtue of
childhood, is really only of value as it conduces to
self-control in later life. The wise parent,
therefore, while requiring obedience for the convenience
of the family and the safety of the child, will lay
far more stress upon teaching the child to control
himself. The work must be done almost entirely
by indirect methods during the early years. Offering
artificial rewards and dealing out artificial punishments
are the crudest forms of encouraging effort. The
natural reward and the inevitable natural punishment
are far better when they can be employed.
  
[Illustration: Courtesy of the United Charities
of Chicago A group of children at the Mary Crane Nursery,
Chicago. Children acquire self-control by learning
to help themselves]
  
The child who overcomes his tendency to play before
or during his dressing may be rewarded by some special
morning privilege which will automatically regulate
itself. In our family it is the joyful task of
bringing in and distributing the morning mail.
The child not dressed “on time” necessarily
loses the privilege. We are not punishing, but
“we can’t wait.” Lack of control
of temper presupposes solitude. “People
can’t have cross children about.”
Quarrels inevitably bring cessation of group play
or work—­solitude again. The child’s
love of approbation may also be made of great assistance.
Always we must remember that doing *what we tell
him to do* is not after all the main thing.
It is doing the right thing, being willing to do the
right thing, and being able to hold back the impulse
to do the wrong thing, that count. We are working
“to train self-directed agents, not to make
soldiers.”

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Unselfishness is a plant of slow growth. Indeed
it is properly not a childish trait at all, and the
most we can probably get is its outward seeming.
But it is important that we at least acquaint the child
with ideals of unselfishness. We must find much
in the child to appeal to, even though altruistic
motives do not appear until much later than this.
The love of approbation will prove a strong help again,
also the sense of justice with which children seem
endowed from the beginning. “Help him because
he helped you,” or “Give her some because
she always gives you part of hers,” is often
effective. Just as in the case of self-control,
the child will learn to overcome his innate selfishness
“if it pays” to do so. It may seem
wrong to encourage any but the highest motive, but
a habit of unselfish acts, resting upon a desire to
win the approbation of others, is a better foundation
upon which to build than no foundation at all.
Purely disinterested or altruistic motives do not
appear in the normal child much before the age of
adolescence, and by that time selfishness, which accords
so well with the individualistic instincts of the
child, will have hardened into a fixed habit if not
vigorously checked.
  
Care must be taken to *lead* the child toward
unselfish acts, but not to *force* them upon
him. The common courtesies of life we may require,
but, beyond that, example, tactful suggestion, wisely
chosen stories, and judicious praise will do far more
than force.
  
The idea of kindness may be grasped by young children
and, together with the great ideal of service, should
be emphasized in their home life and in their intercourse
with other children. The “only child”
suffers most from lack of opportunity to learn these
two great needs of his best self—­kindness
and service. Occasions should be systematically
made for such a child (indeed for all children) to
meet other children on some common ground. Playthings
should be shared, help given and received, and the
idea of interdependence brought out. “We
must help each other” should be emphasized from
early childhood.
  
Much must be made of the little helps the child is
able to give in the home—­bringing slippers
for father, going on little errands about the house
for mother, picking up his own playthings, hanging
up his coat and hat, caring for the welfare of the
family pets. Careful provision should be made
for the child’s convenience in performing these
little services. There must be places for the
toys, low hooks for the wraps, and constant encouragement
and recognition of the small helper. Some day
he may help you because he loves to help. Now
he loves to be praised for helping.
  
[Illustration: Photograph by Brown Bros.
Helping the little sister. Children will learn
unselfishness and kindness if they are early taught
to help one another]

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Activity is a natural and absorbing part of a child’s
life. He is always doing something. It remains
for the parent to direct this restless movement and
to transform some of it into useful labor. Work,
in the sense of accomplishing results for the satisfaction
and benefit of the parent, is quite foreign to our
plan for training the young child. But work for
the child’s own satisfaction and for the formation
of the habit of industry must occupy our attention
in large measure. The child’s playthings
should from his earliest days be chosen in recognition
of his desire to do things and make things. The
shops are filled with showy toys, mechanical and otherwise,
and children find the toyshop a veritable fairyland.
But once satiated with the sight of any particular
toy, however cunningly devised—­and satiety
comes soon—­the child forsakes the gorgeous
plaything for his blocks, or paper and a pair of scissors,
or even his mother’s clothespins. He can
do something with these.
  
The Montessori materials are perhaps the most thoughtfully
planned in this direction of anything now obtainable;
and no one having the care of young children should
be without some knowledge of this now famous method.
All the materials have this advantage: they offer
definite problems and consequently afford the child
the joy of accomplishment. A few of the occupations
of life afford us unending enjoyment at every stage
of the doing, but not many. It is rather the achievement
of our end, the “lust of finishing,” which
carries us through the tiresome details of our work.
The child must therefore be early introduced to the
joy of accomplishment. Instead of unending toys,
give him something to work with. He will appreciate
your thoughtfulness, and he will find not only joy
but real development in their use.
  
At first the child’s work will consist of fragmentary
efforts, but at a remarkably early age he will show
evidence of a power of concentration and persistence
which will make possible the accomplishment of finished
undertakings. He begins to know what he wants
to do and to exhibit considerable ingenuity in finding
and combining materials. Most of all, he wants
to imitate the activities he sees around him.
  
In the strain of modern life a widespread restlessness
seems to have seized mankind. Whatever people
do, they want to be doing something else, and the
pathway of the average individual is strewn with crude
beginnings, half-finished jobs, abandoned work.
The child very easily falls into line with this tendency
of his elders. Hence he needs definite encouragement
to see clearly what he has in hand and to bring his
industrial attempts to a worth-while conclusion.
Avoid, even with a little child, that inconsiderate
habit of “grown-ups” of calling the little
worker away whenever you desire his attention or help,
quite regardless of the damage you may do to his work
by your untimely interruption. Keep the child,
as far as possible, too, from undertaking tasks too
difficult or requiring too much time for completion.
Discourage aimless handling of tools. A cheerful
“What are you making?” sometimes crystallizes
hitherto rambling desires. A timely suggestion
often meets with enthusiastic response.

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[Illustration: Photograph by Brown Bros.
Helping in the home tasks. Wisely directed activity
will teach the child both unselfishness and industry]
  
The working outfit of a child under school age may
or may not include kindergarten or Montessori material.
Balls, blocks, pencils and paper, paste, colored crayons,
scissors, a blackboard, a cart, a wheelbarrow, stout
little garden tools, a sand tray or, better, in summer
an outdoor sandpile, will furnish endless work and
endless delight to a child or group of children.
It is not so much what sort of material we use as
the way in which we use it. Even at this age the
child longs to be a producer, to “make things”;
and his best development requires that we train this
inclination. There is a prevalent notion that
women especially are no longer required to be producers
and that all our energies should be bent toward the
sole task of making them intelligent consumers.
There is, however, a joy in producing without which
no life is really complete. And no scheme of education
can be a true success which ignores or neglects the
necessity of producing. The joy of work, the
delight in achievement, should be the keynote of all
industrial training. This should be kept constantly
in view.
  
To most people there is something wonderfully appealing
about the innocence of the little child. We watch
with delight the marvelous development of the little
mind keeping pace with the growth of bodily strength
and dexterity. We are reluctant to see the day
drawing near when the child must begin his long course
of training in school. Sometimes we fail to recognize
the fact that before school days come the child has
already received a considerable part of his education;
that the habits which will make or mar his future are
often firmly implanted and in a fair way to become
masters of the young life. An elaborate plan
for the little child’s training would probably
be abandoned even if undertaken, since elaborate plans
involve endless work. If, however, we attempt
no more than I have outlined in this chapter, we have
some reasonable chance of success. Given good
health, with regular bodily habits, as a physical
foundation, the child will have had much done for
him if we have begun to build the habits of sympathy,
self-control, industry, and service which will purify
and sweeten the family relations of later years and
make the one-time child worthy himself to undertake
the important task of home building.
  
It is naturally a matter for regret that the teacher
into whose hands the child comes first at school usually
knows so little of the home training he has had or
failed to have. Children whose parents have made
little or no attempt to teach these fundamental qualities
which we have had under discussion are sometimes forever
handicapped unless the teacher can supply the deficiency.
Children who have made a good beginning may lose much
of what they have been taught unless the teacher recognizes

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and holds them to the ideal. The kindergarten
or primary teacher needs to know the homes of her
pupils; and the time is not far distant when the school
will recognize the home as after all the first grade
in school life. Then mothers will receive the
inspiration of contact with the teachers and their
ideals, not alone when their children reach school
age, but from the time the first child arrives in
the home. The Sunday school has its “cradle
roll.” The day school may emulate its example.

**FOOTNOTES:**

[Footnote 5: Cabot, *What Men Live By*.]

**CHAPTER VII**

**TEACHING THE MECHANICS OF HOUSEKEEPING**  
Going to school marks an epoch in every child’s
life. Hitherto, however wide or narrow the child’s
contact with the world has been, the mother has been,
at least nominally and in most cases actually, the
controlling power. Now she gives her child over
for an increasingly large part of every day to outside
influence.
  
More and more we are coming to see that the evolution
of a successful homemaker requires that the school
as well as the home keep the homemaking ideal before
it. And so the best schools of the country are
doing. The greatest needs of the little girl’s
early school days would seem to be a definite understanding
between teacher and mother of the share each should
assume in the homemaking training. This necessitates
personal conferences or mothers’ meetings, or
both.
  
The little girl of primary-school age points the way
for both teacher and mother by her adaptation and
imitation of home activities in her play. In
primary grades girls are approaching the height of
the doll interest, which Hall and others place at
eight or nine years. A doll’s house, therefore,
may be made the source of almost infinite enjoyment
and profit in these grades. Indeed it is hardly
too much to say that no primary room is complete without
one. Nor is there any reason why any school should
remain without one, since its making is the simplest
of processes. Four wooden boxes, of the same size,
obtained probably from the grocer, the dry-goods merchant,
or the local shoe dealer, will make a most satisfactory
house if placed in two tiers of two each, with the
open sides toward the front. This gives four rooms,
which may be furnished as kitchen, dining room, living
room, and bedroom. Windows may be cut in the
ends or back, if the boys of the school are sufficiently
expert with tools or if outside assistance can be
secured for an hour or so.
  
The best results with the doll’s house are obtained
if the children are allowed to furnish it themselves,
with the teacher’s advice and help, rather than
to find it completely equipped and therefore merely
a “plaything” of the sort that children
have less use for because they can do little with
it. An empty house presents exciting possibilities,
and perhaps for the first time these little girls look
with seeing eyes at the home furnishings, for they
have wall paper to select, curtains and rugs to make,
and indeed no end of things to do.

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[Illustration: The little girl adapts and imitates
home activities in play]
  
It is perhaps scarcely necessary to call to mind the
educational advantages possible in the planning and
making of bedding, draperies, table linen, towels,
couches and pillows, window seats, and other furnishings,
as well as in the ingenuity brought into play in evolving
kitchen utensils and in stocking the cupboards with
the necessities for housekeeping. The free interchange
of ideas should be encouraged, and the spirit of seeking
the best fostered.
  
The conspicuous results in this work are two:
we secure the child’s attention to details of
housekeeping, and we build up a foundation ideal of
what housekeeping equipment should be. Children
in poorly equipped homes may find the most practical
of training in this way. My experience has been
that teachers have only to begin this work in order
to arouse enthusiasm in any class of little girls.
Once begun, it carries itself along. There should
be no compulsion in this work. Choice and not
necessity must be the rule in all our training for
homemaking. To compel a child’s attention
to that which she will later do voluntarily, if at
all, will at the very outset defeat our purpose.
  
[Illustration: Making furniture for a doll’s
house affords educational advantages in emphasizing
the details of housekeeping]
  
The finest sort of cooeperation arises in this work
when parents are led to provide the little girl at
home with a doll’s house fashioned like the
one at school. Perhaps they may go a step farther
and find space for a larger scheme of housekeeping,
in the attic or elsewhere. Cooeperation among
the children means interchange of ideas, materials,
and labor, most helpful to social ideals.
  
From the furnishing of the doll’s house it is
easy to pass to plays involving the activities of
home life. Children delight in sweeping, dusting,
washing dishes, arranging cupboards and pantries, and
making beds in their miniature houses, and if their
efforts are wisely directed, orderly habits easily
begin to form. In all these varieties of work
the children must be led to feel that there is a right
way, and that only that way is good enough, even for
play.
  
The great result of all play housekeeping is the formation
of ideals. It is just as easy to learn at seven
or eight the most efficient way of washing dishes
as it is to defer that knowledge until years of inefficient
work harden into inefficient habits. The teacher
will find abundant and interesting studies in household
efficiency in recently published books to inspire
her guidance of the children’s activity.

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The step from washing play dishes at school to washing
real dishes at home is easily taken, and children
are delighted to take it. Here again the school
and home may—­indeed must, for best results—­work
together. Some schools are giving school credit
for home work along domestic lines. That there
are complex elements entering into the successful
working out of such a plan one must admit. A school
giving credit for work it does not see may put a premium
upon quantity rather than quality. The teacher
who asks her little pupils to wash the home dishes
according to school methods may encounter adverse comment
from certain parents who are quick to resent outside
“management.” Nevertheless, home
practice in accordance with school theory is the ideal
of any cooeperative education in the mechanics of housekeeping;
therefore some scheme must be worked out whereby the
girls will practice at home, and, having learned to
do by doing, will continue to do in the families where
their doing will be a help.
  
Let us consider for a moment the present condition
of the school-credit-for-home-work idea. Schemes
are being worked out in various places, under one
or the other of the following plans.
 *Plan I* (often known as the Massachusetts plan).
Each pupil, with the advice of his teacher and the
consent of his parents, selects some one definite
piece of work to do at home regularly, under direction
of the school and with some study at school of the
practical problems involved. School credit depends
upon approval by the teacher on the occasion of a
visit of inspection to the home.
 *Plan II* (sometimes called the Oregon plan).
This is more directly concerned with the cultivation
of a helpful spirit than with perfect technique or
broad knowledge. No attempt is made to correlate
home and school work. Credit is given merely
for the fact that the dishes were washed, the table
set, or the baby bathed, the fact being properly certified
by the parent. Whether the work was acceptably
done or not rests entirely with the parent. In
the carrying out of the latter plan blanks are usually
issued to be filled out and handed in once a week
or once a month. Each task carries a certain value
in school credit.
  
That either of these plans possesses certain weaknesses
doubtless even their makers would admit. But
they are at least opening wedges. A plan might
be worked out whereby little girls are taught one household
task at a time, through their play housekeeping, after
which credit may be given for satisfactory performance
of the task at home. Later another household
duty may be taught, and put into practice, with credit,
at home, thus building up a body of known duties for
which the little house-helper has been duly trained.
For its highest efficiency such a plan would require
more than consent on the part of mothers. Its
success would depend upon cooeperative leadership and
its value upon the acceptance, for school credit,
of only that work done in conformity with school ideals.

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But at all events, whether school credit be given
or not, the stimulus of interest in home tasks may
be given strength by the teacher’s wise suggestion,
and thoughtful consideration of the matter in teachers’
and mothers’ meetings will insure cooeperation
of the most helpful sort. The tactful teacher
will find ways to suggest to mothers that children
be held up at home to the ideals of efficiency she
has been at pains to put before them at school.
  
The suggestion has been recently made by several thoughtful
educators that the noon hour, in schools where children
do not go home for dinner, be made use of for the
simplest of cooking lessons. The children who
at seven are quite content to play house soon pass
into the stage where they wish to see results from
their work. They want to “make things,”
real things, that they or some one can use. Children
of nine or ten can learn to cook cereals and eggs
in various ways, to make cocoa, and to prepare other
simple dishes. Their pride and delight in these
accomplishments are intense. These activities
are equally suited to the small rural school and to
the consolidated schools which are happily taking
the place of the one-room buildings. In both,
the teacher may find the lunch hour a real educational
force if it is used aright. If the teacher allows
and guides these efforts in the schoolroom, she must
keep in mind her “ideal of efficiency.”
Accurate measurements, logical processes, elimination
of awkward and unnecessary movements, care in following
directions, neatness, and precision are the real lessons
to be learned.
  
[Illustration: Photograph by Brown Bros.
A school garden. The possibilities for good through
school-garden work are numberless]
  
School gardens are perhaps already too familiar to
require more than a word. Their possibilities
for good are numberless. In them many children
get their first insight into the joys of making things
grow and are led by this joy to undertake the care
of a home garden and to beautify the home surroundings
as they had never thought of doing before. School-garden
work leads to beautifying the school grounds, with
resulting pride and interest in the school.
  
Accompanying the activities we have suggested, teachers
will find a wide field in attractive stories of helpful
cooeperative home life. Extracts from many of
Miss Alcott’s stories, the Cratchits’ Christmas
dinner from Dickens’ *Christmas Carol*,
and many other delightful glimpses of home life can
be read, or, better, dramatized, with little effort
and with good results.
  
It may seem that the homemaking training here suggested
for younger children is too desultory, too slight,
in fact, to affect the situation much. But let
us consider. Homemaking is an art, coming more
and more to be based on a foundation of science.
For it is undoubtedly true that, while the pessimists
are telling us that the home is doomed, we who are
optimists see coming toward us a great wave of homemaking
knowledge which if seized upon will put the homemaker’s
art upon a surer foundation than it has ever been.

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The elements of housekeeping are the *ABC* of
homemaking. We shall do well to teach them early,
incidentally, and with no undue exaggeration of their
place in the scheme of living. We simply familiarize
the girl, by long and quiet contact, with the tools
of the homemaker, for future scientific use, just
as we teach the multiplication facts for later use
in the science of mathematics.
  
A definite list of the simple homemaking tasks suitable
for little girls to undertake may not be out of place
here:
  
 1. Setting the table. (A card list
of table necessities is  
 useful. Such a
list may be given each little girl when she  
 undertakes home practice
work.)  
 2. Clearing the table.  
 3. Washing the dishes.  
 4. Sweeping the kitchen. Sweeping
the piazza.  
 5. Dusting.  
 6. Making beds and caring for bedrooms.  
 7. Arranging her own bureau drawers
and closets.  
 8. Simple cooking.  
 9. Hemming towels and table linen.  
 10. Ironing handkerchiefs and napkins.
  
As the child grows older, methods of teaching grow
increasingly direct. Even here we shall perhaps
not talk a great deal about “preparing for homemaking.”
But we shall see that the tools grow increasingly
familiar, and that ideals once taught are retained
and added to. We shall see that our science,
our mathematics, our art, all contribute to the acquirement
of homemaking knowledge. We shall give a practical
turn to these more or less abstract subjects.
  
Sewing and cooking classes are by this time a recognized
part of grammar-school courses in many city schools.
That they are not so firmly intrenched in the country
schools is due usually to difficulties in the way
of securing equipment and to the already crowded condition
of the school program. The ideal remedy is the
substitution of the consolidated school with its domestic
science room and its specially trained teacher for
the scattered one-room buildings. Wherever the
consolidated school has come, it has been enthusiastically
received and supported. No one wishes to go back
to the old way. But in many localities the consolidated
school has not come and cannot be immediately looked
for; and in these places the need of the homemaking
work is just as great. The teacher must find
the way to give these girls what they need. If
no other way presents itself, the teacher will do
well to ask the help of the mothers of the neighborhood.
Perhaps one who is an expert needlewoman will give
an hour or two a week in the school or at her own
home to carrying out the sewing course which the teacher
cannot crowd into her own already overcrowded program.
Perhaps another will do the same for the cooking,
making her own kitchen for one afternoon a week an
annex of the school. It is important, however,
when such arrangements are made that they be recognized
as school work, and if possible the courses followed
should be planned and supervised by the regular teacher
of the school. Thus only can they be held to
standardized accomplishment.

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The inadequacy of the “one-portion” method
of teaching girls to cook has aroused serious thought,
and remedies of various sorts have been applied.
You know, perhaps, the story of the Chicago cooking-school
student who “had to make seven omelets in succession
at home last night” because one egg would not
make enough omelet for the family. The first
remedy tried was cooking for the school lunch room.
This was, however, usually going from one extreme
to the other, since the lunch room is as a rule maintained
only in large schools. “Institutional cooking,”
some one calls it. Instead of one egg-cooking,
it became one-hundred-egg cooking, and the difficulty
of the average student in adapting school methods
to family use was not by any means at an end.
  
