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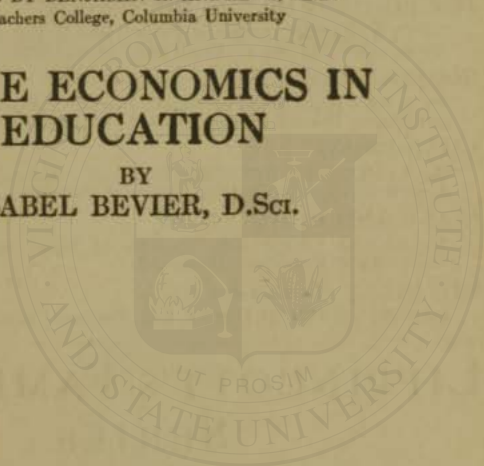




BOOKS ON THE HOME  
EDITED BY BENJAMIN R. ANDREWS, Ph.D.  
Teachers College, Columbia University

# HOME ECONOMICS IN EDUCATION

BY  
ISABEL BEVIER, D.Sci.



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# HOME ECONOMICS IN EDUCATION

BY  
ISABEL BEVIER, D.Sci.

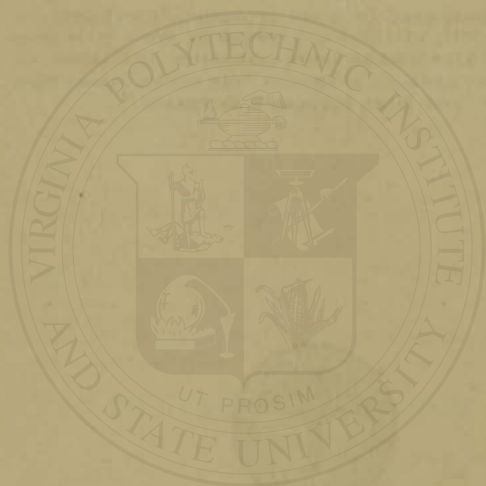
DIRECTOR, DEPARTMENT OF HOME ECONOMICS, UNIVERSITY OF ILLINOIS, 1900-1921; EX-PRESIDENT, AMERICAN HOME ECONOMICS ASSOCIATION; LECTURER IN HOME ECONOMICS, UNIVERSITY OF CALIFORNIA, LOS ANGELES; AUTHOR OF "THE HOUSE"; CO-AUTHOR OF "THE HOME ECONOMICS MOVEMENT."



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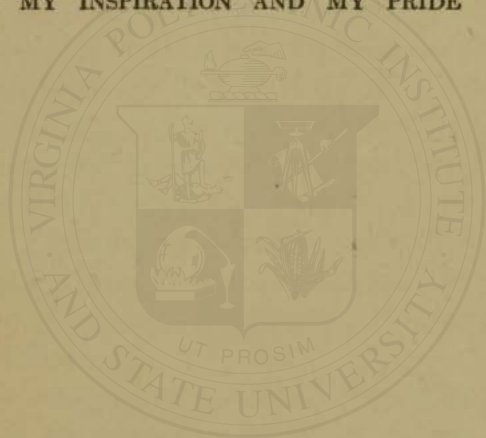
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PRINTED BY J. B. LIPPINCOTT COMPANY  
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TO MY GIRLS WHO FOR MANY YEARS HAVE  
BEEN MY INSPIRATION AND MY PRIDE



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## PREFACE

THE purpose of this book is to consider the development of home economics in relation to the education of women. It is intended to be of service not only to teachers of home economics and to students, but to all interested in the adjustment of education to modern needs.

The teaching of the history of home economics has for several reasons been a difficult task because first, a great number and variety of subjects are included under the term *home economics*; second, the source material is very widely scattered in educational, political, industrial, and social history, so that there is difficulty in selecting and unifying the essential parts; third, the students lack a knowledge of general history or of educational history as a suitable background.

The author hopes to obviate some of these difficulties—first, by bringing together in one volume much of this related but widely separated material, and secondly, by its general plan and arrangement in the three parts of the book: The Evolution of Educational Ideals, the Development of the Education of Women, and the Development of Home Economics.

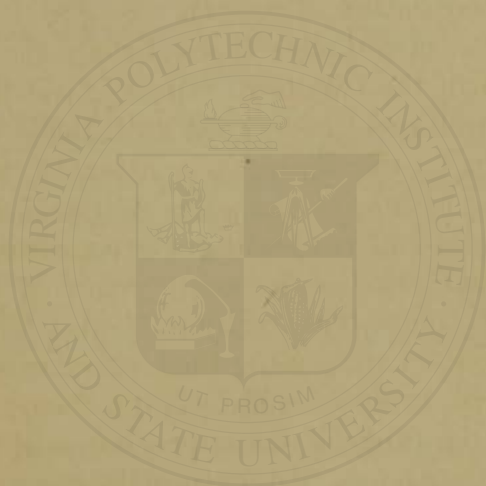
Some knowledge of the evolution of educational ideas and ideals, and also of the education of women, is a prerequisite for anything like an adequate under-

standing of home economics or an appreciation of its educational value. Because of this belief, the first division of the text is devoted to a study of some parts of general education in order to secure background and perspective in educational ideals. Again, while the study of the home and of its activities has many offerings of interest to men, yet it primarily concerns women, and has developed as a special phase of the education of women. So the second division of the subject-matter traces briefly the education of women to the twentieth century, and the book as a whole is largely concerned with home economics in relation to the higher education of women. The wisest selection of the parts of the history and the best method of presenting it are matters of opinion. In actual practice in many years of teaching the subject, I have tried many methods. The one herein presented, of connecting the history in so far as possible with types of early schools, seems to come best within the range of the appreciation of the students. The author hopes that, even if the general plan is not approved, the material herein collected may serve as a useful text for prospective teachers of home economics and a handy reference for all interested in the development of education for the home.

Wherever possible the original statements have been given in order that the student may have the benefit of the opinions of the authorities on which to base her own conclusions.

Grateful acknowledgment is hereby made to the large number of individuals who have thus contributed to this book, and also to the friends who have read portions of it. Special thanks are due to Miss Rose Briem and to Miss Sada Harbarger for preparation of the manuscript.

THE AUTHOR.







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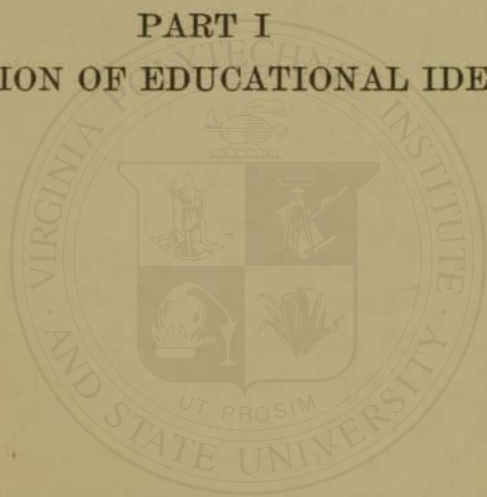
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**PART I**  
**EVOLUTION OF EDUCATIONAL IDEALS**





## CHAPTER I

### THE BEGINNINGS IN EDUCATION—CLASSICAL, CHRISTIAN AND MEDIÆVAL

THE purpose of this study is to consider the development of home economics and its relation to the higher education of women. This purpose implies a brief review of the evolution of education that we may know not only the sources out of which these phases of modern education have developed, but also the social, political and industrial changes which have made possible, and, in many instances, have compelled these movements in education.

Lack of suitable historic background has often been responsible for wrong ideas in regard to modern movements in education. The student of today who has been taught to regard vocational education as the very newest development is surprised to find that an Italian monk of the sixth century, Benedict, said, in the rules for his order: "Idleness is the enemy of the soul. The brothers ought to be occupied in manual labor and again in sacred reading."<sup>1</sup> Monroe says:

"The Benedictine rule was the first recognition of the value of manual labor in education. It required the monks to spend seven hours each day in manual labor and two hours in system-

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<sup>1</sup> Cubberley, *Readings in the History of Education*, p. 57.

atic reading. They introduced new processes for the craftsman in wood, metal, leather, cloth. They fostered trade. They were thrifty agriculturists, good engineers; led the way in fine arts. The world owes much to them for preservation of libraries and classics.'<sup>2</sup>

**Contribution of Greek, Roman and Christian Thought.**—In studying education we are studying a part of the evolution of civilization. The real foundation stones of our educational history are to be found in Greek, Roman and Christian civilizations. The passing years have greatly modified these contributions, but traces of each yet remain.

The Greeks were the first who gave the world the idea of a liberal education. The idea, expressed by Aristotle, that the aim of life is to live happily and beautifully is a goal sought by many today. The search for the good, the true and the beautiful has gone on through all the centuries. The Greek contributions to art, their representations of the beauty and strength of the human form, are still the wonder of the modern world.

While Greek thought stated the goal of a liberal education, it did not recognize the need of any formal education for home life. However, as is shown later, the Greeks should have credit for some of the ideas from which the modern study of home management has evolved, as in Xenophon's report of Socrates' discussion of the management of the household in the *Æconomicus*, and in other classical writings.

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<sup>2</sup> Monroe, *Brief Course in the History of Education*, p. 112. Permission to reprint given by Macmillan.

The Roman contribution to civilization and education, while very different from the Greek, is no less important, for it concerned the practical arts, the construction of buildings, the establishment of law, order and government. The fact that Rome gave a common language, dress, religion and literature to the ancient world made a basis for the introduction of Christianity.

The religion of Rome, like many of its other features, was intensely practical, with little or no appeal to the emotions and with no emphasis on personal morality. The Romans were tolerant of other religions and accepted much of the Greek philosophy. Their own stoic philosophy with its appeal to Universal Reason satisfied some of the more intellectual; but they had no religion for the masses, no answer to questions about a future life, no hope for the discouraged. The Roman matron was given a place of power and of authority in the home, and, at least in theory, the home was recognized as important. Cicero translated Xenophon's *Œconomicus* into Latin. Neither Greek nor Roman philosophy satisfied the cravings of the human spirit "for a power outside of and beyond itself."

**Contribution of Christianity.**—Christianity taught the fatherhood of God, the brotherhood of man, the immortality of the soul, His love for all mankind, for each individual, and the equality of all human beings before Him. It was indeed a new conception of life, of service, of the value of a human

soul. Instead of gratification of self, the Christians preached the denial of self for the greater satisfactions of a future life. According to Christianity, the many gods of the Greeks and Romans were displaced by the one and only living and true God. To a society of patricians, plebeians and slaves, the idea of the equality of all men before God, the sacredness of family life and the marriage tie were, indeed, strange doctrines. It meant a new order in society, and a new code of personal morals.

The new faith was not popular with those of education or influence. Women, workmen and slaves are said to have been the first converts. Thwing says:

“ It took almost three centuries for these new concepts to come into places of power and influence.”<sup>3</sup>

Cubberley says:

“ In the first century, the Christians were ignored; in the second, they were punished; in the third, persecuted, but the blood of the martyrs was the seed of the church.”<sup>4</sup>

The last great persecution was a virtual failure, and in 313 A. D., Constantine made Christianity in part the official religion of the state, and began the policy of endowing the church. Before the century closed, Theodosius forbade all pagan worship. In 529 A. D., the Emperor Justinian ordered the closing of all pagan schools, and the University of Athens closed its doors.

The contrasts afforded by the contributions of

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<sup>3</sup> Thwing, *The Family*, pp. 82 and 83.

<sup>4</sup> Cubberley, *History of Education*, p. 90.



these three groups are interesting. The early Christians put emphasis on life and character, not on social distinctions nor political influence, as did the Greeks and Romans. Greek religion and learning were for the few; Christian religion and learning for everybody. A new idea of education and a new motive for conduct were introduced.

**Evolution of the Early Church and Educational Ideals.**—The church early recognized the need of education for its converts and for the training of leaders, and organized various types of schools which are now to be considered.

**Catechumenal Schools.**—The catechumenal type of school was organized by the church to instruct converts in the ideas of the church. It marks the beginning of the system of probation so long practiced in the church. The teaching was neither for intellectual nor for secular purposes, but was rather an appeal to the emotions to induce converts to practise the Christian virtues and to prepare for the life to come. The actual instruction was carried on in the portico of the church and consisted of moral and religious teachings, of memorizing the scriptures, together with some training in song service. The period of probation was about three years.

**Catechetical Schools.**—The students in the catechetical schools were both heathen and Christian. The name has reference to the method of instruction, *viz.*, that of questions and answers. There was much

questioning on problems of life and conduct. The catechetical schools were for the purpose of helping the clergy in their difficult task of reconciling the "other worldly" idea with the worldly, and to help make adjustments between Greek philosophy and Roman practice, and the new faith. They developed into schools of theology to train leaders for the Christian church.

**Episcopal and Cathedral Schools.**—The first churches were in the cities and made their converts in the cities throughout the Empire. From the sixth century, the bishop was really the chief director of education, and his house or church was the place of instruction. The schools thus organized were called cathedral, or bishop, schools. In the cathedral churches, music was always an important part of the service, and in order to secure boys for the choir, song schools were organized and boys were placed under the training of a precentor, or choir leader. This was the beginning of the elementary parish school. Another type developed from the cathedral school was the grammar school for the city and country as well as for the church. The officers were Dean, Precentor and Chancellor.

**Monastic Schools.**—The cathedral schools were under the control of the bishop and primarily for the training of the secular clergy. But many Christians of that day felt that their only hope of salvation lay in escaping from the world and the corruption of society, and in leading ascetic lives. Thus they inter-

preted Christ's words to sell all one's goods, to forsake father and mother, wife and children. These ideas found expression in the founding of monasteries for men and convents for women, and led to a great variety of orders which persist to this day.

The work of the Benedictine monks may be taken as typical. Poverty, chastity, obedience, manual labor, and religious devotion were the essential features of the monastic life. The study of the Bible and the sacred writings of the church, as the prescribed work of the monks, led directly to the necessity of copying manuscripts because of the scarcity of books.

The making of missals and of copies of the sacred writings in turn led to the scriptorium, or writing room, as an essential part of the monastery, as the provision for manual labor led to the shops for craft work in leather and metals. Out of all this came the monastery schools.

The cathedral and monastic schools constituted the secondary school system of the Middle Ages. Cubberley says they were for at least six hundred years the only advanced teaching institutions in western Europe. The cathedral schools of Canterbury and York were noted ones.

It may be remarked in passing, that while the cathedral schools were almost always located in cities, the monasteries were seldom, if ever, found there. Their sites were in the river valleys or the forests to accord with the idea that they were a place

of refuge from the world and its forces. Thus the monks became pioneers in clearing the land and in preparing the way for agriculture and civilization.

**Conventual Schools.**—Little has been said thus far about the education of girls. The invasions of the barbarians closed many doors to women of the better class, so they sought relief from a rude world in convent life. Here they were taught reading, writing, copying of manuscripts, weaving, spinning and needlework, the latter having an immediate use in the making of altar cloths and hangings for the church.

The convents, too, were opened earlier than the monasteries. It was the practice then as now to send girls to the convent for education and for training in manners and religion.

These schools throughout the entire Middle Ages attracted a superior class of women, and some of the most beautiful manuscripts and altar pieces are the work of their hands. After the training of the convent the daughters of the upper class went into the Bower of the Household for finishing touches in education, and to meet socially the men of their class.

The letter written by St. Jerome in the early part of the fifth century to the Roman matron Laeta regarding the education of her little daughter, Paula, shows how ancient are the so-called modern methods of education:

“Get for her a set of letters made of boxwood or of ivory and called each by its proper name. Let her play with these, so

that even her play may teach her something. And not only make her grasp the right order of the letters and see that she forms their names into a rhyme, but constantly disarrange their order and put the last letters in the middle and the middle ones at the beginning that she may know them all by sight as well as by sound. \* \* \*

“ Offer prizes for good spelling and draw her onwards with little gifts such as children of her age delight in. \* \* \*

“ And let her have companions in her lessons to excite emulation in her, that she may be stimulated when she sees them praised. You must not scold her if she is slow to learn, but must employ praise to excite her mind, so that she may be glad when she excels others and sorry when she is excelled by them. Above all, you must take care not to make her lessons distasteful to her lest a dislike for them conceived in childhood may continue into her maturer years. \* \* \*

“ Let her very dress and garb remind her to Whom she is promised. Do not pierce her ears or paint her face, consecrated to Christ, with white lead or rouge. Do not hang gold or pearls about her neck or load her head with jewels, or by reddening her hair make it suggest the fires of Gehenna. \* \* \*

“ Let her learn, too, how to spin wool, to hold the distaff, to put the basket in her lap, to turn the spinning wheel and to shape the yarn with her thumb. Let her put away with disdain silken fabrics, Chinese fleeces, and gold brocades; the cloth which she makes for herself should keep out the cold and expose the body which it professes to cover. Let her eat herbs and wheaten bread, with now and then one fish. And that I may not waste more time in preparing for the regulation of her appetite, let her meals be simple and hungry and on the moment to begin reading.

**Secular Schools.**—The schools thus largely devoted to the work of the church are yet to be mentioned which are the secular schools.

\* Cubberley, *Readings in the History of Education*

**The Palace School.**—This school included the princesses and princes of the royal household, relatives, attachés, courtiers, and even the king and queen. It was a motley crowd to teach in one class.

When Charlemagne came to the throne in 768 A. D., he found learning much neglected. The monastic and cathedral schools had broken up, and the copying of books almost stopped. He began his work of reorganization with the palace, or court, school. Alcuin, from the cathedral school at York, was made minister of education, and revived the old catechetical method of instruction. Charlemagne then turned his attention to the monasteries and convents and sent to them two volumes containing sermons for the whole year. Later, Alfred the Great established a palace school in an effort to revive learning in his kingdom.

**The Education of Chivalry.**—Chivalry was the for a code of manners that developed during s of the feudal system which followed the up of Charlemagne's kingdom. In the r which resulted, society was divided into the lords of the manors and their ten- ity and peasantry.

id for the nobility what the church ne for the church leaders, and the y were stated as service and obedi- represented by the church, to one's v. Its ruling motives were held and gallantry. Its stages in

education were represented by the division of training for the page, squire and knight. This type of education played an important part from the ninth to the sixteenth century and reached its height in the Crusades of the twelfth century.

Chivalry afforded little intellectual training. Cubberley says:

“For the nobility, it was a discipline just as the Seven Liberal Arts were for the monks and clergy. It was designed to prepare for life here, rather than hereafter. It was the precursor for the education of a gentleman distinct from a scholar.”<sup>6</sup>

Chivalry developed team work, a sense of honor, and dignified labor and service. Its ten commandments, while often disobeyed, were yet helpful influences in restraining a rude and quarrelsome people.

**Forces Within the Early Christian Church.**—The Roman Empire, by its unity of language, customs, alphabet, law and trade routes, made possible the spread of the Christian religion, so that in less than four centuries it had spread throughout the Empire. In the meantime, the Christian church had developed a strong organization within itself. This organization was founded upon the Roman idea of government, with a bishop as head of the church, as the Bishop of Rome had been head of the government. There was thus developed within the Roman Empire a state within a state, one set of officers owing allegiance to the Roman Emperor, the other to the Christian church.

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<sup>6</sup> Cubberley, *History of Education*, p. 168.

During the first two Christian centuries the Roman Empire reached its zenith. Its decline was marked by many elements: the introduction of large numbers of slaves, political corruption, a general letting-down in the cardinal virtues, and loss of respect for purity of family life. The municipal government became merely machinery for collecting taxes; education, a badge of distinction for a favored class.

**Barbarian Invasions.**—Invasions by the barbarians, coupled with plague and pestilence, breaking over the boundaries, the Rhine and the Danube, resulted in a division into the Eastern and Western Roman Empire. In 410 A. D., Rome was sacked. A series of tribal invasions followed which brought the Western Roman Empire to an end in 476. The invasions resulted in making southeastern Europe Slavic and Greek, and western Europe Teutonic and Latin. Terrible though they were, the invasions contributed to our modern civilization.

“ They brought new conceptions of individual worth and freedom into a world thoroughly impregnated with the ancient idea of the dominance of the state over the individual. The popular assembly, an elective king, and an independent and developing system of law were contributions of first importance which these people brought.”

The struggle between the Aryan and Semitic races, and the Christian and Mohammedan religions and their respective civilizations, was settled at the battle of Tours, 732. “ This,” says Cubberley,

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<sup>1</sup> Cubberley, *The History of Education*, p. 7.



“decided not only the future of European civilization but of American as well.”<sup>8</sup> A tremendous work lay before the newly organized Christian church. Barbarians had to be civilized and assimilated, as well as Christianized and educated. One does not wonder, when the magnitude of the task is recognized, that it required about 1000 years, or from the fifth to the fifteenth century, to accomplish it.

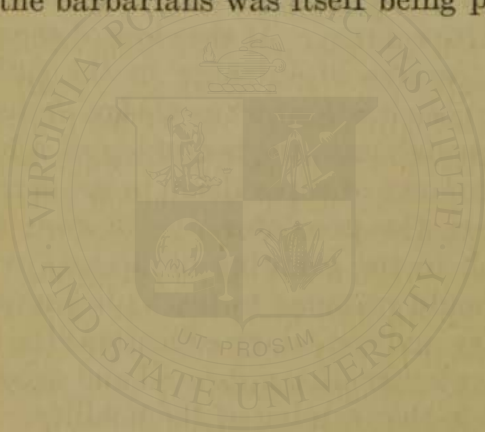
**Educational Results.**—The types of schools previously enumerated represent part of the machinery of education from the beginning of the Christian era to about the twelfth century. At the close of the period we find some centers of learning in the cathedral schools; some specialization of knowledge—music, the trivium and quadrivium; the beginning of a learned class; the beginnings of supervision in the persons of the scholasticus, the precentor, the bishop; certification to teach in the granting of licenses without which none should presume to teach; beginnings of both elementary and secondary education; the beginnings of secular instruction approved and sanctioned by the church in the training of the nobility.

While these results seem a long step in education, it must be remembered there was much room for improvement. The instruction was yet for a very limited class, and for an institution, the church, rather than for the development of all the people. Education for the woman, and definite training for the home were far in the future. Society now con-

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<sup>8</sup> *Ibid.*, p. 114.

sisted of three classes: feudal warriors, priests, monks and nuns, and peasants who spent their energies in agriculture and the protection of their lords. The work of the church had been largely given to assimilating the barbarians. Little attention had been given to the advance of knowledge, in fact the church asked unquestioning obedience to the old truths rather than a search for new. Inquiry or doubt was not tolerated, and scientific inquiry was almost unknown. The Western church while it was Christianizing the barbarians was itself being paganized.



## CHAPTER II

### THE NEW SPIRIT—RENAISSANCE

By the eleventh century, there were signs of a new spirit, a changed attitude of mind, an interest in things intellectual—all precursors of the revival of learning. Greek learning and literature, though held in abeyance, had not perished from the earth. In Alexandria, Constantinople and the Syrian cities of Damascus and Bagdad, it had been kept alive, though apparently lost for one thousand years. The Eastern or Greek division of the Christian church made its contribution to education through scholars sent to Spain from the center at Bagdad. After their defeat at Tours in 732, the Mohammedans retired into Spain. There they developed agriculture, giving special attention to the breeding of animals, the planting of orchards, and the growing of vegetables. They were also manufacturers of silk, wool and leather. The Mohammedans were not scholars themselves, but in their invasions they came in contact with Greek learning and were quick to recognize its value and absorb it. The Christian and Syrian monks became the scholars for the Mohammedans. Under the patronage of their caliph, schools were opened and libraries established. Bagdad became a great center of learning and superseded Damascus as the capital of Syria.

About 1050, these Moors, as the Hellenized Mohammedans were called, were driven out of Bagdad and fled to Spain, where they established universities at Cordova, Granada and Seville. Here they dealt with the sciences of physics, chemistry, astronomy and medicine. These Mohammedans established libraries, taught geography and invented the compass and gunpowder. Graves says:

“As the classical learning had been restored from the West during the revival of Charlemagne, it was returned from its refuge in the East through the coming of the Moslems.”<sup>1</sup>

The eleventh century marks a turning point in the history of civilization. The Mohammedan conquest of Spain and the Crusades are both cause and proof of a new spirit of inquiry, both of which put emphasis upon the intellect. Thus was brought back to the Christian church the philosophy of Aristotle. For four centuries it dominated all philosophic thinking.

One other contribution of the Moslems had a great influence, *viz.*, the music, light literature and love songs of Spain, carried into Italy by the troubadours and minnesingers.

The spirit of the times was not without its effect upon the Christian church. Blind emotional faith, mysticism, worship of saints and relics gave way before the new spirit, and the church itself realized the necessity for systematizing its faith. The cathedral schools and their scholarship had strengthened as the monasteries had declined in power. Finally,

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<sup>1</sup>Graves, *Student's History of Education*, p. 67.

there developed within the church a class known as the schoolmen, who attempted to rationalize the teachings of the church and put them into systematic form. This movement, called *scholasticism*, began the long controversy between Reason and Faith, or between Science and Religion. The result of the movement was a thorough reorganization of theology as a teaching subject and a new interest in theology as a subject of thought and study.

This new spirit of inquiry expressed itself in many forms. In Italy it took the form of a revival of interest in law and medicine. The reestablishment of the Holy Roman Empire, the conflict between kings and popes, caused new attention to be given to both civil and church law. Law ceased to be a part of rhetoric, and was placed beside theology as a professional subject.

Medical science had its beginning in Greece with Hippocrates. The steps in its evolution are interesting: the theory of the four humors, the demonic theory of disease as a punishment for sin, the amulets and shrines, are a part of the story before the days of Pasteur and the germ theory of disease. In spite of invasion and persecution southern Italy had kept the works of Hippocrates and Galen. In the eleventh century the study of these Greek medical books was revived, and Salerno became a center of the practice of medicine. The establishment of the three great professions, theology, law and medicine, was proof of the growing spirit of inquiry.

**The Crusades.**—The Crusades of the eleventh and twelfth centuries were important factors in the development of education. The expeditions undertaken by the kings and knights of western Europe to the then Far East, while they failed in their original purpose of wresting the Holy Land from the infidel Turks, were not without most valuable results in the history of civilization. These expeditions brought to the motley company of knights, nobles, peasants, merchants and outlaws, the value of working together for a common good. The fact that many of the crusaders died on the way helped to break up the feudal organization which they had left. Working together for a common cause gave some sense of solidarity and a national idea to the group. This adventure into unknown lands with strange people and products, the sight of cities of wealth and power, and a superior civilization, meant much in raising the general level of intelligence and awakened a new interest in the present world.

**The Guilds.**—The results of the Crusades were expressed in the revival of trade and commerce, the rise of cities, and increased interest in manufacturing and industry. The feudal towns revolted against the authority of their lords and became free cities with chartered rights and privileges. In these towns, a new class of people developed who were neither lords nor bishops, but people, citizens or burghers, classified, according to their craft, as merchants, artisans, or tradesmen. This new social order created

a demand for an education adapted to group needs. The social side of this development found expression in the organization of guilds. While the original guild was made up of the merchant class, all the crafts were soon organized, with dues, penalties and benefits, much after the order of our present-day trades union. The merchants led the way in the demand for recognition in the government of the city and state, and for education for their needs. As a result, the apprenticeship system of education was developed with its three classes—apprentices, journeymen and masters. Each step was marked by certain tests.

**The Burgher and Chantry Schools.**—At first, the burgher schools were not so different from those established by the church. Gradually, however, the reckoning took the place of other forms of arithmetic; and writing was taught, not for the purpose vernacular came to be emphasized instead of Latin; of copying, but for trade. Thus came the forerunners of the trade and technical schools of the present time.

The chantry schools first arose out of the bequests of wealthy people for the purpose of supporting priests who would chant masses for the repose of their souls. Men of evil lives took this method of atoning for their misdeeds. Sometimes the money was left to endow priests who should chant masses each day. As this did not employ their whole time, the priests often offered to teach. Sometimes the bequest stipulated that an elementary or grammar

school should be maintained in connection with the chanting. Later, the chantry schools were united with the song schools, or the burgher schools.

**The Rise of Universities.**—These schools had one idea in common, the principle of association which characterized various movements of the eleventh and twelfth centuries. Associations of scholars, paralleled, in a sense, the craft guilds, and did for the intellectual life what the crafts had done for civil life. These associations took the name of *studia*. It was a simple matter in those days to start a university. A teacher attracted a few students, set up his chair and began. About these teachers, as time passed, came other university workers, pedells, literareans, preparers of parchment. The ruling idea of these associations was protection and the securing of freedom for discussion and study. By 1200, there were six of these *studia generalia*, which evolved into universities: Salerno, Bologna and Reggio in Italy; Paris and Montpellier in France, and Oxford in England.

The question of charter for the universities came early and resulted in the granting of privileges to both masters and students much the same as those granted to the clergy. These privileges included exemption from official service, from military service except in special cases, from taxation, and from contributions. The most important of these privileges was that of internal jurisdiction. Just as the clergy had been granted the right to try their own mem-



bers, so the university obtained this power. German universities still exercise this jurisdiction, and American students have many times claimed freedom from the authority of civil police. The privilege of granting the degree meant at first the giving of a license to teach. The privilege of "right to strike" has a very modern sound, and while not granted by charter, it developed by usage and meant that a university could move when any of its privileges were infringed. Oxford is said to have been started by migrations of students from Paris because of such infringement, and it in turn lost to Cambridge.

The university was organized into faculties with a dean. The deans and councillors jointly elected the rector. Of these faculties there were usually four—Arts, Law, Medicine, Theology. Because of the scarcity of books, the method of instruction was the reading of the text by the instructor, the copying by the students and debating upon the subject-matter. In a sense, the training paralleled the training of the craftsmen. The degrees given upon examination were Baccalaurues, Determine and Master; each denoted successive steps in training. While the course of study was meager and the methods inadequate, they did much to promote freedom of discussion, to break the bonds of mediævalism and to train leaders for church and state.

**Revival of Learning.**—After the turning point in civilization had been reached in the eleventh century, the steps in progress increased rapidly. The Cru-

sades, the development of scholasticism, the growth of cities, the establishment of trade routes, the development of a burgher class and of schools for them, the erection of cathedrals and town halls are all proofs of a new spirit. But the greatest proof is in the change wrought in the spirit of the mediæval man. For a thousand years he had been preparing for another world, had no confidence in self, no consciousness of his own possibilities. These new influences, however, now quite transformed the man and gave him the spirit of self-confidence, the desire for accomplishment, the love of adventure, and a desire to know and to do with this present life.

Italy led in this march of progress, known as the Revival of Learning, or the Renaissance. The reason for her leadership is not difficult to find. Almost every phase of the new movement had touched her at some point. Traces of the old culture had remained. She was the first to recognize the inadequacy of mediæval learning. Italian cities had been leaders in the new movements in trade and industry. Led by Petrarch, 1304-1374, called the first modern scholar and man of letters, an attempt was made to find the Greek and Roman texts in order to reconstruct Roman life and history. Later Chrysolorus, a Greek scholar, came to Florence and made that a center of learning. For one hundred years this new spirit dominated Italy. It was an intellectual, esthetic and social movement which brought a new

conception of life, a new spirit in education, and a development of individualism called "Humanism."

The march of progress was not confined to Italy. This new spirit found expression in inventions and in explorations. The printing press and the mariner's compass did their work. Books began to be used; America was discovered; the world was circumnavigated.

The people of the North were very different from the Italians, and accordingly, the revival of learning was manifested in a different way. In Italy, the emphasis had been upon culture—upon the study of the classics, and resulted in the establishment of court schools. In France, humanism was associated with court life and nobles; but, modified by association with the northern nations, its schools were municipal schools.

In Germany, the movement was moral and religious, and led to the establishment of humanistic secondary schools in the German cities. Erasmus, 1467-1531, and Sturm, 1507-1589, were their leaders. The latter was responsible for the founding of the gymnasium.

In Holland, the schools of The Brethren of the Common Life were the result.

In England, the new learning came through the refounding by Coles, 1510, of the cathedral school of St. Paul in London. The grammar schools, of which there were many in England, slowly yielded to the new spirit and changed their curricula to include

Latin and Greek, games and sports, and the religious spirit.

The best ideals of the schools of the Renaissance are represented perhaps by Sturm, who defined the aim of education as piety, knowledge and eloquence. By piety, he meant knowledge of catechism and creed, with reverence for religion and participation in church services; by knowledge, the Latin language and literature; and by eloquence, the ability to use that language in practical life.

Erasmus seems to have been the greatest of all the leaders of the new learning, but the liberalism which he taught, and with which his writings are filled, soon degenerated with his followers into mere formalism, and Latin was studied not as an interpreter of life, but that one might know Latin.

**Results of Revival.**—The Revival of Learning was a clear break with mediæval tradition and authority. It brought back to the world the earlier ideas of education for service in church and state, and the business world. It was endorsed by those in authority—court officials, merchants, scholars, by those interested in the program of daily life and action. Had it kept the liberal spirit with which it was started, the history of the world might have been different; its degeneration into narrow formalism, however, marked its downfall.

## CHAPTER III

### THE REFORMATION

THE right to question had been firmly established and the desire for truth encouraged, so that the world of scientific truth and the facts of modern science were bound to be discovered, authority questioned, and freedom of thought recognized as a right. All this meant evolution or revolution. History tells us that a revolution resulted, and the climax is marked by the deeds of Luther. The break in the power of the mediæval spirit, and the formation of the new type of schools had brought forward leaders in many places. These leaders were questioning the authority of the church, the divine right of kings, the morals of the priests, the abuses of the church, particularly the sale of indulgences.

**The Reformation.**—Chapters in this revolution may be read in the lives of Luther, Wyckliffe, Huss, Zwingli, Calvin and Knox. As a matter of fact, Wyckliffe's work in England was done a century and a half before the trouble arose with Luther, and Huss, of Bohemia, had been burned at the stake as a dangerous heretic before Luther was born.

**Results in Europe.**—The church did make one attempt to stem the tide of feeling within it and against it by calling a conference at Constance, Switzerland, in 1414, but the protests were of little

avail. The papacy grew more determined to resist the new spirit, and the climax came. One can understand why the revolt took such firm hold in Germany. For years the Italian papal court had flourished by means of the money collected from Germany to support the Italian church. The Germans resented this and were the more incensed because of the immoral lives of the Italian clergy. The clash came over the sale of indulgences for the building of St. Peter's at Rome. After Luther had protested without result, he proceeded according to university custom and nailed his protests to the church door. Within two weeks these protests were scattered all over Germany, and within a month in all the important centers of the western Christian world.

“Behold how great a matter a little fire kindleth.”

The Western Church, the one great unifying force in western Europe, was split by the Protestant revolt. The shackles of mediævalism were broken. The beginnings of scientific inquiry and intellectual freedom triumphed. The right of all the people to know the truth was again recognized. The results of the Reformation may be classified as religious, political and educational. In this study, interest centers in the educational results, but they are not likely to be understood unless the religious and political are given some attention.

For Germany the revolt meant political and religious wars for almost 100 years until the Peace of Westphalia—1648. While Germany was the

center of the warfare, Spain, France and other lands were more or less involved. Cubberley says:

“ It left Germany a ruin. More than half the population and two-thirds of the movable property were swept away. Not until the end of the eighteenth century was Germany able to make any significant contribution to education or civilization.”<sup>1</sup>

In England, the revolt took on more of a political significance, though brought about through the desire of Henry VIII for divorce from Catharine of Aragon. The Catholic Church opposed divorce. For years the idea of a free National Church had been growing in England, and in 1534 England separated from Rome. By the Act of Supremacy the king was made head of the Anglican Church.

The reform movement in England was not nearly so drastic as in Germany or Scandinavia, where Lutheranism was adopted as the religion of the countries. In England the bishops simply changed their allegiance from the Pope to the King. Some reforms followed. The service was read in English, but there was no great change in religious feeling as in Germany, France or Switzerland.

Under the leadership of Zwingli, some of the Swiss cantons became Protestant, while others remained Catholic.

The history of the revolt in France centered about an attempt to exterminate the Calvinistic Huguenots. The massacre of St. Bartholomew's Eve in 1572 was its blackest deed. The edict of Nantes, 1598, was a

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<sup>1</sup> Cubberley, *History of Education*, p. 301.

pretense at religious toleration, but its revocation in 1685 by which Huguenots were given fifteen days in which to leave France or become Catholic resulted in the departure of 400,000 thrifty, intelligent citizens and the establishment of Catholicism in France. Religious tolerance came through centuries of warfare, devastation, poverty and misery.

The Peace of Westphalia, 1648, marks the end of the attempt of the church and the Catholic states to stamp out Protestantism on the continent of Europe. Religious independence was established by treaty.

On the church itself the results of the revolt were good. The Catholic churchmen learned that the spirit of inquiry could not be turned aside, that church abuses must be reformed, that the lives of the monks and priests must be pure. As a result better men were selected for the church offices and education instead of force was adopted as a method of strengthening the church.

**Changed Ideals in Education.**—The educational results of the Reformation are better understood by a study of the ideals of education. Luther, 1438–1546, had no narrow conception, but was far in advance of his time. His aim was to make good citizens as well as good men. He appreciated the magnitude of the undertaking, and said it was the task of the state to provide and maintain education for everyone—rich and poor, high and low, boys and girls—and to compel attendance upon instruction. His curriculum



included provision for manual labor as well as study at school, "so that study and work may go on together." Knowledge of the Bible was fundamental for purposes of personal religion, but he recommended as well the study of Latin, Greek, Hebrew, rhetoric, dialectic, history, natural science, gymnastics, nature study. As a result, three types of schools were worked out in Germany: vernacular—primary, Latin—secondary, and university. This arrangement marks the beginning of the transfer of education from church to state.

In England, as has already been said, the revolt was political rather than religious or educational. Education remained the work of the church and was maintained by subscription or endowment. Since it was not a public enterprise, the public was not educated. Practically no provision was made for the masses until the nineteenth century. The most striking result of the revolt was shown in the dissolution of the monasteries and the confiscation of their property. Parliament at one fell stroke suppressed the monasteries, drove out some eight thousand priests and nuns, destroyed the churches and declared their possessions forfeited to the crown. Henry VIII began this work of confiscation in 1536; his successor, Edward VI, extended it to the Guild and Chantry Schools, and continued the confiscation from 1547 to 1553. As a result, only a few of the three hundred grammar schools that had come down in England from the Middle Ages were not destroyed.

The devastation thus wrought was in a measure recovered by Elizabeth and the first two Stuart kings. Some of the monastery schools were refounded as collegiate schools and endowed from the confiscated funds, *e.g.*, College of Christ Church at Oxford and Trinity College at Cambridge. While the quality of instruction was improved, the number for which it was provided was much reduced. In the adjustment, some elementary instruction was brought back by the parish school, the dame, reading and writing schools, but the chief results were shown in the grammar schools and universities. There the great purpose came to be the support of the authority of the Established Church.

Social and economic conditions which arose in England at the time of the Reformation had a permanent influence on education. In the gradual change from an agricultural to a manufacturing nation, many of the rural population went to the cities, and so added to the number of the unemployed and increased the number of those in need of relief. In the time of Elizabeth, 1558-1603, it has been estimated that one-half of the population of England did not have a living income.

The destruction of the churches had taken away one source of alms. The relation between prayer and penance was broken up. The state was forced to a new conception of the relations of members of a community and realized that it must make some provision for the care of its poor. The English Poor Law and the apprenticeship system were the results

of this agitation. This Poor Law, authorities agree, furnished the basic idea for school legislation in America.

As developed then in England, the law embodied the ideas of the responsibility of the state to provide compulsory education through tax-supported schools, the distribution of the burden over the whole region by the pooling of the taxes, and the compulsory apprenticeship at trades of the children of the poor.

The educational results of the Reformation among the Calvinists and Catholics are yet to be considered.

**Calvinists.**—From the point of view of American educational history, authorities agree that no results are more important than those among the followers of Calvin, 1509-1564. Breadth of view, clarity of vision, recognition of the importance of the political and economic factors involved, religious fervor, love of learning were all given a place in the Calvinistic program for education. Moreover, the Calvinists understood how to wield the instruments to accomplish their purposes, and to develop an extensive system of schools, extending from elementary education for all through secondary schools and universities. In their schools the usual humanistic curriculum was combined with intensive religious instruction.

Cubberley says:

“The education they provided was not only religious but civil; not only intellectual but moral, social and economic.”<sup>2</sup>

<sup>2</sup> Cubberley, *History of Education*, p. 333.

“ The strenuous moral training of the Genevese was an essential part of Calvin’s work as an educator. All were trained to respect and obey laws, based upon Scripture, but enacted and enforced by representatives of the people, and without respect of persons. How fully the training of children, not merely in sound learning and doctrine, but also in manners, ‘ good morals,’ and common sense was carried out is pictured in the delightful human *Colloquies* of Calvin’s old teacher, Corderius. \* \* \*

“ Calvin’s memorials to the Genevan magistrates, his drafts for civil law and municipal administration, his correspondence with reformers and statesmen, his epoch-making defense of interest taking, his growing tendency toward civil, religious, and economic liberty, his development of primary and university education, his intimate knowledge of the dialect and ways of thought of the common people of Geneva, and his broad understanding of European princes, diplomats, and politics, mark him out as a great political, economic, and educational as well as a religious reformer, a constructive social genius capable of reorganizing and moulding the whole life of a people.”<sup>3</sup>

**Catholic Educational Reforms.**—The influence of the Reformation was felt within the Roman Church as well as without.

In earlier days, the church had realized how the impure lives of the priests had brought discredit to it, also how education had proved a mightier factor than force. Several reform measures were undertaken by the church; aside from improvement in the lives of the priests and changes in church practices, a propaganda of education was instituted. The leaders in this movement were the Jesuits, or Order of Jesus, founded in 1534 by a Spanish knight, Ignatius Loyola.

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<sup>3</sup> Cubberley, *History of Education*, pp. 331 and 332.

The plan of life for this order was quite in contrast with that of the earlier leaders of the church, who sought to escape the world and its temptations by fleeing to a monastery. The Jesuits, on the other hand, were expected to live in the world and to avoid all peculiarities of dress or manner that would separate them from it. As the order put special emphasis upon educating and training leaders, little attention was paid to elementary education. A strong military organization, trained teachers, and carefully selected students made the Jesuits a dominant force in education for two centuries. Their complete subjection of the individual, their opposition to the spirit of inquiry, their lack of adaptation to the demands of the times and their political arrogance finally led to their suppression by the Pope in 1773. The order was reëstablished in 1814.

One other attempt at secondary education deserves notice, that of the Jansenists at the Convent of Port Royal. While they opposed the prevailing doctrine of confession and penance, they sought to remain within the Roman Church and organized small groups of students whose study and life were carefully supervised. These were known as "Little Schools." One of the mistakes of the Jesuits was the closing of these schools after only seventeen years of work.

The Brothers of the Christian Schools, under the leadership of LaSalle, deserve mention in this connection: This order was the largest of the teaching

orders established at that time. It attempted to do for elementary education and the children of the working classes what the Jesuits had done for secondary education. Moreover, LaSalle organized what was probably the second training school for teachers. A graded system of instruction and the germ of the monitorial system are also attributed to this leader.

**Review of Effects of the Reformation.**—A review of the outstanding permanent effects of the Reformation upon present-day education are most clearly shown in the development of elementary education. The religious element contributed by the church and the humanistic element of the revival of learning made possible curricula containing the Scriptures, Lord's Prayer, Creed, Psalter, as well as the elements of secular education—reading, writing and arithmetic.

The Protestant theory of education demanded schooling for all, but the carrying out of the theory meant an unheard of practice of providing education for a large class for which no money was at hand. Luther's idea that the state should provide the funds was accepted, but the states were impoverished, the funds of the church confiscated, the people unwilling then, as now, to pay taxes, so it was years before the plan could be carried out.

Moreover, tradition and practice were in favor of schools for leadership in both church and state, such as the old cathedral schools; as a result, the

secondary schools were developed quite independently and with an aim quite different from that of Luther's theory: The elementary schools taught the vernacular to the masses. The secondary schools taught Latin to those destined for leadership. There thus grew up throughout Europe two systems of education. In organization and management the Protestants transferred much of the authority from the church to the state, while the Catholics held to the authority of the church. The state-supported elementary and secondary schools, and the beginning of the separation of church and state are the permanent results of the Reformation.

Thus far this study has concerned the evolution of education in the Old World only. One finds here the beginning in both theory and practice of many phases of modern education. However, the part of woman in civilization, and an education for the home, had as yet no recognized place. In the succeeding chapters attention is turned to the New World and the influences of a new environment.

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## CHAPTER IV

### BEGINNINGS OF EDUCATION IN THE UNITED STATES

HITHERTO this study has not touched American education, but now the scene of the development is changed to America in the seventeenth century, the time of the beginning of colonization in the New World. Many motives have been assigned for the coming of the colonists to America: love of adventure, love of freedom, especially for religious freedom, a desire to escape the oppression and turmoil of the Old World, and with many, doubtless, simply the desire for gain.

**Ideas Transplanted.**—Naturally these people brought with them the customs, religious and civil, of their mother country. The first settlements showed these ideas and ideals transplanted to a new environment. At Jamestown, Virginia, in 1607, an attempt was made to reproduce England in social, religious and civil customs. These Englishmen were adventurers, seeking wealth, not permanent homes, in a new land. They were largely of two classes—the landed gentry and the servant or slave, but they recognized the need for a learned clergy also. As early as 1616, funds were collected in England to “found a college for children of infidels.” Within three years the funds had been collected, the place chosen and preparations made “for the training of



the children of those infidels in true religion, moral virtue and civility." Ten thousand acres of land were allotted for education—9000 for the English, and 1000 for the Indians. The Indian massacre of 1622 depopulated the lands, left few survivors and put an end to these plans.

In 1624, a beginning was made in school legislation. The Virginia General Assembly decided that each borough or hundred should "by just means secure a number of Indian children who were to be educated in true religion and a civil course in life."<sup>1</sup> Apparently, their own children were to be educated in the home by private tutors or sent back to England, though some schools were founded in Virginia by private bequests.

The claims of industrial education were recognized in the law of 1646, which stated:

"Commissioners of the several counties shall make choice of two children, male or female, eight or seven years at least, to be sent to James City (Jamestown) to be employed in the public flax factory work under such master and masters as shall thus be appointed, in carding, knitting, spinning, and so on, and that said children shall be furnished from the counties with six barrels of corn, two coverlids, one rug, one blanket, one bed, one wooden bowl or tray, two pewter spoons, a sow shote of six months, and two laying hens, convenient apparel, both linen and woolen, with hose and shoes."<sup>2</sup>

Two houses and 10,000 pounds of tobacco completed the equipment.

<sup>1</sup>Dexter, *History of Education*, p. 6. Permission to reprint given by Macmillan.

<sup>2</sup>Cubberley, *Readings in the History of Education*, p. 308.

By 1660, the needs of the church called for more educated men, and efforts were begun which later culminated in the founding of William and Mary College in 1693. However, this was not accomplished without opposition, as is shown by the statement of Governor Berkeley in 1671:

“ I thank God there are no free schools, and I hope we shall not have them these hundred years, for learning has brought disobedience and heresy and sects into the world.”<sup>3</sup>

**Types of Education Transplanted.**—The types of education transferred from Europe to America included aristocratic, governmental and parochial schools.

**Aristocratic.**—The early Virginians transplanted the aristocratic type of education and maintained it.

**Governmental.**—The New England colonists, on the other hand, were dominated by very different purposes, and the results are shown in the type of education and the customs which they established. The Puritans had braved many dangers and suffered much that they might find a place where they could found homes and establish the Calvinistic ideas of religion and government. To them religion and government were animated by one spirit. The Meeting House was the centre of both their religious and civil life. In accordance with their democratic ideals of education of the masses as a safeguard for the state, they developed the English idea of education—

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<sup>3</sup> Graves, *Student's History of Education*, p. 192.

private instruction in the home, apprenticeship system, Latin grammar schools and a college. The Boston Latin Grammar School, 1635, and Harvard College, 1636, are examples of the latter two.

**Parochial.**—Conditions in Pennsylvania were quite different from those in New England. In Massachusetts, practically only one class of people was represented, while in Pennsylvania the population was very heterogeneous, consisting of German sects, Swedes, Dutch, English, Welsh, Scotch and Irish adherents of the Protestant faith, each devoted to its own denominational school. All believed in the importance of a knowledge of the Bible for personal guidance and salvation, and in the school as an essential part of a church organization. Naturally, the parish or parochial school was the strongest factor in education. These schools were often taught by the minister; they were open to boys and girls, and were almost entirely elementary in character. The Dutch schools of New York belong to this class, and were at first simply transplanted Holland schools, in which the legal support and control was vested in the civil authorities, and the responsibility for certifying teachers belonged to the church. The Dutch school of New Amsterdam, founded in 1633, has as its descendant today Columbia University. When the English came into control in 1677, the parochial school lost its importance and the Anglican indifference to universal education prevailed.

**School Legislation.**—The colonists soon recognized that voluntary efforts would not be sufficient to provide the education they deemed essential, and the results of their efforts are shown in two remarkable laws which have been the basis of American school legislation. The Massachusetts law of 1642 is remarkable in that for the first time in an English-speaking world a legislative body representing the state ordered that all children should be taught to read. “This was a distinctively Calvinistic contribution to our new world life.”<sup>4</sup> Though a great step forward, the weakness of this law soon became evident. It provided neither schools nor schoolmasters.

“In the law of 1647,” Dexter says, “we have the mother of all our school laws and in it all the essentials of the purest democracy. The teacher was to be appointed by the people and paid by the people to teach all such as resorted to him to write and read. Moreover, the law was mandatory and a fine was imposed upon those communities that failed to meet its requirements, which were an elementary school for fifty families and a grammar school for one hundred families.”<sup>5</sup>

These beginnings in education and school legislation made in the colonies between 1607 and 1647 had far-reaching results. Three types of education then developed, aristocratic, parochial and governmental, are still represented in our school systems.

In the school legislation of 1642 and 1647, Martin states that these fundamental principles were established:

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<sup>4</sup> Cubberley, *History of Education*, p. 364.

<sup>5</sup> Dexter, *History of Education*, p. 34. Permission to reprint given by Macmillan.

1. "Universal education of youth is essential to the well-being of the state.
2. "The obligation to furnish education rests primarily upon the parent.
3. "The state has a right to enforce this obligation.
4. "The state may fix a standard which shall determine the kind of education and the minimum amount.
5. "Public money raised by a general tax may be used to provide such education as the state requires. This tax may be general, though school attendance is not.
6. "Education higher than the rudiments may be supplied by the state. Opportunity must be provided at public expense for youths who wish to be fitted for the University."<sup>6</sup>

Attention should be called to the reason assigned for educating the child—not for his own sake nor to spare the father, but because the state will suffer if he is not educated.

**Transition Period.**—For the next hundred years, there is little to record concerning education in the United States. A few Latin grammar schools flourished, notably those of Boston and New Haven. As the dominant motive for education was to prepare for the ministry, colleges, rather than public schools, were founded, among them: Harvard, Yale, William and Mary, and Princeton.

Little was done in elementary education, although the dame school idea had been transplanted to America. The writing school was sometimes combined with the dame school. The parish school was developed in the middle colonies and the pauper or

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<sup>6</sup> Cubberley, *Public Education in the United States*, p. 18.

charity school in the southern. The equipment was very poor, the school rooms were uncomfortable; the teachers, except in the Latin grammar schools, were uneducated, and text-books were almost unknown. The horn book, Psalter, catechism, and New England Primer represented almost the entire outfit. Of these, the New England Primer, 1690, was a wonderful volume, and was, for 125 years, the text-book in both school and home. It was essentially a religious reader.

By 1750, the transition period in education and religious and civic ideals was well under way. The younger generations were moving inland, the population was growing, and religious convictions were not so important a factor in the thought and life of the new generation. The few newspapers were creating an interest in secular things. The hardships and necessities of pioneer life were absorbing.

**Evolution of American Ideals.**—Plans for schools had to be changed. Part of the work formerly carried on in the Meeting House was taken now to the town hall. The separation of church and state was begun. New settlements meant new schools, which resulted in the rise of the district system and, finally, in the state-supported school.

Meanwhile the gap between the colonies and England was growing wider. The social and economic problems of the new world were very different from those of the old. The fateful years of 1774–1789 were marked by successive steps in the separation from the

mother country: Declaration of Rights, First Continental Congress, Declaration of Independence, the War of the Revolution, victory and acknowledged independence, drafting of Constitution of the United States, election of the first President, and the beginning of American national life.

**New Instruments of Education.**—*Am. inst.* The new life soon manifested itself in new instruments of education to replace those which had ceased to function. Franklin Academy at Philadelphia, founded in 1751, which later developed into the University of Pennsylvania, was probably the first one of its kind in the United States. The academy, however, did not become at all general until the last decade of the eighteenth century, and its great period of development was the first half of the nineteenth. The academies were still religious in tone, but they were also practical and gave attention to science. Moreover, they were open to girls. That was a real innovation in education. Latin was taught, but emphasis was put upon English and questions of the day.

**American Ideals Established.**—Demands for education in the nineteenth century were changed by the union of many new forces which resulted from the growth of national life. The secular Sunday school, the school societies, the monitorial and infant schools of the first half of the century strengthened the general cause of education; but with the development of the country, and the growth of trade and industry, these were inadequate and had to be replaced.

Moreover, the academies and colleges were not for all of the people. As in the twelfth century there had arisen a class demand for schools, so in the nineteenth century again class demands arose. The needs of engineers, farmers, tradesmen, women and children were presented. The idea that in a democracy all the people must be educated was believed; but it took until about 1860 to establish the principle that the American public school must be supported by taxation, must be free from sectarian control, must be open to all, and must be complete from the primary grades through the high school and, in some states, through the university. The principle was established; yet it required another twenty-five years to make it effective throughout the country.

Meanwhile between 1860 and 1870, five years were spent in civil strife and five more in necessary readjustment, but the last quarter of the nineteenth century is rich in the development of the tools of education. To name the movements is to indicate the changing conceptions of education: technical schools, manual training schools, kindergartens, land-grant colleges, scientific schools, and women's colleges. The discoveries of science and their application to the affairs of daily life contributed to an industrial revolution. This in turn revolutionized the content and methods of education. The most conspicuous example of the change is probably the introduction of the laboratory method in science. Agassiz's colleagues objected to his teaching with the real objects on the



basis that it disturbed the classroom order, but the laboratory method had arrived.

Chemistry came into the college curriculum largely through the medical school. Technical schools and commercial schools came in response to the demands of industry and trade, respectively. Art and music found their places in the general scheme of education and were recognized as of great value. While normal schools were a comparatively early development, about 1840, the scientific study of education has been one of the latest developments.

This imperfect sketch of the evolution of educational ideals is given in the hope that it may prove helpful in showing at least something of the foundation from which the education of women in its varied phases has evolved. In the next division, specific attention is given to the factors which aided in the development of the education of women.

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##### PART I

##### Evolution of Educational Ideals

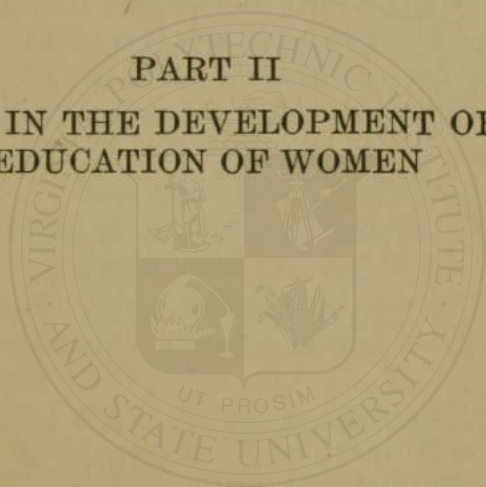
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PART II

FACTORS IN THE DEVELOPMENT OF THE  
EDUCATION OF WOMEN





## CHAPTER V

### EARLY EDUCATION OF GIRLS IN EUROPE AND THE UNITED STATES

**General Survey.**—A woman studying the history of education is surprised to find how completely the subject of the education of her kind is ignored. Of the many current histories of education only three devote as much as a single chapter to this subject. If, for example, she turns, as is the custom in studying the sources of educational theories, to the writers of Greece and Rome, she finds very little information on this subject. One single instance of definite training in the duties and activities of women is found in the classic example of Ischomachus in his instructions to his wife, as set forth by Xenophon. He set forth the duties and responsibilities of the Greek wife as follows:

“The Gods, as it seems to me, have plainly adapted the nature of woman for works and duties within doors, and that of man for works and duties without doors. . . . and over such as have business to do in the house you must exercise a watchful superintendence. . . . Whatever is brought into the house you must take charge of it; whatever portion of it is required for use, you must give out; and whatever should be laid by, you must take account of it and keep it safe. . . . For the divinity knowing that he had given the woman by nature and laid upon her the office of rearing children has also bestowed upon her a greater portion of love for her newly born offspring than on the man.”<sup>1</sup>

<sup>1</sup> Monroe, *Source Book of the History of Education*, pp. 41, 43. Permission to reprint given by Macmillan.

Thus early was formulated the social doctrine that the tasks of the household and the rearing of children belonged to women. Later, one finds these ideas of the Greeks translated by Cicero, and there is much evidence of the importance attached to the place of the Roman matron, though no definite statement of her training is given. Even as civilization moved on in the centuries, the women who left home were supposed to go to the convents. There the work of spinning, weaving, and what is called today household arts, was aside from the dominant motive—to escape the world and to give herself to religion.

**Women of Renown.**—On the other hand, not a few records of educated women are to be found during all periods of the world's history. Among famous women were the Greek poets Erinna and Corinna; the philosophers St. Catharine and Hypatia; abbesses such as Roswitha of Gandershein who wrote lives of the saints and was a poet and historian; Hildegard of Bingen, 1098-1178, and Elizabeth of Schonau, 1129-1165, known through their political writings. Jane Grey and Elizabeth Tudor in England, Margaret of Navarre in France, and Margaret of Cortona<sup>2</sup> each founded and managed a hospital as well as a school for training nurses. Catherine Benincasa, though trained for convent life, was drawn into the politics of her native city, Sienna, and became a power among popes and kings.<sup>2</sup>

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<sup>2</sup> Monroe, *Cyclopedia of Education*. Vol. 5, pp. 795 ff.

There are the familiar records of Jael, Judith, and Deborah, Judge in Israel, as well as of Ruth, Esther and the wise woman of Proverbs, "in whom the heart of her husband did safely trust." Doctor McGill has called attention to the fact not so frequently mentioned that "her husband is known in the gates not because she sits modestly within her house and busies herself with the distaff, but because she rises early and goes to bed late, because she runs a farm efficiently and knows how to buy land, and to sell the products of her domestic linen and woolen factory in the best market." Her fame seemed to rest for the most part on her extra-domestic activities.<sup>3</sup>

The Italian models of womanly distinction, the Duchess Elisabetta of Urbino and the Marchioness Isabella of Mantua, are not so well known. Vittorino and Leonardo Bruno seemed to be the first schoolmasters to put into practice the doctrine of educational equality of the sexes, but this innovation against tradition was limited to the women of the governing class, in fact was only a part of the general educational advance which reached its best development in Florence. It never obtained in Naples or Venice, Paris or the Rhineland. In German, French and English society, down to the Reformation, the mediæval conception of education held complete sway. Domestic duties, housekeeping processes, the rudiments of nursing, music, and religion constituted in the minds of men a sufficient field for woman's efforts.

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<sup>3</sup> Caroline E. McGill, "The Gallant Lady," *Scribner's*, August, 1922.

The explanation of the seeming neglect of the education of women in mediæval times is rather simple. Education is never far in advance of an expressed need. In the early church, education concerned itself only with training leaders for church and state, and in those days leadership in either did not belong to woman. Nature had assigned to her the duties of the bearing and the rearing of children, and later the division of labor gave to woman the task of house-keeping. This meant a knowledge of household processes and of what is now called mother-craft. The home provided opportunity for practise in housekeeping, usually under the mother's guidance, and instinct and child-care were considered sufficient training in mother-craft.

**Leaders in the Education of Women.**—M o n r o e says that:

“ Juan Luis Vives, 1492-1540, a Spaniard who enjoyed the patronage of Queen Catharine of Aragon, was the pioneer of woman's education on Renaissance principles.”<sup>4</sup>

At the command of the Queen he wrote, in 1523, the treatise: “ De Institutione Feminæ Christianæ.” “ A woman,” he urges, “ needs to be fortified by a wise philosophy, for she is weak.”<sup>5</sup>

To that end, the reading of Plato, Plutarch, Cicero, and Seneca was prescribed, “ for all these have written upon self-control.” The vernacular, Latin and carefully selected poetry were considered

<sup>4</sup> Monroe, *Cyclopedia of Education*, Vol. 5, pp. 738 ff. Permission to reprint given by Macmillan.

<sup>5</sup> Woodward, *Education During the Renaissance*, p. 207.



desirable studies, but mathematics, history and politics were debarred. The ideal seemed to be that of a high-principled lady and a good wife and mother.

**Erasmus, 1467-1531.**—Vives speaks of himself as a disciple of Erasmus, whom Monroe calls "the most famous of all leaders of the new learning." Erasmus emphasized the study of the child and the importance of play and exercise. Both Vives and Erasmus recognized the importance of home training by educated mothers, and the benefits of the social and religious elements in life and education.

**Luther, 1483-1546.**—The education of girls made progress during the Reformation, that seed-plot of so many new movements. Indeed, the basic idea that the eternal welfare of every individual depended upon his ability to apply the teachings of the Scriptures to his own life, made some education for all a necessity. Luther, in many respects the foremost leader, wrote:

"Another world has dawned, in which things go differently. . . . . Were there neither soul, heaven, nor hell, it would still be necessary to have schools for the sake of affairs here below, as the history of the Greeks and Romans plainly teaches. The world has need of educated men and women to the end that the men may govern the country properly and that the women may properly bring up their children, care for their domestics and direct the affairs of their household."<sup>6</sup>

**Comenius, 1592-1670.**—A century later, Comenius, the Moravian leader, author, not only of the Great Didactic, but also of the School of the Mother's Knee, the forerunner of the kindergarten, said:

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<sup>6</sup> Cubberley, *The History of Education*, pp. 312 ff.

“No satisfactory reason can be given why the weaker sex ought to be entirely excluded from the study of wisdom, whether treated in Latin or in the vernacular, for they are equally in the image of God, are equally participants in His grace and in His future kingdom. They are endowed with minds quick and capable of wisdom often beyond our own sex.”<sup>7</sup>

Comenius, it is remembered, is one of the outstanding figures in the history of education, remarkable not only for his interest in the education of girls, but also for his formulation of the methods of teaching, for his organization of schools, and for the number of textbooks he wrote.

“The germ of almost all eighteenth and nineteenth century educational theory is to be found in his work.”<sup>8</sup>

**Fenelon, 1651–1715.**—Other testimony is given by Fénelon, a priest who was head of a French school for young women who had renounced the Protestant faith. During the ten years of his life as director of this institution, Fénelon wrote a famous treatise on “The Education of Girls.” He is to be commended for the frankness with which he states his opinions.

“Women are weaker than men physically and mentally. Their duties lie at the foundation of all human life. . . . The weaker they are the more necessary it is to strengthen them.”<sup>9</sup>

He prescribes training in accordance with their duties, which he names as managing a household, making a husband happy and training children well. Reading, writing, history, poetry, accounts, music and painting, he deemed suitable subjects, but forbade law, medicine and theology.

<sup>7</sup> Adamson, *Pioneers of Modern Education*, p. 60.

<sup>8</sup> Cubberley, *History of Education*, p. 415.

<sup>9</sup> Painter, *Great Pedagogical Essays*, p. 295.

The new spirit of inquiry and the growing importance of the individual during the Renaissance and Reformation brought woman some consideration in the program of life—consideration, not for her own sake, but that she might be the mother of strong men, make her husband happy, and so contribute to the general welfare.

**Early Education of Girls in the United States.**—From the time educational ideas were transplanted to the New World the early history of the education of women in the United States parallels that of the Old World. There is the same apparent neglect, indicated by the fact that Harvard College was founded in 1636, Vassar in 1865. As late as 1684 the authorities of the Hopkins School in New Haven expressed the following sentiments:

“...and all girls be excluded as improper and inconsistent with such a grammar school as ye law injoines and as is the Designe of this settlement.”<sup>10</sup>

The first need of the New England colonists was to secure the necessities of life. In this struggle the Greek idea concerning the duties of women persisted. Pioneer times were days of necessities and emergencies. The education of women waited, like much else that was spiritual and beyond the daily need, for the establishment of the material prosperity of the country.

Again, the long-established practice prevailed of interpreting the word “people” to mean men only. In interpreting so worthy a document as the Consti-

<sup>10</sup> Dexter, *History of Education in the United States*, p. 426. Permission to reprint given by Macmillan.

tution of the United States, this custom obtained for many years. The early colonists were never indifferent to education, but leaders for church and state were trained first, and women were debarred from those fields by tradition and custom. The Puritan fathers, judged by the standards of their day, were not so ungenerous as they seemed, though their scheme for the education of girls offered less to satisfy the craving for beauty and art than did the breviary, missal and fine needlework of the mediæval convent. That the cook-book, samplers and spinet did fail to satisfy the hunger for knowledge and beauty are abundantly proved by the biographies of Abigail Adams and Anne Hutchinson.

The dame school seems to have been the first place outside the home which provided any training for girls. While the original purpose of the school was to train boys, girls were allowed. Crabbe describes the school as follows:

“When a deaf poor patient widow sits  
And awes some twenty infants as she knits—  
Infants of humble, busy wives who pay  
Some trifling price for freedom through the day,  
At this good matron’s hut the children meet  
Who thus becomes the mother of the street:  
Her room is small, they cannot widely stray,  
Her threshold high, they cannot run away:  
With bands of yarn she keeps offenders in,  
And to her gown the sturdiest can pin.”<sup>11</sup>

“Primitive though it was,” Dexter says, “it was the only source for book-learning for girls, as well as for most of the boys, during at least a century of our colonial history.”<sup>12</sup>

<sup>11</sup> Dexter, *History of Education in the United States*, p. 424. Permission to reprint given by Macmillan.

<sup>12</sup> *Ibid.*, p. 425.

## CHAPTER VI

### EDUCATION OF THE COLONIAL GIRL

THE collecting of information about the education of the colonial girl is a difficult task. Small, who is the best available source of information, says:

“Facts are meagre on which to base conclusion, and those that are available are conflicting.”<sup>1</sup>

Dorchester, Massachusetts, deserves honorable mention as having the earliest school records, 1639, in which girls are mentioned. The record is followed by the statement:

“It was left to the discretion of the elders, and the seven men, whether maids shall be taught with the boys or not.”

History shows the seven wise men considered the risk too great. Dorchester comes to the front again about 150 years later. By that time the maids had shown such ability in answering the two questions allotted to them in the annual catechising that the town voted—

“—that such girls as can read in a Psalter be allowed to go to the grammar school from the first day of June to the first day of October,” but even then the record shows that the “girls were to go at different hours as the selectmen shall determine.”<sup>2</sup>

Farmington, Connecticut, has its distinction, too.

“Whereas the town, at a meeting held December, 1687, agreed to give twenty pounds as is there expressed, to teach all

<sup>1</sup> Small, Walter H., *Early New England Schools*, p. 275.

<sup>2</sup> *Ibid.*, p. 283.

such as shall be sent, the town declared that 'all such' is to be understood only *male* children that are through their horn book."<sup>3</sup>

There is much evidence that this interpretation was the general practice and that girls were very generally debarred.

**Types of Schools.**—Boston made history in 1789 by establishing a great reform in the shape of *double-headed schools* "to which the youth of both sexes were admitted at different hours of the day."

Again, Gloucester voted in 1790—

"—that two of the eight hours of daily instruction be devoted to girls, as they are a tender and interesting branch of the community but have been much neglected in the public schools of this town."<sup>4</sup>

And so the story runs. In the records of two hundred towns studied by Superintendent Small there were less than a dozen grammar schools for girls during the first century of colonial history. Benjamin Mudge says:

"In all my school days, which ended in 1801, I never saw but three females in public schools, and they were there only in the afternoon to learn to write."<sup>5</sup>

**Private Schools.**—Private schools for girls were not uncommon. The schoolmaster was able to increase his earnings by that method, particularly as the girls were willing to go either before or after the hours custom set apart for the men. Nathan Hale writes in 1774:

<sup>3</sup> Small, Walter H., *Early New England Schools*, p. 277.

<sup>4</sup> *Education*, Vol. 22, p. 535.

<sup>5</sup> Small, Walter H., *Early New England Schools*, p. 279.

"I have kept during the summer a morning school between the hours of five and seven for which I have received six shillings a scholar by the quarter."<sup>6</sup>

Reverend Jacob Baily writes to a friend in 1758:

"My school continues to increase, and I have already between twenty and thirty misses who come to school, dressed in sacks and ruffles. They make a very pretty appearance. We conclude at evening by singing one of Dr. Watts' hymns, or else his Sapphic ode, and the house is built in such a manner that it leaves nothing to be desired in the melody and the order and decency which attend it."<sup>7</sup>

One point of view about education is presented by a discussion on the subject of a female school at Plymouth, Massachusetts, in 1793.

"One opponent of the scheme lamented the prospect of this departure from long-established methods, declaring that the world would come to a pretty pass, as he termed it, when wives and daughters would look over the shoulders of their husbands and fathers and offer to correct as they wrote such errors in spelling as they might commit."<sup>8</sup>

School instruction had its amusing side and perplexing questions then as now. The teachers were men, and when the girls went from the dame school, where they were taught sewing, knitting and improvement in manners, they naturally took some of their handiwork with them. It is reported that one schoolmaster, from whom a pupil sought help with her knitting, advised her to narrow, and so soon brought the stocking to a point, while another followed the in-

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<sup>6</sup> Small, Walter H., *Early New England Schools*, p. 289

<sup>7</sup> *Ibid.*, p. 282.

<sup>8</sup> *Ibid.*, p. 281.

structions to widen, until her stocking reached the size of a meal bag.

✓ **Finishing Schools.**—Then, as now, girls were sent from home to have the benefits of the society of others and to learn independence of action. The diary of Anne Winslow gives a picture of the training she had in Boston in the winter of 1771 and 1772.

“ I have spun,” she writes, February 22, 1772, “ thirty knots of linning-yarn and (partly) new-footed a pair of stockings for Lucinda, read a part of the ‘ Pilgrim’s Progress,’ copied part of my text journal, play’d some, tuck’d a great deal (Aunt Deming says it is very true), laugh’d enough, and I tell aunt it is all human nature, if not human reason.”

✓ On March 9th she writes:

“ I think this day’s work may be called a piece-meal, for in the first place I sew’d on the bosom of unkle’s shirt, mended two pair of gloves, mended for the wash two handkerchiefs (one cambrick), sewed on half a border of a lawn apron of aunts, read part of the XXIst chapter of Exodus, and a story in the ‘ Mother’s Gift.’ Now Hon’d Mamma, I must tell you of something that happened to me today, that has not happen’d before this great while, viz., my Unkle and Aunt both told me, I was a very good girl.”\*

✓ An analysis of this training shows that the education of Anne dealt not only with housewifely duties but also prepared her for participation in church and social life.

In 1775, Abigail Foote of Connecticut, wrote in her diary of the pursuits she followed:

“ Fix’d gown for Prude,—Mend Mother’s Riding-hood,—Spun short thread,—Fix’d two gowns for Welsh’s girls,—Carded tow,—Spun linen,—Worked on Cheese-basket,—

\* Talbot, *Education of Women*, p. 5.



Hatchel'd flax with Hannah, we did 51 lbs. a-piece,—Pleated and ironed,—Read a sermon of Doddridge's,—Spooled a piece,—Milked the cows,—Spun linen, did 50 knots,—Made a Broom of Guinea-wheat straw,—Spun thread to whiten,—Set a Red dye,—Had two scholars from Mrs. Taylor's,—I carded two pounds of whole wool and felt Nationly,—Spun harness twine, scoured the pewter."<sup>10</sup>

One can understand better from this statement what training the colonial woman had in initiative and resourcefulness, as well as in skill and industry. To be able to say, in the midst of such a variety of occupations, that she had "felt Nationly" is no small achievement.

Woodbridge summarizes female education for the half-century from 1770-1830, as follows:

"Schools open from 2 to 6 months; the curriculum—assembly, catechism, spelling, reading, writing, rarely arithmetic."<sup>11</sup>

He gives the example of a girl sent to Boston one quarter for needlework, dancing and to improve her manners in good and genteel company. To complete this education, another quarter the year following was spent in Boston; and a third quarter for the finishing process was then allowed her at the school of a lady in Hartford.

**The Academy.**—Slowly but surely a way was opened to the public schools. The successive steps were: dame school, reading school, the much-prized school of penmanship, double-headed school, and private school. In the latter part of the 18th century, a

<sup>10</sup> Talbot, *Education of Women*, p. 7.

<sup>11</sup> Barnard's *American Journal of Education*, Vol. 16, pp. 137 ff.

new instrument of education appeared which marks a real advance in opportunities for education of girls—the academy. It brought an enlargement of the curriculum and the benefits of co-education. The academies brought to general education the recognition of the new spirit in the introduction of science and a preparation for life. Later, it opened to the girls a way for preparation for teaching. The Franklin Academy at Philadelphia, and the Moravian School for Girls at Bethlehem, are among the earliest schools of this type. Timothy Dwight's Academy at Greenfield Hill, 1785, Joseph Emerson's Academy at Byfield, Mass., 1818, and Abbot Academy at Andover, Mass., are of peculiar interest because in these academies were trained the pioneers in the education for women—Zilpah Grant, Mrs. Emma Hart Willard and Mary Lyon.

**The Public Schools.**—The story of the organization of the Boston High School for girls seems a fitting end for this part of the record.

“On September 25, 1825, the city council appropriated \$2000 for a high school for girls. The school was instituted January 13, 1825, and before the end of the second year had become so popular, the applicants for admission were so numerous, so many parents were disappointed that children were not received, the demand for larger and better accommodations involved such additional expenditures, that the school committee, under the lead of the mayor, Josiah Quincy, met the emergency by abolishing the school and pronouncing it a failure. For a period of twenty-three years no attempt was made to revive the subject in either branch of the city council.”<sup>12</sup>

<sup>12</sup> *Report of the U. S. Commissioner of Education, 1871, p. 512.*

## CHAPTER VII.

### NEW LEADERS—NEW INSTRUMENTS OF EDUCATION

THE education of women had been very largely in the hands of men and chiefly for the home activities, the church and social duties connected with home and church. But as civilization advanced, new ideas occupied the thoughts of both men and women. The academies brought school and life closer together. The monitorial system, the Sunday school and the infant school were steps by which women came into the profession of teaching. The second quarter of the 19th century was a time of great social, political and economic changes in our national life, which profoundly changed the status of woman. The growth of cities, the rise of the factory system, the extension of suffrage for men, transcendentalism in life and literature, and anti-slavery agitation, were indications of new conceptions.

**New Leaders.**—The time had arrived when women were to have a part in determining the policies in regard to the education of women, and the academies furnished the means for introducing three very important leaders. Emma Hart Willard, Mary Lyon and Catharine Beecher are the three great personalities who wrought wondrously well for their kind in the second quarter of the 19th century. Catharine Beecher's work is to be discussed later.

Emma Hart Willard and Mary Lyon both came of frugal, industrious, pious New England stock. Both knew the privations of limited means in their early life, but were also taught that there was always something to share with less fortunate neighbors. They early learned the meaning and grace of real hospitality.

**Emma Hart Willard, 1787-1870.**—Mrs. Willard was ten years the senior of Mary Lyon. Success crowned her efforts as teacher, first in the village school of her native town, Berlin, Connecticut, later at Westfield, Massachusetts, and Middlebury, Vermont. Her keen mind recognized the superior advantages offered to men by the college at Middlebury and her desire was increased to bring similar opportunities to women. She sought coöperation with the college and the authorities gladly availed themselves of the opportunity to attend her classes and examinations but denied her the same privilege in return. Love and marriage enriched her life, but the illness of her husband and the consequent failure in his health sent her back to the school in Middlebury in 1814. Her work for education there, at Waterford, New York, and at Troy Female Seminary, Troy, New York, continued for thirty-five years.

The breadth of her vision, and her insight into the needs of the day for the progress of women, are shown by the plans which she made for the accomplishment of her purpose. She had the vision to see and the courage to say:

“The character of children will be formed by their mothers and it is through the mothers that the government can control the character of its future citizens.”

Because of the greatness of this task she sought state appropriation for the work. She named as the essentials for the seminary she sought to found:

1. Suitable buildings for dormitory and classrooms.
2. Library, well equipped with books, charts, maps and good paintings.
3. Judicious board of trustees.
4. Instruction—
  - Moral and religious
  - Literary
  - Domestic
  - Ornamental

In thus recognizing the fourfold necessities of the woman's nature, she was far in advance of her day. Again, the changes in methods of instruction, the introduction of higher mathematics, the use of maps, charts, and the historic tree which she devised for the teaching of history and geography, and the improved texts which she wrote proved the originality and resourcefulness of her mind.

Life had endowed her with personal gifts and graces, and a buoyant, optimistic spirit which made for her many friends. Her vision and keen mental ability gave her a place among the leaders of thought and action. No successes and no discouragements turned her from life's purpose,—the all-'round devel-

opment, recognition and progress of woman. To this end she established Troy Seminary, appealed to the New York legislature for its support, devised new methods of teaching, greatly enriched the curriculum, wrote, spoke, travelled abroad, toiled, prayed, wept, thanked God, and, more than all, demonstrated in her own life the possibilities of the woman she preached.

After her retirement from Troy Seminary, the condition of the common schools appealed to Mrs. Willard. Upon invitation from those in authority, first in Connecticut and later in New York, she met with the County Superintendents and urged a local advisory board with some women members. By request of the County Superintendents in 1845, Mrs. Willard spoke at a number of institutes in order to promulgate this local interest in the schools. She wrote also a reading book for the common schools.

**Mary Lyon, 1797-1849.**—Mary Lyon's life measured in years almost parallels the first half of the 19th century. Like Mrs. Willard, she had a passion for learning. One of the earliest accounts of her schooldays is to the effect that in a single recitation in arithmetic she covered the work taken by the class in a term, and later, it is said, she performed the marvelous feat of acquiring the essentials of Latin grammar in three days. Her attitude toward life was not so comfortable as that of Mrs. Willard. Intensity was a marked characteristic of her nature, for her life was full of struggle and a constant practice of making much out of little.

When 16 years of age she taught school for 75 cents per week and "boarded 'round." Alternate teaching and study to secure an education occupied the years of her girlhood until 1821, when she went to Joseph Emerson's Academy at Byfield, Mass. Emerson had attracted the attention of educators by championing the cause of education for women, as was evidenced by the introduction of mathematics and philosophy into the course of study. Here Miss Lyon met Zilpah Grant, then acting as assistant to Mr. Emerson.

The associations in the academy brought many changes in Mary Lyon and greatly increased her usefulness. Her passion for knowledge was broadened by a recognition of the claims and duties of daily life, and from Miss Grant she learned attention to and care of dress and personal appearance. Her savings were soon exhausted and she returned to teaching, but with a different purpose, not only that she might secure money wherewith to study again as had been her custom for years, but also that she might help others to see the benefits of education. In short, she became a real missionary for Christian education, which continued to be the dominating purpose of her life. The Bible was her chief text-book and devotion to Christian living her dominant motive.

During her last teaching at Buckland, Mass., Miss Lyon wrote to Miss Grant:

"I am doing more than ever before for individuals and especially for the dull and less industrious.....I have not a

single half-hour from eight in the morning to nine in the evening on which I can depend." <sup>1</sup>

Her association with Miss Grant was renewed when Miss Grant was at the academies at Derry and at Ipswich. Nominally, Miss Grant was head of Ipswich, but Miss Lyon's superior vigor and energy dominated in the daily program. Moreover, she had entire charge for a year and a half in Miss Grant's absence. She put into practice the newer methods of instruction, the monitorial system and the enlarged course of study, but Biblical instruction and the development of personal religion were the chief characteristics.

The wish to see a seminary that should be to young women what the college was to men, led these women to plan for such an institution. The proposal was submitted to the trustees but failed to win their support. Miss Lyon proposed that she and Miss Grant should separate on the ground that assistants could do the work and that Miss Lyon might do more good elsewhere. Evidently her ideas were crystallizing as she wrote in 1833:

"My thoughts, feelings and judgment are turned toward the middle class of society. For this class I want to labor and for this class I consider myself rather peculiarly fitted to labor. To this class I would devote all the remainder of my strength—God willing—not to the higher classes, not to the poorer classes. This middle class contains the mainsprings and main wheels which are to move the world." <sup>2</sup>

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<sup>1</sup>Barnard: *American Journal of Education*, Vol. 10, p. 655.

<sup>2</sup>*Ibid.*, p. 663.



She could not give up the seminary for which she had planned and worked and prayed for years. As she wrote to a friend,

“It has sometimes seemed as if a fire were shut up in my bones.”

This pent-up energy wrought out a plan which took shape and secured support in a meeting in Miss Lyon's home in 1834. It was decided that Miss Lyon herself should seek free-will offerings to found a permanent seminary, and so the “great struggle” was undertaken. For two years Miss Lyon went up and down the country presenting the cause. No labor was too severe; no denial too great. Success at last crowned her efforts and the Act incorporating Mt. Holyoke Female Seminary was passed by the Massachusetts legislature February 10th, 1836, and the cornerstone laid October 3rd. No wonder she could write,—“The stones, brick and mortar speak a language which vibrates through my very soul.” And in the light of later events her words—“The work will not stop with this institution,”—are profoundly prophetic.

Miss Lyon's determination to make education possible to the great middle class was shown in two ways: the low tuition of \$60.00 per year, exclusive of fuel and light; and the performing of the domestic work by members of the school. Of this plan she says:

“All are to take a part, not as servile labor for which they are to receive a small weekly remuneration, but as a gratuitous service to the institution of which they are members.”

And again Miss Lyon says:

“ Endeavors have been made to organize a school and form a family that from day to day might illustrate the precepts and spirit of the gospel.”

In a day when the higher education of women was opposed on the ground of its bad results on family life, it was a wise arrangement to have as a basic principle in the seminary life, the observance of the principles of family life in service, and domestic duties as a part of the daily program. Miss Lyon spoke of the scheme of housework as a means of keeping all on a basis of equality, of promoting health and happiness by exercise, and independence from the will of hired domestics. Something of the spirit of the service may have been lost, but the practice then established is continued today in the system of coöperative housekeeping found in so many college communities.

The curriculum of the new seminary contained all that was best in the development of higher education, even to the laboratory method in science, then a feature almost unknown. For twelve years Mary Lyon had the happiness of seeing the work of her hands prosper and her pupils carry the message of Christian education to the ends of the earth.

**Oberlin College.**—In 1833, when the academies, the seminaries and the public schools were doing their part in the progress of the education of women, an entirely new factor was added by the founding of Oberlin College. It owed its foundation to the zeal of two home missionaries from New England, who

were anxious to establish in the West a community which should maintain Christian standards. But they builded far better than they knew, for Oberlin became the source of many new ideas, in reality a pioneer in co-education, in college education for women, in abolishing race distinction in the admission of students, and later in becoming a center of anti-slavery and missionary activities.

In those days Oberlin was a long distance from Massachusetts, yet among the students were some women who had been with Zilpah Grant and Mary Lyon at Ipswich. The Oberlin authorities sought to provide the same educational opportunities for women as for men, but comparatively few women were properly prepared. To meet this lack, a preparatory department was established. The Female Department received "young ladies of good minds, unblemished morals and respectable attainments."

But the college ideal held its place, and in 1837 four women, fitted for college work, presented themselves at Oberlin. In 1841, three women enjoyed the distinction of being the first to receive an Arts degree in the United States and were pioneers in the long procession of college women graduates.

**The First Normal School.**—The founding of the first state normal school at Lexington, Mass., in 1839, and the founding of New England Female Medical College in 1842 were indicative of the broadening outlook for women and the recognition of the need of definite training for special work.

While the years from 1830 to 1850 saw the beginnings of a higher education for women, of the twenty-two institutions for women founded before 1850, but two were in the North Atlantic states and but two, Mt. Holyoke and Rockford, reached and maintained the college standard. In 1836, the first woman's college was founded in the South, and a number of so-called women's colleges were also shortly organized. Among these, the Wesleyan Female College at Macon, Ga., was authorized to grant degrees. Out of thirty-nine colleges founded between 1850 and 1859, thirty-two were in that region.

“Of the women's colleges founded in the decade of the '50's, but one—Elmira College—has risen to first rank. In date, this precedes Vassar, having been organized in 1855, and is sometimes spoken of as the first college for women.”<sup>3</sup>

**Horace Mann.**—Horace Mann, famous as the Secretary of Education for Massachusetts and exponent of the public school system in America, had already made many valuable contributions to education before he accepted the presidency of Antioch College, 1852, and championed the higher education of women. In his inaugural, he discussed the objections to co-education which then prevailed; the fears that the physical strain might prove too great, that the morals and manners might suffer by daily contact with men and that their mental ability might prove inadequate. He showed the economic impossibility,

<sup>3</sup> Dexter, *History of Education*, p. 434 ff. Permission to reprint given by Macmillan.

for many years at least, of duplicating equipment for maintaining separate plants for the education of men and women. He argued that a certain amount of social intercourse between boys and girls was not only natural but beneficial.

**Women's Colleges.**—In the decade immediately following the Civil War, education advanced by leaps and bounds. Land-grant colleges, and technical schools, such as Massachusetts Institute of Technology, Lehigh University, Worcester Polytechnic Institute, followed each other in rapid succession. And at this time the women, too, marched in the procession. Vassar, 1865, Smith, 1873, Wellesley, 1875, and Bryn Mawr, 1885, were tangible and indisputable evidence that the advocates of higher education for women had won a decisive victory. Also, the education of women was given a great impetus by co-education in the newly organized land-grant colleges.

Matthew Vassar, Sophia Smith, Henry Durant, Joseph Taylor, each in his own way gave of his thought and material substance to provide institutions of learning that should, in the words of the founder of Bryn Mawr, afford young women "all the advantages of a college education which are so freely offered to young men."<sup>4</sup>

**Matthew Vassar.**—The general purpose of these founders is perhaps best expressed by the statement of Matthew Vassar in February, 1861:

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<sup>4</sup>Butler: *Education in United States*, p. 237.

“ It having pleased God that I should have no descendants to inherit my property, it has long been my desire, after suitably providing for those of my kindred who have claims on me, to make such a disposition of my means as should best honor God and benefit my fellowmen. At different periods I have regarded various plans with favor, but these have all been dismissed one after another, until the Subject of Erecting and Endowing a College for the Education of Young Women was presented for my consideration. The novelty, grandeur, and benignity of the idea arrested my attention. The more carefully I examined it, the more strongly it commended itself to my judgment and interested my feelings.

“ It occurred to me that woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development.

“ I considered that the Mothers of a country mold the character of its citizens, determine its institutions, and shape its destiny.

“ Next to the influence of the mother, is that of the Female Teacher, who is employed to train young children at a period when impressions are most vivid and lasting.

“ It also seemed to me, that if woman were properly educated, some new avenues to useful and honorable employment, in entire harmony with the gentleness and modesty of her sex, might be opened to her.

“ It further appeared, there is not in our country, there is not in the world, so far as is known, a single fully endowed institution for the education of women.

“ It was also in evidence that, for the last thirty years, the standard of education for the sex has been constantly rising in the United States; and the great, felt, pressing want has been ample endowments, to secure to Female Seminaries the elevated character, the stability and permanency of our best Colleges.

“ And now, gentlemen, influenced by these and similar considerations, after devoting my best powers to the study of the subject for a number of years past; after duly weighing the objections against it, and the arguments that preponderate in its favor; and the project having received the warmest commenda-

tions of many prominent literary men and practical educators, as well as the universal approval of the public press, I have come to the conclusion that the establishment and endowment of a College for the education of young women is a work which will satisfy my highest aspirations, and will be, under God, a rich blessing to this city and state, to our country and the world.

“ I wish that the course of study should embrace at least the following particulars: The English Language and its Literature; other Modern Languages; the Ancient Classics, so far as may be demanded by the spirit of the times; the Mathematics, to such an extent as may be deemed advisable; all the branches of Natural Science with full apparatus, cabinets, collections, and conservatories for visible illustration; Anatomy, Physiology, and Hygiene, with practical reference to the laws of the health of the sex; Intellectual Philosophy; the elements of Political Economy; some knowledge of the Federal and State Constitutions and Laws; Moral Science, particularly as bearing on the filial, conjugal, and parental relations; Aesthetics, as treating of the beautiful in Nature and Art, and to be illustrated by an extensive Gallery of Art; Domestic Economy, practically taught, so far as possible, in order to prepare the graduates readily to become skilful housekeepers; last, and most important of all, the daily, systematic reading and study of the Holy Scriptures, as the only and all-sufficient rule of Christian faith and practice.”<sup>5</sup>

While these four colleges, Vassar, Wellesley, Smith and Bryn Mawr, were alike in general purpose, and had for their standard the education then afforded in the colleges for men, each founder left his individual emphasis.

**Sophia Smith**, founder of Smith College, opened in 1875, made four stipulations for the institution:

“ First, the educational advantages given in it would be equal to those afforded young men in their colleges. Second,

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<sup>5</sup>“*Vassar College and its Founder*,” p. 97.

Biblical study and Christian religious culture would be prominent. Third, the cottage system of buildings, or homes for the students, instead of one mammoth central building, would prevail. Fourth, men would have a part in the government and instruction in it as well as women, for it is a misfortune for young women or young men to be educated wholly by their own kind."<sup>6</sup>

**Henry Durant**, himself almost a religious ascetic, founded Wellesley, in 1875, "as a college for the glory of God by the education and culture of women." He wished to educate the daughters of missionaries and ministers for the continuance of such service and in the early days a deeply religious spirit pervaded the school.

**Bryn Mawr College**, founded by Joseph Taylor and opened in 1885, from the first emphasized scholarship and provided for graduate work. Since its productive funds were larger, Bryn Mawr was enabled the more quickly to realize this purpose.

**As the higher education of women grew in importance and popularity**, the older institutions for men yielded slowly to the demands of women and opened their doors. The West led in the movement for co-education. Some of the state universities, notably, Utah, 1850, Iowa, 1856, Washington, 1862, Minnesota, 1868, and Nebraska, 1871, admitted women from the time of their organization. In 1870, Michigan, Illinois, California, and Missouri opened their doors to women. From that date the movement became general in the West.

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<sup>6</sup> Thwing: *History of Higher Education in America*, p. 344.



Owing to the prejudice against co-education in the South and East, a different type of institution, the affiliated college, developed in those sections. The H. Sophie Newcomb Memorial College for Women, affiliated with Tulane University, 1886, was the first of its kind. The College for Women of Western Reserve University, Barnard College of Columbia University, and Radcliffe at Harvard, belong to this type. The advantages claimed for this type of college were that they made available to the women students the equipment, library, and instructional force of the older institution, though in some cases two distinct faculties were maintained.

Higher education for women, then, crystallized into three types of colleges: colleges for women, upon separate foundations; women's colleges affiliated with universities for men; co-educational institutions in which both sexes have equal privileges.

CHAPTER VIII  
CO-EDUCATION A FACTOR IN THE  
EDUCATION OF WOMEN

IT TOOK about two hundred years to open the doors of institutions of higher education to women. Most of the progress was made in the latter half of the nineteenth century, in fact, in the last quarter as far as tangible agencies are concerned. The deed, however, was accomplished by 1900 for graduate departments in universities, and quite generally by that date for professional schools, although a few such schools are still to open their doors to women.

Many agencies were helpful in bringing about this recognition of the needs and rights of women to educational privileges,—the Woman's Educational Association; the Collegiate Alumnae, now the American Association of University Women; the Federation of Women's Clubs; the public press. Co-education has been the most important single factor in the development of the education of women. The agencies through which this method came into use are:—the public schools, where co-education was introduced for economic reasons; the pioneer spirit of the West, which gave to women social and civic rights unknown in the East; but the most powerful agency has been the land-grant college and state university.

Co-education seems so well established now that

many a student of today assumes that it has always been the approved method. To avoid such a mistaken notion, much space in this text is devoted to the discussion of the subject of co-education as carried on by the leaders in educational policies at the opening of the twentieth century because it seems as if home economics on a scientific basis would certainly have been delayed for years had it not been for the development of co-education in the land-grant colleges.

**Discussion of Co-education.**—Some of the different points of view regarding the subject of co-education in 1901 are given in the report of the commissioner of education, Dr. William T. Harris, for that year, and are here summarized.

**Dr. Harris**, himself, wrote, in part:

“ In the third and highest period of industrial development, therefore, where physical strength is less and less in demand and alertness more and more in demand, woman's sphere comes to be common with that of man, and she needs an education in the sciences, arts, and accomplishments necessary to the man. Besides this, the realm of productive industry and division of labor, aided by labor-saving machines, encroaches upon the domain of special labor confined within the limits of the family and conquers one after another its drudgery, and reduces it to a general branch of industry. The power loom, the sewing and knitting machines, the washing machine, the baker, the tailor, the manufacturers of preserved and prepared food, etc., are rapidly emancipating the slavery inside the family. We cannot ignore the effect of great social changes arising through the invention of labor-saving machinery, and the consequent aggregation of population into the towns and cities where coöperation may be availed of. Out of social changes arises the necessity of modifications in our systems of education. *The demand of*

women for equal advantages in education with men is not a mere temporary demand arising out of the sentimentalism incident to the epoch, but only an index of the social movement that underlies our civilization. The demands on the woman of the present day are such as to compel her to educate herself in science, art, and history. Her natural proclivity to versatility and alertness of mind fit her in a peculiar sense for the sphere of teacher of children. Their arbitrariness and caprice can be best watched and foiled by her. Their feeble strength demands intermittence and periodicity, and their training must, above all, be gentle. To enter into the spheres of productive industry opening for her; to assume the place of director in the management of the family economy now offered her in exchange for that of drudge; to fill her sphere of hostess and conversationalist in polite society; to fill the sphere of teacher in the school; to enter into the literary domain recently conquered by such writers of social novels as George Eliot and George Sand, or into the art domain of music and the drama, conquered long since; all these conspire to demand for woman discipline, insight, and information, studies such as are necessary to initiate man into the conventionalities of intelligence. The demand for the same course of study is paramount, that for co-education subordinate, although of considerable importance.”<sup>1</sup>

**Dr. White.**—Dr. E. E. White, Commissioner of Education for Ohio, and Superintendent of Schools of Cincinnati, made the following statement:

“ We admit that the intellectual, moral, and physical natures of men and women are not precisely identical, and this difference may be sufficiently marked to justify some diversity in their higher education. While we would give a daughter an education every whit as thorough and complete as a son, we are not sure that we would have their education in every respect precisely the same. The diversity would not, however, be sufficiently great to necessitate their attending separate schools. Whether all our colleges and professional schools should be opened to

<sup>1</sup>Report of U. S. Commissioner of Education, 1901, Vol. 2, p. 1247.

men and women alike, we are not prepared to decide. We would like to see enough of them so opened to afford the women of the country the highest educational advantages; and yet, could our word do it, we would, in addition to the Oberlins and Michigan universities for both sexes endow Harvards and Yales for women."<sup>2</sup>

**Mlle. Dugard.**—Mlle. Marie Dugard, delegate to the Chicago Congresses of 1893, in a report to the Minister of the Public Instruction, France, said:

“Of all the features which characterize American education, perhaps the most striking is the co-education of young men and young women, whether in the public schools (primary and grammar schools) and in the high schools, or in the colleges, the scientific schools, and universities. At least it is most striking to a French observer, for it reveals to him a state of mind and of habits which is entirely strange to him. The sight of youths of sixteen to eighteen years, almost men, working, chatting, and enjoying daily comradeship with young ladies, who, by reason of their distinction, elegance, and often a precocious beauty, seem not at all like students, confounds all his ideas. He is astonished that such an ideal should have sprung up in the healthy American mind, and he does not dare to think of the results, so opposed do they seem to his moral sense.”<sup>3</sup>

**President Jordan.**—President David Starr Jordan of Leland Stanford Junior University, said:

“Higher education is not alone a question of preparing great men for great things. It must prepare even little men for greater things than they would otherwise have found possible. And so it is with the education of women. The needs of the times are imperative. The highest product of social evolution is the growth of the civilized home—the home that only a wise, cultivated, and high-minded woman can make. To furnish such women is one of the worthiest functions of higher education. No young woman capable of becoming such should be condemned to

<sup>2</sup> *Ibid.*, p. 1248.

<sup>3</sup> *Ibid.*, p. 1269.

anything lower. Even with those who are in appearance too dull or too vacillating to reach any high ideal of wisdom, this may be said, it does no harm to try. A few hundred dollars is not too much to spend on an experiment of such moment. Four of the best years of one's life spent in the company of noble thoughts and high ideals cannot fail to leave their impress. To be wise, and at the same time womanly, is to wield a tremendous influence which may be felt for good in the lives of the generations to come. It is not forms of government by which men are made or unmade. It is the character and influence of their mothers and their wives. The higher education of women means more for the future than all conceivable legislative reforms. And its influence does not stop with the home. It means higher standards of manhood, greater thoroughness of training, and the coming of better men. Therefore, let us educate our girls as well as our boys. A generous education should be the birthright of every daughter of the Republic as well as of every son.

" Shall we give our girls the same education as our boys? Yes, and no (and the author proceeds with an extended discussion of the double proposition as to what is implied in the word ' same ' ). If we mean by ' the same ' an equal degree of breadth and thoroughness, an equal fitness for high thinking and wise acting, yes, let it be the same. If we mean this: Shall we reach this end by exactly the same course of studies? then my answer must be no. For the same course of study will not yield the same results with different persons." <sup>4</sup>

**President Thwing.**—Coördinate co-education was defended by President Thwing of Western Reserve University:

" The battle for the higher education of women is an old, old battle. The contest has raged mainly about the point of co-education. This point was in the beginning more evident, more tangible, more real; for women wanted a college education. Colleges for men existed. It seemed more natural to open these colleges to women than to establish colleges for them. The battle

<sup>4</sup> *Report of U. S. Commissioner of Education, 1901, Vol. 2, p. 1285.*

for women's education has been fought out on a preamble. The contest has been over a method, but over a method for the sake of an end. In this condition it has been easy for everyone interested in the college education of women to choose his side and his weapons. But it can be said no longer that questioning of the wisdom of the method carries along with itself doubt as to the excellence of the end. One can now decline to affirm that co-education is the best method without laying himself open to the imputation of disbelieving in a college training for young women. The question of method need no longer be mixed up with the rightfulness of the end. The contest is closed. Women have secured a recognition of their right to have the best training which the colleges of the United States or England can provide. \* \* \*

"It is probable that for an indefinite period there will exist in the United States those three methods, the co-educational, the separate, and the coördinate. Each of them ought to exist; each of them has value; each of them possesses peculiar advantages for the needs of certain women; each of them also possesses peculiar disadvantages for the conditions and prospects of certain women. The choice of either method is largely a matter of taste. The question of method, too, is only one of several important questions in giving or withholding one's approval of a college. The question of the richness and fulness of curricula and the question of the personality of teachers are at least equally important."<sup>5</sup>

**Dr. Harper.**—The late Dr. William R. Harper, President of Chicago University, in "Plans Suggested for Increasing the Advantages of University Life for Women Students" wrote as follows:

"During the present quarter the women of the university, officers, students, and wives of members of the faculty, have organized a women's union. The purpose of the union is to unite the women of the university for the promotion of their common interest.

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<sup>5</sup> *Ibid.*, p. 1297.

“ The problems which are connected with the life of women in a university located in a great city are numerous and complicated. The experience of our nearly ten years of work has furnished an important contribution toward the testimony in favor of co-education. Not a few members of our faculties, unfamiliar with the advantages of co-education, came to the university prejudiced against it. A large majority of these have become ardent advocates of the co-educational policy. An extended statement might be made of the arguments and considerations drawn from our own experience, which speak unmistakably in favor of the successful working of the system. That co-education is a permanent feature of higher education, not only in the West, but also, within a few years, in Eastern sections, no one can doubt, and there are few today who, with an actual knowledge of the facts, would have it otherwise. It is the simple and natural method of conducting educational work, and the benefits are equally great to men and women. \* \* \*

“ As a strong believer in co-education, convinced by an experience which has included work in connection with typical institutions of three kinds . . . . those open only to men, those open only to women, and those open to both men and women . . . I am confident that in the future important progress is to be made in this department of educational thought and practice. It is hardly possible to suppose that the full significance of co-education has yet been appreciated, or that its most complete form has yet been attained. The direction in which such forward steps may lead us cannot, of course, be accurately predicted, but they will certainly include (1) a closer definition of the term itself; (2) a larger elective privilege on the part of women as to the extent to which they shall or shall not mingle with men; (3) a similar larger election on the part of men; (4) a larger possibility for the cultivation of what has properly been termed the feeling of corporate existence in the institution concerned on the part of both men and women; (5) a larger opportunity for cultivating the life which is peculiarly woman's life, and, on the other hand, the life which is peculiarly man's life. Certain limitations have already clearly fixed themselves. It is enough, perhaps, to say that while co-education is unquestionably



to be recognized as a permanent element in American higher education, its exact nature and the limitations which attend it will, for a long time, furnish excellent subjects for consideration and experiment. It is important that our own university, situated in the heart of a great city, drawing its students from almost every state, enrolling almost as many women as men, should be one of the institutions which shall undertake to make contribution to the present knowledge and experience on the subject of co-education."<sup>6</sup>

**Professor Münsterberg.**—Quite a different note, as might be expected, was sounded by the late Professor Hugo Münsterberg, of Harvard University, who represents the German idea:

“Co-education means only equality; but the so-called higher education for girls means, under the conditions of the American life today, decidedly not the equality, but the superiority of women. \* \* \*

“The American system injures the national organism, not only because it antagonizes the family life, and thus diminishes the chances for the future bearers of the national civilization, but it has, secondly, the tendency to feminize the whole higher culture and thus to injure the national civilization itself.”<sup>7</sup>

**Association of Collegiate Alumnae.**—The Association of Collegiate Alumnae (now American Association of University Women) made a special inquiry into the health of women college graduates and contributed to this report as follows:

“Summing up the results of our investigation, we may, I think, say with confidence that there is nothing in a university education at all especially injurious to the constitution of women, or involving any greater strain than they can ordinarily bear without injury. Women generally pass through it without its affecting their health one way or the other. \* \* \*

<sup>6</sup> *Commissioner's Report, 1901, Vol. 2, pp. 1287 ff.*

<sup>7</sup> *Ibid.*, p. 1298 ff.

“ The net result of the change is that as large a proportion of the women who have had a university education enjoy good health now as did so at the time they entered college, while the number in poor health, among those who have read for honors, is somewhat reduced. These results confirm those of the similar inquiry previously conducted in America.

“ As mothers of healthy families we have seen that the students are more satisfactory than their sisters, and so far as we can judge quite up to the average of women.”<sup>8</sup>

**Differentiation of Education for Women.**—President Charles W. Eliot, of Harvard University, speaking at the 25th anniversary of the founding of the Collegiate Alumnae, 1907, gave expression to these ideas:

“ It used to be said that the health of college women could not stand the strain of a college course, that their morals and manners would suffer by daily contact with men, that their mental ability would be inferior. Having shown the falsity of all these statements, it would appear that women might spend some energy in developing courses of study of particular interest to themselves.”

**Statistics for Co-education 1880-1920.**—The figures for co-education for the last two decades of the nineteenth century show the influence of that idea in two ways: (1) increase in the number of co-educational institutions; and (2) increase in the number of women in such institutions.

In 1880, 51.3 per cent. of higher educational institutions had adopted the policy of co-education. By

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<sup>8</sup> *Report of U. S. Commissioner of Education, 1901, Vol. 2, p. 1280.*

1890, the number had increased to 65.5 per cent., and by 1900 had risen to 71.6 per cent. These figures show clearly that, whatever the reason may be, by 1900 almost three-fourths of higher educational institutions had adopted the policy of co-education. Further, a comparison of women students in co-educational institutions and in separate colleges for women shows a large interest in co-education. Dexter says:

“ The former has increased more than six times while the latter has less than doubled in the twenty-five years from 1875 to 1901.”<sup>9</sup>

Later figures are as follows:

“ In 1910, there were 43,441 women in co-educational institutions as against 8,874 in colleges for women.”<sup>10</sup>

“ In 1920, the number of women had risen to 96,908 in co-educational institutions and to 31,769 in colleges for women.”<sup>11</sup>

These figures indicate that in so far as quantity production in education is concerned the co-educational institutions are still far in the lead, though the relative proportion of women in them compared with the number in women's colleges is less than in 1900, when co-education was so widely discussed.

**Analysis of Discussion.**—An analysis of the points of view presented in the preceding discussion shows: a recognition of woman's rights to higher education as a necessity for herself and vital to the life of the nation; an appreciation of the great enlarge-

<sup>9</sup> Dexter: *History of Education in U. S.*, p. 449.

<sup>10</sup> Monroe: *Cyclopedia of Education*, Vol. 5, p. 808.

<sup>11</sup> *U. S. Bureau of Education, Bulletin No. 28*, 1922.

ment of the field of woman's activities which resulted from industrial and social changes in civilization and a consequent need for different training for women; a general feeling that consideration must be given to the different functions of men and women in society; and, finally, a very general agreement that co-education is a powerful and probably permanent factor in education, valuable not only because of economic reasons, but also of yet greater significance—because comradeship in education fits both men and women for a better appreciation of the world's work and of their respective parts in it.

Neither men nor women overlooked the biological argument for difference in training for men and women because they have different functions in society. Neither men nor women were willing that the best interests of the home should suffer from any cause, and particularly not by the hand of woman. Co-education was clearly one great step in the evolution of women. The question arose what was to be the next step.

An excellent answer to this question was given in 1907 by Dr. Elmer E. Brown, then United States Commissioner of Education.

“The question of woman's higher education in America seems to me to lie about as follows: That, after the great advance we have made in this field, which has commanded the attention of the world and the admiration of a good part of the world, we have come to something like a standstill, and some of the most important steps have not been taken as yet. It has taken a great struggle to establish fully the higher education of woman

as a simple human need. But that battle has been won. The integration of woman's education with the general scheme of education has been brought about. But the differentiation of woman's education is yet to be accomplished. Let us admit that the task of integration was by far the greater task. But does it follow that the differentiation of woman's education is no task at all? Or to put it in other words: the functions of men and women in society are different in many ways. Do those differences lie wholly beyond the range of education? I am confident that they cannot permanently be left outside of the range of education; but the task of bringing them under educational treatment is one of the greatest difficulties. It calls for the highest exercise of inventive skill and patience. In co-educational institutions, under a system of free election, the problem tends to solve itself by the gravitation of women toward certain courses and of men toward certain other courses, while still other courses are common ground. But this solution is only partial and unsatisfactory. Some practical scheme of preparation for mother-work will, we cannot doubt, be devised in the course of time. *There will be, some day, an education for home making, and for woman's leading part in the finer forms of social intercourse, which will do on the higher academic plane what was done in a more petty way, generations ago, in popular finishing schools for girls. But this, too, is only a part. There is to be, further, a serious preparation for woman's part in the economic, the industrial, and even the political world.*"<sup>12</sup>

This statement of Commissioner Brown shows clearly that woman through education had entered into the larger life; the question of her path in it, however, was yet to be worked out.

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<sup>12</sup> *Science*, N. S., Vol. 26, p. 168, August, 9, 1907.

## CHAPTER IX

### STATUS OF WOMEN'S EDUCATION AT THE END OF THE 19TH CENTURY

THE trend of the times is shown by the topics discussed in educational literature of the day. What follows are extracts taken from three addresses by leaders of note. Attention is called first to the suggestive titles: "The Home and Higher Education"—Mrs. Carrie Chapman Catt, leader in the suffrage movement; "Practical Applications of All Learning to Better Living"—Kiehle; "Cross Purposes in Education"—Sarah Louise Arnold, Dean of Simmons College.

#### **Mrs. Catt:**

"We may not locate the new home in space. We may not describe its material equipment, but we may rest assured that so long as time shall last, whenever two congenial souls shall meet, they will unite in the old, sweet way, ever new, and where they pause, there will be a home. That home will continue to be the bulwark of our nation and our race. Children will come to it, more beautiful, better born, and better trained than we have been. The tenderness of mother love planted ages ago in our animal ancestors will never know its divinest flower until women, under the influence of encouragement and incentive, have developed to their highest and their best. In the transition, which we could not stay if we would, the eternal forces of evolution may be trusted to save the race from mistakes too serious. Meanwhile it is our present duty to hail each college woman, as well as each college man, as a possible apostle of the higher life, and our safest guide will be the motto, 'Liberty to all, curtailment of opportunity and growth to none.'"<sup>1</sup>

David L. Kiehle.—Professor of Pedagogy, University of Minnesota:

“The industries and the technical schools opened to her were planned for men, and from them she must choose those adapted to her tastes and capacities. This condition has prevailed and still prevails throughout state institutions with few exceptions. \* \* \*

“Surely this is great progress, one in which our country takes precedence over all others. And yet this is not the goal for women and their education. The significance of what we have done is, insofar as men and women have common abilities common rights, and common aims, they may study and labor together; but beyond the point of differentiation, in a department of life which belongs pre-eminently and exclusively to woman, namely, the home and motherhood, no provision has been made. So noticeable is this neglect that the criticism has been provoked that we are educating daughters for shopkeepers and artisans, instead of for wives and mothers and homemakers.”<sup>2</sup>

✓ Dean Arnold. “If the maintenance of a finer order of home is a matter of deepest concern to the community, it logically follows that the appropriate training of the mother, the homemaker, is essential to the general welfare. We shall be wise, then, to test every plan for the education of women, not merely with questions of immediate expediency or of personal advantage, but always with the thought of the larger contribution to the common good, and the higher function which woman can never surrender. If our schemes of education are compatible with the fullest development in these directions, let us, by all means, urge them on. But, if they diminish her allegiance to these finer ideals or permit her to accept a cheaper substitute for this noble service, let them go—however they may seem to meet the demands of the hour. \* \* \*

“The education of women should insure, first, the general schooling which is essential alike to the development of both boy and girl; second—for the sake of the individual, as well as the

<sup>1</sup> *Report of National Educational Association, 1902, p. 110.*

<sup>2</sup> *Ibid., p. 184.*

community—preparation for self-maintenance, whether this duty is immediately imperative or distantly possible; and third, adequate preparation for the responsibilities involved in the direction of the home. \* \* \*

“We cannot too gratefully acknowledge the beneficent service of the college for women, yet it has not completely fulfilled its function; for it is of the deepest importance that the college woman with her far-reaching influence, should, from the beginning, conceive the true proportions of a woman’s education; that her standard of liberal education for woman should include adequate preparation for her sacred and imperative task. But is it not true today that the girl may complete her prescribed course in the academy or college, receiving with credit the diploma and degree, and yet may not have heard within the school or college walls any reference to the tasks and responsibilities which her home will bring her? Here are ‘cross purposes’ indeed; for does not this very fact, the exclusion of such reference—and with it the ignoring by common consent of any study or subject which would fit her for her essential function—establish a trend away from the proper consideration of such duties and responsibilities? In our efforts to secure a generous education for women, have not come to over-emphasize and overestimate scholastic ability, to magnify schooling, and to minimize the value of the qualities and of the knowledge which are essential to the fullest development—and particularly that knowledge and those qualities upon which her success in her home administration will depend.”<sup>3</sup>

The review of the situation with regard to the education of women at the beginning of the twentieth century as presented by these leaders in educational ideas, brings one face to face with the gravity of the situation—with the anxiety of these leaders concerning the next step in education for women, with the tremendous opportunities and obligations which they

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<sup>3</sup> *Report of National Educational Association, 1908, p. 95, Sarah Louise Arnold.*



saw were just ahead. The field of woman's efforts had been greatly enlarged, the tools of her life work changed. All agreed that adjustment to a new order was the call of the hour. Women had no desire to evade their high duty as conservers of the race. The home was still the bulwark of the nation, but it was in many ways a new home, in which all that was best of the old was to be retained, modified by new conditions and with new problems. The ingenuity and inventiveness of the old days were needed more than ever but they had to be exercised in a different way. Wise selection was more difficult because of the number and variety of materials from which to choose. Demands from outside the home, social, civic, philanthropic, and educational, must be met. Surely, the question "What training shall best fit the woman for her tasks new and old?" could not be hastily answered.

Apparently, no one way would be sufficient for such numerous and varied demands. Differentiation in education—to each her chance to do her best—seemed the answer of the hour.

For one group, those interested in a scientific study of the problems of the home, the way out was shown most clearly by that powerful agency for the education of women—the land-grant college. There, for twenty-five years, the several states had been working on the question of differentiation in education along the line of the application of science to the problems of daily life on the farm and in the shop. One can hardly over-estimate the far-reaching results

of the land-grant colleges in the development of education for the common life and the daily task. They were a new experiment in education. They expected to do the unusual, and that idea was good for conservative women. Men were studying chemistry and bacteriology, not because somebody said those studies ought to form a part of a liberal education, but because they expected to use that knowledge later in analysis of soil or in work in the dairy. Women were thus helped to see that there was a field of applied science for women as well as for men. They realized later that the laws of heat could be illustrated by the kitchen range quite as adequately as by the steam engine, that the life history of bacteria could be studied in many household processes, and that the chemistry of food was in many cases better suited to their needs than that of stones under the title, "determinative mineralogy." Thus there came into being the applied science side of home economics. Applied art was a later development.

**Catherine Beecher, 1800-1878.**—When those interested in finding a place and a way for teaching the problems of the home in the college sought guidance, they found that direction for that development had been sketched out a generation before by an American woman, Catherine Beecher, a contemporary of Mrs. Willard and Mary Lyon. To be sure, from time immemorial the care of the home and children had been assigned as woman's proper sphere, but it remained for Catherine Beecher, eldest of the famous Beecher

family, to indicate just how the training needed in this sphere was to be provided. She, like her colleagues, was interested in the larger questions of the day. She shared with her illustrious brothers—six of whom were ministers—in efforts for the betterment of the race. She wrote, taught, spoke, always with an appreciation of the importance of home and family life as a factor in the nation's welfare. She said:

“The American nation is demonstrating the principles of democracy to the world. \* \* \* The success of a democracy depends upon the intellectual and moral character of the people. The proper education of a man decides the welfare of an individual, but educate a woman and the interests of a whole family are secured.”<sup>4</sup>

Her work as teacher in her school at Hartford, Connecticut, and later with her sister, Harriet, at Cincinnati, Ohio, showed in her curriculum the breadth of her vision in the education of women, and she shared with Mary Lyon the idea that schools for higher education of women must be endowed and organized on a permanent basis like the colleges for men.

Catherine Beecher's most significant contributions to the education of women, in the vocabulary of the present day, are the importance of the scientific basis as the preparation for an intelligent study of the home, and economic independence for women. Her ideas about the scientific basis are clearly brought forth in her book, “A Treatise on Domestic

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<sup>4</sup> B. R. Andrews, *Journal of Home Economics*, Vol. 4, p. 216.

Economy." This book combines in an unusual degree principle and practice. For example, the arguments for home economics in education, as set forth in the chapter on "Domestic Economy as a Branch of Study," are cogent today.

"There is no period in a young lady's life when she will not find such knowledge useful to herself and others. \* \* \* Every young lady at the close of her school days, and even before they are closed, is liable to be placed in a situation where she will need to do herself, or to teach others to do, all the various processes and duties detailed in this work. \* \* \* As a general fact, young ladies will not be taught these things in any other way. Mothers will not teach them, for they are not themselves qualified to teach a proper and complete system of domestic economy. The objection that such matters cannot be taught by books will not hold, nor granting that such studies may be pursued in books, may we be satisfied with the reading of such books rather than courses of instruction. \* \* \* Another reason for introducing such a branch of study into female schools is the influence it would exert in leading young ladies more correctly to estimate the importance and dignity of domestic knowledge. It is now often the case that young ladies rather pride themselves on their ignorance of such subjects; and seem to imagine that it is vulgar and ungenteeled to know how to work. \* \* \* And let the young women of this nation find that domestic economy is placed in schools on equal or superior grounds to chemistry, philosophy, and mathematics, and they will blush to be found ignorant of its first principles, as much as they will to hesitate respecting the laws of gravity or the composition of the atmosphere. But, as matters are now conducted, many young ladies know how to make oxygen and hydrogen and to discuss questions of philosophy or political economy far better than they know how to make a bed and sweep a room properly; and they can construct a diagram in geometry with far more skill than they can make the simplest article of feminine dress."<sup>6</sup>

<sup>6</sup> *Journal of Home Economics*, Vol. 4, p. 217.

Miss Beecher's work for the economic independence of women culminated in the formation in 1852 of what appears to be the first organization of women for the improvement of education. The purposes of this association were explained by Miss Beecher in 1855 in the "Letters to the People on Health and Happiness." The name of this organization was the American Woman's Educational Association. Its object, as stated in its constitution, was:

"to aid in securing to American women a liberal education, honorable position, and remunerative employment in their appropriate profession, the distinctive profession of women being considered as embracing the training of the human mind, the care of the human body in infancy and sickness, and the conservation of the family state.

"The leading measure to be pursued by the association is the establishment of permanent endowed institutions for women; the 'endowments' being employed 'to furnish the salaries of three superior teachers in each institution, who shall take charge of the three departments set forth as constituting the profession of woman.' The mode in which this effort has been carried out has been to seek the coöperation of a large town or city in founding such an institution by the offer, on the part of the association, of a library and apparatus, and a permanent endowment of \$20,000 for the above purpose, on condition that the citizens erect a suitable building, and insure the income from tuition fees that will support four teachers for the literary departments.

"This offer was made to the citizens of Milwaukee, Wisconsin, and of Dubuque, Iowa. The result has been the erection, in each of these cities, of a large and beautiful edifice for such an institution. In Milwaukee about two hundred pupils, and in Dubuque nearly one hundred, are in course of study in the institutions thus established.

"It is now the object of the association to organize the three departments in these institutions which are to be sustained by

endowment, and which aim to qualify woman for her distinctive duties. These are, first, the normal department, where the pupils are to be trained to act as educators; next, the health department, where they are to be trained to be perfectly healthy themselves, and to undertake all that appertains to the care of infancy and of family health; and, lastly, the domestic department, where they are to be trained to understand and to perform all the processes of domestic economy."<sup>6</sup>

While the quotations given emphasize the points of special interest to present-day home-economics workers, if space permitted, attention in detail would be given to Miss Beecher's essay, written in 1835, "On the Education of Female Teachers," in which she sets forth with unusual clearness the attitude of mind with which an intelligent woman should consider her training for the varied duties of the home; also to the "American Woman's Home or Principles of Domestic Science," published in 1870, "a guide to the formation and maintenance of economical, healthful, beautiful Christian homes." The latter is really a revised and enriched statement of her earlier views. It contains plans for what is a very modern development—the practice house in connection with the proposed technical college for women which the Woman's Educational Association had attempted to form.

Dr. B. R. Andrews says of Miss Beecher:

"Her life-work as educator, author of text-books, and leader in social movements for women as teachers, for the higher education for women, for moderation in the anti-slavery crusade, for hygienic and health reforms, for attention to domestic economy,

<sup>6</sup> *Ibid.*, p. 219.

and finally against the suffrage for woman—made her a national figure from 1830 until her death, in 1878. ”<sup>7</sup>

**Other Contributions to the Science of the Household.**—The chemists, biologists, economists, and other scientific workers have contributed to our present science of the home. Here two names especially may be mentioned, Rumford and Youmans.

**Count Rumford, 1753–1814.**—An American, born in Woburn, Mass., known in Europe as Count Rumford, was one of the world's great physicists. He was the first of the great scientists to give his influence and active support to domestic problems and thereby greatly aided the scientific study of them. His work in the problems of food and nutrition, of heat and economy of fuels, of lighting and heating houses, of institution administration, constitute very important contributions. Count Rumford's "Essays" will repay careful study today; his work was a stimulus to Dr. Youmans and to Ellen Richards, who seventy-five and a hundred years later, respectively, carried forward and brought to a full realization the movement for a specialized education for the home.

**Edward L. Youmans, 1821–1887.**—A chemist, and later founder of the "Popular Science Monthly," did a real service to home economics by his book on Household Science (1857), in which he presented a scientific study of food, air, heat, and light from the standpoint of the home worker. It is difficult to find

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<sup>7</sup>U. S. Bureau of Education 1914, No. 36. *Education for the Home, Part I*, p. 11.

at the present time a clearer or more comprehensive statement of the meaning and content of the term "household science," than the one given in the preface of his book: "Household science has to do with the agents, the materials and the phenomena of the household." Dr. Youmans was also an untiring advocate of specialized education in home economics.

**Summary.**—In the preceding pages, attention has been given to some of the factors in the development of education for women. Marvelous progress in education was made in the last twenty-five years of the nineteenth century, so that by the end of it almost every type of modern education was open to woman. Even the three learned professions had welcomed her to their ranks while a whole host of new forms of activity, born out of the new social and political conditions, called for the services of the educated woman.

The public conscience was aroused to the value of women's participation in social and civic activities as well as in the time-honored service in the home. The Bureau of Occupations for Women—itsself a product of the new spirit—listed some 300 occupations for women.

The story of woman's achievements in the first quarter of the twentieth century would be a fascinating one. The purpose of this textbook, however, requires that our further study be limited to one phase of this development, namely, the advancement in education for the home, particularly as to the



development of home economics in the colleges and universities.

## PART II

## THE EDUCATION OF WOMEN

## Texts

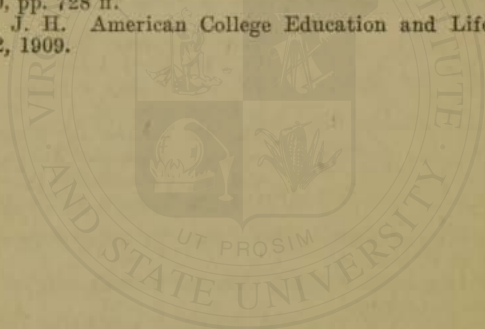
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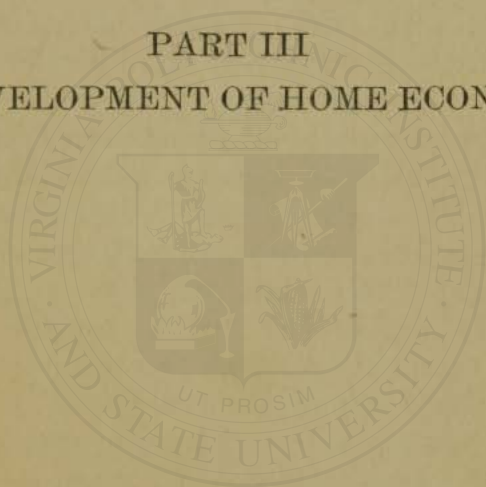
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PART III  
THE DEVELOPMENT OF HOME ECONOMICS





## CHAPTER X

### THE BEGINNINGS OF HOME ECONOMICS IN THE WEST

REFERENCE has already been made to the number and variety of educational agencies which had their beginnings about 1870. Technical schools, land-grant colleges, women's colleges, and denominational schools all testified to the new spirit in education. A very important factor in the new education was introduced by the Massachusetts legislature, which passed an act in 1870 making drawing obligatory in the public schools of the state.<sup>1</sup> This was the beginning of its introduction throughout the country, and constitutes, in the mind of some, the real basis for industrial training. Schools of art and design, industrial classes, cooking and sewing classes followed in rapid succession in the East, while in the West, departments of domestic economy were introduced into the agricultural colleges. The changes in the industrial and social life of the nineteenth century had greatly enlarged the sphere of women's activities and responsibilities; many questions were raised concerning their education and training and again new methods of education were demanded. As a result of these demands came the opening of the departments of household science in the land-grant colleges.

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<sup>1</sup>*Report of the U. S. Commissioner of Education, 1873, p. 170.*

**Department of Home Economics in Land-Grant Colleges.**—Three state institutions are pioneers in the work in the West, *viz.*, Iowa, Kansas, and Illinois. Some confusion exists regarding the dates at which work was begun in these institutions. An attempt has been made, in so far as possible, to let those who did the first work tell the story of its beginnings.

**Iowa.**—Iowa seems to have been the first to enter this field. A personal letter from Miss Georgetta Witter, Professor of Domestic Economy in Iowa State College in 1905, gives the following information:

“Iowa State College was opened on March 17, 1869. The real beginning of domestic science in the institution dates back to that time, when the matron, in connection with her work as steward of the boarding department, adopted the so-called Mount Holyoke plan, requiring each young woman to work for two hours per day, under careful supervision, in the dining room, kitchen, or pantry.

“In 1875 Mrs. Mary B. Welsh induced the trustees to open a department of cookery and household arts.”

Mrs. Welsh makes the following statement in “A Special Report on Industrial Education in the United States, 1883”:

“The first instruction in this department was given in 1872 by a course of lectures to the junior girls on matters connected with housekeeping. In 1877 the trustees added a course in cooking, and provided and furnished a kitchen for the use of the class. For the last four years, therefore, lessons in cooking have been given to the junior class, in connection with lectures on such subjects as house furnishing, care of the sick, care of children, management of help, dress, etc. Physiology and domestic chem-

istry are now being carefully taught as a part of the course in institutions thus established.

“In 1879 the course was further extended by the addition of sewing and laundry work. These have been taught with fair success for two years. Many of our students, however, have been able to pass them by examination, and it was found difficult to arouse the same degree of interest in either as in cooking. There has been a steadily increasing demand for instruction in the latter, and the course has been reorganized for this year so as to give the cooking lessons to a larger number of students. These lessons were formerly confined to the juniors, on account, partly, of want of room in the small kitchen provided by the board, and partly on account of lack of drill in chemistry in the preceding years. At the last session of the legislature larger rooms were assigned to the department, and the present plan arranges for progressive lessons to the freshman, sophomore, and junior classes.

“The young women of the freshman class prepare, under my instruction, the noonday meal for one table in the main dining hall, where two hundred students are boarded. The housekeeper furnishes the bill of fare for the day, and sends to the practice kitchen sufficient material for a dinner for ten persons, which is cooked and served by the teacher and her class. Not more than five work at once, and thus each receives careful supervision and can get actual practice at every lesson. In this way the class is taught plain cooking—how to prepare meats, vegetables, and simple desserts. The dinner cooked at the last lesson is a fair sample of the daily work. It consisted of roast beef, mashed potatoes, stewed tomatoes, and apple dumplings. While the work was going on the teacher explained not only the culinary processes, but told the class also something about the value of beef as a food, the best cuts, how to tell good beef from poor, the marks of disease, something also about the history and food value of the potato and apple, the tests for good flour, and the composition and action of baking powder.

“In order to get time for this minute instruction to so large a number, the laundry work and sewing were necessarily abolished, and the sophomores are given the lectures, which have been extended to embrace not only those matters which relate strictly

to housekeeping, but more comprehensive information on hygiene, the laws of good breeding, and those things which go to make a home beautiful as well as clean and convenient. The class is required to take notes, and in connection with the lectures do a good deal of careful reading and write several essays each on the topics treated of.

“Finally, to the juniors is given a more elaborate course in cooking. Great pains are taken in that year to explain as carefully as may be the nutritive value of different foods, tests for adulterations, the combination of the several classes of food in bills of fare so as to be most valuable, etc. Together with the theory is given thorough practice in both plain and ornamental cookery. Bread and soups are made the subjects of special drill, while salads, side dishes, pastry and cake, carving, boning, and garnishing are also most thoroughly taught. A few lessons are given in the preparation of food for the sick, and these are dwelt on with special emphasis.

“The interest of the students in the department of domestic economy has been constant and lively, while the board of trustees, the college faculty, and the patrons of the school have united in encouraging its development. It is acknowledged to have met a long-existing want, and to have done real service for the young women of the state. It has not only given them manual skill, but it has also increased their respect for all branches of such labor, and added dignity to that part of their life work hitherto considered as menial drudgery. The promise for the future is most encouraging. Stimulated by the enthusiasm of her pupils, strengthened by the good will of her fellow-teachers, and aided by the generous appreciation and liberal policy of the board of trustees, the teacher of domestic economy looks forward with sure faith to the fullest development of her department.”<sup>2</sup>

**Kansas.**—The Kansas State Agricultural College comes next in order of time. Mrs. Nellie Kedzie Jones, for many years the inspiring head of the Home Economics Department in that institution,

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<sup>2</sup> *United States Bureau of Education*, 1883, p. 278.



gives the following data concerning the beginnings of the work there:

“In 1873-74 sewing was first taught in Kansas Agricultural College by Mrs. Cheseldine. In 1875-76 a course of lectures was given by Professor W. K. Kedzie (chemist) on such subjects as bread, its composition, changes in baking; meat, changes in cooking; vegetables, composition and food value, etc.; also a course of lectures by E. M. Sheldon, Professor of Agriculture, on milk, butter, cheese, etc.; Mrs. Cripps, who was in charge of sewing, gave lectures and lessons in cooking food, and a kitchen was fitted up in 1877.”

This plan continued until 1882, when Mrs. Nellie Kedzie took charge of the department and did much towards its fuller development.

**Illinois.**—As stated before, women were admitted to the Illinois Industrial University in 1870. Steps seem to have been taken at once to introduce lines of work of particular interest to them. The catalogue of 1871-72 announces a School of Domestic Science and Art, and adds:

“Instruction in this school will be begun with the next college year and will be developed as fast as practicable.”

The catalogue for the following year repeats this announcement, and adds:

“Drawing is taught by a skilled instructor, music can be had as an ‘extra,’ and painting will be provided for. The full course will very nearly correspond with the course in English and the modern languages. Young ladies have free access to all the schools in the university, and several are already pursuing studies in the schools of chemistry, horticulture, architecture, and commerce.”

The report of the meeting of the Board of Trustees, March 11, 1874, contains the following recommendation by Dr. J. M. Gregory, Regent of the University:

"I also recommend the employment of a lady instructor of the highest attainments and of large experience, who may in some sense stand as a preceptress to the female students. The number of these students has steadily increased till over eighty appear on our roll. They are from all parts of the state, and are admitted to all the classes of the university. But their best interests demand that there shall be in the faculty a woman of high character and culture, who shall be specially charged with their oversight. If a lady can be found who can properly open and direct the studies in the School of Domestic Economy, her employment will be of double use and value.

"In this connection I wish to repeat the recommendation that at the earliest day practicable you provide fully for a School of Domestic Economy and such other schools as the wants of our female students demand."<sup>3</sup>

In accordance with this recommendation the minutes of the meeting of June 10, 1874, contain the following statement:

"It was resolved that Miss Lou C. Allen be appointed an instructor in the university for the year beginning September 1, 1874."<sup>4</sup>

The following data supplied by Mrs. J. C. Llewellyn, a student of those days, is of interest:

"Dr. John M. Gregory, the first President of the University of Illinois, was instrumental in having girls admitted to the university. The first girls entered about two years after the opening

<sup>3</sup> *Minutes of the Meeting of the Board of Trustees, Illinois Industrial University, March 11, 1874, p. 92.*

<sup>4</sup> *Ibid.*, June 10, 1874, p. 117.

of the university. As soon as co-education was established, Dr. Gregory began to make known his thoughts for special instruction for girls. These ideas along the line of domestic or household science, as subsequent events have proved, were far in advance of his time.

“Dr. Gregory was so convincing in his arguments that the state should show the same wisdom in providing a special course of study for the future housekeepers as it had in teaching the business principles which would allow the establishment of the home itself, that the trustees decided to arrange for the special work.

“One of the first things to do was to find a woman who would undertake this work. At the suggestion of one of the trustees, Miss Lou C. Allen, preceptress of the Peoria County Normal School, was appealed to. After a conference with some of the university people, Miss Allen decided to prepare for and undertake the work. Accordingly she spent some time in the East looking up the matter and in taking instruction along certain lines.

“She appeared at the university in 1874 at the opening to the students of the main building, or University Hall, as it is now called. From the start she virtually held the position that is now held by the dean of women, and also taught the household science classes as fast as they were established. She had charge of and taught all the first gymnastic classes for girls.

“Her work as a teacher was very thorough, and showed her training in the State Normal School at Bloomington, where she graduated. Her first title at the university was ‘Instructor in Domestic Science.’ Later she was made ‘Professor of Domestic Science.’ In 1892, long after she had left, the university conferred on her the degree of Master of Science.

“When Dr. Gregory gave up his work as President of the university, 1880, the position of Professor of Domestic Science was also made vacant because Miss Allen had become Mrs. Gregory. A new professor for the department was not secured until 1900, possibly because there was no one at hand who was so untiring in his efforts for and so farseeing in the need of such a course as Dr. Gregory had been.”

The following statement by Mrs. Gregory tells something of her hopes, plans, and difficulties in organizing such a department:

“This school was formally opened in Urbana, 1874, being the first college course of high grade in domestic science organized in the United States, if not in the world. With no precedent to guide, few or no textbooks on the subject to furnish material aid, with an incredulous public opinion to contend against, and opposition in most unexpected quarters to meet, the undertaking at the outset seemed formidable enough. But the six years that have intervened have sufficed to overcome many obstacles and demonstrate the practical value of the work.

“The school was the outgrowth of a conviction that a rational system for the higher and better education of women must recognize their distinctive duties as women—the mothers, housekeepers, and health keepers of the world—and furnish instruction which shall fit them to meet these duties.

“As set forth in the catalogue, it was the aim of the school to give to earnest and capable young women a liberal and practical education, which should fit them for their great duties and trusts, making them the equals of their educated husbands and associates, and enabling them to bring the aids of science and culture to the all-important labors and vocations of womanhood.

“This school proceeded upon the assumption that the housekeeper needs education as much as the house builder, the nurse as well as the physician, the leaders of society as surely as the leaders of senates, the mother as much as the father, the woman as well as the man. We discarded the old and absurd notion that education is a necessity to man, but only an ornament to woman. If ignorance is a weakness and a disaster in the places of business where the income is won, it is equally so in the places of living where the income is expended. If science can aid agriculture and the mechanic arts to use more successfully nature's forces and to increase the amount and value of their products it can equally aid the housekeeper in the finer and more complicated use of those forces and agencies in the home, where winter is to be changed into genial summer by artificial fires, and

darkness into day by costly illumination; where the raw products of the field are to be transformed into sweet and wholesome food by a chemistry finer than that of soils, and the products of a hundred manufactories are to be put to their final uses for the health and happiness of life.

“The purpose was to provide a full course of instruction in the arts of the household and the sciences relating thereto. No industry is more important to human happiness and well-being than that which makes the home. And this industry involves principles of science as many and as profound as those which control any other human employment.

“In the fall of 1874 the writer of this article was called to take charge of this school, which then existed only in name. During the first year she gave much time to mapping out and preparing a course of study, which was presented for the first time in the catalogue of 1875-76, substantially as follows: <sup>5</sup>

COURSES OF DOMESTIC SCIENCE AS GIVEN IN CATALOGUE OF  
INDUSTRIAL UNIVERSITY OF ILLINOIS FOR 1875-1876

Course of Domestic Science required for degree of B. S. in school of domestic science.

First Year

1. Chemistry; trigonometry; drawing (full term); British authors.
2. Chemistry; designing and drawing; American authors.
3. Chemistry; designing and drawing; rhetoric.

Second Year

1. Botany; physiology; German or English classics.
2. Food and dietetics (simple aliments); botany and greenhouse; German or English classics.
3. Food and dietetics (compound aliments and principles of cooking, etc.); zoölogy; German or English classics.

Third Year

1. Domestic hygiene; ancient history; German or French.
2. Physics; mediæval history; German or French.
3. Physics or landscape gardening; modern history; German or French.

Fourth Year

1. Household æsthetics; mental science; history of civilization.
2. Household science; constitutional history; logic.
3. Domestic economy; usages of society, etc.; political economy; home architecture; graduating thesis or oration or essay.

<sup>5</sup> *Special Report of U. S. Bureau of Education, 1883, p. 279.*

A glance at the course of study outlined by Miss Allen shows that her conception of the scope of household science was far in advance of her time. One regrets deeply that the work so well inaugurated should not have been continued without interruption.

It is difficult to give accurate statistics concerning the beginning of these departments in all the land-grant colleges. From various sources data have been collected which show that departments existed in 1890 in Kansas, Iowa, Oregon and South Dakota. By 1895 the number of such departments had increased to ten. At the close of 1900 the list included the names of thirty departments. By 1905 the list had increased to thirty-six. This means that practically every one of the land-grant colleges in the North and West had such departments. The proceedings of the Association of Land-Grant Colleges for 1922 includes a list of forty-one such colleges with departments of home economics.

**Public Interest.**—How widespread and universal was the interest in the work may perhaps be indicated in part by the attention given to it by the Secretary of Agriculture in his report of June 30, 1897, in which he says:

“Among the educational movements which in recent years have engaged the attention of the public none has been received with greater favor than the attempt to introduce into schools for girls and women some systematic teaching of the arts which are practiced in the home. Many of the colleges of agriculture and mechanic arts, together with scientific, technical, and industrial schools, now maintain a department of domestic science. Cook-

ing and sewing are quite commonly taught in the public schools, and cooking schools for women have been organized in numerous places. While useful instruction in these lines is imparted, it is generally recognized that much remains to be done before the teaching of domestic science can assume its most effective form.

“In this, as in other branches of instruction which have a vital relation to the arts and industries, the student should learn not only the best methods of doing the things required by the daily needs of home life, but also the reasons why certain things are to be done and others avoided. In other words, this teaching needs a scientific basis if it is to be thoroughly useful. In this respect domestic science is in the same category with medicine, engineering, and agriculture. It is not so very long ago that medicine and engineering were very largely empirical arts, and the schools of medicine and engineering were principally engaged in teaching men the things they were to do when they became doctors or engineers. Today no doctor or engineer is considered fitted to pursue his profession until he has drunk deep at the fountains of science and knows well the principles on which successful practice must be based. In agriculture it is coming to be clearly seen that teaching the boy how to plow or to perform any other farm operation is not the most important service which the school can render. There must be added to this definite and careful instruction in the principles on which agricultural practice is based. The farmer must be taught to think in the lines where science has shed light upon his art if his practice is to be most thoroughly successful. Fortunately science has already much to tell the farmer which is most useful to him, and every year sees an increase in the great store from which the agricultural student can safely draw.

“Now, what has been done for the boy in agriculture and engineering needs to be done for the girl in domestic art and science. And already the beginnings of a far-reaching effort in this direction have been made. The teachers of domestic science are not content to follow a dull routine of household drudgery in their teaching. They are appealing to the scientist and specialist in lines which touch the home life to explain the principles on which home practices should rest, and to show them how in-

telligent taste and skill can make the home a pleasant place to live in, and how scientific knowledge can enable the homekeeper to maintain the health and generally promote the physical well-being of those committed to her charge. Some progress has been made in formulating the replies which science is now able to give to inquiries relating to domestic science and in undertaking investigations with a view to greatly broadening our knowledge of these matters in the days to come.

"In the great work of helping the women of our land, nearly half of whom are toiling in the homes upon our farms, this department, it is believed, has a large duty to perform. For whatever will be effective in raising the grade of the home life on the farm, in securing the better nourishment of the farmer's family, and in surrounding them with the refinements and attractions of a well-ordered home, will powerfully contribute alike to the material prosperity of the country and the general welfare of the farmers. The investigations which the department has undertaken on the food and nutrition of man have already been of much service to the teachers and students of domestic science, and it is hoped that these investigations will hereafter be still more helpful in establishing a scientific basis for the teaching and practice of human nutrition. Through its close relations with the agricultural colleges and other institutions for industrial training of the youth, the department may incidentally aid the movement to educate women in the rational practice of the arts of the home."<sup>6</sup>

It is easy to see from this report that the need of a scientific basis for instruction related to the home had, twenty-five years ago, come fully to be appreciated. A still further evidence of government interest and influence in behalf of the work comes from the 1905 report of Director A. C. True, of the Office of Experiment Stations, United States Department of Agriculture:

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<sup>6</sup> *Yearbook, U. S. Department of Agriculture, 1897, p. 17.*



the work in these three cities seems to be typical of the movement throughout the country.

**New York Cooking School.**<sup>1</sup>—The New York Cooking School in New York City claims to be the starting point in the movement for improving cookery in this country. It had its beginning in 1874 in connection with the Free Training School for Women, with Miss Juliet Corson as Superintendent of this department. The first year 200 persons attended the classes.

In 1875 Miss Corson organized the Ladies' Cooking Class and in November, 1876, she opened the New York Cooking School in her home in St. Mark's Place. The plain cook's class of the New York Cooking School was started in 1878. It had for its object "the instruction in the principles of plain family cooking for young housekeepers in moderate circumstances, young women employed as domestics, and the wives and daughters of workingmen." These lessons proved so popular that Miss Corson thoroughly studied this part of the problem, and as a result published and distributed 50,000 copies of the pamphlet called "Fifteen-cent Dinners for Workmen's Families." She gave public lessons to working people, and found the result so satisfactory that she established cooking classes for workingmen's children as a part of the regular work of the school. The interest and enthusiasm manifested by the public in

<sup>1</sup> *Circular of Information of the Bureau of Education*, No. 4, 1879, p. 17.

the work of the school were shown by the fact that from January to April, 1879, Miss Corson had taught 6,560 persons in public and private lectures and lessons. Miss Corson believed in graded schools of cookery, which should include the following branches of instruction:

“(1) A class of schools for the training of children of working people in that kind of cookery most suitable for use in their own homes, the instruction to be varied in accordance with local requirements.

“(2) A class of schools for the instruction of plain cooks in the principles of moderately expensive cookery adapted to the needs of families in comfortable circumstances; also the appropriate and economical combination of the remains of food which has already appeared on the table into appetizing dishes. This course includes some instruction bearing on the choice of food for its economic and sanitary value.

“(3) A class of schools for high-class cookery, in which suitable persons, both male and female, may receive instruction in the more difficult branches of the culinary art, so as to be fitted to fill the positions of head cooks in large private establishments, clubs, and hotels. A department can be devoted to alimentary experiments with new food products in direct relation to their nutritive and economic value.

“(4) Normal schools of cookery, where ladies can be taught the theory and practice of domestic economy, both in reference to its practice in their own homes and in training others in this accomplishment. Proficient housekeepers and ladies who have already assumed the direction of their own households can attend this department with advantage, with the following objects in view: the use of different articles of food in relation to varying physical needs; the alteration and improvement of the dietaries of individuals following certain pursuits, in accordance with their special requirements; and the detection of the adulteration or deterioration of different foods.”<sup>2</sup>

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<sup>2</sup> *Ibid.*, p. 22.

**Miss S. Maria Parloa, 1843–1909.**<sup>3</sup>—Miss Parloa's first public lecture on cooking was given in New London, Connecticut, in 1876. Her first lectures in Boston were given in Tremont Temple, beginning May 23, 1877. In October, Miss Parloa opened her school on Tremont street, Boston. In the spring of 1878, she gave lectures to the pupils of Miss Morgan's school at Portsmouth, New Hampshire, and at Lasell Seminary, Auburndale, Massachusetts. In the summer of 1878 she went to Europe and visited schools in England and France. In 1879, she gave lectures in the Boston Cooking School started by the Woman's Education Association at Boston. In August, 1879, a school was conducted by Miss Parloa in connection with the Chautauqua Literary and Scientific Circle and National Sunday School Assembly, held at Chautauqua, New York. Miss Parloa in a personal letter gives an account of the beginning of her work as follows:

“ The beginning of my work was accidental and I did not have the commercial side in view. I was teaching in a little country school in Florida, and interested in all the people there. There seemed to be need of bringing all the people, children and parents together at least once a week, and we tried to do it in the Sunday school in the sparsely settled part of the town. We felt the need of some sort of a musical instrument, and I tried to raise the money by asking various friends and acquaintances for it, and got quite a little that way; finally I gave a talk on cookery, prepared a paper carefully describing the processes of digestion, etc., and then with a little gas stove illustrated some things. The talk was given in the vestry of a church, and with what I

<sup>3</sup> *Journal of Home Economics*, Vol. 1, p. 378.

had already collected and the money received from this lecture I had nearly enough money to buy a small cabinet organ. Two of my friends gave the amount lacking, which was \$10, and we bought the organ for the little Sunday school. After this lecture, so many of my friends urged me to do this thing that I thought seriously of it, and the next spring, at the end of the school year, when all teachers were asked to make their applications for the next year, I asked the school board to hold the school for me a few months until I was sure as to whether I would return; they kindly did it. Then, to test whether there was interest in the work and if I had the proper qualifications for it, I arranged for a series of lectures in Boston in one of the lecture rooms in Tremont Temple.

“The interest seemed to warrant my undertaking the work, and I decided to open a school in the fall, 1877, which I did on Tremont street. The interest was very great, and all the time I had my school in Boston I had more than I possibly could do; but naturally the expenses were great, and the first year, although I worked so very hard, my expenses were \$500 over my income from my work. Afterwards my expenses were not so great and the income was more than the outgo. Personally I do not think that the commercial side appealed to me very greatly, but naturally if I spend money for a work I must earn enough to pay my debts. The work to me has been, and still is, most interesting; and I feel that it is one of the largest and broadest works a woman can do, and if I had the time, strength, and means I would devote myself to it still. I feel that while a great deal has been done along these lines that it is only the beginning. It is a magnificent work for any young woman to take up.”

**The Boston Cooking School.**<sup>4</sup>—In 1872 an association was formed in Boston, known as the Woman's Education Association. “The formation of standing committees on industrial, intellectual, æsthetic, moral, and physical education expressed the desire of the

<sup>4</sup>*Report of Woman's Education Association, 1893.* Data furnished by Mrs. Sarah T. Hooper. Report of Annual Meeting of Boston Cooking School, 1883.

founders that the better education of women should be understood in the broadest sense."

As a result of the work of the Committee on Industrial Education a cooking school was started March, 1879, which in four years was incorporated as the Boston Cooking School, with Mrs. Sarah T. Hooper as president. Mrs. Hooper was a member of the Woman's Education Association, and chairman of the Industrial Committee. It was largely due to her work and enthusiasm that the first incorporated cooking school in America owes its origin.

The primary object of the school was to give instruction in cooking to a class of women who would make it practically useful. But after the first season it was found difficult to create the interest among that class, so it was decided to open the school to all who wished to attend. The result was a large increase in attendance. The first teacher was Miss Johanna Sweeney, who had been conducting private classes in cooking. She had taken few lessons, but "was a born cook." Miss Parloa, who was giving public demonstrations at Tremont Temple, was also engaged to give weekly demonstrations, in addition to Miss Sweeney's work.

In December, 1879, Mrs. D. A. Lincoln became principal of the school. Other principals have been Miss Ida Maynard, Mrs. C. M. Dearborn, Miss Fannie M. Farmer, and Miss M. W. Howard.<sup>5</sup>

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<sup>5</sup> *Pioneers of Scientific Cookery, Good Housekeeping*, Vol. LI, p. 470. Also *Journal Home Economics*, Vol. VII, p. 248.

The Boston Cooking School existed as a separate institution until 1902, when it was made a part of Simmons College.

**Mrs. Sara Tyson Rorer.**—Mrs. Rorer gives the following account of her work :

“The New Century Club had opened a school of cookery (1878) under the care of a Miss Devereux, a pupil of Miss Parloa, and a Miss Sweeney, a pastry cook in Boston. A cousin, who was chairman of the Committee of Household Science in the New Century Club, called upon me and urged me to join the first class for the good of my family, which I did. At that time I was studying chemistry or pharmacy, with the idea of occupying the first position of this kind given to a woman in Philadelphia. I was also doing some preparatory work for the medical course in the Woman's College but had not matriculated. I entered the cooking class, and became so interested, and saw so many possibilities coming from a school of this kind, that I immediately gave up my other work and went into this heart and soul. In less than a year I had given a course of cooking lectures, pure and simple, to the fourth year students at the Woman's Medical College, and I had the honor of illustrating the first course of lectures given by a woman in the Franklin Institute of Philadelphia. Dean Bodley was asked to give a scientific course on household science, and I illustrated the lectures for her. From that time to this, as you know, I have never wanted for an audience. I have never been out of the work ; I have never had any hindrances ; on the contrary, it seemed to me that everybody welcomed any knowledge that they could get along practical lines. At the end of my first year Miss Devereux retired—her health broke down during the winter—and I was elected by the New Century Club to take her place. I taught for the Club for two years. A number of physicians in Philadelphia, realizing the importance of the work, asked me to withdraw from the Club and start an independent school. I did, and the first year I enrolled seventy-four practice pupils ; I gave four demonstration lectures during the week, with audiences ranging from 1000 to 5000. There never

was any drawback to any of the work after that. I named the school the Philadelphia School. It continued for twenty-five years."<sup>6</sup>

**Beginnings in Public Schools.**—The limits of space forbid an extended study of home economics in the public schools. The records show that sewing was the form in which household arts was first introduced into the public schools. Needlework was perhaps a relic of the teaching of the dame school and certainly of the convent training.

At all events, the early records of the Boston Schools indicate that sewing was taught as early as 1798, that it was extended to the second and third grades in 1835, and to the fourth grade by special permission of the Board of Education in 1854.

The legislative act of 1870 which made drawing obligatory in the public schools of Massachusetts, and the act of 1872<sup>7</sup> which legalized sewing and other industrial education, are the provisions on which Massachusetts bases its claim for leadership in industrial education and household arts in the schools of the United States. However, it is recognized that the "cooking school" classes for adult women were the most fruitful influence not only in awakening interest in the subject but also in demonstrating that such work could be fitted into the public school program.

Another important factor in the development of a study of the home in the public schools was the man-

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<sup>6</sup> *Letter from Mrs. Rorer.*

<sup>7</sup> *Report of Massachusetts Commission on Industrial Training and Industrial Education, 1893, pp. 51-52.*

ual training movement which received a great impetus through the Centennial Exposition at Philadelphia in 1876. As this idea developed, it meant shop work for boys and domestic science for girls. In the decade from 1880 to 1890, domestic science, as it was then called, was quite generally introduced into the public schools of the United States.

By 1921, the United States Bureau of Education reported that in two-thirds of all the larger school systems "home economics is required of all girls in the seventh and eighth grades." In a considerable number of cities, it is also required in the fifth and sixth grades. "The establishment of health habits and preparation for home helpfulness are the dominant motives now determining the courses of study and the methods of instruction."

Through the Parent-Teacher associations and Americanization work, particularly in the large cities, a close connection has been established between the home and the school. This coöperation has often been secured through suggestions made by the home economics teacher concerning the diet of the undernourished child. Much attention has recently been given to matters of personal hygiene, food habits and recording of weight and growth. In many rural schools, the work of the local teacher of home economics is supplemented by coöperation with the extension agents in the homemaking, canning, and other clubs for girls.



**Secondary Education.**—A report for 1922 states that courses in home economics are now given in more than eight thousand public high schools and in a considerable number of private secondary schools. The subjects presented in home economics represent almost every phase of home activities, and are combined with science, art, literature, and history so as to give the elements of a liberal education. This type of work is known as general home economics. Under the provisions of the Smith-Hughes Act, enacted by the United States government in 1917, "vocational courses" in homemaking and training in related occupations such as millinery, dressmaking, nursing, lunch room management, have been developed, and both the girl in the home and the one who goes into these vocations have been greatly helped.<sup>8</sup>

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<sup>8</sup> For further information, see *U. S. Bureau of Education, 1914, Bulletin No. 36-38, Pts. I-IV; 1922 Bulletin, No. 5; 1922-23 Bulletin, Department of Agriculture Education and Research in Agriculture and Home Economics in the United States; Reports and Home Economics Bulletins of United States Board for Vocational Education, which administers the Smith-Hughes Act.*

## CHAPTER XII

### EARLY ALLIED MOVEMENTS

**Philanthropic Organizations** interested in social problems found home economics an invaluable aid in their work and the Young Women's Christian Associations and various church organizations early opened classes in cooking and sewing.

**The Kitchen Garden Movement**, a plan for teaching children the household arts in the form of play activities which began in the '70s, served also as propaganda for education for the home. The Kitchen Garden Association of New York was transformed into the Industrial Educational Association of New York in 1884, and, as such, became a very valuable agency in developing both the subject-matter and the method of instruction in home economics and, finally, resulted in 1888 in establishing the New York College for Training Teachers, now the Teachers College of Columbia University.

**The World's Fair.**—Reference has already been made to the Centennial Exposition and its contribution to the manual training movement. The World's Fair in Chicago in 1893 was responsible for at least three developments of interest to home economics workers: The National Household Economics Association, The Rumford Kitchen, and the collection and analysis of food materials under the auspices of the United States Department of Agriculture.

**National Household Economics Association.**—The work of woman was emphasized at the World's Fair by the appointment of a Woman's Board, by a Woman's Building, and by a Woman's Congress. Among the numerous subjects discussed at the Woman's Congress, was the ever-present household problem. As a result of the discussion, the National Household Economics Association was organized in May, 1893, with Mrs. John Wilkinson of Chicago as president and Mrs. Ellen M. Henrotin as honorary president. The aim of the association was stated as follows:

“(1) To awaken the public mind to the importance of establishing bureaus of information where there can be an exchange of wants and needs between employer and employed in every department of home and social life.

“(2) To promote among members of the Association a more scientific knowledge of the economic value of various foods and fuels; a more intelligent understanding of correct plumbing and drainage in our homes, as well as the need for pure water and good light in a sanitarily built house.

“(3) To secure skilled labor in every department of our homes and to organize schools of household science and service.”<sup>1</sup>

The organization worked for the most part through women's clubs. Mrs. Linda Hull Larned, the last president of the National Household Economics Association, represented that association on the program of Women's Work and Institutions at the Paris Exposition. This association carried on its work for ten years. In 1903 it was merged into the Household Economics Department of the General Federation of

<sup>1</sup> *Journal of Home Economics*, Vol. I, p. 185.

Women's Clubs, and thus continued the interest among that large and influential group of women.

**The Rumford Kitchen**, an outgrowth of the New England Kitchen, a food demonstration center started at Boston in 1890, was a part of the educational exhibit made by the state of Massachusetts at the World's Fair at Chicago in 1893. It consisted of a workingman's home in which a man and his wife lived. The purpose was to show how a workingman's family could live on an income of \$500 per year. Mrs. Ellen H. Richards, the promoter of the idea, used to tell, with much enjoyment, about the visit of two men who inspected the place carefully. As they were leaving, the one was heard to remark: "This house may be run on an income of \$500 per year, but it takes a \$5000 wife to do it."

**Department of Agriculture.**—The United States Department of Agriculture made a wonderful collection of foods from all parts of the world for exhibit at the World's Fair and later in the analysis of foods made a beginning of the Nutrition Investigations for which Congress made its first appropriations in 1894. The work was put in the Office of Experiment Stations, under the direct personal supervision of Professor W. O. Atwater, and so was laid the foundation for the present Bureau of Home Economics of the United States Department of Agriculture.

Thus the World's Fair, with its exhibits and congresses, gave a great impetus to the scientific study of the problems of human nutrition, shelter and clothing and to all factors involved in family life.

## CHAPTER XIII

### LEADERS IN EARLY DEVELOPMENT

THREE names deserve special mention as leaders in the early development of the new science of the home: Professor Wilbur O. Atwater, Professor of Chemistry at Wesleyan University, Middletown, Connecticut; Dr. Alfred C. True of the United States Department of Agriculture; Mrs. Ellen H. Richards, Instructor in Sanitary Chemistry at the Massachusetts Institute of Technology.

Professor Atwater, when a pupil of Rubner, became interested in the question of human nutrition. In seeking opportunity to continue his studies, he worked with Carroll D. Wright, Commissioner of Labor for Massachusetts (afterward United States Commissioner of Labor) in the study of costs of living in workingmen's families. Professor Atwater was for ten years the director of the Nutrition Investigations of the United States Department of Agriculture, of which some one has said:

"Both in extent and variety of problems studied and in results obtained, this represents the largest organized enterprise in this or any country for the specific purpose of studying such questions."

Professor Atwater's statement concerning the new science is most illuminating:

"This science of household economics is now in what the chemists call a state of supersaturated solution which needs to

crystallize out. Sometimes the point of a needle will start such crystallization."

His interest was shown in a very practical and notable way when, by his invitation in the summer of 1902, about twenty-five persons interested in the betterment of the home met for conference and were given the privileges of the laboratories and classrooms of Wesleyan University at Middletown, Connecticut. Moreover, in the development of the plans for dietary studies which were made under his supervision, he enlisted the coöperation of departments of home economics and of women eager to secure first-hand information about food. This coöperation was most valuable to the new departments not only because of the knowledge gained but because of the recognition and importance it gave to home economics among those less familiar with the subject.

**Dr. A. C. True.**—No history of home economics is at all complete without acknowledgment of the debt owed to Doctor True, who, as Chief of the Office of Experiment Stations, and later as Director of the States Relations Service of the United States Department of Agriculture, through many years has been the unfailing friend, the wise counsellor, and general benefactor of home economics. The studies and publications made under his direction have been an invaluable source of information and inspiration to countless teachers of home economics. The Federal Nutrition Investigations and later Office of Home Economics were under his general supervision until

erected into a separate Bureau in 1923. Only the pioneers in home economics can appreciate what the support of men such as Professor Atwater and Doctor True meant to the new enterprise in those early days.

**Mrs. Ellen H. Richards'** leadership in home economics began with the Lake Placid Conference in 1899, and until her death in April, 1911, she was its prophet, its interpreter, its conservator, and engineer. The breadth and variety of her interests are indicated by Dr. Andrews as follows:

"Ellen Richards, 1842-1911, a New England woman, who graduated at Vassar in 1870, entered the Massachusetts Institute of Technology by special permission in 1871 as its first woman student, equipped herself in chemical science until she became a famous sanitary chemist, and served the Institute until her death as instructor in this field. During the last thirty years of her life Mrs. Richards interested herself in the applications of science to household problems of food, clothing, and shelter, and became leader of the movement for education in this field. Author herself of many books, such as *The Chemistry of Cooking and Cleaning*, *Food Materials and their Adulteration*, *The Cost of Living*, *The Cost of Food*, *The Cost of Shelter*, *The Cost of Cleanliness*, *The Art of Right Living*, *Euthenics*, and others; founded with Mr. and Mrs. Melvil Dewey of the Lake Placid Conference on Home Economics, and its chairman from 1899 to 1908; first president of the American Home Economics Association, 1909-1911; leader in social experiments related to the household, such as the New England Kitchen of Boston, 1890; the Rumford Kitchen (a plan for popular dietary teaching at the Chicago Exposition), the service of lunches to high school students in 1894 (a century-old experiment of Rumford's in Europe), and the "Household Aid Co.," an experiment in furnishing trained household service on call by the hour, 1903-1905; university lecturer and popular speaker on household topics, consultant on

institution management, and adviser in health, sanitary, and educational problems—this remarkable woman gave us, as much as any single individual ever gave a social result, our present national conviction of the necessity of education for the home. And perhaps the most remarkable thing about this achievement is that it was the social by-product of a laboratory career in sanitary science.”<sup>1</sup>

**The Lake Placid Conference.**—The Lake Placid Conferences, like the National Home Economics Association, lasted for ten years, 1899-1908, and then the Conference was merged into the American Home Economics Association. Since the Conferences were made possible largely through the generous hospitality of Mr. and Mrs. Melvil Dewey, it seems fitting to reprint their account of those ten years, because it gives the history of these conferences and Mrs. Richards' part in them:

“The small gathering of earnest pioneers (seven from outside, with four Lake Placid Club members) who met in an Adirondack boathouse in September, 1899, were fortunate in having as chairman a born leader, a woman who united just those qualities most necessary to inspire enthusiasm and confidence, to discover special gifts in others, and to direct them into channels where they would be most effective.

“During a social visit to the club the previous summer, Mrs. Richards was asked to speak informally to a few members on the ever-present domestic problem, and out of this grew the suggestion for a serious conference of trained workers, whose deliberations might have increased influence through united action. Of this small group, four have already passed over to the majority, Miss Emily Huntington, Miss Maria Parloa, Miss Maria Daniell and Mrs. Richards. The others who took part in the first gathering were Miss Anna Barrows, Mrs. W. V. Kellen, Miss Louisa

<sup>1</sup> Andrews, *Education for the Home, Part I*, p. 13, U. S. Bureau of Education.



A. Nicholass, Mrs. Alice P. Norton, Mrs. W. G. Shailer, and Mr. and Mrs. Melvil Dewey. \* \* \*

"To Mrs. Richards' personal touch is largely due the wonderful progress made since that day.

"With her recognition of the need came the clear vision of the remedy. With changing industrial and economic conditions, the home, the unit of society, was failing to meet the needs of better citizenship. Disintegration of the family was seen on every side. There was frightful waste of human efficiency because of ignorance of right living and overwork under wrong conditions. To reach the lives of the people, she recognized that the whole general scheme of education, from grade school through college life, must incorporate courses of study and methods of presenting subjects within the range of daily life and personal application, affecting ideals of conduct to be carried into whatever occupation or business might follow later. Such courses must be correlated and carried through education from the earliest years, developing knowledge of the true relation of things to the welfare of the individual and giving to the people a sense of control over their environment.

"From the beginning the purpose of the Lake Placid Conference was educational, dealing with the economic and sociologic study of the home and with the problems of right living. Its keynote was 'efficiency through health.'

"In her admirable paper, 'Ten Years of the Lake Placid Conference on Home Economics; Its History and Aims,' Mrs. Richards summarizes concisely the essential subjects discussed in the programs of these early years. Training of teachers of domestic science; courses of study for grade schools as well as colleges and universities; state, agricultural, evening, and vacation schools; extension teaching; rural school work; Home Economics in women's clubs with syllabi to aid such study; manual training in education for citizenship. All these lead toward higher education and better living, in short to the new science of Euthenics, as an essential preliminary to the study of the better race, a study to which Mr. Francis Galton has given the name Eugenics. From the very first special emphasis was laid on the educational possibilities of this work.

“A classification of the material included in the general subject of Home Economics as a working basis, together with correct nomenclature and annotated bibliographies were recognized among the first needs. Domestic science at farmers’ institutes, simplified methods of housekeeping, standards of living in the conduct of the home and in relation to sanitary science, household industrial problems, labor-saving appliances, cost of living, standards of wages, were discussed.

“Programs have included the food problem in its many phases, from fads and fancies to protein metabolism and mineral matter required by the human body; nutrition, sanitation, hygiene, progress in work for public health, represented by the work of the Health Education League and the Committee of One Hundred on National Health, leading to efficiency as the keynote of the twentieth century.

“Economics in trade and professional schools, Home Economics in training schools for nurses, the hospital dietitian and the status of institution managers, reports of experiments in dietetics under many auspices, cooperation with the work of the United States Department of Agriculture, particularly with the nutrition investigations of the Office of Experiment Stations, reports from the American School of Home Economics, even psychic factors affecting home economics and cost of living have been considered.

“Besides important reports of the teaching section and standing committees, each meeting aimed to concentrate the best thoughts of leading workers on one special subject in order that the discussions each year might count as distinct progress in some limited part of the field. Mrs. Richards’ strong personality attracted speakers eminent in educational and scientific work who gave their best freely at her request.

“Two conferences were held by special invitation outside of Lake Placid, one at Boston in 1903, and one at Chautauqua in 1908. In Boston, a joint session was held with the Manual Training Section of the National Education Association. Efforts were made annually to have the subject brought before this body of educators, but it needed the general awakening in the lines of rural, agricultural, and industrial education to bring to

a focus all the trend in modern life which makes the teaching of Home Economics in its various phases essential to social progress. In 1908, just before the Chautauqua Conference, Mrs. Richards was asked to present a paper before the National Education Association Council, and her masterly treatment of the subject won for Home Economics its true place in the teaching world as the fourth R—Right Living—to be incorporated in the education of the people. This was followed by her election for a six-year term to the National Education Association Council, the highest educational authority in the country.

“So far no constitution, by-laws, or red tape of any kind had hampered free initiative in the Lake Placid Conference. The movement was held and guided by Mrs. Richards’ enthusiasm and power to inspire others. To a marked degree she had the gift of prophetic vision, the clear ideal which precedes intelligent action. The time now seemed ripe for a national association and steps were taken at Chautauqua for such an organization.

“In the ten years of its existence the mission of the Lake Placid Conference was fulfilled. Under Mrs. Richards’ wise leadership it had pointed out the way—which the many were now ready to follow. For her no labor has been too arduous, no sacrifice of time or pleasure too great when demanded by the interests of this work.

“As a presiding officer, she combined tact and force with the rare power of obtaining results, sifting chaff from wheat and crystallizing the essential from thought and discussion. After a session, committee meetings would sometimes be going on in all four corners of the room, and before they dispersed she would have the best each had to offer.

“When the history of this great Home Economics Movement is written, the name which will stand easily first in recognizing the need, organizing the work, and shaping the policies, will be that of Ellen H. Richards.”<sup>2</sup>

<sup>2</sup> *Journal of Home Economics*, Vol. III, p. 350. Mrs. Ellen H. Richards: Her Relation to the Lake Placid Conference in Home Economics.

## CHAPTER XIV

### FOUNDING OF THE AMERICAN HOME ECONOMICS ASSOCIATION

IT IS evident from the foregoing statement that the Lake Placid Conference had done a great work, not only as a clearing house for the exchange of ideas and formulation of new plans for students, teachers, homemakers, and other individuals interested in the betterment of life, but also as a means of diffusing information about home economics and interpreting the term to the general public.

A preliminary committee on national organization was appointed and later reported that the time had come to form a national organization; that the proposed organization should publish a journal; and that a name national in character should be adopted. The report brought quick results in resolutions to the effect that the time had come for a national organization; that its name should be the American Home Economics Association; and that the conference should begin the publication of a quarterly bulletin. A quotation from this Quarterly, from Mrs. Richards' own pen, shows the philosophy of the leader:

"In reply to many requests for suggestions as to methods of teaching, the editor reminds teachers that the hill of learning is not to be cut down so that the road lies sunken between high banks of sand or hard rock, neither is it to be tunneled for the sake of quickly reaching the presumably flowery meadow beyond.

It is the teacher's duty to provide wayside shrines, with cool water and fruits and flowers, near enough together to entice the eager learner to reach them—with time enough to rest and take pleasure in the ever-enlarging horizon. When the first crest is reached there should be no sense of fatigue but only a desire for the outlook from the next higher."<sup>1</sup>

**National Organization.**—The formal steps in the organization of the American Home Economics Association were accomplished through the meeting of the teaching section of the Lake Placid Conference at the McKinley Manual Training High School at Washington, D. C., December 31, 1908, with Miss Helen Kinne as presiding officer.

Assistant Secretary of Agriculture Hays in welcoming the new association spoke in part as follows:

"The American people are going to welcome most earnestly the organization you are so splendidly inaugurating. You cannot even now, as I believe, dream of what is to come to the women of America, and the homes of America, \* \* \* \* through this organization to build up the vocation of homemaking."<sup>2</sup>

**Survey of the Field.**—Commissioner of Education Elmer E. Brown also brought words of greeting to the new Association:

"You are doing something in a very positive way to make the home life better. \* \* I cannot help thinking that the really great significance of your work after all is moral. \* \* \* When you couple with that skill in doing things enough ideas so that one feels that one is really taking part in the intellectual life of his time while he is doing ordinary and simple duties, you have one of the strongest pedagogical combinations.

"To put ideas and the real possession of skill into the making of a better home life, that is the ideal that you have before you in

<sup>1</sup> *Journal of Home Economics*, Vol. III, p. 360.

<sup>2</sup> *Ibid.*, Vol. I, p. 12.

a way that is of great significance, and I am sure that all who are interested in the educational work of this country wish you well—wish you the largest measure of success in your undertaking.”<sup>2</sup>

Dr. True spoke in part as follows:

“Honored as I have been with an invitation to speak at the first annual meeting of the American Home Economics Association, I have come, I trust, with some appreciation of the importance of the enterprise in which you are engaged. \* \* \* \*

“This is, indeed, a great movement, and one that is growing rapidly, and yet it has lacked those elements of coherence and co-ordination which I think are very necessary to its best development. It has been thus far largely a local and concentrated movement in which people here and there in the different communities have engaged. And, therefore, it is a matter of great importance that you have come together here at this time to form this national organization, so that this great movement may have a rallying point, a forum for the discussion of great problems involved in it, a means of bringing all the widely scattered groups of workers together in sympathy and in mutual helpfulness. It is true that you have already had the influence of the Lake Placid Conference, and I have known something of the usefulness of its work. \* \* \* \*

“We have seemed to be at the high-tide of prosperity and influence, but right in the midst of this there has been struck by our wise men a note of alarm. At this very time when you are met here to form this organization, our people, led by their greatest men and women, have become suddenly serious and thoughtful, and even fearful of the future. We have piled up wealth almost without measure, but now the question has arisen whether this is simply that this great wealth shall come into the hands of a few people and be used for the corruption and the ruin of our national life. We have brought together under the best influences in many ways great masses of people, but now the question has arisen whether we can maintain among these people a good home life. We have used our national resources and developed them with great skill, but now the question has arisen

<sup>2</sup> *Ibid.*, Vol. I, p. 27.

whether we are so rapidly using them up that they will all be gone within a few years. \* \* \* \*

“Among the questions that are engaging our thought and attention today, certainly none is more important than that which centers about the problems of our homes. Can we maintain them as the pure source and happy environment of a vigorous childhood; can we keep them as the satisfactory supporters and encouragers of manhood and womanhood; can we hold them as the sure solace and refuge of old age? Shall the American home go on to greater perfection or shall it weaken and lose its hold upon our people? Shall we become simply a vast mass of unrelated individuals? It is this problem that your Association and the people whom you represent have especially taken as your work. Not that you are the only organization engaged in this work, for there are many others which are doing noble and useful work. But as you represent very largely the educational element working for the solution of the problems of the home, there is every reason why your organization should take a leading position in the effort to help our homes. \* \* \* \*

“It seems to me that there are three great lines of endeavor in which such an organization as this may properly engage: First, you may do much to promote the increase of knowledge of the subjects with which you deal; second, you may do a great deal to help and improve the system of education along these lines; and in the third place, you may do a great work towards securing the more satisfactory diffusion of information on these subjects among the masses of our people. \* \* \* \*

“In this movement, as in all similar movements, the fundamental requirement is exact and satisfactory knowledge of the subjects involved in the movement. Research, then, should be prosecuted in a vigorous and comprehensive manner, in order that we may know the truth, and that that may be the basis of all our endeavors. Thus far there has been very little of accurate, strong and comprehensive research along these lines, and the agencies for such work are extremely inadequate. \* \* \*

“Then the system of education in home economics is only in its formative stage. The lines and methods of work have only been roughly blocked out as yet. There needs to be much study

and much effort to perfect this system, to give it high pedagogical value, to put it in a position to find its proper place in our general educational system. \* \* \* \*

"Finally, we are coming in all lines of educational effort to see that it is not enough that we should have a satisfactory system of education for the people who go to school, but that we must reach out beyond the schools and by various methods, which are sometimes embraced under the general head of university extension work, reach the masses of people so that they may have some intelligent conception of what is involved in such matters as these you are interested in, and shall have brought to them some definite and satisfactory information which may help them in their daily lives. \* \* \* To make the work that we are engaged in really effective, we must carry it out to the people through the living teacher, and that teacher must be provided with the means of actually demonstrating to the people the things that he desires to teach. And so we are having the organization of various kinds of demonstration work."<sup>4</sup>

Thus was launched this great enterprise which, according to the constitution, has for its purpose:

"The improvement of living conditions in the home, the institutional household and the community; and welcomes to its membership all who are actively interested in home problems including: all professionally concerned with this field, as teachers of Domestic Science and Art, Home and Institutional Economics, and allied educational fields, students, investigators, housekeepers, institution managers, social and municipal workers, interested housewives and homemakers; professional workers in allied fields, as educators, physicians, hygienists, sanitary experts, architects, and others; clubs, associations, societies, and institutions interested in the work of the Association."<sup>5</sup>

These leaders have been quoted to show the breadth and variety of interests represented and the task to which the new organization committed it-

<sup>4</sup>*Ibid.*, Vol. I, p. 22

<sup>5</sup>*Ibid.*, Vol. I, p. 1



self. This meeting must have brought inspiration and encouragement to the original eleven members of that first Lake Placid Conference. In ten years their efforts had resulted in an Association with seven hundred members and a Journal!

Mrs. Richards had been at once proclaimed as President. Associated with her as officers were Miss Isabel Bevier, Dr. C. F. Langworthy, Miss Mary Urie Watson, as Vice-Presidents, and Dr. Benjamin R. Andrews, as Secretary-Treasurer.

Though Mrs. Mary Hinman Abel did not assume the formal editorship of the *Home Economics Journal* until September, 1909, she worked so closely with Mrs. Richards in the Association's plans that she was really identified with the Journal from the very beginning. The Association was exceedingly fortunate in having so able and skillful a leader for the first editor of its Journal.

**The Task.**—So much for the machinery of the new organization. It is perhaps well to consider briefly the task to which it had pledged its efforts. The goal is easily stated: the betterment of life “in the home, the institutional household, the community.” However, the task has been a very different and difficult proposition.

One gathers from the addresses quoted that the new association had made a place for itself in the minds of leaders in the world's work; that its possibilities were recognized; but also that, as Dr. True said, “the lines and methods of work have only been

roughly blocked out as yet." There were many critics of the new housekeeping and many dissenters among those who stood high in the councils of education from the idea of connecting home and school. The great gulf between the classes may be shown by two instances. One is a statement by the President of Bryn Mawr College:

"There are, however, not enough elements of intellectual growth in cooking or housekeeping to furnish a very serious or profound course of training for really intelligent women."\*

The other was the attitude of mind found in the woman on an 800-acre farm on the Illinois prairies. This woman, with her large household representing many varied interests, had been trained in the school of experience. She was living at the sources of life. Economic, æsthetic, sanitary, social and moral problems were a part of the warp and woof of her daily life. She had not named or card-catalogued them, but she lived through them daily and in her heart of hearts she longed for help to make life better and sweeter for herself and her loved ones. She looked to the schools to show her a better way of life. She felt somehow that if the college could do so much for the work of the farmer, it ought also to be able to do something for the farmer's wife.

Not only women on the farm, but women and girls everywhere were eager for the new life, and for all it had to offer in their lives. Home Economics found its central purpose in meeting their need.

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\* *Educational Review*, Vol. XXI, pp. 6-7.

## CHAPTER XV

### EDUCATIONAL EMPHASIS

THE original Lake Placid group had distinguished itself by putting emphasis upon the educational phase of the question and, from the first, there had been committees commissioned to find ways and means so to develop the subject-matter that it would find favor with public school boards and the makers of college curricula. By the time the Association was started, several of the land-grant colleges had passed the period of "trial and error" in their own academic circles, so there was considerable material for reference available. Cooking and sewing, food and clothing, were the foundation stones laid for the building. Sewing found most favor with public school officials because it cost less to install and could be "put in" without so much bother—a table or two, a few chairs, a pair of scissors, and behold—the new idea had sprouted. Cooking, on the other hand, required a kitchen, plumbing, supply closets, space, money, but its results were more satisfying, particularly to the inner man, and so both grew in favor.

In the colleges, the method of approach differed, depending upon the resources of the institution, the attitude of those in authority, and sometimes upon the ability of the new woman in the new department to be all things to all men and some women. Kansas

Agricultural College arrived first through lectures in chemistry; Iowa State College through work with food in the college dormitory; Illinois laid broad foundations in 1874 and that spirit obtained when the department started anew in 1900 with food and the home as the entering wedges to secure a broad curriculum.

**Varying Emphasis.**—Because of the wide scope of the subject-matter of Home Economics, Mrs. Richards thought best to emphasize different phases at each annual meeting. Accordingly, a glance at the topics presented at the second annual meeting in Boston in the closing days of 1909 shows strong emphasis upon the scientific phase.

The choice was probably due in part to the fact that the American Association for the Advancement of Science was also meeting in Boston at that time. The opening session was given over to a discussion of the "Sciences in Relation to Home Economics." Papers were presented by Professors C. L. Norton on Physics, James F. Norris on Chemistry, Percy G. Stiles on Physiology, and W. J. Gies on Bio-Chemistry. In conference and sectional meetings, "High School Work," "College Courses," "Relation of Fine Art to Domestic Art" and the "Work of the Dietitian" were considered. In the general session, science came to the front again in a discussion on "Recent Progress in the Study of Nutrition in Relation to Dietetics," with Professors Henry C. Sherman, Lafayette B. Mendel and Otto Folin as speakers

Papers on "Newer Professional Fields," "Food Standards in Lunch Rooms," "Vocational Tendencies," and "Extension Work" indicate that many lines of work were already established.

A communication received from Dr. True representing a committee of the American Association of Agricultural Colleges and Experiment Stations, asked for a committee from the Home Economics Association to confer with the committee which was preparing a report on a course of study in Home Economics in these colleges. Such a committee, known as the Committee on Nomenclature, was appointed. Its purpose was to study usage and compare data in order that terms and definitions might be proposed which would make for accuracy and uniformity. The committee began its work at once and reported from time to time to the Association.

The *Journal* in reporting the Boston meeting said in closing:

"The Boston program emphasized the relation of natural science, physics, chemistry, and biology to the home. The next meeting while holding to and reiterating this fact ought to stress as vigorously the equally pertinent relations of economic and social science to the home and the institutional household."<sup>1</sup>

In order to get a glimpse of the work from outside the immediate circle, the reports of the United States Commissioner of Education for this period have been examined. According to the reports, the new Association was welcomed and special mention made of the

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<sup>1</sup> *Journal of Home Economics*, Vol. II, p. 8.

following projects as indicative of the interest in work for the home: the new building and organization of the School of Household Arts at Teachers College, Columbia University, designed primarily to provide preparation for teaching positions in the field of Household Arts and Sciences of all grades from the primary school to the university; the opening of a State School of Manual Arts and Home Economics at Santa Barbara, California, said to be the first of its kind in the United States; the reorganization of the Department of Home Economics at the University of Wisconsin; a new course in homemaking at Stout Institute, Menominee, Wisconsin; Movable Schools of Domestic Science in Kansas; Girls' Domestic Science Clubs in Nebraska, Girls' High School of Practical Arts in Boston, and the practice house or apartment.

The next meeting of the American Home Economics Association was held at St. Louis at the end of 1910 in company with the American Sociological Society and the American Economics Association. Enthusiasm, interest and numbers attested the success of the meeting. Valuable suggestions were received in the papers presented by such distinguished economists and sociologists as Professors Kinley, Fetter, Ellwood and Howard. A discussion on "Methods of Instruction," the report on "College Courses" and the appointment of the committee on "College Entrance Requirements" were proofs that the educational phase was being cared for, while the

increase in the number of the affiliated associations and the contacts with other organizations showed how the circle of influence was being enlarged.

**Loss of Leader.**—To the surprise and disappointment of everyone, Mrs. Richards asked to be released from the burdens she had carried so long and faithfully as President. With deep regret her request was granted, but she was made honorary president. Little did that group realize that this was the beginning of the final separation from their beloved leader. After a week's illness, Mrs. Richards died at her home, March 30, 1911.<sup>2</sup>

A paper by Mrs. Richards in the April number of the *Journal* entitled "Social Significance of the Home Economics Movement," is her last statement of purpose.<sup>3</sup>

"We call today for more faith in a way out of the slough of despond, more resolute endeavor to improve social and economic conditions, and we beg the leaders of public opinion to pause before they condemn the efforts made to teach those means of social control which may build yet again a home life which will prove the nursery of good citizens and of efficient men and women with a sense of responsibility to God and man for the use they make of their lives."

The June number of the *Home Economics Journal* for 1911 contains a tribute to Mrs. Richards, and the October number of that year was set aside as a memorial number for her.

By 1911, under the wise leadership of Mrs. Rich-

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<sup>2</sup> *Ibid.*, Vol. III, pp. 214-216.

<sup>3</sup> *Ibid.*, Vol. III, p. 125.

ards, home economics had attained an honorable place among educational and social agencies. The influence of the members of the American Home Economics Association was sought by many types of organization. Its journal was recording the steps in what may be called the internal development of the subject. It was no small undertaking to develop courses of instruction adapted to different types of schools—public, private, technical institutes, colleges and universities—to decide upon the basic and related subjects, and to give due proportion to the main division. Committees worked diligently to get the subject-matter into pedagogical form so that it might take its proper place in the curriculum. The results of their efforts are shown in the syllabus of Home Economics published by the Association in 1913.

**Syllabus of Home Economics.**—The committee which formulated the Syllabus was Dr. A. C. True, Dr. Benjamin R. Andrews, Dean Sarah Louise Arnold, Dr. C. F. Langworthy, Miss Abby L. Marlatt, Miss Flora Rose, Miss Elizabeth C. Sprague and Miss Isabel Bevier, Chairman. In this connection mention must be made of the invaluable services of Dr. True and Dr. Langworthy, upon whom rested the responsibility in large measure for the actual compilation and arrangement of the material.<sup>4</sup>

“The purpose of this syllabus is to classify in logical order the various topics which can properly be included under the term

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<sup>4</sup> *Syllabus of Home Economics*, p. 7.



home economics. It does not represent an outline for the course of instruction, but rather a classified list of topics from which courses can be made up."

The definition of home economics was stated as follows:

"Home Economics, as a distinctive subject of instruction, is the study of the economic, sanitary and æsthetic aspects of food, clothing, and shelter as connected with their selection, preparation, and use by the family in the home or by other groups of people. \* \* \* \*

"Home economics, like many other subjects of instruction, for example, sociology, engineering, or agriculture, is a complex. In it, the contributing subjects are grouped around the ideas of food, clothing and shelter. Among contributing subjects are art, history, anthropology, sociology, æsthetics, economics, physiology, hygiene, mathematics, chemistry, physics, and biology. \* \* \*

"As is the case with many other subjects, courses of instruction in home economics may be cultural, technical or vocational and the grade of instruction be primary, secondary, or advanced. The instructor must select the proper material from the total range provided, the selection being determined by the particular requirements of the case."

The committee also proposed the following main divisions of the subject-matter: (1) Food, (2) Clothing, (3) Shelter, (4) Household and Institution Management.

"The plan of arrangement of material finally adopted subdivides the three main divisions, food, clothing, and shelter, into (1) Selection, (2) Preparation, (3) Use; and the fourth main division, Household and Institution Management, into, (1) Material basis, (2) Social contacts, (3) Activities and functions and (4) Aims and results. The headings, 'selection,' 'preparation,' and 'use' are further subdivided with reference to economic, scientific, sanitary and æsthetic aspects so far as these apply to the subject, under such headings as 'theoretical considerations,'

'classification,' 'composition and properties,' 'production and manufacture,' 'adulteration,' and 'cost.' The principal divisions of the fourth section are also subdivided each in a way to develop its special meaning.'<sup>5</sup>

The scientific phase of home economics was the first to be developed not only because of universal interest in food but also because of the valuable literature on nutrition and other phases of food work which had been prepared by the United States Department of Agriculture. The importance of the social, economic and artistic phases, however, were soon recognized and given due attention. It may be said that the committee on the syllabus had planned to elaborate and extend the social and economic phases of the subject.

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<sup>5</sup> *Ibid.*, p. 4 ff.

## CHAPTER XVI

### HOME ECONOMICS SINCE 1912

THE history of home economics since 1912 may be considered under three heads: Development, War and Reconstruction.

**Development.**—The first three years of this period show steady growth and development of subject-matter along lines indicated in the syllabus. Gradually, the public realized that home economics meant not only selection and preparation of food but also the improvement of the home. Accordingly, one finds in the literature of home economics pleas for courses in the home, for house planning, notices of special courses for home makers, and suggestions for the study of the family and for art in the home. Home economics did not escape that watchword “efficiency.” The promoters of scientific management found a wide field for effort in the haphazard business of housekeeping. The economic questions involved came in for their share of attention and the words “division of income” and “family budgets” were added to the vocabulary of home economics. A serious study of the home, its processes and products disclosed the fact that many questions concerning time-honored practices could not be answered intelligently, and pointed very clearly to the need for research. Much profit had accrued to home economics

by research in problems of nutrition, but it was realized that most questions of household processes, such as "What makes jelly jell?" were more likely to be solved by women.

Further emphasis on home and family life was given in 1913 by the United States Government in its recognition of the claims of mother and child in the formation of the Children's Bureau, also by a questionnaire on "Home and Woman," sent out by Secretary Houston of the United States Department of Agriculture. His point of view is shown in the following quotation:

"The woman on the farm is a most important economic factor in agriculture. Her domestic work undoubtedly has a direct bearing on the efficiency of the field workers, her handling of the home and its surroundings contributes to the cash intake, and, in addition, hers is largely the responsibility for contributing the social and other features which make farm life satisfactory and pleasurable. On her rests largely the moral and mental development of the children, and on her attitude depends in great part the important question of whether the succeeding generation will continue to farm or will seek the allurements of life in the cities."<sup>1</sup>

Another great department of the government gave substantial proof of its interest. The United States Bureau of Education, in the Department of the Interior, published in 1914 a series of bulletins on "Education for the Home." They present a survey of courses given in lower and higher schools and in teacher-training and on the college level. The reasons for such publications were in part the following:

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<sup>1</sup> See *Journal of Home Economics*, Vol. IX, p. 4.

“For most people the home is the beginning and end of life. All their activities proceed from it and return to it. Therefore, of all the arts, those pertaining to homemaking are the most important and of all the sciences those which find their application in the home, making us intelligent about the home and its needs, are the most significant.

“If the schools are to assist in making us intelligent about the life we live and the work we do, they must provide liberally for instruction in these arts and sciences. Within the last two or three decades educators and people generally have become conscious of this fact as never before, and gradually the schools are being readjusted to meet the new demands. Probably they have never undertaken a more important or difficult task, and there is constant need for information in regard to methods adopted and results obtained.”

Progress was made in this period in developing combinations of home economics with some form of social work such as the connection made between Simmons College and the settlements of Boston, the extension of housekeeping centers in many cities, and the food work done in connection with the welfare work of manufacturing plants. Feeding of school children, which had been started in the '90s as a result of the public recognition of the relation between food and health, was now being furthered by the training of lunchroom managers. The new profession of the dietitian, who was to plan food for both the well and the sick, the child and the adult, was being recognized. The terms “standard diet” and “basal ration” came into use. Under the skillful guidance of Miss Helen Louise Johnson, and other leaders, the National Federation of Women's Clubs

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*Ibid.*, Vol. IX, p. 5.

was doing excellent work in home economics. A most important step had come through the passage of the Smith-Lever Act in May, 1914. This act makes provision for

“Coöperative agricultural extension work which shall consist of the giving of instruction and practical demonstrations in Agriculture and Home Economics to persons not attending nor resident in the agricultural college.”

Thus did home economics appear for the first time in the official records of the United States Department of Agriculture. This program meant that farm life was no longer to be judged by the number of its flocks and herds alone, but by the kind of life maintained in the farm home. The Act is distinguished by the fact that it was the first specific legislation for the home by the Federal Government, and also by the magnitude of the resources it made available. No single legislative act has brought to home economics either such great opportunities or such serious obligations.

The Act provided the machinery for carrying the information from the college to the woman in the farm home, opened new opportunities for service, and new methods for testing the value of home economics. To establish machinery by which the latest scientific discoveries may be carried to women throughout the length and breadth of the land was a magnificent achievement. Educators from abroad consider it one of America's greatest educational object lessons. The value of this machinery was demonstrated on a large scale in the World War. Under the Emergency

Fund, women trained in home economics were placed in city and country to carry to the people the instructions of the Food Administration.

The plans for the administration of the Smith-Lever Act resulted in the organization in 1915 in the Department of Agriculture of the States Relations Service under the leadership of the faithful friend of home economics, Dr. A. C. True. In the readjustment, the scope of the work previously included in nutrition investigations was extended to include studies of clothing, household equipment, and household labor, and was officially designated as the Office of Home Economics. This office continued to have as Director, Dr. C. F. Langworthy, for a long time identified with research in home economics. So the term "Extension in Home Economics" came to have a richer and a larger significance.

Other new contacts for home economics were made in this year. The United States Bureau of Education added to its working forces two women, Henrietta Calvin and Carrie A. Lyford, as specialists in home economics, and from that time on provided a national information service upon educational problems in the home economics field. Another step in the forward progress of the cause was evidenced by the creation of a division of home economics in the Association of Land-Grant Colleges.

By 1916, the foundations of home economics were fairly well settled in the curricula of many types of schools. To be sure, home economics had not been

given a place in the larger women's colleges, but there is much reason to believe it had influenced in a measure their offerings in sociology, economics, chemistry, and biology. The appreciation of the public was assured and beginning to be intelligent. Extension work on the new foundation was only fairly started when the unexpected happened.

**War.**—The war cloud which had hovered over the lands across the seas broke in all its fury. The call to arms for the men was followed quickly by a call to the men and women of the country to serve in the first line of defense at home. Out of all the chapters written in the history of the World War none is more honorable, more free from criticism, more fruitful of good works, than that of the women's part. At home or in the hospitals of the far-flung battle lines they did their part, and the very necessities of the situation put emphasis upon the value of home economics training. Because of the importance of food to the soldier and private citizen, agriculture and home economics worked together to meet the nation's need—the one in the line of production; the other in conservation by the wise use of materials. It is safe to say that the people of the United States, as a whole, learned more of food, its classes, uses, and cost than they had learned in any five years before. Calories were no longer ridiculed. They were regarded with respect as the measuring unit of the world's resources in food. Literally hundreds of women trained in home economics demonstrated at home the conser-



vation of food, while in the hospitals abroad they worked as dietitians against fearful odds to give food and courage to the soldiers. The Food Administration called them into service from Washington to the remotest country hamlet. By their efforts, combined with those of the men, the United States saved food not only for the boys in the trenches but also for the women and children of other lands.

The successive steps in developing plans for home economics in connection with the Food Administration are indicated by the conference called by Mr. Herbert Hoover in May, 1917. This conference resulted in the appointment of an Advisory Committee to work under Dr. R. L. Wilbur, President of Leland Stanford University, Head of Food Conservation Division of the Food Administration. The members were:<sup>3</sup> Miss Abby L. Marlatt, Chairman; Miss Josephine T. Berry, Dr. Alice Boughton, Mrs. Henrietta Calvin, Dr. C. F. Langworthy, Miss Isabel Ely Lord, Dr. Alonzo E. Taylor; Advisory Members: Miss Catharine MacKay, President of the American Home Economics Association, Miss Martha Van Rensselaer, Miss Florence Ward. The Editor of the *Journal of Home Economics*, Mrs. Alice P. Norton, was asked to act as Editorial Secretary for home economics in the Food Administration.

In order to bring different sections of the country in closer touch with the Food Administration, the plan was made that representative women from dif-

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<sup>3</sup> *Ibid.*, Vol. IX, p. 391.

ferent colleges should hold the position of chief of the home economics section of the Food Administration for two months at a time.<sup>4</sup> Miss Marlatt served until September; Miss Mary E. Sweeney for September and October; Miss Isabel Bevier for November and December. As time passed and the needs grew the organization was extended. Coöperative work was undertaken by the United States Department of Agriculture and the United States Food Administration in the publication of a series of leaflets. Miss Katharine Blunt was called to Washington to direct the preparation of these leaflets and Miss Elizabeth Sprague to take charge of the Experimental Kitchen. Miss Martha Van Rensselaer served as Chairman of the Home Economics Division for the latter half of the war period. Aside from the work in Washington, the home economics workers in the states served as members of the Council of Defense. In almost every state the Chairman of Conservation was a member of the home economics faculty of the university or agricultural college. These people were called to Washington frequently for conference with Mr. Hoover and were active in many types of war work at home.

**Smith-Hughes Act.**—In the midst of these responsibilities for home economics workers, yet another was added by the passage of the Smith-Hughes Vocational Education Act, February, 1917. The purpose of this act is to promote vocational education in

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<sup>4</sup> *Ibid.*, Vol. IX, p. 487.

agriculture, home economics, trades and industries, and to provide for the training of teachers in these subjects.

The program for carrying out the Act included three types of schools: 1. all-day schools; 2. part-time schools; 3. evening schools. Home economics education was defined as: "That form of vocational education which has for its controlling purpose the preparation of girls and women for useful employment as house daughters and as home makers engaged in the occupations and management of the home."<sup>5</sup>

Another provision of the Act is stated as follows: "Such education shall be of less than college grade and shall be designed to meet the needs of persons over 14 years of age who have entered upon or are preparing to enter upon employment."<sup>6</sup>

In the seven years that have passed since the Act was put into operation there are several evident results: a great impetus to home economics education; much discussion concerning the processes involved in homemaking and an attempt to analyze the vocation; attempts to distinguish between general and vocational home economics; enlarged use of the project method; the development of unit courses. Through its part-time and evening schools, opportunities have been afforded to those much in need of instruction.

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<sup>5</sup> *Federal Board Vocational Education Bulletin No. 28*, Home Economics Education, Organization and Administration.

<sup>6</sup> *Ibid.*, p. 12.

The provision for teacher-training has led to some rather questionable short cuts in the preparation of teachers. Authorities differ so greatly on the whole subject of vocational education that one seems justified only in the statement that probably the best results thus far are in stimulating a study of the whole subject of vocational education and vocational guidance.

Another result of the Smith-Hughes Act, in so far as home economics is concerned, is in the line of legislation. Two provisions of the Act seem to discriminate against women: 1. The allotment of funds on the basis of urban population neglected the needs of the rural woman; 2. The fact that only so little as one-fifth of the money appropriated for industrial training could be used for home economics. These two provisions have led to attempts by those interested to secure by legislation more money for home economics and on the basis of total population. The Fess, Smoot, and Purnell bills represent the efforts, as yet unsuccessful, which have been made to secure more funds for instruction and research in home economics.

**Reconstruction.**—During the World War, home economics workers, as others, gave themselves unsparingly to a great variety of services at home and abroad. After the Armistice was signed, the workers returned to their regular activities to find several very evident results of the war. Internal progress

had stopped because the workers had been called from classroom and laboratory. Research had been abandoned. The workers were tired—very tired—but many of them had a new and larger vision of the possibilities of their cause, and so did the general public. One of the immediate results was the opening of new lines of effort for women. Dietitians were asked for by hotels as well as by hospitals; women trained in the study of the problems of the home were asked for by banks and other commercial enterprises to help in teaching thrift. The Children's Bureau, the Red Cross, the Public Health Service—all called persistently for women trained in home economics. The economic results of the war on wool, cotton and building materials put emphasis on the question of clothing and furniture. Questions of all sorts and about processes and products of every kind cried aloud for research. The National Research Council gave home economics a place in its deliberations. This condition of affairs called for a critical examination and a revaluation of the training to be offered in courses in home economics, and in common with the rest of the world, home economics soon found itself hard at work upon reconstruction. That is always a difficult and delicate task, difficult because often it means the uprooting of cherished traditions and customs; delicate lest in an attempt to give new form to cherished ideals they be destroyed. "New occasions teach new duties; Time makes ancient good uncouth."

The difficulties in this particular instance are increased by the fact that home economics has so many vulnerable points. In most occupations there are "honorable points of ignorance" for the layman; not so as regards home economics. No wayfarer on the highway of life but considers himself a competent critic of some one of its numerous phases. In the estimation of the public, real advance in home economics in war time was made chiefly along the lines of food, economics and research, and these lines must be considered in all plans for readjustment of courses of training. The call for knowledge of many kinds emphasized the need for research. The necessity of the situation put emphasis upon wise spending for both food and clothing, and showed the desirability of having the woman as the spender of the income made as intelligent as possible. The government undertook the teaching of thrift on a large scale. A group of three home economics workers was employed for several months by the Savings Division, Department of United States Treasury, to prepare educational leaflets on thrift. Moreover, to many women the war had brought participation in large enterprises requiring much executive ability. She had learned some lessons in "big business" which she was glad to practice within her own domain. Her own sense of values was changed. The study of economic phases of home and family received a great impetus. The result of this impetus upon the teaching of home economics will be discussed in a later chapter.

Meantime, the larger relationships of the subject must not be neglected. The public demands must be recognized. The tests many and varied are to be met, but the workers, themselves, must keep ever in mind the larger aspects of the question. Man does not live by bread alone; economics cannot do everything. Spirit and life have their sources, too, and must be cherished.

Home economics workers must not be so much occupied in the details of teaching food, clothing and shelter, that they forget that health, art, and beauty of life are included in their programs; that the finer forms of social intercourse, the development of gracious womanhood, have their place in home economics training. The public still recognizes the family as the unit and the home as the center and wants all that was best in the old forms of family life represented in the new. It should be enriched by the discoveries of science, the development of art, the right economic and social ideas, and it must be permeated by the spirit of service and loyalty to the highest ideals.

Whether women understand it or not, forces quite beyond their power are giving them a part in the economic and political life of the nation. Home economics workers need to hear and heed the command:

“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.”<sup>7</sup>

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<sup>7</sup> *Isaiah*, LIV, v. 2.

The fifteenth annual meeting of the American Home Economics Association was held at Corvallis, Oregon, August 1-5, 1922. The president's address by Miss Mary E. Sweeney has so much of history, statistics, and practical suggestions that it seems wise to reproduce it in large part:

"Today, in accounting to you for my stewardship I begin to realize how little one can really do more than make a beginning in two years; how difficult it is to summarize those intangible things which are the indices pointing toward progress, development, and achievement.

"After all, we need to remember that as an association we are only fourteen years old, merely in the adolescent period of our life; that for many years we were loosely organized, our purposes were vaguely defined, we lacked cohesion and large objectives; that in our state teachers' colleges and in our state universities it has not been the unfailling custom to instill into those entering the work, compelling professional motives, a code of professional ethics, unified standards of professional life.

"Our professional work has had to do with the home, which as an institution is traditional and conservative. Those within it have had only a half-hearted belief in homemaking as a profession and in the functioning of science in everyday life. Homes are individual units; there are few ways of reaching them collectively. No outside forces connected with incomes unify their attitude, interest, and point of view, and get certain standards into their mass mind and consciousness.

"To deal with such an institution, to study it, to serve it constructively, to interpret its social, economic, and moral responsibility, to help it to function in civil life, to rehabilitate it when broken or disabled, has been difficult and at times tedious and soul-wearying, but immensely alluring, demanding high spirit and courage.

"The tremendous growth of home economics through its introduction into the curricula of elementary and secondary schools and universities, the development of home demonstration work,



vocational education, continuation and evening schools, has created a demand for a large number of professionally trained people to build up adequate subject-matter, methods, and research. A remarkable impetus was given by the war. Subsequent demands have been made for participation in health programs. Economic depression and need for readjustment and standards of buying in the home have tested home economics as a profession.

“The problem always facing your executive committee and your council has been to develop a professional association which would stand for the ambitions, beliefs, ideals of the individual members, and to make the Association an instrument through which individuals might express themselves.

“Perhaps nothing is a better index to the growth of the Association than the extent and character of its affiliation with other organizations. We have been asked to have a representative speak at national meetings of the General Federation of Women's Clubs, the Pan-American Conference, and the League of Women Voters. We have been requested to assist in furthering the programs of the Parent-Teachers' Association, the National Congress of Mothers, the National Women's Trade Union League, the Consumers' League, the National Housing Association, the American Social Hygiene Association, the American Association of Social Workers, the Red Cross, the American Academy of Political and Social Science, the Canadian Child Conservation, and the International Eugenics Society.

“While there is much to give us hope in the past there is much yet to be done, and it will take more fortitude, more faith, more steadfastness, more courage, than did pioneering. All of us feel that the Association must reinterpret its objectives and develop a program of work. As a group we must broaden our contacts. The schoolroom needs business, business needs home economics women. All home economics work needs the homemaker, both the professional home economics woman in her home, and the untrained woman in her home. We need her to show us how much that we are teaching belongs in what is now tradition; we

need her to help us to make our courses meet the needs of these electric-started, automotivated, radio-connected homes. She has a tremendous contribution to make to our theories of care and training of the modern child. The Association should capitalize this tremendous asset of our 10 000 trained home economics women in homes of their own. They are to be the great force within our number which will recharge, revitalize our point of view, reinterpret to us our education for homemaking.”

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“Trained home economics women are demanded as teachers, extension workers, visiting housekeepers, dietitians, editors, social-service workers, and in other business positions. Coöperation has begun to be established with the nursing world, the medical world, the industrial world. Home economics work is beginning in Australia, Japan, China, South Africa, India, Turkey, New Zealand. This means that home economics is preparing for its duty and responsibility; that it glimpses its opportunity; visions its real service; understands the meaning of its mission to energize, vitalize, and spiritualize the everyday life of the everyday man and woman.”<sup>8</sup>

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<sup>8</sup> *Journal of Home Economics*, Vol. XIV, p. 519 ff.

## CHAPTER XVII

### THE TEACHING OF HOME ECONOMICS

IT SEEMS worth while in this text to give an account of the early work as it was taught in some schools—attempts which in most instances were short-lived, but which nevertheless mark the beginnings.

**Beginnings.**—The story of the beginnings in North America, so far as available records can be found, are well given in an early *Journal of Home Economics*.

“We open a quaint chapter of almost medieval history when we seek for the first dates in the formal teaching (outside of the family circle) of household arts. In 1668, François de Laval, the first bishop of Canada, according to Parkman in *The Old Régime in Canada*, founded near Quebec a kind of farm school for French and Indian boys, and here various mechanical trades were also taught. At the same time the Ursulines and the Nuns of the Congregation of Quebec undertook the training of girls along the lines of manual training and what is now grouped under the head of Home Economics. To quote Parkman, ‘We find the King giving to a sisterhood in Montreal a thousand francs to buy wool and a thousand more for teaching girls to knit.’”<sup>1</sup>

Attention has already been called to the work of Mrs. Willard, but the following quotation indicates the difficulties under which she worked:

“Mr. Henry Fowler, in his article on Educational Services of Mrs. Emma Willard, says: ‘While thus Mrs. Willard was teaching what had heretofore been considered masculine studies, and thus risking the displeasure of those wealthy and fashionable

<sup>1</sup>*Journal of Home Economics*, Vol. III, p. 328.

people, on whom, disappointed of public aid, she much depended for support, she was also testing her popularity by the steps she was taking to induct her pupils into the duties of their sex, in regard to housekeeping; as this might be charged with a degree of vulgarity.' In a footnote he adds:

“ ‘ In general, when the graduates of the seminary develop into women of society and mistresses of families, they have been found imbued with the principles, and having acquired the habits which lead to good housekeeping. The pupils in their small rooms, each occupied by two inmates (carefully assorted, as one of the most delicate duties of the principal) are provided with closets, bureaus, etc., so that everything can be used for its proper purposes, and everything kept in its proper place. And they are under strict surveillance, as each in turn is to keep the room in perfect order. This is that their eye may become accustomed to order, so as, of itself to detect the reverse. They are required to keep in order their own clothing, and have a set time for mending. They take their turns also with the domestic superintendent to learn pastry cooking. Each roommate is in turn roomkeeper for the week and liable to a fault-mark if the monitress, in her hourly rounds, during school hours, finds anything out of order.’ ”<sup>2</sup>

Pastry cooking and the care of the room seem to be the high spots of that teaching.

**Mt. Holyoke Plan.**—In view of the misinterpretation of later years which has been given to “the Mt. Holyoke plan” it seems well to quote Mary Lyon’s own words: “It is no part of the design of this seminary to teach young ladies domestic work.” This statement shows clearly that she had no thought of teaching domestic economy but rather that she used coöperative housekeeping as a means of self-support for girls while securing an education.

<sup>2</sup> Henry Barnard: *American Journal of Education*, Vol. VI, 1859, pp. 125-168. (See *Journal of Home Economics*, Vol. III, pp. 329, 330.)

Monticello Female Seminary at Alton, Illinois, was called the Mt. Holyoke of the West. Each pupil was required to spend two hours per day in domestic employment. They were also taught laundry work under a competent instructor.

**Elmira College**, Elmira, N. Y., seems to have started with ideas of doing some work for the home, as the first catalogue (1855) states that each student is<sup>3</sup> "required to take additional work in domestic science and general household affairs. \*\*\*\*\* There is an arrangement by which domestic science will be taught to each pupil. The more severe parts of the work will be performed by domestics. A lady peculiarly fitted to give instruction in domestic science has been engaged and has under her direction the students who are drilled in all that pertains to domestic duties." Lack of funds or sustained interest seems to have prevented this college from carrying out the plans because after ten years no trace remained.

**Vassar College**, too, gave encouragement to the idea<sup>4</sup> in its first announcement, but evidently the conservatives won in the struggle, for this statement appears: "The trustees are satisfied that a full course in the arts of domestic economy cannot be successfully incorporated in a system of liberal education." After a few foolish words about "allowing a young lady to form habits unfitting her for her "allotted

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<sup>3</sup> *Journal of Home Economics*, Vol. III, p. 330.

<sup>4</sup> See page 89, this text.

sphere" the following compromise plan is announced:<sup>5</sup>

"(1) Domestic economy is to be taught theoretically by textbooks and lectures; (2) visible illustrations are to be furnished by the college kitchen, larder, dining room; (3) personal instruction is to be given to everyone who needs it as to care of her clothing and room; (4) there will be regular hours for sewing."

In three years this experiment was finished.

✓ In 1877 Lasell Seminary in Auburndale, Massachusetts, offered courses in various phases of the work under such pioneers as Miss Daniell, Mrs. Lincoln and Miss Parloa. ✓ Instruction in homemaking was safe in the hands of these women.

**Causes for Failure of First Attempts.** —To one familiar with the development of home economics several causes for the failure of the first attempts seem very clear. They lacked any adequate working basis; they failed as the Manual Labor Seminary failed because they were economically unsound, had no scientific basis, and no permanent educational value. Neither pious intentions nor fulsome oratory about the glories of motherhood nor rules for good house-keeping furnish an adequate working basis for a serious study of the home. There was too much conversation about the "sphere of woman" as interpreted by men fond of that kind of remarks, or too many plans by another class of men who are still found today—school principals who are interested

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<sup>5</sup> *Journal of Home Economics*, Vol. III, p. 331.

in finding a cheap and convenient method of securing a supply of food for the schools and so "put in" domestic science.

Not until both men and women recognized the numerous factors that enter into both education and homemaking could there be any reasonable hope of real accomplishment. Henderson says: "If one does not know where one wishes to go there is small chance of success in devising a plan for arriving."<sup>6</sup> Home economics could not be developed on an educational or scientific basis until educated men and women gave themselves to a serious study of the problems involved in such an undertaking. The results of those efforts culminated in the work of the land-grant colleges and of cooking schools of the decade from 1870-80, to which reference has already been made.

**The Teaching of Food.**—The work in food has long been taught from two standpoints: (1) that of the cooking school, and (2) that of the scientist. The first put stress upon manipulation, and upon the perfect finished products. Indeed, a common requirement was a certain number of finished products with little attention to the questions why and how. The usual order of subject-matter was: Fire, Water, Beverages, Cereals, Vegetables, Batters and Dough, Fats and Animal Foods.

Those who favored the applied science idea fol-

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<sup>6</sup> Henderson: *The Larger Life*, p. 136.

lowed in general the plan given by Helen Campbell, 1896;<sup>7</sup> "1. Water; 2. Nitrogenous principles, called now, more often, proteids; 3. Hydrocarbons, or fats; 4. Carbohydrates, as starch, sugar, gum; 5. Inorganic materials, salt, etc."

The chemistry of food was a rather popular idea with many teachers and the method of procedure in that case is represented by an early scheme given by Thomas Grant Allen of Armour Institute, Chicago, as follows:<sup>8</sup>

**Typical Food Course.**—The Chemistry of Foods  
—Main Divisions Only.

I. General Introduction. A. Change. B. Composition of substances. C. Classification of chemical compounds. D. Oxidation. E. