

than those enumerated—broad enough, in fact, to enable him to conserve the best interests and resources of the Nation. Some future Court, following the decision of Justice Brewer in this great case, and having before it the question of the pow-

ers of the President, will certainly follow this decision, especially if the question affect the public domain; and such a decision will be a judicial confirmation of the position that The Outlook has taken.

WAYNE C. WILLIAMS.

HIGHER EDUCATION FOR WOMEN

BY THE DUCHESS OF MARLBOROUGH

This address (which is printed entire, except for a few words of greeting to the audience before her) was delivered in London recently by the Duchess of Marlborough, who was before her marriage Miss Consuelo Vanderbilt, the daughter of the prominent American financier, Mr. W. K. Vanderbilt. She combines in an unusual degree the American point of view in relation to the sphere of women with a keen appreciation of the conditions which surround Englishwomen.—THE EDITORS.

I DO profess to be a very ardent believer in higher education for women, quite regardless as to whether they are studying simply in order to cultivate their minds or as the means for entering a profession.

In my country, as you know, girls go in much more for a college course than in England; and especially in the Western States—where there are not only colleges for girls but where nearly every college admits women students—the percentage is very high.

The new type evolved is to my mind a very pleasing one. The Western girl is educated and capable; she is quick, alert, and intelligent, and her physique as well as her mind is improved by the college games and exercises she takes part in. It is not thought strange and unwomanly that girls should wish to benefit from a college course, and it is now an accepted fact that a girl should graduate just as her brother does. Her emancipation has neither brought about the appalling deterioration that pessimists predicted, nor have men found college-bred girls to make less devoted wives and mothers. On the contrary, the broader and more experienced point of view that education confers is conducive to a more complete understanding, and men value the good fellowship which the freer training is apt to bring out in women.

If, therefore, women are tactful enough not always to worst their husbands in argument, and to keep any superabundance of knowledge up their sleeve, there seems to be little opposition on a husband's part to his wife being well educated.

It is difficult to comprehend why there should be such rooted objection on the part of Englishmen to the higher education of their wives. There must be some secret fear which they will not divulge, some premonition that, hard as they find it to understand a woman now, it would be absolutely beyond their ken were she highly educated.

Be this as it may, there is, however, one class of student for whom higher education is a necessity, and that is the girl who proposes to enter the teaching profession.

The largest percentage of Bedford College students belong to this class, and a degree is essential to their future success because they must be qualified in a university course in order to teach in the secondary schools. It is only in the last five years that this requirement has gradually come into force, and teachers who have not qualified in the past often come to the college after they have taken up posts, in order to gain the extra advantages and higher salaries that would not be open to them without the required degree. For these students there are special classes at which they are instructed

in the art of teaching. The theory is expounded to them, and they are exercised in the practice as well, so that every teacher is assisted in evolving the simplest and most entertaining system for imparting knowledge.

So much is expected of the modern schoolmistress in education, character training, and general efficiency that the importance of preparing her carefully and appropriately cannot be overestimated, and the tacit acknowledgment that a college course is essential is a splendid refutation to those who still argue that higher education is not necessary for women.

Only the other day I was reading the statistics of the city of Chicago's public school system, which involves yearly an expenditure of over \$12,000,000 in teachers' salaries, building fund, and incidentals alone. Out of the 6,296 teachers, 5,762 were women, and the superintendent of the 289,125 children in the 267 schools is Mrs. Ella Flagg Young, one of America's foremost women, who earns a salary of \$10,000 a year.

So much for the possibilities open to intellectual and highly trained women in America. There will in time be just as good opportunities for women in Canada and our other colonies—perhaps even in England—you never can tell! In view of this, it is certainly not a fact to be proud of that the capital of the Empire cannot, for lack of funds, provide the training-ground required in order to prepare its young women to enter useful and successful careers.

We are all aware, perhaps some of us painfully so, that there are a million and a half more women in this country than men. Why should not these women have the chance of leading intelligent, rational, independent, happy lives, devoted to a vocation eminently suited to women? The old prejudice against woman's desire to get away from the cramped and soul-killing position of the unmarried sister at

home in order to work out her own salvation, and incidentally rid her family of the burden of supporting her, is still strong enough to make it difficult to raise the £100,000 required in order to make Bedford College the representative center for women's education that London requires.