The Central High School of Newark, New Jersey, has
solved its problem by putting its girls to work, not
at the task of providing the sandwiches, soups, and
other luncheon dishes for its large lunch room, but
at providing “family dinners” at twenty-five
cents a plate for the faculty of the school.
Other schools follow similar plans.
  
The grammar-school girls of Leominster, Massachusetts,
serve luncheon to a limited number every day at their
domestic science house. Here the girls do the
marketing, cook and serve the meal, and keep the various
rooms of the house in order. In Montclair, New
Jersey, work of this same sort is done. In each
of these cases the cooking is done as it would have
to be in the home, not for one person, nor for hundreds,
but for approximately a family-sized group.
  
Sewing courses also grow more and more practical.
In some schools the girls make their own graduating
dresses as a final test of their ability. Courses
are definite, and girls completing them will have
definite knowledge of everyday processes of hand sewing.
The schools which add to their hand-sewing courses
well-planned practice in the use of the sewing machine
are further adding to the accomplishment of their
girls. Those which go farther still and teach
garment planning and making may consider their sewing
courses fairly complete.
  
[Illustration: Teachers’ luncheon cooked
and served by pupils at the Clinton Kelly School,
Portland, Oregon. Other schools have adopted
similar plans for teaching girls how to cook]
  
The formation of ideals must go hand in hand with
practice in manual processes. The girl must learn
to know good work when she sees it, to know a properly
constructed garment from one carelessly put together,
and to value good work and construction.
  
Time was when domestic science meant sewing and cooking,
and these alone. That time, however, is past.
The care of a house is practically taught in many
schools throughout the country by the maintenance
of a model apartment in or near the school building.
In Public School No. 7, New York City, grammar-school
girls, many of whom are of foreign parentage and tradition,
are thus introduced to the American ideal of living.
The school is thus establishing standards of equipment,
of food, of service, of comfortable living, that tend
to Americanize quite as much as the establishment
of standards of speech, of business methods, or of
civic duties. The work done in this school is
typical of that prevailing in hundreds of towns and
cities.

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[Illustration: A girls’ sewing class.
Work in sewing offers unlimited possibilities]
  
The question arises: How much of her housekeeping
training should a girl receive before entering upon
her high-school course? After careful consideration
it seems wise to urge that the greater part of the
practical household work be taught during the period
from eleven to fourteen. This does not imply
that homemaking training should cease at fourteen,
but rather that after that age attention shall be
centered upon the more difficult aspects of the subject—­upon
“household economics” rather than the skillful
doing of household tasks.
  
In view, however, of the fact that the majority of
girls never reach the high school, every bit of household
science which they can grasp should be given them
in the elementary school. Knowing how to do is
only part of the housekeeper’s work. Knowing
what and when to do is quite as important. Elementary
study of food values is quite as comprehensible as
elementary algebra. Home sanitation and decoration
are no harder to understand than commercial geography.
The principles of infant feeding and care may be grasped
by any girl who can successfully study civil government
or grammar.
  
Shall we then crowd out commercial geography or government
or grammar to make room for these homemaking studies?
Not necessarily, although, if it came to a choice,
much might be said for the practical studies in learning
to live. Fortunately it need not come to a choice.
There is room for both. We must, however, learn
to adapt existing courses to the requirements of girls.
  
[Illustration: Courtesy of L.A. Alderman
A model school home where all the practical details
of housekeeping are taught]
  
[Illustration: A domestic science class at work
in the model school home shown above]
  
There is arithmetic, for instance. Most of us
have already learned to skip judiciously the pages
in the textbook which deal with compound proportion,
averaging payments, partial payments, and cube root.
Now we must learn to insert the keeping of household
accounts; the study of apportioning incomes; the scientific
spending of a dollar in food or clothing value; the
relative advantage of cash or credit systems of paying
the running expenses of a home; the dangers of the
“easy-payment plan”; the cost of running
an automobile; comparison with the upkeep of a horse
and wagon; comparison of the two from the point of
view of their usefulness to a family; mortgaging homes,
what it means, and what it costs to borrow; when borrowing
is justified; the accumulation of interest in a savings
account; the comparative financial advantage of renting
and owning a home; the cost of building houses of
various sorts; the cost of securing, under varying
conditions, a water supply in the country home; and
other locally important problems. We already
have “applied science” in our courses,
and we are making a strenuous effort to apply arithmetic;
but we have not usually tried to apply it to the education
of the prospective homemaker.

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Take the one question of the “installment plan.”
Where, if not in the public school, can we fight the
menace offered to the inexperienced young people of
the land by this method of doing business? And
where in the public school if not in the arithmetic
class? Consider the possibility of lives spent
in paying for shoes and hats already worn out, of
furniture double-priced because payment is to be on
the “easy plan,” of families always in
debt, with wages mortgaged for months in advance.
The pure science of mathematics will be of little avail
in fighting this possibility, but “applied arithmetic”
can be a most effective weapon.
  
In our geography classes we may find time for the
study of food and clothing products, of their sources,
their comparative usefulness, and their cost.
We may learn whether it is best to buy American-made
macaroni or the imported variety; whether French silks
and gloves are superior to those made in America;
what “shoddy” is, what we may expect from
it if we buy it, how much it is worth in comparison
with long-wool fabrics, how to know whether shoddy
is being offered us when we buy. Countless other
matters concerning the markets and products of the
world will repay the same sort of treatment.
  
[Illustration: One of the class exercises in
the model school home shown on page 115]
  
[Illustration: The correct serving of meals forms
part of the class work in this same home]
  
Food questions are opened up by study of our meat,
vegetable, and fruit supply. Every town may make
this a personal and immediate problem. From whom
did Mr. Blank, the local grocer, obtain his canned
tomatoes? It is sometimes possible to follow up
those canned tomatoes to their source. In one
investigation of this sort they were found to have
passed through six hands. The arithmetic class
may pass upon the question of profits and comparative
cost between this and the “producer-to-consumer”
method.
  
The art work of the schools may also contribute generously
to the body of homemaking knowledge. For the
average girl the designing and making of Christmas
cards and book covers, or even the prolonged study
of great paintings, is a less productive use of time
than the designing of cushion covers, curtains, bureau
scarfs, or candle shades. In a certain town in
New England considerable effort was expended in bringing
about the introduction of art work in the schools a
few years ago. A normal-school art graduate took
charge of the work. It has now been abandoned
because “the children took so little interest.”
And really, if you knew the conditions, you could
not blame them They studied art and copied art and
tried to cultivate an artistic sense in ways as remote
from their daily lives as could apparently be contrived.
And the pity of it all is that here were girls whose
homes, whose personal dress, were crying out for the
application of art; whose artistic sense was growing
of failing to grow according as their individual conditions
would allow; and the public school has passed its
opportunity by.

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Art, as applied to school work, is divided usually
into appreciative and creative work. We place
before children the best in picture and sculpture
and music. Why do we not teach them also the foundation
principles of good taste in matters less remote from
the lives of many of them? Why not teach the
girl something of artistic color combination?
Why not apply the test of art to the lines of woman’s
attire? Why not study the contour of heads and
styles of hairdressing?
  
Happily, in these days, these things also are being
done. We have “manual arts” rooms
and teachers by whose aid girls are taught to use
the principles of design they study in their everyday
planning of everyday things. A visitor to the
Central School of Auburn, Washington, reports interesting
work going on in such a room. On the blackboard
was written:
  
 The general aim of design work—­order
and beauty.   
 The three principles governing design
are:   
 Balance—­Harmony—­Rhythm.   
 Balance: opposition of equal forms.   
 Rhythm: movement in direction—­joint
action—­motion.   
 Harmony: similarity.
  
In the room were girls doing various sorts of work—­coloring
designs on fabrics for curtains and pillow covers;
making original designs for crocheted lace; hemstitching
draperies; preparing color material for a primary
room; while on a table in the center of the room were
many finished articles, made by the girls and carrying
out their principles of design—­“not
one of which,” says the visitor, “but would
serve a useful purpose in home or office.”
  
House building, interior decorating, and furnishing
are all worthy of serious attention in the art course.
Simplicity, harmony, and suitability may well be taught
as the principles of good taste. Girls must learn
these principles somewhere to make the most of their
homes by and by. And again the public school,
and probably the elementary school, must do the work.
  
Physiology and hygiene are already contributing to
the knowledge which makes for human betterment, but
they also can be made to contribute much more than
they have sometimes done. The physiology of infancy
must be widely and insistently taught.
With proper education she [the young mother] would know the meaning of the words food and sleep; she would know something of their overwhelming importance upon the future being and career of her child, who in his turn is to be one of the world’s citizens with full capacity for good or evil.  Knowing what were normal functions, she would be able to recognize and guard against deviations from them.  No day would pass in which she would not find opportunity to exercise self-restraint, keen observation and sensible knowledge in furthering the normal and healthful evolution of her child.[6]  
The “little mother” classes in settlement
houses, in community social centers, and in some public
schools are doing excellent work in beginning this

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knowledge of infancy. No elementary school can
really afford to miss the opportunity such work holds
out. Have we any right to let a girl approach
the care of her child with less than the best that
modern science can offer in this most important and
exacting work of her life? If not, it is again
the public school which alone can be depended upon
to do the work, and we must get at least the beginning
of it done before the girl escapes us at the close
of her elementary-school course.
  
If you are impatient with a program which presupposes
that practically all women will be homemakers and
mothers, either trained or otherwise, let me remind
you that the majority of women do marry, that most
of these and many of the unmarried do become homemakers,
and that it will be far safer for society to train
the few—­less than 10 per cent—­who
never enter the career than to pursue the economically
wasteful plan of assuming educationally that no women
will be homemakers, or that if they are they can successfully
undertake the most complicated, difficult, and most
important profession open to women with no preparation
at all, or with only what they have unconsciously absorbed
at home in the brief pauses of the education which
did not educate them for life.
  
The education for homemaking will never lose sight
of the fact that girls must really be prepared for
a double vocation, since it is a question whether
or not they will become homemakers, and they must at
all events be prepared for the years intervening between
school and home. On the contrary, the education
which prepares the homemaker will exercise special
care in training for those intervening years, or for
life work if it should prove to be such. Of all
distinctly vocational training, it is only fair, however,
that the homemaking training should come first, as
a foundation for all later work. Whether the
girl thus trained ever presides over a home of her
own or not, the training will have made her a broader
woman and a better worker, with a finer understanding
of the universal business of her sex.

**FOOTNOTES:**

[Footnote 6: Oppenheim.]

**CHAPTER VIII**

**THE GIRL’S INNER LIFE**  
While we are occupied in teaching the girl the “ways
and means” by which she is later to carry on
the business of homemaking, we must not overlook the
fact that, although ways and means are vitally necessary,
it is after all the spirit of the girl which will supply
the motive power to make the home machinery run.
With this in view we must so plan the girl’s
training as to secure not only the concrete knowledge
of doing things, but also the more abstract qualities
which will equip her for her work.
  
False ideals and ignorance of housekeeping processes
are responsible for thousands of homekeeping failures;
but lack of fairness, of good temper, patience, humor,
courage, courtesy, stability, perseverance, and initiative
must be held accountable for thousands more. For
these qualities, then, the girl must be definitely
and painstakingly trained. In other words, we
must work for the highest type of woman, spiritually
as well as industrially.

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It may seem that definite instruction in such abstract
qualities as good temper or stability or fairness
is difficult or perhaps impossible to Secure.
Since, however, all the girl’s intercourse with
her kind affords daily opportunity for practice of
these qualities, instruction may easily accompany
and become a part of her daily life. The lack
of these qualities handicaps the girl even in her school
life and shows there plainly the handicap that, unless
help is given her, she will suffer for life.
  
Her school work offers ample opportunity for the cultivation
of patience and perseverance. Teachers must combat
vigorously the “give-up” spirit, and the
troublesome “changing her mind” which leads
the girl along a straight path from “trying another”
essay subject or embroidery stitch as soon as difficulties
present themselves to trying another husband when
the first domestic cloud arises. Play hours as
well as work hours are invaluable in teaching the girl
the difficult art of getting along with the world.
The educational value of games is largely found in
their social training. Experience teaches that
children require long and patient instruction to enable
them to play games. They have to learn fairness,
courtesy, good temper; honesty, kindness, sympathy.
They have to learn to be good losers and to consider
the fun of playing a better end than winning the game.
  
[Illustration: Photograph by Brown Bros.
Play hours as well as work hours are invaluable in
teaching the girl the difficult art of getting on
with the world]
  
Games must be carefully distinguished from the more
general term play. All play not solitary has
recognized social value; games, because the idea of
contest is involved, have a special value of their
own. Close observation of young children in their
games, especially when unsupervised, shows us self
supreme. According to temperament, the child
either pushes his way savagely to the goal or furtively
seeks to win by cunning and craft. He must win,
regardless of the process. How many of these
unsupervised games end in “I sha’n’t
play,” in angry bursts of tears, or even in
blows! How many fail upon close scrutiny to show
some less assertive child, who never wins, who is never
“chosen,” who might better not be playing
at all than never to “have his turn”!
  
[Illustration: Copyright by Underwood & Underwood
Hunter High School girls playing hockey in Central
Park, New York. The educational value of games
lies in the fact that they teach fair play, self-control,
and proper consideration of others]
  
During the individualistic period games must be for
the satisfaction of individualistic desires.
Team work must await a later development of child
nature. But while each child may play to win,
his future welfare demands that his efforts be in
harmony with certain principles.
  
 1. He must respect the rules of the
game.  
 2. He must “play fair.”  
 3. He must control anger, jealousy,
boastfulness, and other of the  
 more elemental emotions.  
 4. He must consider the handicaps
suffered by some players, and  
 see that they get a
“square deal.”

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Girls’ games and boys’ games at this period
happily show little differentiation. Almost any
game not prejudicial to health serves to call into
action the moral forces we strive to cultivate.
The game to a certain extent typifies the larger life—­the
life of effort, contest, striving to win. Self-control
and proper consideration of others in the one must
serve as a help in fitting for the other.
  
[Illustration: Courtesy of L.A. Alderman
Drill work as well as games is beneficial to health
and also teaches self-control]
  
Teachers are often inclined to overlook or undervalue
the training of girls in games. The fact is that
girls especially need this training as the woman’s
sphere in present-day life is widening. Men have
always had contact with the world. Women have
in times past had to content themselves with a single
interest involving contest—­the social game.
  
How far we may safely go in utilizing the game element—­that
is, the contest or competition element—­in
school work is a question for thought. The “rules
of the game” are less easy to enforce here;
jealousies are harder to control; handicaps are more
in evidence and less easy to make allowance for in
contests; the discouragement of failure may have more
serious results. The mere fact of class grouping
involves a natural competition, healthful and beneficial
and wisely preparatory for future living. More
emphasis than this upon rivalry may produce feverish
and unhealthful conditions, far removed from the mental
poise we desire for our girls. The school can
give the girl few things finer than the ability to
attack work quietly and yet with determination and
a sense of power to meet and overcome obstacles.
  
The school and the playground form the growing girl’s
community life. In them she must learn to practice
community virtues, to shun community evils, and to
accept community responsibilities. For her the
school and the playground are society. Here she
will take her first lessons in the pride of possessions,
in the prestige accompanying them, in the struggle
for social supremacy, in doubtful ideals brought from
all sorts of doubtful sources. Here she will find
exaggerated notions of “style” and its
value, impure English, whispered uncleanness in regard
to sex matters, and surreptitious reading of forbidden
books. Here also she will find worthier examples—­clean,
pure thought, honesty and fair dealing, pride of achievement
rather than of externals, fine ideals exemplified
in the best homes. And no finer or more delicate
task lies before teacher and mother than the guidance
of the girl in her choice.
  
[Illustration: Photograph by Brown Bros.
A school playground. The school and the playground
form the growing girl’s community life]
  
[Illustration: Photograph by Brown Bros.
A model playground. The model playgrounds in the
parks are doing much to aid the playground movement]

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Going to school is rightly considered an epoch in
the child’s life. No longer confined to
the narrow circle of home and family friends, the
child may lose all the tiny beginnings of desired virtues
in this larger life. Or, on the contrary, when
the school recognizes and continues home training,
or supplies what has not been given, these foundation
virtues may be so applied to the old problems in new
places as to form a foundation for the life conduct
of the girl and the woman that is to be.
  
Take the question of sex knowledge, so widely agitated
of late. We cannot guard our girls against contact
with some who will exert a harmful influence.
We can only forearm them by natural, gradual information
on this subject as their young minds reach out for
knowledge, so that sex knowledge comes, as other knowledge
comes, without solemnity or sentimentality on the
one hand or undue mystery and a hint of shame on the
other. No course in sex hygiene can take the
place of this early gradual teaching, answering each
question as it comes, in a perfectly natural way,
and with due regard for the child’s wonder at
all of nature’s marvelous processes. The
little girl *who knows* presents no possibilities
to the perverted mind which seeks to astonish and
excite her. And if she knows because “my
mother told me,” the guard is as nearly perfect
as can be devised.
  
Upon this foundation the formal course in sex hygiene
may be built. Such a course will then be a scientific
summing up, with application to personal ideals and
requirements. It can easily, safely, and wisely
be deferred until the adolescent period.
  
Teachers and mothers can find scarcely any field more
worthy of their thoughtful concentration than the
cultivation of good temper in the girls under their
care. The number of marriages rendered failures,
the number of homes totally wrecked, by sulking or
nagging or outbursts of ill-temper, can probably not
be estimated. Neither can we count the number
of innocent people in homes not apparently wrecked
whose lives are rendered more or less unhappy by association
with the woman of uncertain temper. Think of
the families in which some undesirable trait of this
sort seems to pass from generation to generation,
accepted by each member calmly as an inheritance not
to be thrown off. “It’s my disposition,”
one will tell you with a sigh. “Mother was
just the same.” Surely the time to combat
these undesirable traits is in childhood, and probably
the first step is for the mother, who looks back to
her mother as “being just the same,” to
stop talking or thinking about inherited traits and
at least to present an outward show of good temper
for the child to see.
  
Then there is the teacher, who is under a strain and
who finds annoyances in every hour which tend to destroy
her equanimity. Her serenity, if she can accomplish
it, will prove an excellent example. And little
by little the mother and the teacher who have accomplished
self-control for themselves may teach self-control
and the beauties of good temper to the little girls
who live in the atmosphere they create.

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**CHAPTER IX**

**THE ADOLESCENT GIRL**  
Adolescence, the critical period of the training of
the boy and girl, presents a complexity of problems
before which parents and teachers alike are often
at a loss.
  
The adolescent period, the growing-up stage of the
girl’s life, is physically the time of rapid
and important bodily changes. New cells, new
tissue, new glands, are forming. New functions
are being established. The whole nervous system
is keyed to higher pitch than at any previous time.
Excessive drain upon body or nerve force at this time
must mean depletion either now or in the years of maturity.
  
But, on the other hand, the keynote of the girl’s
adolescent mental life is *awakening*. Her
whole nature calls out for a larger, fuller, more
intense life. Home, school, society, dress, all
take on new aspects under the transforming power of
the new sex life stirring and perfecting itself within.
The world is beckoning to the emerging woman, and
her every instinct leads her to follow the beckoning
hand.
  
Now, if ever, the girl needs the influence and guidance
of some wise and sympathetic woman friend. It
may be—­let us hope it is—­her
mother; or, failing that, her teacher; or, better than
either alone, both mother and teacher working in sympathetic
harmony.
  
[Illustration: Photograph by Brown Bros.
Camp Fire Girls. Outdoor life is one of the best
means of safeguarding the girl’s health]
  
The first care demanded for the maturing girl is the
safeguarding of her health. School demands at
this age are likely to be excessive under existing
systems of instruction. In many ways the secondary
school, in which we may assume our adolescent girl
to be, merits the criticism constantly made, that
it works its pupils too hard or, perhaps more accurately,
that it works them too long. Nothing but the
closest cooeperation between parents and teachers can
afford either of them the necessary data for working
out this problem. It can never be anything but
an individual problem, since girls will always differ
whether school courses do so or not, and adjustment
of one to the other must be made every time the combination
is effected. Some schools content themselves
with asking for a record of time spent on school work
at home. Many parents merely acquiesce in the
girl’s statement that she does or doesn’t
have to study to-night, and the matter rests.
Other schools and other parents go into the question
with more or less detail, but usually quite independently
of each other in the investigation. It is only
very recently that anything like adequate knowledge
of pupils has begun to be gathered and recorded to
throw light upon the home-study question.
  
School girls naturally divide into fairly well-defined
classes: the girl who is overanxious or overconscientious
about her work, the girl who intends to comply with
rules but has no special anxiety about results, and
the girl who habitually takes chances in evading the
preparation of lessons. How many parents know
at all definitely to which class their girl belongs?

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The same girls may be classified again with regard
to activities outside the school. They may help
at home much or little or not at all. They may
have absorbing social interests or practically none.
They may be in normal health or may already be nervous
wrecks from causes over which the school has no control.
  
There is no question about the value of definite information
on all of these points gathered by home and school
acting together for the best understanding of the
child. The modern physician keeps a carefully
tabulated record of his patient’s history and
condition. The school should do the same thing
and should prescribe with due reference to such record.
  
It frequently happens, however, that the schoolgirl’s
health is menaced less by her hours of school work
than by misuse of the remaining portion of the twenty-four
hours. No mother has a right to accuse the school
of breaking down her daughter’s health unless
she is duly careful that the girl has a proper amount
of sleep, exercise in the open air, and hygienic clothing,
and that her life outside the school is not of the
sort that we describe in these days as “strenuous.”
  
It is this strenuous life which our girls must be
taught to avoid. Any daily or weekly program
which is crowded with activities is a dangerous program
for developing girlhood. The very atmosphere of
many modern homes is charged with the spirit of haste,
and parents scarcely realize that the daughter’s
time is too full, because their own is too full also.
They have no time to stop and realize anything.
A quiet home is an essential help in preserving a
girl’s health and well-being.
  
[Illustration: Copyright by Underwood & Underwood
A mountain camp. Good health is conserved by outdoor
games and exercise]
  
It need scarcely be said that the children of a family
should be troubled as little as possible with the
worries of their elders. Parents are often unaware
how much of the family burden their sons and daughters
are secretly bearing, or how long sometimes they continue
to struggle under the burden after it has mercifully
slipped from father’s or mother’s shoulders.
  
Good health means buoyancy, a springing to meet the
future with a tingle of joy in facing the unknown.
The adolescent period is essentially an unfolding
time, in which probably for the first time choice
seems to present itself in a large way in ordering
the girl’s life. In school she is confronted
with a choice of studies or of courses. To make
these choices she must look farther ahead and ask
herself many questions as to the future. What
is she to be? Nor is she loath to face this question.
Some of the very happiest of the girl’s dreams
at this time are concerned with that problematical
future. There was a day when girls dreamed only
of husbands, children, and homes. Then, as the
pendulum swung, they dreamed of careers, a hand in
the “world’s work.” Now they
dream of either or both, or they halt confused by
the wide outlook. But of one thing we may be sure—­our
girl is dreaming, and she seldom tells her dreams.

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It is during this period in a girl’s life that
she is most likely to chafe at restraint, to picture
a wonderful life outside her home environment, and
to demand the opportunity to make her own choice.
As she goes on through high school, she longs more
and more for “freedom,” quite unconscious
of the fact that what seems freedom in her elders
is, in reality, often farthest removed from that elusive
condition. Her imagination is taking wild flights
in these days. Sometimes we catch fleeting glimpses
of its often disordered fancies, although oftener
we see only the most docile of exteriors standing
guard over an inner self of which we do not dream.
  
The wise mother and the wise teacher are they whose
adolescent memories, longings, misapprehensions, and
mistakes are not forgotten, but are being sympathetically
and understandingly searched for light in guiding
the girls whose guardians they are. They recognize
once and for all that normal girls are filled with
what seem abnormal notions, desires, and ideals.
They recall how little they used to know of life,
and the pitfalls they barely escaped, if they did escape.
Thus only can they keep close to the girl in spirit
and help her as they once needed help. They respect
her longing for freedom of choice and they teach her
how to choose. It is of little use to attempt
to clip the wings of the girl’s imagination,
however riotous. The wings are safely hidden
from our profaning touch. Instead we must teach
her to dream true dreams and to choose real things
rather than shams.
  
[Illustration: A study room. The life of
the adolescent girl is by no means bounded by the
schoolroom walls]
  
At this time the girl’s life often seems to
the casual observer to be bounded by her schoolroom
walls. As a matter of fact, however, school work
appeals to her much less than it has probably done
earlier or than it will do in her college days.
Dress is becoming an absorbing subject. “The
boys,” however little you may think it, are seldom
far from her thoughts. Intimate friendship with
another adolescent girl perhaps affords an outlet,
beneficial or otherwise, for the crowding life which
is too precious to bear the unsympathetic touch of
the world of her elders. Or perhaps the girl
becomes solitary in her habits, living in a world
of romance found in books or in her own dreams, impatient
with the world about her, feeling sure she is “misunderstood.”
  
What can home, school, and society in general do for
the adolescent girl, that her awakening may be sweet
and sane, that her future usefulness may not be impaired
or her life embittered by wrong choice at the brink
of womanhood?
  
Any wise plan for the training of girls “in
their teens” must include provision for:
  
 1. Outdoor play and exercise.
In the country this is much more  
 easily accomplished.
City problems bearing on this question  
 are among the most acute
of all concerning boys and girls.

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2. Systematic attention to the work
of the schoolroom. Thus the  
 girl acquires habits
of concentration and industry that she  
 will need all her life.
  
 3. Some manual work in kitchen, garden,
sewing room, or workshop.   
 Here the girl’s
natural tastes and inclination may be  
 discovered and trained.
  
 4. Food for the imagination.
Books, music, pictures, inspiring  
 plays. The Campfire
Girls’ movement is valuable in its  
 imaginative aspect.
  
 5. Attention to dress. Laying
the foundation for wise lifelong  
 habits.
  
 6. Healthful social intercourse under
the best conditions with  
 boys and with other
girls, both at home and at school. Croquet,  
 tennis, skating, offer
fine opportunities for such  
 intercourse. “Parties,”
dancing, present more difficulties, but  
 have their value under
right conditions. Not all “fun” should  
 include the boys.
Athletic contests between girls do much to  
 develop a neglected
side of girl nature.
  
 7. Companionship with her mother,
or some other woman of  
 experience. Nothing
can quite take the place of this. The girl  
 is sailing out upon
an uncharted sea. She needs the help of  
 someone who has sailed
that way before.
  
[Illustration: A botanical laboratory in Portland,
Oregon. Through systematic attention to the work
of the schoolroom the girl acquires habits of concentration
and industry]
  
 8. Preparation for marriage and motherhood.
Much that the girl  
 should know can come
to her through no other medium than that  
 indicated in the preceding
paragraph—­confidential intercourse  
 with the woman of mature
years. For the sake of the girls who  
 fail to find this woman
elsewhere every school for adolescent  
 girls should have on
its faculty a woman who will “mother” its  
 girls.
  
 9. Acquaintance with the lives of
some of the great women of  
 history, as well as
of some who have lived inspiring lives in  
 the girl’s own
country and time. A long list of such women  
 might be made.
  
 10. Some unoccupied time. Our
girl must not be permitted to  
 acquire the bad habit
of rushing through life.
  
 11. Study of vocations and avocations
for women. Avocations—­the  
 work which serves as
play—­should be wisely studied, and some  
 avocation adopted by
every girl.
  
[Illustration: Photograph by Brown Bros.
A quiet retreat. Every girl needs some unoccupied
time in order that she may not acquire the habit of
rushing]
  
Part of this training girls everywhere in this country
may get if the opportunities open to them are seized.
The proportion of purely mental work and of handwork
will vary according to the locality in which the girl
finds herself. In general, however, such matters
receive more consideration than the more complex ones
of direct social bearing.

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How a girl shall dress, with whom and under what conditions
she shall find her social life, what she shall know
of herself, of woman in general, of the opposite sex,
what her relations with her mother shall be—­these
things are more often than not left to chance or to
the girl’s untrained inclination.
  
The dress question rests fundamentally upon the personal
question, What do clothes mean to the girl? Behind
that we usually find what clothes mean to her mother,
to her teachers, to the women who have a part in her
social life. Instinct teaches the girl to adorn
her person. Environment is largely responsible
for the sort of adornment she will choose. To
bring the matter at once to a practical basis, what
standards shall we set up for our girls to see, to
admire, and to adopt as their own?
  
“Well dressed” may be interpreted to mean
simply, or serviceably, or conspicuously, or becomingly,
or fashionably, or cheaply, or appropriately, according
to the standard of the person who uses the term.
It would necessarily be impossible to establish a common
standard for any considerable group of women, since
individual conditions must govern individual choice.
A wise standard for girls and their mothers, however,
will conform to certain principles, even though the
application of the principles be widely different.
  
These principles may be expressed somewhat as follows:
  
 1. Beauty in dress is expressed in
line, color, and adaptation to  
 personal appearance,
not in expense.
  
 2. Fitness depends upon the occasion
and upon the relation of cost  
 to the wearer’s
income.
  
 3. Simplicity conduces to beauty,
fitness, and to ease of upkeep.
  
 4. Upkeep, including durability and
cleansing possibilities, is as  
 important a consideration
in selecting clothes as in selecting  
 buildings and automobiles.
Freshness outranks elegance.
  
 5. Individuality should be the keynote
of expression in dress.
  
Conformity to the foregoing principles in establishing
a personal standard will of necessity prevent slavish
imitation and the striving to reach some other woman’s
standard which bears again and again such bitter fruit.
The erroneous notion fostered by thousands of American
women, that if you can only look like the women of
some social set to which you aspire you are like them
for all social purposes, is a fallacy, in spite of
its general acceptance. We might as well expect
blue eyes, straight noses, or number three shoes to
form the basis of a social group.

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The mother or the teacher who bases her instruction
in this matter on the assumption that pretty clothes
of necessity breed vanity and all its attendant evils
is merely sowing the seed of her influence upon stony
ground when once the girl discovers her belief.
Nature is telling the girl to make herself beautiful.
It is not only useless but wrong to set ourselves
against this instinct. Instead we must show her
what beauty in clothes means, and how to attain it
without paying for it more than she can afford, in
money, in time, or in sacrifice of her spiritual self.
The school does its share when it teaches the general
theory of beauty, with practical illustration in study
of line and color schemes. The individual teacher
and the mother have to impart the far more delicate
lessons concerning influence and cost—­mental,
moral, and spiritual—­in other words, the
psychology of clothes.
  
Our girl must grow up fully cognizant of what her
clothes cost. When she desires, as she doubtless
will desire, silk petticoats, and an “up-to-date”
hat, and high-heeled shoes, and an absurdly beruffled
dress, and a wonderful array of ribbons, she must discover
what each and every one of these things costs and
whether it is worth the price. The high heels
sometimes cost health; the conspicuous dress may cost
the good opinion or the admiration of those who value
modesty above style; the silk petticoat may be bought
at the cost of mother’s or father’s sacrifice
of something needed far more; the trimming on the
hat may have cost the life of a beautiful mother bird
and the slow starvation of her nestlings. Nothing
the girl wears costs money only.
  
She must also learn that fine clothes are out of place
on a girl whose body is not finely cared for; that
money is better expended for quality than for show;
and, most of all, that clothes are secondary matters,
when all is said.
  
Wisdom and sympathy and tact are never more needed
than in this sort of teaching. The principles
of good dressing cannot be laid down baldly and coldly,
like mathematical rules, for the guidance of a girl
palpitating with youthful and beauty-loving instincts.
The mother who says, merely, “Certainly not.
You don’t need them. I never had silk stockings
when I was a girl,” is failing to meet her obligations
quite as much as the mother who allows her daughter
to appear at school in a costume suited only to some
formal evening function. There are mothers of
each of these sorts.
  
The wise mother whose daughter has developed a sudden
scorn for the stockings she has worn contentedly enough
hitherto does not dismiss the subject in the “certainly
not” way, however kindly spoken. She treats
her daughter’s request seriously, asks a few
questions, in the answers to which “the other
girls” will probably figure largely, and talks
it over.

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“Of course, there is the first cost to consider.
The price of three or four pairs of silk stockings
would give you a dozen pairs of fine cotton.
Yes, I know there are cheaper silk ones to be had,
but their quality is poor. We should scarcely
want you to wear coarse, poorly made ones. And
of course you know silk ones do not last so long.
They are pretty, and pleasant to wear, and cool, I
know. How would it do to have silk ones to wear
with your new party dress, and keep on with the cotton
ones for school? We don’t want to be overdressed
in business hours, you know. Then, it seems to
me, it is a little hard on the really poor girls at
school if the rest of you are inclined to overdress.
They are so likely to get into the habit of spending
their money for cheap imitations of what you other
girls wear—­or if they are too sensible
for that they are probably unhappy because they have
to look different. Wouldn’t it be kinder
not to wear expensive things to school at all?”
  
The object is not so much to keep the girl from having
unsuitable garments as to teach her to see all sides
of the clothes question, to realize her responsibilities,
and to learn to choose wisely for herself.
  
It is highly desirable that mothers keep up their
own standards of dress as they approach middle life
and their daughters enter the adolescent period.
Some women even make the mistake of dressing shabbily
that they may gown their daughters resplendently.
They are educating their daughters to a false standard
and to a selfish life.
  
Teachers also probably seldom realize how wide an
influence they may exercise upon their adolescent
girl pupils in the matter of dress. Many a girl
forms her standard and her ideal from what her teacher
wears. Teachers must accept their responsibility
and make good use of the opportunities it gives them.
  
It is approximately at the time of her awakening to
the beautifying instinct that the girl begins to take
a special interest in social matters. Here again
she needs wise guidance, and usually more *guidance*
and less *direction* than most girls get.
The American mother is prone in social questions to
trust her daughter too much, or not enough, and to
train her very little.
  
[Illustration: Copyright by Underwood & Underwood
Skating offers fine opportunity for healthful social
intercourse]
  
In many cases adolescent society centers about the
school. There are the everyday walks and talks
of the boys and girls, the games and meets and contests,
with their attendant social features, the literary
societies and debating clubs, the school parties and
dances. The school thus comes to assume a considerable
part in the boy’s and girl’s social training,
much more than was the case twenty or even ten years
ago; and the whole trend of educational movement in
this matter is toward doing more even than it now
does.
  
In some cases schools have merely drifted into this
social work, without definite aims and without conspicuously
good results, just as some parents have drifted into
acceptance of the situation, with little oversight
and a comfortable shifting of responsibility.

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[Illustration: Games form an important part of
the adolescent girl’s life]
  
When this sort of school and this sort of parent happen
to be the joint guardians of a girl’s social
training, it usually happens that the girl discovers
some things by a painful if not heartbreaking trial-and-error
method, and other things she quite fails to discover
at all. Most of all, she needs her mother at this
time—­a wise, interested, companionable
mother, who knows much about what goes on at school
parties and at school generally, but who never forces
confidences and, indeed, who never needs to; an elder
sister sort of mother, who helps. And she needs
also teachers who supervise and chaperon social affairs
with a full realization that social training is in
progress and that lives are being made or marred.
  
There are schools and there are mothers who look upon
every phase of school life as contributing to the
educative process, and these find in the social affairs
of the school their opportunities to teach some vital
lessons. Some schools are lengthening the free
time between periods, merely for the purpose of adding
to the informal social intercourse between pupils.
  
Wise teachers as well as wise mothers will see that
the social phase of school life, especially in the
evening, is not overdone. Not only health but
future usefulness and happiness suffer if the girl
“goes out” so much that going out becomes
the rule and staying at home the exception. It
is not usually, however, the social affairs of the
school alone which cause the girl to develop the habit
of too many evenings away from home. It is the
school party plus the church social, plus the moving
pictures, plus the girls’ club, plus the theater,
plus choir practice, plus the informal evening at her
chum’s, plus a dozen other dissipations, that
in the course of a few years change a quiet, home-loving
little schoolgirl into a gadding, overwrought, uneasy
woman.
  
Unless one has tried it, it is perhaps hard to realize
how difficult it is for an individual mother to regulate
social custom in her community even for her own daughter
without causing the girl unhappiness and possibly
destroying her delight in her home. No girl enjoys
leaving the party at ten when “the other girls”
stay until twelve. Nor does she enjoy declining
invitations when the other girls all go. But
what the individual mother finds difficult, community
sentiment can easily accomplish. The woman’s
club or the mothers’ club or the parent-teacher
association, or better yet all three, may profitably
discuss the question, and may set about the creation
of the sentiment required.
  
Quite as important as “How often shall she go?”
is the question “With whom is she going?”
There are two ways of approaching the problem here
involved. One requires more knowledge for the
girl herself, that she may better judge what constitutes
a worthy companion. The other is reached by the
better training of boys, that more of them may develop
into the sort of young men with whom we may trust our
daughters.

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Parents who take the time and trouble to acquaint
themselves with the boys in their daughter’s
social circle will find themselves better able to
aid the girl in her choice of friends. The very
best place for this getting acquainted is the girl’s
own home, to which, therefore, young people should
often be informally invited. Nor should parents
neglect occasional opportunities to observe their daughter’s
friends in other environment—­at the church
social or supper, at entertainments, at school, or
on the street. Fortunately the revolt against
a dual standard of purity for men and women holds promise
of a larger proportion of clean, controlled, trustworthy
boys.
  
It will never be quite safe, however, to trust either
our boys or our girls to resist instincts implanted
by nature and restrained only by the artificial barriers
of society, unless we keep their imaginations busy,
and unless we implant ideals of conduct high enough
to make them desire self-control for ends which seem
beautiful and good to themselves. The adolescent
period is especially favorable for the formation of
ideals, and a high conception of love and marriage
will probably prove the truest safeguard our boys
and girls can have.
  
The reading of the period is of special importance.
At no other time of life will altruism, self-sacrifice,
high ideals of honor and of love, make so strong an
appeal as now. Adolescent reading must make the
most of this fact. Some of the great love stories
of literature and biography should be read, especially
one or two which involve the putting aside of desire
at the call of a higher motive. At least one
story involving the world-old theme of the betrayed
woman—­*The Scarlet Letter*, perhaps,
or *Adam Bede*—­should be “required
reading” for every adolescent girl, and should
after reading be the subject of thoughtful and loving
discussion by the girl and her mother in one of the
confidential chats which should be frequent between
them.
  
Girls must learn from their mothers and teachers to
distrust the boy who shows any inclination to take
liberties, and they must also learn that girls, consciously
or more often otherwise, daily put temptation in the
way of boys who desire to do right, and invite liberties
from the other sort. Restraint, in dress, in
carriage, in manners, and in conversation, *must
be made to seem right and desirable to the girl*,
for her own sake and no less for the good of the other
sex. This of course means that teachers must
set fine examples before the girl in their own dress
and deportment.
  
To counteract the dangerous tendencies which have
become intensified by the wholesale breaking of social
customs during the war, it is necessary that parents
and teachers give very careful attention to the dress
of girls and to the demeanor of boys and girls of the
adolescent period. Many teachers are improperly
dressed and setting the wrong example. Many parents
are dressing carelessly and sending their girls to
high school improperly dressed. The boys are tempted—­yes,
are forced—­to observe the bodies of their
girl classmates, in study-rooms, halls, laboratories,
and on playgrounds. These girls who are immodestly
dressed are not only exposing themselves to danger
and inviting familiarities, but are tempting the boys
to go wrong. Many of the tragedies in our schools
can be traced to this source.

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To handle this very serious and very difficult problem
it is necessary that all mothers of high-school boys
and girls organize and cooperate with principals and
teachers. The task is gigantic, for the customs
and suggestions which are responsible for present-day
conditions are many and permeate our magazines, books,
moving pictures, dances, and nearly all social gatherings.
  
Many superintendents, teachers, and parents have been
very seriously studying these social and moral problems
and making plans to start reforms at once in the public
schools. The most practical method thus far presented
appears to be the requirement of uniform dress for
all girls in the upper grades and in high school.
This custom is already established in some of our
best private schools. Uniform dress has a very
democratic training which commends it. It is less
expensive than the present varied styles. It
is practical, for it avoids discrimination which would
lead to many private difficulties.
  
The girl has now reached the time when her bits of
knowledge of sex matters, gained gradually since the
first stirrings of curiosity in her little girlhood,
should be gathered, summarized, and given practical
application to the mature life she will soon enter
upon.
  
Thoughtful investigation does not lead to the conclusion
that girls need especially a detailed physiological
presentation of the subject so much as a study of
the psychological aspects of the sex life. Personal
purity is primarily a matter of mind.
  
Girls who all their lives have been familiar with
the mystery of birth, who at puberty have been instructed
in the delicacy of the sexual organs and processes
and in the care they must exercise to bring them to
normal development, are now ready to be taught the
vital necessity of subordinating the animal to the
spiritual in the sex life.
  
It may seem unwise and unnecessary to put before young
girls so dark and distressing a subject as the social
evil. Yet I know of no way to combat this evil
without teaching all girls what must be avoided.
When girls realize that the social evil
  
 1. Rests upon a foundation of purely
unrestrained animal  
 instinct;
  
 2. That a single sexual misstep has
ruined thousands upon  
 thousands of girls’
lives;
  
 3. That ignorance or the one misstep
has led thousands to a  
 permanent life of shame;
  
 4. That such a life means, sooner
or later, sorrow, impaired or  
 destroyed health, disgrace,
and early death to its woman  
 victims;
  
 5. That the social evil destroys
the efficiency and the moral  
 worth of men;
  
 6. That it sets free deadly disease
germs to permeate society,  
 causing untold misery
among the innocent,
  
then, and not until then, can they be taught
  
 1. To recognize and fear animal instinct
unrestrained by higher  
 motive;

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2. To guard their own instincts;
  
 3. To hold men to a high standard
of social purity and to help  
 them attain it.
  
Nor does this teaching necessitate morbid consideration
of the subject. It will, in fact, in many cases
clear away the morbid curiosity and surreptitious
seeking after information in which untaught girls
indulge. Skillfully and delicately taught this
knowledge as an important and serious part of woman’s
work, girls will be sweeter and more womanly for the
knowledge of their responsibility to society and to
their unborn offspring.
  
Schools that attempt such a course for girls are finding
their chief difficulty in discovering people properly
endowed by nature and properly trained to teach it.
To give such work into any but the wisest hands invites
disaster. To make it a study of the physical
basis of sexual life is disaster in itself. Service,
through making one’s self a pure member of society,
and through helping others to keep the same standard—­this
must be the keynote of the teaching, an education
toward social efficiency and social uplift.

**CHAPTER X**

**THE GIRL’S WORK**  
The adolescent girl, already the product of a general
training which has aimed at all-round development
of body, mind, and spirit, is now ready for the specializing
which shall place her in tune with the world of industry
and help her to make for herself a permanent and useful
place in society. Henceforward the girl’s
training must face her double possibilities.
She must not be allowed to have an eye single to making
an industrial place for herself; nor can those who
educate her fail to see the double work she must do.
  
Any consideration of the subject of girls’ work
outside the home or work in the home for financial
return must begin with a general survey of the field
of industry, discovering what women have done and are
doing, together with the effects of gainful occupation
upon the character and efficiency of women.
  
The United States Census reports for 1910 give the
following figures:
Number of Females Ten Years and Over
Year Engaged in Gainful Occupations
1880 2,647,157
1890 4,005,532
1900 5,319,397
1910 8,075,772
  
It is thus seen that gainful occupations for women
have increased greatly in the thirty years covered
by the report. At present 21.2 per cent of all
females, or 23.4 of all over ten years of age, are
engaged in work for wages. Further tabulation
brings out the fact that, whereas the age period from
twenty-one to forty-four shows the largest percentage
of men employed in gainful work, women show the largest
proportion of their numbers so employed during the
age period from sixteen to twenty. Evidently
the girls are at work. The figures follow:

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MALES TEN YEARS AND OVER FEMALES TEN YEARS AND OVER
Age Period Per Cent Age Period Per Cent
10-13 16.6 10-13 8.0
14-15 41.4 14-15 19.8
16-20 79.2 16-20 39.9
21-44 96.7 21-44 26.3
45 and over 85.9 45 and over 15.7
  
Compare with these figures the following table:
  
AGES AT WHICH WOMEN MARRY[7]
11.2 per cent, or 1/9, of all women marry before 20 47.3 " " " 1/2 " " " " " 25 72.4 " " " 3/4 " " " " " 30 83.3 " " " 5/6 " " " " " 35 88.8 " " " 8/9 " " " " " 45 92.1 " " " 11/12 " " " " " 55 93.3 " " " 14/15 " " " " " 65 93.8 " " " 15/16 " " " " " 100  
It will be observed that since the percentage of women
at work decreases after twenty, the number of women
who marry and presumably become homemakers is very
largely increased.
  
These figures would seem to indicate that girls go
to work early, that as yet industry does not largely
prevent marriage, and that marriage does in many or
most cases stop women’s industrial careers.
  
Inquiry as to what women are doing in the industrial
world elicits important facts. It would seem
that Olive Schreiner’s “For the present
we take all labor for our province” is very nearly
a bare statement of attested fact. The Census
report includes 509 closely classified occupations.
Women are found in all but 43. Even allowing for
the inaccuracy of such figures, and passing over the
occupations which take in only an occasional woman,
it is seen that “woman’s sphere”
can no longer be arbitrarily defined. The following
facts and figures for women give us food for thought:
Farm laborers (working out) 337,522
Iron and steel industries 29,182
Chemical industries 15,577
Clay, glass, and stone industries 11,849
Electrical supply factories 11,041
Lumber and furniture industries 17,214
Steam railroad laborers 3,248
  
[Illustration: Photograph by C. Park Pressey
The 1910 Census showed over three hundred and thirty
thousand women employed as farm laborers. This
number did not include wives or daughters of farm-owners]
  
The foregoing facts concern occupations which were
once associated entirely with men. If we enter
the ranks of more womanly work we shall find:

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Dressmakers 447,760
Milliners 122,070
Sewers and sewing-machine operators 231,106
Telephone operators 88,262
Nurses 187,420
Clerks and saleswomen in stores 362,081
Stenographers and typists 263,315
Bookkeepers, cashiers, and accountants 187,155
Cooks 333,436
Laundresses (not in laundries) 520,004
Teachers 478,027
  
These are of course merely a few among the four hundred
and fifty kinds of work in which women are found.
Any survey of women’s work comes close to a
general survey of industry. We shall find that
in some occupations the proportion of men is much
larger than that of women. In others women have
made rapid strides. The accompanying diagram
shows that in professional service, in domestic and
personal service, and in clerical occupations women
are found in largest numbers. In domestic and
personal service the women outnumber the men more
than two to one. In professional service there
are four women to five men, a large proportion of
the women being teachers. In the clerical occupations
we have one woman to each two men, in manufacturing
one woman to six men, in agriculture one woman to seven
men, and in trade one to eight. The occupations
for women have been changed somewhat by the new industrial
conditions forced upon us by the war, but it is very
probable that in a few years the industrial world
will return to its normal status before the war for
both men and women.
  
[Illustration: Proportions of men and women in
the United States engaged in special occupations]
  
[Illustration: Copyright by Underwood & Underwood
Farmerettes. During the World War women at home
and abroad rendered especially valuable services in
agricultural work]
  
If it is true that women are claiming and will continue
to claim “all labor” for their province,
the claim must rest upon one of two assumptions:
Either women are physically, mentally, and morally
identical in their capabilities with men, or differences
in physical, mental, and moral make-up must be considered
as not affecting work. Most of us are not yet
ready to agree to either of these premises. We
must therefore believe that some occupations are more
suitable for one sex than for the other. The
fact is, however, that only a small group of radical
thinkers have made the opposite claim. Women are
found, it is true, in a large number of the occupations
in which men are found. But they are there for
some other reason than that they claim all labor as
their sphere. Some are driven by the stern necessity
of doing whatever work is at hand; some by ignorance
of their unfitness, or of the unfitness of the work
for them; some by the spirit of the age which says,
“Come, be free. Try these things that men
do. See if they suit you. Find your sphere.”

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Probably, however, this last reason for entering unsuitable
occupations is the one least often underlying the choice.
Girls select vocations in the main as boys do.
Until very lately chance has been the ruling element
far oftener than anything else.
  
Studies in industry are now for the first time giving
us adequate information as to requirements for efficiency,
working conditions, wages, living possibilities, and
the effects, moral and physical, of various occupations
upon both men and women. The problems arising
out of the crossing and recrossing of these various
elements are as yet but vaguely understood. The
great gain lies in the fact that their solution is
being sought.
  
The community is of necessity interested in workingwomen
as it is in workingmen. Without these workers
the community does not exist. When they are ill-paid,
overworked, underfed, discontented, or inefficient,
the community necessarily suffers. When they work
under proper conditions, the community shares their
prosperity. It is thus coming to be seen that
the condition of workers is the concern of all the
members of the community.
  
[Illustration: Photograph by Brown Bros.
Factory workers. Sewers and sewing-machine operators
to the number of over 230,000, according to the 1919
Census, are employed in the United States]
  
In the case of the woman worker, however, and especially
of the young woman worker, the community has a further
interest because of the service that women render
as the mothers of the next and indeed of all future
generations. If, then, it is shown that women
are physically unfit for certain occupations that
men may follow with safety, it becomes the business
of the community to protect women, even against themselves
if necessary, and to deter them from entering such
lines of work.
  
The community must make use of various agencies in
bringing about the proper relations between women
and their work. It may use legislation, thereby
securing, for example, factory inspectors to improve
the sanitary and moral conditions in the places where
women and girls are employed. It may use the
school, the library, and various civic improvement
forces to inform both girls and their parents as to
conditions under which girls should work. It may
employ vocational guides to make proper connections
between women and their work.
  
For all these agencies to do satisfactory work, the
first requisite is knowledge of conditions. This
means skillful work upon a vast and rapidly increasing
body of facts, and wide dissemination of the results
of such work.
  
[Illustration: Copyright by Underwood & Underwood
Unemployed utilizing their spare time to make themselves
more efficient. The community may make use of
the schools for such purposes]
  
We may not stop here to consider what legislatures
have done and are doing to improve conditions, other
than to mention that the number of hours that women
may work is restricted in some states, as is night
work, and that a minimum wage is required in some.

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Our question, however, is not so much what is forbidden
women in the way of work, as what women and girls
will choose to do of the work which is not forbidden.
Facts as to what women are doing concern us mainly
as material from which to deduce information of value
to the girls who have not yet chosen.
  
A serious obstacle to wise choice on the part of young
girls who are pushing into industrial occupations
is the uncertainty of their continuing as workers
outside the home. The average length of the girl’s
industrial life is computed to be only about five years.
She enters upon work at an age when it is often impossible
to tell whether she will marry or remain single.
She is usually unable to know whether or not she will
desire to marry. The great majority of girls have
therefore no stable conditions upon which to build
a choice. The work girls choose and their instability
in the work they enter upon are direct results of
these unstable conditions. Many girls feel the
need of little or no training, and apply for any work
obtainable, merely because they anticipate that their
industrial career will soon be over.
  
A government report on the condition of woman and
girl wage-earners in the United States gives the following
facts concerning 1,391 women working in stores:
  
 Average length of service
5.17 years  
 Average wage:   
 First year
$4.69 per week  
 Second year
5.28 " "  
 Tenth year
9.81 " "
  
 Among 3,421 factory
women investigated:
  
 Average length of service
4.46 years  
 Average wage:   
 First year
$4.62 per week  
 Second year
5.34 " "  
 Tenth year
8.48 " "
  
These stores and factories were presumably filled
by girls who seized the most available source of a
weekly wage regardless of all but the pay envelope.
Few of them remained more than five years, and those
who did remain did not receive adequate increase in
their pay by the tenth year for workers of ten years’
experience.
  
[Illustration: Photograph by Brown Bros.
A cotton-mill worker. Unfortunately in the factories
girls are too often influenced by the pay envelope
rather than by any special fitness for the work they
are to do]
  
The whole industrial situation as it concerns women
would indicate that women even more than men show
lack of discrimination in seeking to place themselves,
and that the sources of information for them have
been few if not entirely lacking. Happily these
conditions are changing. We have now to teach
girls to avail themselves of the information and the
guidance at hand and to learn to discriminate in their
choice of work.
  
Girls must realize that unskillful, mechanical work,
done always with a mental reservation that it is merely
a temporary expedient, keeps women’s wages low,
destroys confidence in female capacity, and has definite
bearing not only on the individual woman’s earning
capacity, but on her character as well. Girls
must learn to choose in such a way that their work
may be an opening into a life career or may be an
enlightening prelude to marriage and the making of
a home.

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Some of the women who uphold the doctrine of equality
between the sexes make the mistake of thinking and
of teaching that there can be no equality without
identical work. They take the attitude that unless
women do all the sorts of work that men do, they are
unjustly deprived of their rights. Our contention
is rather that women have higher rights than that
of identical work with men. They, above all other
workers, should have the right of intelligent choice
of work which they can do to the advantage of themselves,
their offspring, and the community. Such a choice
will ignore the question of sex as a drawback, accepting
it, on the other hand, merely as a condition which,
like other conditions, complicates but does not necessarily
hamper choice. No girl need feel hampered by her
sex because she chooses not to do work which fails
either to utilize her peculiar gifts or to lead in
what seems to her a profitable direction. No girl
should feel that her industrial experience, however
short, has nothing to contribute to the home life
of which she dreams. No girl need waste the knowledge
and skill gained in industrial life when she abandons
gainful occupation for the home. Homemaking education,
with industrial experience, ought to make the ideal
preparation for life work.
  
This, however, can be true only when the girl’s
industrial experience is of the right sort. Girls
must therefore be led to choose the developing occupation.
It is a part of the world’s economy to lead
them to this choice.

**FOOTNOTES:**

[Footnote 7: From Puffer, *Vocational Guidance*,
based on Census figures.]

**CHAPTER XI**

THE GIRL’S WORK (Continued)—­CLASSIFICATION
OF OCCUPATIONS
  
It is well at the outset to recognize that vocation
choosing is at best a complicated matter which, to
be successfully carried out, demands not only much
information, but information from different viewpoints.
It is not enough to insure a living, even a good living,
in the work a girl chooses. We must take into
consideration the girl’s effect upon society
as a teacher, nurse, saleswoman, or office worker;
and no less, in view of her evident destiny as mother
of the race, must we consider society’s effect
upon her, as it finds her in the place she has chosen.
In other words, will she serve society to the best
of her ability, and will her service fit her to be
a better homemaker than she would have been had no
vocation outside the home intervened between her school
training and her final settling in a home of her own
making?
  
This double question must find answer in consideration
of vocations from each of several viewpoints.
We may classify occupations open to girls (1) from
the standpoint of the girl’s fitness, physical
and psychological; (2) from the standpoint of industrial
conditions, the sanitary, mental, and moral atmosphere,
and the rewards obtainable; (3) as factors increasing,
decreasing, or not affecting the girl’s possible
home efficiency or the likelihood of taking up home
life; (4) from the standpoint of the girl’s
education; (5) from the standpoint of service to society.

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Our first classification concerns the girl’s
fitness for this or that work. The everyday work
of the world in which our girls are to find a part
may be separated into three fairly well-marked classes:
making things, distributing things, and service.
The first question we must ask concerning a girl desirous
of finding work is, then: Toward which of these
classes does her natural ability and therefore probably
her inclination tend? Natural handworkers make
poor saleswomen; natural traders or saleswomen are
likely to be uninterested and ineffective handworkers.
The girl whose interests are all centered in people
must not be condemned to spend her life in the production
of things; nor, as is far more common, must the girl
who can make things, and enjoys making them, spend
her life in merely handling the things other people
have made, as she strives to make connection between
these things and the people who want them. Then
there is the girl who is efficient and who finds her
pleasure in “doing things for people.”
Service—­and we must remember that service
is a wide term, and that no stigma should attach to
the class of workers which includes the teacher, the
physician, and the minister—­is clearly the
direction in which such a girl’s vocational
ambition should be turned.
  
It would be idle to assert that all women are suited
to marriage, motherhood, and domestic life, although
there is little doubt that early training may develop
in some a suitability which would otherwise remain
unsuspected. When, however, early training fails
to bring out any inclination toward these things,
we may well consider seriously before we exert the
weight of our influence toward them. Home-mindedness
shows itself in many ways, and it should have been
a matter of observation years before the girl faces
the choice of a vocation. It is usually of little
avail to attempt to turn the attention of the girl
who is definitely not thus minded toward the domestic
life. On the other hand, the girl who is naturally
so minded will respond readily to suggestions leading
toward the occupations which require and appeal to
her domestic nature. The great majority of girls,
however, are not definitely conscious of either home-mindedness
or the opposite. They are in fact not yet definitely
cognizant of any natural bent. It is these girls
who are especially open to the influence of environment,
of what may prove temporary inclination, or of false
notions of the advantage of certain occupations in
choosing a life work. These are the girls, too,
who are likely to drift into marriage as they are
likely to drift into any other occupation, and whose
previous vocation may have added to or perfected their
homemaking training or, on the other hand, may have
developed in them habits and traits which will effectually
kill their usefulness in the home life. These,
then, are the girls who are most of all in need of
wise assistance in choosing that which may prove to
be a temporary vocation or may become a life work.
The temporary idea must be combated vigorously in
the girl’s mind. Many an unwise choice would
have been avoided had the girl really faced the possibility
of making the work she undertook a life work.
The temporary idea makes inefficient workers and discontented
women.

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There is in most cases, especially among the fairly
well-to-do, no dearth of assistance offered to the
young girl in making her choice. Much of the
advice, unfortunately, is not based on real knowledge
either of vocations or of the girl. Knowledge
is absolutely necessary to successful judgment in
this delicate matter.
  
From a large number of letters written by high-school
girls let me quote the following typical answers to
the question: Why have you chosen the vocation
for which you are preparing?
  
 “Ever since I
could walk my uncle has been making plans for  
 me in music.”
  
 “My first ambition
was to be a stenographer, but my father  
 objected. My father’s
choice was for me to be a teacher, and  
 before long it was mine
too.”
“My ambition until my Junior year in High School was to be a teacher.  From that time until now my ambition is to be a good stenographer.  My reason for changing is due partly to my friends and parents.  My parents do not want me to be a teacher, as they consider it too hard a life.”  
 “I have been greatly
influenced by my teacher, who thinks I  
 have a chance [as a
dramatic art teacher]. I am willing to  
 take her word for it.”.
  
 “Mother says it
is a very ladylike occupation”  
 [stenography].
  
 “My music instructor
wishes for me to become a concert  
 player, or at least
a good music teacher, and I now think I  
 wish the same.”
  
These answers all show the customary ease of throwing
out advice, and also the undue significance attached
by girls to these probably inexpert opinions.
  
Parents often fail in their attempts to launch their
children successfully. Sometimes they attempt
unwisely to thrust a child into an occupation merely
because “it is ladylike,” or the “vacation
is long,” or “the pay is good,”
regardless of the child’s aptitude or limitations.
Quite often they await inspiration in the form of some
revelation of the child’s desires, regardless
of the demand of society for such service as the child
may elect to supply or the effect of the vocation
upon the child’s health or character. Undue
sacrifice on the part of parents has without question
swelled the ranks of mediocre physicians and lawyers
and clergymen. It has doubtless produced thousands
of teachers who cannot teach, nurses who are quite
unsuited to the sick-room, and office workers who
have not the rudiments of business ability.
  
It would seem that truly successful guidance in a
girl’s search for a vocation can come, like
much of her training, only from wise cooeperation
of school and home. Teacher and parent see the
girl from different angles. Their combined judgment
will consequently have double value.
  
As the time of vocational choice approaches, school
records should cover larger ground than before, and
should be made with great care, with constant appeal
to parents for confirmation and additional facts.

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The record should cover:
  
1. *Physical characteristics*: Height; weight;
lung capacity; sight; hearing; condition of nasal
passages; condition of teeth; bodily strength and
endurance; nerve strength or weakness.
  
2. *Health history*: Time lost from school
by illness; school work as affected by physical condition
when the girl is in school; probable ability or inability
to bear the confinement of an indoor occupation; any
early illness, accident, or surgical operation which
may affect health and therefore vocational possibilities.
  
3. *Mental characteristics*: The quality
of school work; studious or active in temperament;
best suited for head work, handwork, or a combination;
ability to work independently of teacher or other guide;
studies most enjoyed; studies in which best work is
done; evidences, if any, of special talent, and whether
or not sufficient to form basis of life work.
  
4. *Moral characteristics*: Honesty; moral
courage; stability; tact; combativeness; leader or
follower.
  
5. *Heredity*: Physical statistics in regard
to parents, brothers, sisters, grandparents, uncles,
aunts; occupations followed by these, with success
or otherwise; family traditions as to work; special
abilities in family noted.
  
6. *Vocational ambitions*.
  
7. *Family resources for special training*.
  
Without some such record as this—­and it
need scarcely be said that the one given here is capable
of wide adaptation to special needs—­teachers,
parents, or other friends of the girl are poorly equipped
for giving advice as to the girl’s future.
And yet it is common enough for such advice to be
thrown out in the most casual manner, with scarcely
a thought of the ambitions awakened or of the future
to which they may lead.
  
“You certainly ought to go on the stage,”
chorus the admiring friends of the girl who excels
in the work of the elocution class. And sometimes
with no other counsel than this, from people who really
know nothing about the matter, the girl struggles
to enter the theatrical world, only to find that her
talent, sufficient to excite admiring comment among
her friends, has proved inadequate to make her a worth-while
actress.
  
“Why don’t you study art?” say the
friends of another girl; or, “You like to take
care of sick people. Why don’t you train
for nursing?” or, “You’re so fond
of books. I should think you would be a librarian”—­quite
regardless of the fact that the girl advised to study
art has neither the perseverance nor the health to
study successfully; that the one advised to be a nurse
lacks patience and repose to a considerable degree;
or that the one advised to be a librarian is already
suffering from strained eyes and should choose her
vocation from the great outdoors.

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Knowledge of the girl must, however, be supplemented
by a wide knowledge of vocations to be of real value
to the teacher or parent who is preparing to give
vocational counsel. Final choice may be reached
only after the girl and the vocation are brought into
comparative scrutiny, and their mutual fitness determined.
In rare cases the choice may be made by the swift
process of observing a great talent which, in the
absence of serious objections, must govern the life
work. Oftener the process is one of elimination,
or of building up from a general foundation of the
girl’s abilities and limitations, and her possibilities
for training sufficient to make her an efficient worker
in the line chosen.
  
A knowledge of vocations presupposes, first of all,
a grasp of the essentials of the work, and hence the
characteristics required in the worker to perform
it. What sort of girl is needed to make an efficient
teacher, nurse, saleswoman, or office worker?
How may we recognize this potential teacher without
resorting to a clumsy, time-wasting, trial-and-error
method? These are matters with which schools and
vocational guides all over the country are occupying
themselves. Perhaps we cannot do better than
to examine somewhat these requirements for some occupations
toward which girls most often incline.

**THE PRODUCING GROUP**

The girl who is by nature a maker of things may be
a factory worker, a needlewoman, a baker, a poultry
farmer, a milliner, a photographer, or an artist with
brush or with voice, or in dramatic work. She
is still one who makes things. We see at once
how wide a range of industry may open to her.
  
How shall we know this type of girl? First of
all, by her interest in things rather than in people.
With the exception of, the singer and the dramatic
artist, whose production is of an intangible sort,
the girl who makes things is a handworker by choice.
The extent to which her handwork is touched by the
imaginative instinct of course measures the distance
that she may make her way up the ladder of productive
work. The girl’s school record will usually
show her best work with concrete materials. She
draws or sews well, has excellent results in the cooking
class, works well in the laboratory. At home she
finds enjoyment in “making things” of
one sort or another. She displays ingenuity,
perhaps, in meeting constructive problems. If
so, that must be considered in finding her place.
  
Handwork for women includes a wide range of occupations.
Let us now examine some of these kinds of work.
  
[Illustration: *In the packing room of a wholesale
house. The untrained girl finds it easy to obtain
factory work*]
 *Factory work.* This term covers many departments
of manufacturing industries. In the main, however,
they may be classed together, since in practically
all of them the worker contributes only one small
portion of the work incidental to the making of candy,
or artificial flowers, or coats, or pickles, or shoes,
or corsets, or underwear, or anyone of a hundred different
products, some one or several of which may be found
in nearly every American town.

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The great advantage of factory work, as the untrained
girl sees it, is that it is usually easy to obtain
and that it promises some return even from the start.
Hence a large proportion of untrained girls who leave
school as soon as the law allows enter the factories
near their homes.
  
The great disadvantages of factory work, laying aside
for a moment many minor disadvantages, are that it
not only requires no skill in the beginner, but that
it produces little if any skill even with years of
work and offers practically no advancement for a large
proportion of the workers. It should therefore,
be reserved for girls of less keen intelligence, and
other girls should if possible be guided toward other
occupations.
  
Teachers must make themselves thoroughly familiar
with working conditions in local factories, since
there will always be girls who, because of their own
limitations or the limitations of their environment,
will find themselves obliged to take up factory work.
Under the teacher’s guidance girls should make
definite studies and prepare detailed reports of local
conditions with respect to working hours, character
of work, wages, possible advancement, dangers to health,
moral conditions, advantages over other occupations
open to girls with no more training, and disadvantages.
Girls should at least go into factory work with their
eyes open, that they may pass their days in the best
surroundings available.
 *Dressmaking*. The possibilities for the
girl entering upon work connected with dressmaking
with the ultimate object of becoming a dressmaker
herself are far wider than in the case of the machine
worker in shop or factory. The immediate return
for the untrained girl is far less, but the farsighted
girl must learn to look beyond the immediate present.
Not all girls, however, will make good dressmakers.
Not all, even of the producing type of girl, will do
so. Certain definite qualities are required.
The girl who would succeed as a dressmaker must possess
ingenuity, imagination, and the visualizing type of
mind. She must see the end from the beginning,
and must be able to find the way to produce that which
she visualizes. She must be a keen observer.
She must have confidence in her own power to create.
She must possess manual dexterity, artistic ideas,
and, if she aims at a business of her own, a pleasing
personality and keen business sense.
  
[Illustration: Photograph by Brown Bros.
A millinery class. Millinery requires of the girl
a certain degree of creative ability]
 *Millinery*. Millinery requires in its workers
the same general type of mind required for dressmaking,
and in addition a certain millinery faculty or creative
ability. The girl who can make and trim hats
usually discovers her own talent fairly early in life.

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*Arts and crafts.* This somewhat elastic term
we use to include a wide range of occupations which
have to do with articles of use or ornament which
are handmade and which require skill in designing or
in carrying out designs. Embroidery, lace making,
rug and tapestry weaving, basketry, china painting,
wood and leather work, handwork in metals, bookbinding,
and the designing and painting of cards for various
occasions are familiar examples of this kind of work.
Photography, map making, designing of wall paper and
fabrics, costume designing and illustrating, making
of signs, placards, diagrams, working drawings, advertising
illustrations, book and magazine illustrating, landscape
gardening and architecture, interior decorating, are
other lines offering work to men and women alike.
  
The range of work here is no greater than the range
of qualities which may be happily and usefully employed
in arts and crafts. All branches of the work,
however, are alike in demanding a certain degree of
artistic sense and deftness of manual touch. An
accurate, observant eye is an absolute essential,
and, for all but the lowest and most mechanical lines
of work, imagination, originality, and an inventive
habit of mind make the foundation of success.
In some lines a fine sense of color values must underlie
good work, in others the ability to draw easily.
All work of this sort requires the ability to do careful,
painstaking, and persevering work. Given this
ability and the artistic sense before mentioned, the
girl’s work may be determined by some special
talent, by the special training possible for her, or
by the openings possible in her chosen line of work
within comparatively easy access.
  
[Illustration: Photograph by C. Park Pressey
A youthful farmer. The Census figures for the
year 1910 report one-fifth of all women employed in
gainful occupations as engaged in the pursuit of agriculture
and animal husbandry]
 *Agriculture.* The Census figures which report
one-fifth of all women gainfully employed as engaged
in agriculture and animal husbandry are somewhat startling
until we observe that southern negro women make up
a very large number of the farm workers reported.
Even aside from these, however, there are many women
who are finding work in gardening, poultry raising,
bee culture, dairying, and the like. The girl
who is fitted to take up work of this sort is usually
the girl who has grown up on the farm or at least
in the country and who has a sympathy with growing
things. She is essentially the “outdoor
girl.” She must be willing to study the
science of making things grow. She must be able
to keep accounts, that she may know what she is doing
and what her profits are. Above all, she must
have no false pride about “dirty work.”
Properly such a girl should have entered upon her career
even before she has finished her formal education,
so that “going to work” means merely enlarging
her work to occupy her time more fully and to bring
in as soon as possible a living income.

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In this sort of work the girl possessing initiative
and an independent spirit will naturally do best,
since there are comparatively few opportunities for
such work under supervision. Care must, however,
be exercised by vocational guides in suggesting, and
by girls in choosing, the independent career.
Usually it is the girl who has shown promise in independent
work at school or at home that will make a success
of such work later in life. The girl who relaxes
when the pressure of compulsion is removed will not
be a success as “her own boss.” It
goes without saying that the girl who does well as
her own superior officer will be happier to do work
upon her own initiative than merely to carry out the
plans made by others. Agricultural work will
sometimes offer her exactly the conditions she desires.
Many successful farm-owners are women, and their work
compares favorably with that of men.
 *Food production*. It is common, in these
days, to meet the assertion that the preparation of
food, once woman’s undisputed work, has been
almost if not quite removed from her hands; and that,
even where she may still contribute to this work,
she must do so in the factory, the bakery, the packing
house, or the delicatessen shop. There are, nevertheless,
still many women who are fitted for cooking and kindred
pursuits who will not find an outlet for their abilities
in any of the places mentioned. In the main,
factory production of food is like factory production
of other things—­a highly differentiated
process, in which the individual worker finds little
satisfaction for her desire to “make things”
and little, if any, opportunity to contribute from
her ability to the final result.
  
In the canning factory she may sit all day before
an ever-moving procession of beans or peas, from which
she removes any unsuitable for cooking. Or it
may be an endless procession of cans, upon which she
rapidly lays covers as they pass. In the pickle
factory she may pack tiny cucumbers into bottles.
In the packing house she may perform the task of painting
cans. None of these occupations is more than mere
unskilled labor. None is suitable for the girl
who likes to cook, and who can cook. The number
of such girls is already fairly large and will undoubtedly
increase as the domestic science classes of our schools
do more and better work.
  
[Illustration: An up-to-date factory. In
the factory the work is necessarily routine, and the
individual worker finds very little satisfaction for
her desire to make things]
  
Opposed to the theoretical statement that food is
or at least to-morrow will be prepared entirely in
the public-utility plants outside the home is the
practical fact that home-cooked food, home-preserved
fruits and jellies, and home-canned vegetables and
meats find ready sale and that women who can produce
these things do find it profitable to do so.
There is, consequently, a field for some girls in
such work.

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[Illustration: Cooking class at Benson Polytechnic
School for Girls, Portland, Oregon. In spite
of the statement that foods will be prepared in the
public utility plants, the trained, accurate worker
may find a ready sale for home-cooked foods]
  
Not all girls, on the other hand, who have taken the
domestic science course are fitted to take up this
work, even if a market could be found for their work.
Only the expert, that is, the precise, accurate, painstaking
cook, can secure uniform results day after day.
Only the rapid worker can do enough to insure pay
for her time. Only the girl with a keen sense
of taste can properly judge results and devise successful
combinations. Only a business woman can buy to
advantage and compute ratios of expense and return.
This combination, of course, is not to be found every
day.

**THE DISTRIBUTING GROUP**

*Salesmanship*. Passing from the class of
work which has to do with making things to that group
of occupations which has to do with the distribution
of various products to the consumer, we shall naturally
consider, first of all, the saleswoman. In any
given group of young and untrained girls drawn as
in our schools from varying environment and heredity,
the *natural* saleswomen will probably be in the
minority. I do not mean that girls may not often
express a desire to “work in a store”
as apparently the easiest and most immediate employment
for the untrained girl. This may or may not indicate
that the girl has a commercial mind. The girl
who is really interested in commercial undertakings
is easily distinguished from her fellow workers in
any salesroom. She is not the girl who lingers
in conversation with the girl next to her while a
customer waits, or who gazes indifferently over the
customer’s head while the latter makes her choice
from the goods laid before her. To the real saleswoman
every customer is a possibility, every sale a victory,
and every failure to sell distinctly a defeat.
The fact that we see so few girls and women of this
type behind the counters in our shopping centers is
sufficient indication that many girls would have been
better placed in other occupations.
  
[Illustration: Photograph by Brown Bros.
Hardware section of a department store. Salesmanship
offers large opportunities to the real saleswoman,
who considers every customer a possibility]
  
We find, however, in 1910, the number of saleswomen
reported as 257,720, together with 111,594 “clerks”
in stores, many of whom the report states are “evidently
saleswomen” under another name. There are
also about 4,000 female proprietors, officials, managers,
and floorwalkers in stores, and 2,000 commercial travelers.
This gives us a large number of women who are engaged
in the sale of goods. For the girl of the commercial
mind, salesmanship in some form presents certain possibilities,
although there is far less chance for her to rise

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in this work than for a boy. She must begin at
the most rudimentary work, as cash or errand girl,
and her progress will necessarily be slow. She
will require an ability to handle with some skill
elementary forms of arithmetic, an alert and observing
mind, an interest in and some knowledge of human nature,
and good health to endure the confinement of the long
day. She will be fortunate if she finds a place
in one of the stores in which a continuation school
is conducted. At such a school in Altman’s
department store in New York the girls pursue a regular
course designed to be especially helpful in their
work, and are graduated with all due formality, in
which both public-school and store officials take
part. Such a school helps girls to feel a pride
in their work and to feel that they are under observation
by those who will recognize and reward real endeavor.
Filene’s in Boston and Wanamaker’s in New
York and Philadelphia are other notable examples of
such schools.
  
In a government report previously quoted we find interesting
figures as to the possibility of advancement for the
saleswoman. In a study of twenty-six of the largest
department stores in New York, Chicago, and Philadelphia,
employing more than 35,000 women, the workers were
classed as follows:
Per Cent
Cash girls, messengers, bundle girls, etc 13.2
Saleswomen 46.2
Buyers and assistant buyers 1.2
Office and other employees 39.4
  
“It will be seen,” adds the report, “that
the opportunity for reaching the coveted position
of buyer or assistant buyer is small.”
  
The disadvantages and dangers of salesmanship for
girls, other than small pay and improbability of much
advancement, we shall consider in a later chapter.
We may say here, however, that these disadvantages
and dangers, for the really commercially minded girl,
are to a certain extent neutralized by her nature
and possibilities. She is the girl whose mind
is more or less concentrated on “the selling
game.” Her nerves are less worn because
of a certain exhilaration in her work. She is
the girl who passes beyond the underpaid stage and
is able to live decently and to rise to a position
of some responsibility, partly because of her concentration
and partly because she has been able to resist the
influences about her which make for mediocrity or worse.
 *Office work*. The girl emerging from high
school and looking for work is usually on the lookout
for what in a boy we call a “white-collar job.”
Especially in the case where the girl has been kept
in school at more or less sacrifice on the part of
her parents, both they and the girl feel that the
extra years of schooling entitle her to a “high-class”
occupation of some kind. Girls are far less willing
than boys to “begin at the bottom” and
work up through the various stages of apprenticeship
to ultimate positions near the top. They resent
being asked to take the “overall” job and
fear mightily to soil their hands.

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[Illustration: Office girls at work. The
successful office worker must be neat and accurate
and have a temperament in which pleasure in arrangement
takes precedence over joy in production]
  
Twenty-five years ago a large proportion of high-school
graduates went at once into the teaching force, where
they succeeded (or not) in “learning to do by
doing,” without professional training of any
sort. Now, however, teaching as a profession
is in many places fortunately reserved for the girls
who prepare in college or normal school; and a larger
proportion of girls who cannot have this professional
training are looking for other occupations. Office
work attracts a large number, and, with present-day
business courses in high schools, many girls find
employment as stenographers, typists, cashiers in small
establishments, bookkeepers, or general office assistants.
In any of these positions girls without special training
or experience must begin at very low wages. Whether
they rise to higher ones depends to some extent at
least upon the girls themselves.
  
What sort of girl shall we encourage to enter office
work? Not the girl whose talent lies in making
things, for to her the routine of the office will
be a weary and endless treadmill entirely barren of
results; nor the girl who requires the stimulus of
people to keep her alert and keyed to her best work;
nor the girl who cannot be happy at indoor work.
Office work seems to require a temperament in which
pleasure in arrangement takes precedence over joy in
production; in which neatness, accuracy, and precision
afford satisfaction even in monotonous tasks.
Coupled with these a mathematical bent gives us the
cashier or accountant or bookkeeper; mental alertness
and manual dexterity, the stenographer; a talent for
organization, the secretary.
  
Girls who enter upon office work directly from high
school must be content with rudimentary tasks and
must beware lest they remain at a low level in the
office force. Girls with more training may begin
somewhat farther up, the best positions usually going
to those whose general education and equipment are
greatest. Stenographers are more valuable in
proportion as their knowledge of spelling, sentence
formation, and letter writing is reinforced by a feeling
for good English and an ability to relieve their superiors
of details in outlining correspondence. It is
not enough that bookkeepers know one or several systems
of keeping business records, or that cashiers manipulate
figures rapidly and well. More important than
these fundamental requirements is the determination
to grasp the details of the business as conducted
in the office in which they find themselves and to
adapt their work to the needs of the person whose work
they do. General knowledge and the ability to
think not only supplement, but easily become more
valuable than, technical training.
  
[Illustration: Photograph by Brown Bros.
The successful secretary must have a talent for organization]

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A careful study of local conditions as they affect
office positions will enable girls and their guides
to have a better conception of requirements and rewards
in this field. A valuable study of conditions
among office girls in Cleveland has recently been published
which sheds considerable light on the ultimate industrial
fate of the overyoung and poorly trained office worker.
A more general study is found in the volume on *Women
in Office Service* issued by the Women’s
Educational Union of Boston.

**THE SERVICE GROUP**

The third, or service, group of workingwomen covers
without doubt the widest range of all. Here we
find the domestic helper (or servant, as she has usually
been called), the telephone operator, the librarian,
the teacher, the nurse, the physician, the lawyer,
the social worker, the clergyman or minister.
All degrees of training are represented, and many
varieties of work, from the simplest to the most complex.
  
Strictly speaking, service has to do with personal
attendance and help, but it is constantly overlapping
other lines of work. The household assistant
is not only a helper, but at times a producer; the
telephone operator and the librarian are distributors
as well as public helpers; the secretary is an office
worker, although she is a personal assistant to her
employer as well. For successful work in any
of these lines, however, a girl must possess certain
definite characteristics, to which her peculiar talent
or tendency may give the determining direction as
she chooses her work.
  
In service of any sort the girl is brought into constant
relation with people. Hence she must be the sort
of girl to whom people and not things are the chief
interest of life. She should have an agreeable
personality, that she may give pleasure with her service;
she needs tact, that she may keep the atmosphere about
her unruffled; she needs to find pleasure for herself
in service, seeing always the end rather than merely
the often wearisome details of work. Beyond these
general qualities we must begin at once to make subdivisions,
since the additional traits necessary to make a girl
successful in one line of service differ often widely
from those required in any other line. We must
therefore take up some of the lines of work in more
or less detail.
 *Domestic work*. The untrained girl who
naturally falls into the service group has a rather
poor outlook for congenial and successful work as
conditions exist. With ability which she perhaps
does not possess, and with training which she cannot
afford, she would naturally become a teacher, a nurse,
a private secretary, a librarian, or a social worker.
Without training, she finds little except domestic
service open to her; and domestic service finds little
favor with girls, or with students of vocational possibilities
for girls.

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These are unfortunate facts. For the untrained
girl of merely average abilities, with no pronounced
talent or inclination, but with an interest in persons
and a pleasure in doing things for people, helping
in the tasks of homemaking ought to prove suitable
work. It is, however, the one vocation for the
untrained girl which requires her to live in the home
of her employer, thus curtailing her independence,
rendering her hours of work long and uncertain, and
cutting off the natural social environment possible
if she returned to her own home at the end of the
day’s work. The social position of girls
in domestic service, especially in the towns and cities,
is peculiarly hard for a self-respecting girl to bear.
It is in large part a reflection upon her sacrifice
of independence. The derisive slang term “slavey”
expresses the generally prevalent public contempt.
It is small wonder that a girl fears to brave such
a sentiment and as a result avoids what is perhaps
in itself congenial work in pleasanter surroundings
than most noisy, ill-smelling factories.
  
Almost all the conditions surrounding the domestic
worker are such that it is practically impossible
to say except of each place considered by itself whether
or not it is a suitable and desirable place for a
girl, or whether work and wages are fair. Practically
no progress has been made in standardizing household
work. The factory girl knows what she is to do
and when she is to do it and how long her day is to
be. The housework girl seldom knows any of these
things with any degree of certainty. Any plan
which will make it possible to regulate these matters
according to some recognized standard, and which will
enable domestic workers to live at home, going to and
from their work at regular hours as shop, factory,
and office employees do, will help very materially
to solve the problem of opening another desirable
vocation to the untrained girl.
  
The untrained girl who is willing to accept a difficult
and trying position in a private kitchen with the
idea of making her work serve her as a training school
for better work in the future may make a success of
her life after all. Such a girl will have good
observing powers and ability to follow directions
and gauge the success of results. She will have
adaptability, patience, and a very definite ambition.
For domestic service may be a stepping stone.
  
For the high-school girl a better opening may sometimes
be found as a mother’s helper. Many women
who find the ordinary household helper unsatisfactory
give employment to girls of refinement and high-school
training who are capable of assisting either with household
tasks or with the care of children. Girls in
such positions are usually made “one of the
family,” and are sometimes very happily situated.
Their earnings are often more than those of other
girls of their intelligence and training who are in
offices or stores; but there is of course little chance
of advancement, and there is still the prejudice against
domestic work to be reckoned with. Here, as with
household assistants, the greatest drawback is probably
lack of standardization of work and of working conditions.

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The girl who wishes to become a “mother’s
helper” must have a natural refinement and some
knowledge of social usage if she is to be a sharer
in the family life of her employer. She must use
excellent English, must know how to dress quietly
and suitably, and must not only *know how* to
keep herself in the background of family life, but
must be *willing* to remain somewhat in the shadows.
  
Probably no better field for the investigation of
these trying questions could be found than the high
school. The ranks of employers of domestic help
are being constantly recruited from the girls who
were the high-school students of yesterday and have
now taken their places as housekeepers. The high
school then, where the problem may be approached in
an impersonal manner quite impossible later when the
question has become a personal one, is the proper place
in which to study the domestic service question and
to attempt its standardization.
  
The higher positions involving domestic work are more
in the nature of supervisory employment. Many
women are employed as matrons in hospitals, boarding
schools, and other institutions, as housekeepers in
hotels, club buildings, or in large private establishments.
These positions of course call for women who are not
only thoroughly familiar with the work to be done,
but are skilled in managing their subordinates who
do the actual work. They require women who have
administrative ability, knowledge of keeping accounts,
proper standards of living and of service, and initiative.
  
For the woman who has a desire to enter business for
herself there are openings in the line of domestic
work. From time immemorial women have managed
lodging and boarding houses, sometimes with good returns.
They are also the owners and managers of tea rooms,
restaurants, laundries, dyeing and cleaning establishments,
hairdressing and manicure shops, and day nurseries.
All these occupations can be followed successfully
only by the woman of business ability and some technical
knowledge. They require not only knowledge but
aptitude on the part of the worker. They are
usually undertaken only by women of some experience,
and are the result of some earlier choice rather than
the choice of the vocation-seeking girl.
  
[Illustration: The true teacher represents a
high type of social worker]
 *Teaching*. The teacher differs from the
person who has merely an interest in human kind in
the abstract, because she has a special interest in
one particular class of human beings—­those
who are most distinctly in the process of making.
She is interested in children, or she should not be
teaching. This, however, is not enough. The
girl who wishes to teach must possess certain well-defined
characteristics. Her health must be good, and
her nerve force stable. Temperamentally she must
be enthusiastic and optimistic, but capable of sustained
effort even in the face of apparent failure.
Her outlook must be broad, and her patience unfailing.

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Intellectually she must be a student, and if she possess
considerable initiative and originality in her study,
so much the better. She must not, however, become
a student of mathematics or history or languages to
the exclusion of the more absorbing study of her pupils,
nor even to so great a degree as she studies them.
The true teacher represents a high type of social
worker. Many girls enter upon the work of teaching
badly handicapped by the lack of some of these essential
qualities and are in consequence never able to rise
to real understanding and accomplishment of their
work.
  
Teaching in these days is a broad vocation, covering
many different lines of work; probably no occupation
for girls is so well known with both its conditions
and rewards as this. In general, more girls than
are by nature fitted for the work stand ready to undertake
it. There is nevertheless difficulty for school
officials in finding real teachers enough to fill
their positions. For the right girl, teaching
has much to offer.
 *Library work*. The librarian in these modern
days is a most important public servant, and many
openings in library work are to be found. The
services to be performed range from purely routine
work to a very high type of constructive service for
the community. In the small libraries an “all-round”
type of worker is required. In the larger ones
specialties may be followed. In these larger libraries
there are to be found permanent places for the routine
workers. In smaller ones each worker should be
in line for even the highest type of constructive
work.
  
The routine worker in the library is merely an office
worker, and the same girl who would do well at the
mechanical tasks of an office will do well here.
The real librarian is of a different sort. She
must have the neatness, precision, and accuracy of
the office worker, to be sure; but to these she must
add a broad conception of the place of the library
in the community, and must display initiative and originality
in bringing it to occupy that place. She must
know books; she must know people. She must be
in touch with current history, and be alert to place
library material bearing upon it at the disposal of
the people. She must have quick sympathies, tact,
the teaching spirit (carefully concealed), and much
administrative ability. And she must be trained
for her work.
  
[Illustration: Photograph by Brown Bros.
A well-equipped library. The successful librarian
must be scientifically trained for her work]
 *Nursing*. The nurse is in many ways like
the teacher, and the girl who has the right temperament
for successful teaching will usually make a successful
nurse, temperamentally considered. Her mental
traits, or perhaps more exactly her habits of thought,
may be somewhat different. The teacher must be
able to attend to many things; the nurse must be able
to concentrate on one. Originality and initiative
are less to be desired, since the nurse is not usually

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in charge of her case directly, but rather subject
to the doctor’s orders. She must, nevertheless,
be resourceful in emergencies, and of good judgment
always. She should be calm as well as patient,
quiet in speech and movement, a keen observer, and
willing to accept responsibility. Absolute obedience
and loyalty to her superiors is expected, and a high
conception of the ethics of her calling. Underlying
all these qualifications, the nurse must have not only
good health but physical strength.
  
[Illustration: Copyright by Keystone View Co.
During the World War nursing offered to women perhaps
the largest opportunities for service. Here is
shown Princess Mary of England in the Great Ormond
Street Hospital, London]
 *Social work*. This term covers many occupations
which overlap the work of the teacher, the nurse,
the secretary, the house mother or matron, and even
that of the physician and lawyer. The field of
work is a large one, including settlement leaders
and assistants, workers in social and community centers
and recreation centers, vacation playgrounds, public
and private charities, district nurses and visiting
nurses sent out by various agencies, deaconesses and
other church visitors, Young Women’s Christian
Association leaders and helpers, missionaries, welfare
workers in large manufacturing or mercantile establishments,
probation officers, and many others.
  
[Illustration: Photograph by Brown Bros.
Settlement work at Greenwich House, New York.
The settlement worker to succeed must be truly altruistic]
  
The social worker must of course have the same suitability
for teaching or nursing or any other of the various
tasks that she may undertake as has the teacher or
nurse or other person who works under different auspices.
She must have in addition a truly altruistic spirit,
a deep earnestness which will survive discouragement,
and a real insight into the circumstances, handicaps,
and possibilities of others. This insight presupposes
maturity of thought; and the young girl must serve
a long apprenticeship with life before she is at her
best as a social worker. It sometimes seems as
though no field was so exactly suited to the abilities
of the married woman who has time for service, or
the mother whose children are grown, leaving her free
again to teach or nurse the sick or bring justice to
the little child as she was trained to do in her youth.
  
Less common vocations for women—­but still
often chosen after all—­are reserved for
those whose abilities are so specialized and so striking
that they compel a choice. Singers, artists with
brush or pen, the natural actress, the journalist
or author, need usually no one to guide their choice.
Our great difficulty here is not to open the girl’s
eyes to her opportunity, but to restrain the one who
has not measured her ability correctly from attempting
that which she cannot perform. The same is true
of girls who aspire to be physicians, lawyers, or
ministers. Some few succeed in all these vocations.
Many more have not the scientific habits of mind,
the stability, or the endurance to make a successful
fight for recognition against great odds.

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Many girls mistake what may be a pleasant and satisfying
avocation for a life work. For the girl who will
not be held back, there may be a life of achievement
ahead, with fame and all the other accompaniments
of successful public life; or there may be the disappointments
of unrealized ambition. We must see that girls
face this possibility with the other.

**CHAPTER XII**

THE GIRL’S WORK (Continued)—­VOCATIONS
AS AFFECTING HOMEMAKING
  
Choice of vocation is far from being a simple matter
for either boy or girl; but for the girl who recognizes
homemaking as woman’s work, double possibilities
complicate her problem more than that of the boy.
*The girl must prepare for life work in the home,
or life work outside the home, or a period of either
followed by the other, or perhaps a combination of
both during some part or even all of her mature life*.
  
It is the part of wisdom for us to study vocations
in their relation to homemaking. Will the girl
who works in the factory, for instance, or who becomes
a teacher or a lawyer or a physician, be as good a
homemaker as she would have been had she chosen some
other occupation? Will she perhaps be a better
homemaker for her vocational experience? Or will
her life in the industrial world unfit her for life
in the home or turn her inclination away from the
homemaker’s work?
  
These questions have somehow fallen into the background
in the steady increase of girls as industrial workers.
“Good money” has usually come first, and
after that other considerations of social advantage,
working conditions, or local demand. Marriage
and motherhood are still recognized as normal conditions
for most women, but we let their industrial life step
in between their homemaking preparation in home and
school, with the result that many lose physical fitness
or mental aptitude or inclination for the home life.
We treat marriage as an incident, even though it occurs
often enough to be for most women the rule rather
than the exception. At some time in their lives,
93.8 per cent of all women marry.
  
The first broad classification of vocations in their
relation to homemaking is: (1) those which are
favorable to homemaking, (2) those which are unfavorable,
(3) those which are neutral.
  
It must, however, be recognized at the outset that
few hard-and-fast lines between these groups can be
drawn, and that “the personal equation”
is as important a factor here as in most personal questions.
It is true, nevertheless, that helpful deductions may
be drawn from facts which it is possible to gather
concerning the physical, mental, and moral results
of pursuing certain occupations as a prelude to marriage
and the making of a home.

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In a general way, economic independence, that is,
the earning of her own living by a girl for several
years before marriage, tends to increase her knowledge
of the value of money and to make her a better financial
manager. Probably this same independence makes
a girl slightly less anxious to marry, especially
since in most cases she has hitherto been expected
to give up her personal income in exchange for an
extremely uncertain system of sharing what the husband
earns. Independence of any sort is reluctantly
laid aside by those who have possessed it. This
very reluctance on the part of girls ought to be a
force in the direction of economic independence of
wives, a most desirable and necessary condition for
society to bring about. Gainful occupation has
then much to recommend it and little to be said against
it as part of the training for matrimony.
  
Certain occupations, however, are so essentially favorable
to the girl’s homemaking ability and to her
probable inclination to make a home of her own that
we do not hesitate to recommend them as the best directions
for girls’ vocational work to take, *other
things being equal.* We have already said that
the girl distinctly not home-minded is more safely
left to her own inclinations. She would not be
a success as a homemaker under any circumstances.
Other girls may be made or marred by the years which
intervene between their school and home life.
  
[Illustration: Copyright by Underwood & Underwood
The value of domestic work of any sort as a preparation
for homemaking is generally admitted without argument.]
  
The value of domestic work of any sort as a preparation
for homemaking is generally admitted without argument.
Closely in touch with a home throughout her maturing
years, the girl may undertake her own housekeeping
problems with ease and efficiency. Conditions
as they often exist, however, especially for the younger
and untrained domestic worker, do not allow the girl
to obtain other experience quite as necessary if she
is to become not merely a housekeeper but a true homemaker.
The untrained girl who enters upon domestic work at
fourteen or fifteen should have opportunity—­indeed
the opportunity should be thrust upon her—­of
attending a continuation school, where the special
aim should be to counteract the narrowing tendency
of work which revolves about so small an orbit.
Ideals of home life are either lacking or distorted
in the minds of many working girls, and when such
girls become wives and mothers they strive for the
wrong things or they fall back without striving at
all, taking merely what comes. They fail to be
forces for good in their family life.
  
[Illustration: Demonstration by teacher in domestic
science. Teaching affords excellent preparation
for the prospective homemaker.]

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Teaching and nursing may be grouped together as excellent
preparation for the prospective homemaker. It
may be contended that the teacher and the hospital
nurse spend years outside the home environment and
that their minds are turned to other problems than
those of housekeeping. This contention is undoubtedly
true; and if we were striving merely to make housekeepers,
it might be worthy of serious consideration.
The home, however, as we have defined it, is a place
in which to make people, and both the nurse and the
teacher serve a long apprenticeship in this sort of
manufacture. Expert workers in either line concern
themselves with the bodies and the minds of their pupils
or patients. They, together with physicians, lawyers,
and social workers, have opportunities which can scarcely
be equaled for learning by observation and experiment
about the human relations that will confront them
in their own homes. They learn to be resourceful
and to meet the emergencies of which life is full;
they have the advantage of trained minds to set to
work upon the administrative problems which underlie
successful home life.
  
[Illustration: Copyright by Underwood & Underwood
Women medical students. Physicians and surgeons
have unusual opportunities for learning by observation
and experiment about the human relations that will
confront them in their own homes]
  
A question may arise as to the physical fitness for
marriage and motherhood of the girl who has given
her nerve force to the exacting and often depleting
work of nurse, teacher, or physician. It is unquestionably
true that nurses and teachers do often wear out after
comparatively few years at their vocation, although
of the majority the opposite is true. This merely
means that conditions surrounding these vocations
should be studied with a view to their improvement,
if necessary, since we believe the vocations to be
suited to women and women to the vocations.
  
Office work may prove an excellent training for certain
phases of homemaking work. Neatness, accuracy,
precision, the doing again and again of constantly
recurring tasks, all find their place and use in the
housekeeper’s routine. The calm atmosphere
of the well-kept office even when typewriters and
calculating machines are rattling is a better preparation
for an orderly home than the rush of the department
store or the factory. Purely routine workers,
who put little or no thought into their daily tasks,
will enter upon homemaking lacking the initiative
that homemakers need. But the able office worker
is not merely a follower of routine. The greatest
lack of office work as preparation for a homemaking
career is that the girl’s interests during so
large a part of her day are led away from the home
and all that pertains to it. She works neither
with people nor with the things which go to make homes.
Probably, on the whole, office work in a general way
may be classed as a neutral occupation, which neither
adds to, nor reduces, in any great degree the girl’s
possibilities as a homemaker.

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Salesmanship for girls, especially in the great department
stores of the cities, is a vocation of at least doubtful
advantage for the home-minded girl to pursue as a
step in her training for managing her own home.
In the quiet of the village store, with few associates
in work, and with one’s neighbors and fellow
townsmen for customers, salesmanship takes on a somewhat
different aspect. But the city store means usually
hurry, excitement, nerve strain, a long day, with quite
probably reaction to excessive gayety and hence more
nerve strain at night. It means spending one’s
days among great collections of finery which tend
to assume undue importance in the girl’s eyes.
It means constant association with people who spend,
until spending seems the only end in life. It
means almost always pay lower than is consistent with
decent living if the girl must depend alone upon her
own earnings. And none of these things tends
toward steady, skillful, contented wifehood and motherhood
in later years. This question of underpaid work
is of course not found alone in the department store.
But, wherever it is found, we may be sure that it tends
on the one hand toward marriage as a way of escape
from present want, and on the other toward inefficiency
in the relation so lightly assumed.
  
The factory girl is in many respects in a position
parallel to that of the saleswoman. She earns
too little to make comfortable living possible.
She too must leave home early and return late, wearied
by the monotony of a day in uninteresting surroundings,
with neither energy nor inclination for anything other
than complete relaxation and “fun.”
This desire for relaxation leads her often away from
a crowded, ill-supported home in the evenings, until
the habit settles into a confirmed disposition.
This is a decided handicap for a homemaker. Coupled
with the mental inertia resulting from years of mechanical
work without thought, it provides poor material from
which to make steady, responsible, efficient women.
We have already noted, however, that factories differ
widely. It follows of necessity that the girls
who work in them come from their work with all grades
of ability.
  
The actress, the artist, and the literary woman are
usually spoken of as far removed from the true domestic
type. This I cannot believe to be true, except
in individual cases. All these women, as makers
of finished products, stand far nearer to the traditional
type of woman than many others we might name.
The life of the actress tends more than the others
perhaps to break home ties, but in the case of real
talent in any direction ordinary rules do not apply.
The actress, the artist, and the writer are much more
likely to carry on their work after marriage than
the teacher, the office worker, or even the factory
woman. Many of them succeed to a remarkable degree
in doing two things well. Many more, of course,
are less successful, but we must not overlook the
fact that the failures are more noised abroad than
the successes.

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It is a matter for regret that most women, upon leaving
an industrial career for marriage, drop so completely
out of touch with their former work. In the case
of the untrained woman, who has received little and
given little in her work, it is a matter of no moment;
but when years have been given to skilled labor, it
is economic waste to have the skill lost and the process
forgotten. Many times the woman finds herself
after a short life in the home obliged to earn a living
once more for herself or it may be for a family.
She returns to her teaching or her office work or
a position in the library; but she is no longer, at
least for a considerable time, the expert she once
was. Why should not the former teacher keep up
her interest in educational literature and the new
ideas in what might have been her life work?
Would it not be well for the one-time stenographer
to keep a gentle hold upon the quirks and quirls which
once brought to her her weekly salary? A young
mother of my acquaintance who was a concert violinist
of much ability has found no time for more than a year
to practice, “since baby came,” and thousands
of dollars spent in making her a player are being
thrown away. To some this might seem the right
thing. She has found “the home her sphere.”
To others it seems a serious waste. We advocate
often that the middle-aged woman who has reared her
children should return in some way to the work of the
world outside the home. In the case of the trained
woman her training should be made of use in such return.
She should, however, beware lest her tools are rusty
from disuse.
  
We may not perhaps leave the questions involved in
a discussion of vocations as they affect homemaking
without noticing that certain occupations are considered
especially dangerous to the moral stability of girls.
Nursing, private secretaryship, and domestic service
present dangers in direct proportion as they bring
about isolated companionship for the girl and a male
employer. Girls must not enter these employments
without the knowledge of how to protect themselves
from lowering influences.

**CHAPTER XIII**

THE GIRL’S WORK (Continued)—­VOCATIONS
DETERMINED BY TRAINING
  
The question of vocation choosing begins to make itself
felt far down in the grammar school, first among the
retarded and backward children who are old for their
grades and are merely waiting and marking time until
the law will allow them to leave school and go to work.
These children are usually either mentally subnormal
or handicapped by foreign birth and so unable to grasp
the education which is being offered them.
  
As soon as they are released the girls go to the factory,
to the store, or to help with some one’s baby
or with the housework. No other places are open
to them, and their possibilities in any place are few.
They cannot rise because they are mentally untrained.

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The upper grades of the grammar school lose annually
many children who would be able to profit by the help
the school offers to those who can remain. Some
drop out because they see no need of remaining when
the factory will employ them without further knowledge.
Others chafe at spending time on what seems to them,
and what sometimes is, quite unrelated to the life
they will lead and the work they will do. Some
leave reluctantly, because their help is needed in
financing a large family. Many go gladly, because
they will begin to earn and to have some of the things
they ardently desire. And until yesterday the
school paid little attention to their going, regarding
it as one of the necessary evils. Still less
attention did it pay to what these pupils became after
they left. The school’s responsibility ended
at its outer door.
  
Now that these conditions are being changed, the school
is finding responsibilities and opportunities on every
hand. The foreign-born are taken out of the regular
grades where they cannot fit, and are taught English
by themselves first of all. The subnormal children
are studied for latent vocational possibilities, and
where minds are deficient, hands are the more carefully
trained for suitable work. Courses are being
revised with a view to holding in school the boy or
girl who wants practical training for practical work.
Secondary schools have taken their eyes off college
requirements long enough to consider fitting the majority
of their pupils to face life without the college.
Studies of vocations are being made; vocational training
is being offered; vocational guidance is at last coming
to be considered the concern of the school.
  
Vocational work is sometimes concentrated in the high
school, but this is reaching back scarcely far enough,
since those who do not reach high school need help
quite as much as the older ones, while those who expect
to continue their training can do so better if they
have some idea of the goal to be reached.
  
What are the options that the grammar-school teacher
may present to the girls under her care?
  
First of all, as we have already said, the school
records must be kept with care and discrimination,
so that the teacher may know the girl to whom she
speaks. With the records in hand, she will ask
herself the following questions:
  
 1. Is further training at the expense
of the girl’s family  
 possible? Do the
girl’s abilities warrant effort on her  
 parents’ part
to give her further opportunity?
  
 2. Could the girl’s parents
continue to pay her living expenses  
 during further training
if the training were furnished at the  
 expense of the state?
  
 3. Could the girl obtain training
in return for her personal  
 service, either with
or without pay?
  
 4. Would the girl be able to repay
in skill acquired the expense  
 of her training, whether
borne by herself, her parents, or the  
 state?

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[Illustration: Photograph by Brown Bros.
A flower-making class for girls of various ages.
There is no reason why vocational work should not
begin in the grammar school]
  
Lines between obtainable work for the trained and
the untrained girl are fairly sharply drawn, and the
possibilities for each type must be clearly understood
by the guide. If it is evident that training cannot
be obtained before the girl must begin to earn, the
choice is necessarily a narrow one. The factories
in the neighborhood should be thoroughly studied,
and, under the guidance of the teacher, girls should
prepare detailed reports with respect to their working
conditions. The “blind-alley” job
should be plainly labeled, that it may not catch the
girl unaware. Girls who must take up factory work
should at least be enabled to choose among factories
intelligently, and if possible should be fortified
with an avocation that will supply them with the interest
their daily task fails to inspire and that will provide
an anchor against the instability toward which the
factory girl tends.
  
[Illustration: Millinery class in a trade school.
Where trade schools do not offer such training, there
are opportunities for apprentice work for girls]
  
The possibilities for apprentice work with dressmakers
or milliners or in other handwork should also be made
known. Girls begin here, as in the factory, at
simple and monotonous tasks, but the possibilities
of advancement are far greater and mental development
is unquestionably more likely. The ability acquired
by such workers, as they progress, to undertake and
carry through a complete piece of work is not only
satisfying to the workers themselves, but of value
in later years. They learn to analyze their constructive
problems and to work out the various steps of the
work to its ultimate conclusion—­a knowledge
which the factory girl never attains.
  
Some few girls will need to be shown the possibilities
which lie in independent productive work. For
the girl who has talent or even merely deftness in
manual work, coupled with initiative and some degree
of originality, such work may bring a better return
than working for others. Most girls, however,
lack courage to start upon independent work, especially
if they are in immediate need of earning and are untrained.
It often happens, however, that they do not appraise
at its true value the training they have received.
The grammar-school girl, under present methods of
teaching, is often fully qualified to do either plain
cooking or plain sewing, but since she does not desire
to enter domestic service, she considers these accomplishments
very little or not at all in counting her assets for
earning. Some girls have found ready employment
and good returns in home baking, in canning fruit
and vegetables, or in mending, making simple clothes
for little children, or in making buttonholes and doing
other “finishing work” for busy housewives.
Work of these sorts, undertaken in a small way, has
often assumed the proportions of a business, requiring
all of a young woman’s time and paying her quite
as well as and often better than less interesting work
in shop or factory. A girl of my acquaintance
earns a comfortable living at home with her crochet
needle. Another has paid her way through high
school and college by raising sweet peas.

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The untrained girl who loves an outdoor life has fewer
opportunities than other girls unless she is capable
of independent work. If she is capable of this
and has sufficient ability to study her work, gardening
and poultry or bee culture may open the way for her
to work and be happy. School gardens, poultry
clubs, and canning clubs have shown many a girl what
she may do in these ways.
  
[Illustration: Courtesy of U.S. Department
of Agriculture Some girls have built up a good business
canning fruits and vegetables at home]
  
Many times too little is realized of the possibilities
of these grammar-school girls who are crowded by necessity
into the working ranks. We cannot shirk our responsibilities
in regard to them, however, although they escape from
our school systems and bravely take up the burden
of their own lives. Quite as many of these girls
as of more favored ones will marry and be among the
mothers of the next generation. The work they
do in the interval between school and home will leave
its impress even more strongly than upon the girl whose
school life lasts longer and who is therefore older
as well as better equipped when she enters upon her
work. Few of these younger girls in times past
can be said to have done anything other than drift
into work which would make or spoil their lives and
perhaps those of their children after them. It
is well that the responsibility of the school toward
them is being recognized and met.
  
[Illustration: A prosperous poultry farm.
Poultry farming opens the way for the girl who loves
an outdoor life to work in the open and be happy]
  
A distinct duty of the grammar-school teacher is to
make known the facts concerning short cuts for grammar-school
girls to office work. Unscrupulous business “colleges”
sometimes mislead these immature girls into believing
that a short course taken in their school will enable
the girls to fill office positions. Facts are
at hand which show the futility of attempting office
work under such conditions, and teachers should be
very careful to see that all the facts are in the
possession of their pupils.
  
In the early days of high schools usually the only
distinction, if any, in courses was “general”
and “classical.” To-day we have many
courses, or in the larger cities different schools
fit boys and girls for varying paths in life.
The college-preparatory course or the classical high
school leads to college. The commercial course
or school leads to office work. The manual training
or industrial or practical arts course or high school
leads to efficient handwork. The trade school
leads to definite occupations. The difficulty
now is to help girls choose intelligently which course
or school will best meet their requirements.
This involves vocation study in the grammar school.
  
[Illustration: Benson Polytechnic School for
Girls, Portland, Oregon. The trade school leads
to definite occupations. The girl with mechanical
ability may find her vocation in millinery, dressmaking,
or the various sewing-machine trades]

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The girl who terminates her formal education with
her graduation from high school may find herself not
very much better placed, apparently, than the girl
who has dropped out of school farther back. Many
openings into desirable occupations are still closed
to her. Often her opportunities, however, are
much greater than they seem. All facts go to
show that the high-school girl makes more rapid progress
in efficiency, and therefore in pay, than the younger
girl, even when she seems to begin at the same work.
Some fields, too, are open to her that are not usually
possible for the grammar-school girl. In office
work the high-school girl who has specialized in her
training may make a very creditable showing.
Many thousands of high-school graduates are received
into telephone exchanges where with a brief period
of practice they become efficient workers. A
very few high-school girls become teachers in country
schools without further training, but the number is
decreasing every year. If she meets the age requirement,
the high-school girl may enter a training school for
nurses, gaining her specialized training in return
for her services to the hospital.
  
The high-school girl who can spare time and money
for some further training finds a larger field open;
but, to make the most of what high school has to offer,
her plans should be made as early as possible in the
high-school course—­at the very beginning
if it can be managed. The girl must know what
further training she is making ready for, must choose
electives in high school to help her make ready, or
possibly to offset the specializing of this later
work by some general culture she may otherwise miss
entirely. Vocation study, therefore, and vocational
guidance must be quite as much a part of the course
for the girl who will “train” for her
special work as for the girl who goes directly from
the secondary school to her vocation.
  
One high-school Senior writes: “My special
vocation has not yet been chosen, but if it becomes
necessary for me to earn my own living I should like
to be either a nurse, a teacher, milliner, or director
of a cafeteria. I would probably choose the position
that was open at the time.”
  
Here we have the girl who is in no hurry to choose,
and who probably has a more or less vague notion of
the comparative conditions, requirements, and rewards
of the four vocations she mentions. In contrast
to this, listen to a high-school student who has been
studying herself and her possible vocation in much
detail in class work. She says: “I
find that I have made good school records only in
subjects where I had materials I could see and handle.
I have never done well in arithmetic or mathematics,
but in drawing, physics, elementary biology, and domestic
science I made good marks. I do not like to sew,
because it tires me to sit still. I enjoy cooking
and marketing.
  
“I like to plan meals and to make up new recipes.
I hear that hospitals and institutions employ women
at very good salaries to buy all the foodstuffs used
in their kitchens. The expert dietitian also
plans meals and arranges dietaries. I learn that
Teachers College, Columbia, has courses of study leading
to this profession, and I have written to ask for
full information.”

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In the class of which this girl is a member, each
girl is considering her future as this one is doing.
Each gathers all available data in regard to the vocation
she is studying. Her reports become a part of
the class records. She makes as full a report
as possible as to the duties and responsibilities
of the occupation, the schools or training classes
that prepare for it, the length and cost of preparation,
possibilities of employment, salaries paid, and other
details.
  
Since training cannot alter fundamentals, but merely
builds upon the girl’s nature and heredity,
the same classifications obtain in the choice of the
girl who can have training as in that of the girl who
goes untrained to her vocation. There are still
the producers, the distributors, and those who serve;
and it is still important that the girl should find
a place in the right group.
  
The producers will include the designers, the interior
decorators, the expert dietitians, the municipal inspectors
of food and housing, rural consulting housekeepers,
state or country canning-club agents, the women who
organize and carry on model laundries, either cooeperative
or otherwise, the managers of manufacturing enterprises,
the farmers, the photographers, the artists, the journalists,
and the authors.
  
The distributors are chiefly represented by the higher
type of office workers, who are the “idea thinkers”
of the business world, since they neither make nor
handle products, but merely manipulate the symbols
which stand for the products they seldom if ever see.
The women who manage buying and selling enterprises
for themselves usually belong to the trained group.
  
The service group among trained women is a large one,
including nurses, teachers, doctors’ and dentists’
assistants, various social workers, librarians, secretaries
and other confidential office assistants, directors
or “house mothers” in school and college
dormitories and in institutions, dentists, physicians,
lawyers, ministers.
  
Within the group there is wide range of choice, differing
qualifications are necessary, and varying training
is to be undertaken. Girls, with the help of
a vocational expert, should analyze their physical
and mental qualities and habits, and should study
somewhat exhaustively the vocation for which they seem
to find themselves fitted.
  
“I should like to be a nurse, or a teacher,
or a milliner, or the manager of a cafeteria”
will not do, since those vocations presuppose some
years of widely differing training. Perhaps the
girl will narrow the choice to nursing or teaching.
Then she must place over against each other the two
professions—­special qualifications required,
length and cost of training, personal obstacles to
be overcome, and especially the demand and supply
of nurses and teachers in her locality. Upon
these depends the girl’s chance to succeed when
she is fitted and launched.
  
[Illustration: Photograph by Brown Bros.
The children’s ward in a hospital. The nurse
must be resourceful and possess good judgment]

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The student who takes up college work, not as a specialized
training, but as a completion of her general education,
stands somewhat by herself. Such a girl may perhaps
put off vocational decision until she is part way
through her college years. The college sometimes
awakens ambitions and brings to light abilities not
hitherto discovered; and even when this does not occur,
the choice may be made from the highest and most responsible
positions filled by women. From the college girls
we draw our high-school teachers and college instructors,
our doctors, lawyers, and preachers, in so far as
these professions are filled by women.
  
[Illustration: Photograph by Brown Bros.
Among the many vocations belonging to the service group
teaching is one of the most popular]
  
We are confronted by the statement, made again and
again and reinforced by formidable rows of figures,
that the more training a girl receives, the less she
is inclined to marry or, if she does marry, to have
children. The fact seems undeniable that in our
larger eastern women’s colleges, at least, not
more than half the graduates marry up to the age of
forty, which we may accept as the probable limit of
the marriage age for the average woman. The natural
inference is that a college education in some way
prevents or discourages marriage. This may or
may not be true. To be quite fair, the statistics
should cover the coeducational colleges as well as
the colleges for women alone. Also some attempt
should be made to discover how the likelihood of marriage
is affected by the age at which girls finish their
college course. Do the younger girls of a college
class marry, while the older ones do not? Are
the younger married graduates more often mothers than
the older ones, or do they have more children?
  
[Illustration: Photograph by Brown Bros.
The influence of the librarian extends far beyond the
walls of the library]
  
If it is true that training is interfering with marriage
and motherhood for our girls, the next step is not
necessarily, as some modern hysterical students of
the question seem to suggest, that we immediately
cut out the training which, in case they do marry,
will make them far more valuable wives, mothers, and
members of the community; but rather so to time and
place the training, and if necessary so to alter its
character, that any such tendency away from marriage
will be removed and that the trained women of the college
and professional school shall be available for the
great work of mothering the nation of the future.
  
A final word as to the place of the vocational guide
in the choosing of vocations may not be amiss.
That every teacher should consider himself or herself
a helper in this most important work we must agree;
but that any teacher must walk carefully, and use the
guiding hand but sparingly, is equally true.

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The object of vocational help is not merely to keep
the “square peg” out of the “round
hole.” The girl arbitrarily placed in a
suitable occupation may never discover why she is
there, and may be handicapped all her life by a deep
conviction that she fits somewhere else. “Know
thyself” is a good old maxim yet. The teacher
or vocational guide is fitted by the place of observation
she holds to help the girl to study herself and the
possibilities that life holds out to such as she thus
finds herself to be. The final choice should be
made by the girl.

**CHAPTER XIV**

**MARRIAGE**  
Marriage may, or may not, in these days, be the opening
door into the homemaker’s career. Many
a young woman is a homemaker before she marries.
On the other hand, women sometimes marry without any
thought of making a home.
  
But, after all, it is safe to assume that marriage
and homemaking do go hand in hand. The great
majority of wives become managers of homes of one
sort or another. Shall we then frankly educate
our girls for marriage—­“dangle a
wedding ring ever before their eyes”? Or
shall we regard marriages as “made in heaven”
and keep our hands off the whole matter?
  
The proportion of marriages in the United States which
terminate in divorce was in 1910 one in twelve.
Divorce in this country is now three times as common
as forty years ago. The success or failure of
marriages cannot, however, be measured merely by the
divorce test. We cannot avoid the knowledge that
many other unhappy unions are endured until release
comes with death. When we say unhappy marriages,
we mean not only those which become unendurable, but
all those in which marriage impedes the development
and hence the efficiency of either party to the contract.
Unhappy marriages include not only the mismated, but
also those whose unhappiness in married life is due
to their own or their mate’s misconception of
what marriage really means. It is obviously impossible
even to estimate the number of marriages which are
happy or unhappy; but we are safe in saying that the
processes of adjustment in many cases are far harder
than they ought to be, and that many marriages which
seemingly ought to bring happiness fail of real success.
  
In view of the fact that so many marriages fall short
of what they might be, it would seem that some sort
of assistance to the girl in choosing a husband and
to the young man in choosing a wife would be wise,
such as the instruction we give boys and girls to enable
them to be successful in the industrial world.
In short, it is not enough to prepare girls for homemaking
by making all our references to marriage indirect.
Young men and women are entitled to more knowledge
of marriage, its rights, privileges, and duties; they
need to realize that in these days of complex living
marriage is a difficult relation which requires their
best energies and wisest thought.

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The modern marriage differs from the marriage of earlier
centuries in direct proportion as the status of woman
has changed. The ancient marriage, and indeed
the medieval one, and the marriage of our own grandmother’s
time began with submission and usually ended with
subjection. But the modern marriage at its best
is a spiritual and material partnership. It is
the modern marriage at its best and otherwise with
which we have to do.
  
Half a century ago girls married at eighteen or even
earlier, took charge of their households, were mothers
of good-sized families at twenty-eight or thirty,
and were frequently grandmothers at forty.
  
Nowadays early marriage is the exception. For
years the marriage age has been steadily rising, until
some students profess to be alarmed at a prospect
of marriage disappearing, the maternal instinct becoming
lost by disuse, and the race finally becoming extinct.
However, the maximum marriage age, at least for the
present, seems to have been reached, and statistics
show a slight dropping within the last two or three
years.
  
The forces operating to fix the marriage age are exceedingly
complex. The higher education of girls has undoubtedly
been a large factor in the postponement of marriage.
Its effect has been wrought in a variety of ways.
The increasing years in schoolroom and lecture hall
have been directly responsible in many cases.
The ambitions aroused account for many more.
The increased ability of girls to earn their own living
and public acceptance of their doing so have practically
removed “marriage as a trade” from the
consideration of girls and their parents. Girls
no longer need to marry in order to transfer the burden
of their support from father to husband. Instead
they may “go to work.” And once at
work they are often reluctant to give up a personal
income for the uncertainties of sharing what a husband
earns. Then, too, the broadening effect of education
makes marriage in the abstract a less absorbing, momentous
subject for the girl’s thoughts. Also the
rebound toward selfishness coincident with woman’s
“emancipation” leads girls to put off
what they are sometimes led to consider a sacrifice
of themselves. The tragedies of the divorce courts
are directly responsible for many a girlish determination
not to marry, a determination which is broken only
when the first zest of mature life has passed and
when the woman begins to long for the home ties she
has resolved to deny herself and decides to take the
risk. The increased cost of living and the ever-increasing
responsibilities of rearing, educating, and launching
a family of children lead many young people to postpone
marriage until they can command a larger income.
The strain of modern industrial life, with its fierce
competitions and its early discard of the elderly
and unfit, finds many girls who would otherwise marry
burdened with the care of parents who can ill spare
the daughter’s help.
  
[Illustration: The Halliday Historic Photograph
Co. LOUISA M. ALCOTT Miss Alcott’s lifelong
devotion to the interests of her family is a well-known
story. She made a happy home for them, and at
the same time attained marked success in the literary
field.]

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If all these obstacles to early marriage could be
overcome, the question of the wisest time for marrying
might be approached fairly and squarely on its merits.
  
Too early marriage means immaturity in choice, with
the possibility always of unfortunate mistakes and
sad awakening. Too late marriage, on the other
hand, means settled convictions which often result
in that incompatibility which seeks relief in divorce.
The plasticity of youth at least *promises* adaptability.
The mature judgment of later years ought to afford
a wise choice. Between extreme youth then and
a too settled maturity is the wise time.
  
In order to approach the ideal in the marriage relation,
the time of marriage should be so placed that the
girl is (1) physically fit, (2) fully educated, (3)
broadened by some experience with the world.
  
She must not be too old to bear children safely, or
to rear them sympathetically as they approach the
difficult years. She must not be physically worn
by excessive industrial service, nor with enthusiasms
burned out by the same cause. Probably between
twenty-two and twenty-five the girl reaches the height
of physical fitness. She may also by that time
have completed a liberal education, and she may even
have done that and also have put her training to useful
service. It would be better if girls completed
their college courses earlier than most do. However,
since the great majority of girls do not have a college
education, the generally increased age of marriage
cannot rightfully be laid, as many seem to lay it,
at the doors of the college women. Schemes of
education in the future will undoubtedly try to remedy
the defect of present systems in this respect.
If most girls could finish their training in college
or professional school at twenty, as some do now,
the world would be rewarded by earlier marriages and
probably more of them. There would be more children,
reared by younger and more enthusiastic mothers.
The more difficult professions, which could not be
successfully undertaken by the girl of twenty, would
then be reserved, as they generally are now, for the
women whose ambition is unusually strong and absorbing.
Attempts are frequently made to show that ambition
is becoming an inordinately prominent quality in all
women, but there are few facts to support so wide
a contention.
  
[Illustration: Photograph by Paul Thompson RUTH
MCENERY STUART Mrs. Stuart was one of those in whom
the talent for homemaking and the talent for creative
literary work existed side by side. On her husband’s
plantation in Arkansas she found many of the types
for the characters in her stories]
  
The girl graduate of twenty, reinforced by from two
to five years of work in the vocation she has chosen,
is usually fit, physically and mentally, for marriage.
More than that, she may by that age, usually, be trusted
to know what she wants, even in a husband, if she is
ever going to know.

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In the day when girls married nearly always “in
their teens,” wise choice of a husband called
for selection of a man considerably older than the
girl herself. This disparity is less common in
these days, and is really less desirable than it once
was. The girl of the earlier time reached maturity
of mind earlier than the girl of to-day with her prolonged
education, and much earlier than the boy of her day
did. He was still being educated in school or
as an apprentice, and was hardly ready to undertake
the responsibility of a family at an age when the
girl’s scanty education was long since completed
and it was considered high time that her support was
laid upon a husband’s shoulders.
  
It used to be said, “Men keep their youth better
than women,” so that any disparity in age at
the time of marriage was soon lost. This is no
longer true as it was once. The early marriage,
with early and excessive childbearing, overwork, and
the numerous restrictions that custom laid upon her,
were responsible for woman’s loss of youth.
These conditions no longer exist. The woman of
forty or fifty can now usually hold her own with the
man of her own age in point of youth.
  
[Illustration: LOUISE HOMER AND HER FAMILY Madame
Homer’s great success in the difficult art of
operatic singing has by no means interfered with her
career as a homemaker.]
  
Another consideration in favor of more nearly equal
age lies in the fact that formerly men did not look
for wives who were their mental equals. They
did not really desire mental equals as wives.
To-day they do, or, if there still lingers in the
minds of some of them the old notion that wives must
be clinging vines, the lingering notion will soon
be gone. The marriage of equality possesses too
many advantages for both parties to be thrown aside.
The wife who can think, who is mature enough to be
capable of real partnership, is the wife surely of
to-morrow, if not of to-day.
  
Among the forces that control marriage may be mentioned
(1) physical attraction, (2) continued social relationships,
(3) dissimilarity, (4) affection, (5) barter.
  
It is usually difficult to say of any marriage that
any one of these forces alone caused the mating.
It may have been physical attraction together with
everyday companionship; or physical attraction and
dissimilarity or strangeness, resulting in what we
know as love at first sight. Or it may have been
affection of slow growth, or affection with an element
of appreciation of worldly advantage, or it may have
been a little physical attraction with a great deal
of desire for social position or wealth, or, ugliest
of all, it may have been pure barter, without personal
attraction of any sort. For these worldy advantages
you offer, I will sell you my body and my soul.
  
To secure the finest marriages for girls we must insure
three conditions: (1) high ideals of marriage
among our adolescents, (2) better knowledge of men,
and (3) wise companionships during the years from
fourteen to twenty-five.

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[Illustration: MARGARET JUNKIN PRESTON The South
is justly proud of this poet of no mean rank who gave
herself unstintedly to her home duties and responsibilities]
  
Physical attraction on one or both sides is undoubtedly
the greatest force in marriage selection. It
is only when physical attraction exerts its influence
upon a girl whose ideal of a husband is low or vague
or incorrect that the danger is great. Physical
attraction is not love, but it may be—­often
it is—­the basis of love when it exists
between two who are suited to a life together.
  
Generally speaking, girls will find married life easier,
and their husbands will find life more satisfactory,
when the two have been reared with approximately the
same ideals. The girl who falls in love with
a man largely because he is “different”
from the boys among whom she has grown up often finds
that very difference a stumbling block to domestic
happiness. Marriages across such chasms where
there should be common ground are more hazardous than
between those whose education, social training, friends,
and beliefs are of the same type. When they do
succeed, they undoubtedly are the richer for the variety
of experience husband and wife have to give each other;
and, too, they show an adaptability on the part of
one or both which argues well for continued happiness.
Commonly, however, they do not succeed.
  
There are, also, deeper matters than these to be considered.
Is this man or this woman worthy of lifelong devotion?
Is the love he offers or she offers in return for
the love you offer, the love that gives or the love
that merely takes? Has he been a success at something,
anything, that counts? Has he a sense of responsibility
in marriage and the burdens it brings? Does he
desire a home? Do his views as to children reflect
man’s natural desire to found a family or merely
the selfish desire for the freedom and luxury which
the absence of children may make possible? Has
he a right to approach fatherhood—­is his
body physically and morally clean?
  
[Illustration: Copyright by Underwood & Underwood
COLONEL AND MRS. ROOSEVELT WITH MEMBERS OF THEIR FAMILY
Colonel Roosevelt’s own family was preeminently
one in which the father shared with the mother a keen
sense of the responsibilities of marriage and the
highest ideals of home life]
  
These are serious questions with which to weight the
wings of a young man’s or a young woman’s
fancy. But the attraction which cannot stand
before them is not safe as a basis for marriage.
Many a young man or woman has willfully turned closed
eyes to the selfishness or the irresponsibility which
will later wreck a home, because attraction blinded
common sense.
  
Barter, the lowest form of marriage, exists and has
always existed whenever the material benefits that
either husband or wife expects to derive from the
connection are the impelling forces in the union.
The woman desires wealth, social position, a title—­or
perhaps nothing more than security from poverty or
the necessity of work outside the home, or perhaps
no more than the mere security of a home itself.
The man in other cases desires wealth, or social position,
or a wife who will grace his fine home, or some business
connection which the marriage will afford. And
upon these things men and women build, or attempt
to build, the foundations of home life.

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It is not true of course that every girl of moderate
means, or without means, who marries a man of wealth
does so because of his money. Nor is it always
true when the cases are reversed. Love may be
as real between those two as between any others.
But when it is true that the marriage is an exchange
of commodities, it is no different from prostitution
under other circumstances. In fact, it is prostitution
under cover, without acceptance of the stigma which
for centuries has been the portion of voluntary selling
of the body to him who cares to buy.
  
[Illustration: Copyright by Underwood & Underwood
JULIA WARD HOWE AND HER GRANDDAUGHTER In the life
of Mrs. Howe was exemplified the identity of ideals
of husband and wife. They worked side by side
in the literary field and in their philanthropic and
reform work]
  
Eugenics, a modern science which aims at race regeneration,
lays down many laws and restrictions for those who
are selecting their mates. By the following of
these laws and restrictions in the selection of husbands
and wives, undesirable traits in the offspring are
to be weeded out and desirable; ones are to be fostered
and increased. That these laws should be studied
with the care used by breeders of plants and animals
goes without saying. That if they are followed
strictly the number of marriages would be materially
reduced, at least for a considerable time, is doubtless
true. That marriages in which eugenics has played
the major part in selection will present new problems
is probably equally true. If marriages were mere
temporary unions, for the purpose of obtaining offspring,
eugenic principles could not be too exactly nor too
coldly applied to the selection of mates. But
since marriage implies living together and becoming,
or continuing to be, worthy members of the community,
and since the offspring are fashioned no less by the
conditions of their upbringing than by heredity, selection
of mates must involve more than looking for eugenically
perfect fathers and mothers for the generations yet
unborn. Eugenics, however, is in infancy as a
science, and, like the human infants it would protect,
must react to the environment in which it finds itself
and must feel the chastening hand of time before its
value can be known. Agitation in the direction
of allowing posterity to be “well born”
can never be out of place. What being well born
is and how it shall be attained is a worthy subject
of research. As a cold, exact science, however,
eugenics can never hope for application without some
consideration of the personal equation which makes
marriage at its best not a mating merely, but a joining
of souls.
  
Choosing a husband or a wife is, after all, merely
the beginning of the marriage problem. Good husbands
are not discovered, but made, from originally good
or perhaps indifferent or in rare cases from even poor
material, by the reaction of married life upon what
was previously mere “man.” Even so
with wives.

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[Illustration: CAROLINE BARTLETT CRANE Mrs.
Crane, an expert on sanitation, has successfully applied
the principles of good housekeeping to civic affairs
in many cities, and has thus made women more of a
factor in the community at large]
  
The successful marriage presupposes unselfishness,
even carried if necessary to the point of sacrifice,
but it must be unselfishness for two, not for one
alone. Neither the “child wife” who
must be carried as a burden, nor the complacent husband
who forms the center of a smoothly revolving little
world patiently turned by a silent wife, has any part
in the marriage of equality—­the only marriage
worthy of the name.
  
The successful marriage calls also for freedom—­again
for two. Women sometimes hesitate to marry because
the old idea of marriage involved loss of individuality,
and they have little faith in men’s readiness
to accept any other idea. Men, on the other hand,
fear to marry because the “new woman”
demands so much for herself—­development,
a career, a chance to work out her own ideals of life.
The man sees little in this for himself but the “second
fiddle” which woman for centuries played to
his first. Ideal marriages, however, do take place
in which there is no sacrifice of personality—­in
which, indeed, each lives a fuller life than would
have been possible without the marriage. For
this to be realized, there must be full recognition
of the responsibility of each for his or her own deeds,
and a standing aside while each works out his destiny.
This does not mean a separation of interests nor an
abandonment of common counsel. It means merely
that in individual matters each must have the freedom
enjoyed before marriage took place. It must mean
for women some sort of economic independence, and
in addition a spiritual independence such as men enjoy.
When this freedom is cheerfully given, and in return
the wife gives a like liberty to the husband, the
great incentive to concealments and deceptions or
to nagging and controversy is removed. The petty
annoyances of the day are lessened, trust is increased,
and both man and woman find their strength increased
rather than depleted by the relation.
  
[Illustration: Courtesy of George Herbert Palmer
ALICE FREEMAN PALMER Mrs. Palmer’s was one of
the ideal marriages in which husband and wife each
lived a fuller life than would have been possible without
the marriage. Happy in her home life, Mrs. Palmer
yet had time to achieve a brilliant success in administrative
educational work]
  
Common interests are an almost certain safeguard in
most marriages. Common duties are more often
than not a source of difficulty. An untold number
of matrimonial ventures fail because of inadequate
responsibility in adjustment of expenses to income.
Many more are rendered inharmonious by failure of
parents to agree as to the management of children.
In both these directions increased knowledge will
do much to secure harmonious action. Family traditions

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are more than likely to clash when they are adopted
as principles of family discipline. “Children
must mind,” says the father, in memory and emulation
of his father’s method with him. “Children
must not be coerced,” says the mother, who has
been reared by a different method. Clearly a
course in child psychology would have been of value
to these parents in determining a common procedure.
There is probably no subject upon which either father
or mother finds it so hard to yield to the other’s
way as upon this. Each feels, and rightly, that
the material to be trained is so precious, and that
failure, if it comes, will be so stupendous, that
neither dares do what seems wrong to his own mind.
Nothing but common knowledge and a predetermined policy
can solve this problem so near to the root of success
or failure in marriage itself.
  
Girls are commonly taught too little of the duties
of married women to their husbands. They look
for a lifetime of unalloyed bliss. If they fail
to realize their impossible dream, they turn their
faces toward the divorce court. Many girls have
had too smooth a pathway, too little of responsibility,
and too little of disappointment, before undertaking
the serious duty of establishing and maintaining a
lifelong partnership. There has been little in
their lives to prepare them for long-continued relations
of any sort. On the other hand, the same girls
have equally little idea of what they have a right
to expect of marriage for themselves. Much of
the necessary adjustment is left to chance.
  
[Illustration: Photograph by Paul Thompson AMELIA
E. BARR Far from interfering with her career, Mrs.
Barr’s home interests were the inspiration for
it. Thrown on her own resources by the death of
her husband, who sacrificed himself in a yellow fever
epidemic in Texas, Mrs. Barr took up writing to make
a living for her children]
  
Scarcely any phase of woman’s part in marriage
is arousing more attention at present than the question
of childbearing. Women, and especially educated
women, are accused of sterility or of intentionally
avoiding motherhood. They are said to believe
that children interfere with their careers, that they
can render greater service to the world in public
work than in childbearing. They “prefer
idleness and luxury to the care of a family.”
The “maternal instinct is fading.”
They threaten us with “race suicide,” the
“extinction of mankind,” a silent world
given over to dumb beasts who have not yet learned
the principles of “birth control” and “family
limitation.” Thus on the one hand.
  
On the other: “The world is better served
by the small family well reared than by the large
one necessarily less well cared for.” “Women
are not merely the instruments of nature for multiplying
mankind. They have a right to some time for living
their own lives.” “The maternal instinct
has not faded, but merely come under control of a wisdom
which directs that it shall not bring forth what it
cannot care for.”

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And so on, with added arguments for either side.
  
In all these discussions of birth control the fathers
or the husbands who desire not to be fathers are usually
left in the background. As a matter of fact,
however, men as well as women desire luxury and freedom
from the care of a family. It is a general sign
of the times, not a characteristic of one sex alone.
Men as well as women fear for their ability to care
for and educate large families. With the demands
of our present complex existence bearing heavily upon
them, one can scarcely wonder at the hesitation of
either man or woman to add again and again to their
already pressing cares. There is but one remedy—­not
to cut off education for women, as some suggest, but
to learn the joys of a simpler life which will afford
people time and strength and means to bear and rear
their young. To this end let us teach our girls
and our boys something of the essentials of a useful
and a happy life, and teach them how to eliminate the
non-essentials which waste their time and spirit.
  
Who can best instruct the girl in what we may call
the ethics of marriage? Her mother? Usually
the mother’s viewpoint is too personal.
Her teacher? Most of her teachers are unmarried
and know little more about the subject than she does
herself. A specially selected married teacher?
Perhaps, but only if she is a deep student of human
nature and of marriage from a scientific standpoint.
  
An ideal course for every girl somewhere before her
education can be considered complete would cover “woman’s
life” as (1) industrial worker, (2) wife, (3)
mother, (4) citizen, (5) civic force.
  
Here, without undue “dangling of the wedding
ring,” girls might study marriage as an important
phase of woman’s life. Such a course, simplified
or elaborated to suit the circumstances of the girls
who participate, might well be given in all girls’
schools and colleges, in continuation schools, in
settlement-house clubs and classes, in rural clubs
and neighborhood centers. For, reduced to its
simplest terms, marriage in the tenement rests upon
the same principles as marriage in the mansion.
  
Happily married, or happy unmarried, with her life
work stretching before her, the girl enters upon her
heritage of work. We have trained her to be a
homemaker, but we need feel no regret in regard to
her training if she finds her life work in an office
or a schoolroom or a hospital. She may never
“keep house,” although we hope that she
will some time help to make a home. But, whether
she becomes a homemaker or not, a true understanding
and appreciation of the value of the home and a knowledge
of the principles underlying its maintenance will
make her a broader woman and a better worker than she
could otherwise be. In the home, or wherever she
may be, she cannot fail to show the girls who are
growing up about her what home means to her and what
it means to the race. And in her hands we may
safely leave the future of the home.

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**SUGGESTED READINGS**

**GENERAL BOOKS WHICH INTRODUCE THE READER TO THE LARGER PHASES OF THE
WOMAN MOVEMENT**  
BRUERE, MARTHA B. and ROBERT W. *Increasing Home
Efficiency*. New  
York: Macmillan.
  
COLQUHOUN, MRS. A. *The Vocations of Woman*.
New York: Macmillan.
  
GILMAN, CHARLOTTE PERKINS. *Women and Economics*.
Boston: Small,  
Maynard & Co.
  
KEY, ELLEN. *Love and Marriage*. New York:
Putnam.
  
SCHREINER, OLIVE. *Woman and Labor*. New
York: Frederick A. Stokes Co.
  
SPENCER, ANNA GARLIN. *The Challenge of Womanhood.*  
TARBELL, IDA M. *The Business of Being a Woman*.
New York: Macmillan.
  
Some of these books are conservative, others very
radical. They are recommended, not because the
writer agrees with them, but because every mother
and teacher who acts as a vocational counselor should
know both conservative and radical points of view.

**MORE DISTINCTLY VOCATIONAL BOOKS**

BLOOMFIELD, MEYER. *Readings in Vocational Guidance*.
Boston: Ginn &  
Co.
  
The following articles in this book are especially
recommended:
  
 “The Value, during Education, of
the Life-Career Motive.” By  
 CHARLES W. ELIOT.
  
 “Selecting Young Men for Particular
Jobs.” By HERMAN SCHNEIDER.
  
 “The Permanence of Interests and
Their Relation to Abilities.” By  
 EDWARD L. THORNDIKE.
  
 “Survey of Occupations Open to the
Girl of Fourteen to Sixteen  
 Years of Age.”
By HARRIET HAZEN DODGE.
  
BREWER, J.M. *Vocational-Guidance Movement*.
New York: Macmillan.
  
BREWSTER, EDWIN T. *Vocational Guidance for the
Professions.* Chicago: Rand McNally & Co.
  
BUREAU OF EDUCATION, Washington, D.C.
 *Bulletin 1913, No. 17.*
“A Trade School for Girls.” *Bulletin 1914, No. 4.*
“The School and a Start in Life.” *Bulletin 1914, No. 14.*
“Vocational Guidance Association.”   
 Papers presented
at the organization meeting, October, 1913.
 *Annual Reports* of the
Commissioner of Education:   
 1911, chapter
viii, “A School for Homemakers.”  
 1914, chapter
xiii, “Education for the Home.”  
 1915, chapter
xii, “Home Economics.”  
 1915, chapter
xiv, “Home Education.”  
 1916, chapter
xvii, “Education in the Home.”
  
BUTLER, ELIZABETH BEARDSLEY. *Women and the Trades.*
New York: Charities Publication Committee.
  
——. *Saleswomen in Mercantile Stores.*
New York: Survey Associates.
  
DAVIS, JESSE BUTTRICK. *Vocational and Moral Guidance.*
Boston: Ginn & Co.
  
DEPARTMENT OF COMMERCE AND LABOR, Washington, D.C.:
 *Twenty-fifth Annual Report
of the Commissioner of Labor.*

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Contains nineteen volumes
on “Condition of Women and Child  
 Wage-Earners in the
United States.” The most comprehensive  
 study of conditions
of women in industry before the war.
 *Bulletin No. 175.*
“Summary of the Report on the Condition of  
 Women
and Child Wage-Earners in the United States.”
Gives  
 in
condensed form the findings in the nineteen volumes.
  
GOWIN and WHEATLEY. *Occupations.* Boston:
Ginn & Co.
  
HOLLINGWORTH, H.L. *Vocational Psychology:
Its Problems and Methods.*  
New York: D. Appleton & Co.
  
LASELLE and WILEY. *Vocations for Girls.* Boston:
Houghton Mifflin Co.
  
LEAKE, ALBERT H. *The Vocational Education of Girls
and Women.* New  
York: Macmillan.
  
MCKEEVER, A. *Training the Girl.* New York:
Macmillan.
  
PRESSEY, C. PARK. *A Vocational Reader.* Chicago:
Rand McNally & Co.
  
 This book shows the
teacher the kind of stories that can be  
 used
for inspiration for grade-school girls.
  
PUFFER, J. ADAMS. *Vocational Guidance*.
Chicago: Rand McNally.& Co.
  
WOMEN’S EDUCATIONAL AND INDUSTRIAL UNION OF
BOSTON:
 *Vocations for the Trained Woman*.
 *The Public Schools and Women in Office
Service*.

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