Forty thousand pounds has already been collected, and a beautiful site in Regent's Park has been acquired. This change from the old buildings in Baker Street was necessitated by the expiration of the lease and the impossibility of renewal. The old buildings were inadequate in accommodation and very unsuitable as college buildings, being in a noisy thoroughfare with no adjacent garden and grounds in which the students could pursue the games and physical training that should be part of the college curriculum. There are at present about three hundred students, but the number is yearly increasing because of the demand for college-trained girls in Government school posts, as factory inspectors, Poor Law officials, and all positions where technically trained women are required. It is evident that the number of students will increase more and more rapidly, and we want to make the new college adequate and representative. The building that now stands in the roomy and well-wooded grounds is not big enough, and must in time be enlarged, but, to start with, the present building is to be adapted and used until the money required to enlarge it is forthcoming. How I wish that some generous man, endowed with imagination and foresight, would forever earn our gratitude by a munificent donation!

Failing this, I beg every woman here to-day to make some sacrifice in order that our college may become a proud monument to women's generosity and a promoter of that spirit of sisterhood and mutual help which it is our foremost duty to encourage.

THE SPIRIT OF DEMOCRACY

BY LYMAN ABBOTT

A SERIES OF ARTICLES IN WHICH THE AUTHOR CONSIDERS THE EFFECT OF DEMOCRACY IN THE FAMILY, IN EDUCATION, IN INDUSTRY, AND IN GOVERNMENT¹

SEVENTH PAPER

IN INDUSTRY—PRESENT CONDITIONS

A RECENT English writer has thus described a scene which one may witness any Sunday morning in the streets of one of the greatest commercial capitals of Christendom, the city of London:

Sunday morning witnesses the strangest sight in these streets. The lodgers hold a bazaar. From end to end the railings are hung with fusty and almost moving rags, the refuse of the week's picking and stealing, which no pawnbroker can be brought to buy. Neighbors, barely dressed, many of them with black eyes, bandaged heads, and broken mouths, turn out to inspect this frightful collection of rags. There is bargaining, buying, and exchanging. Practically naked children look on and learn the tricks of the trade. If you could see the bareheaded women, with their hanging hair, their ferocious eyes, their brutal mouths; if you could see them there, half dressed, and that in a draggle-tailed slovenliness incomparably horrible; and if you could hear the appalling language loading their hoarse voices, and from their phrases receive into your mind some impression of their modes of thought, you would say that human nature in the earliest and most barbarous of its evolutionary changes had never, could never have, been like this; that these people are moving on in a line of their own; that they have produced something definitely non-human, which is as distinct from humanity as the anthropoid ape. Ruth, or even Mary of Magdala, at the beginning of the line; two thousand years of progress; and then these corrupt and mangy things at the end! This is not to be believed. No; they do not belong to the advancing line, they have never been human. For the honor of humanity one rejects them.²

The picture is not too dark. Any one who has visited the slums of London can attest its photographic reality; and although I think the slums of London are probably the worst slums in Christendom, worse than those of Paris or Naples,

worse than those of New York or Chicago, yet almost every civilized city contains a population somewhat answering to the description from which I have taken this paragraph. Different in degree, but not different in kind, of misery, vice, and degradation, such are some of our neighbors in most of our great cities. How came they here? What responsibility have we for them?

I recall that story of the rich man who dressed in fine linen and fared sumptuously every day, and forgot the beggar at his door. You and I, reader, are not rich men, as we sometimes count riches, and perhaps fare not very sumptuously every day, and yet if we forget this Lazarus at our door we shall subject ourselves to something of that condemnation which the Master visited on the indifferent rich man of the olden time.

What shall we do with this fruit of Christendom? How came the tree to bear such fruit? These are the questions to which in this and the two succeeding articles I ask my readers' attention. First, I shall trace rapidly the course of history which has produced these phenomena; next, point out briefly some proposed remedies for the evil.¹

At first the capitalist owned the laborer: that was slavery. Then the capitalist owned the land and the laborer was attached to the land; the laborer owed the landlord service, the landlord owed the laborer protection: that was feudalism. Then came individualism in industry, as there came individualism in government; the laborer was free, no longer attached to the master, no longer attached to the land, might go where he would, owed

¹ These articles are based on and in part condensed from a series of lectures on "The Spirit of Democracy" delivered by the author on consecutive Sunday afternoons before the Brooklyn (New York) Institute in January and February, 1910.

² Harold Begbie, "Twice-Born Men," pp. 34, 35.

¹ Habitual readers of *The Outlook* and readers of my book publications on social topics will find the ideas, and perhaps even the phraseology, of this article familiar. I am here simply putting into compact form ideals which I have been persistently urging by voice and pen for nearly half a century.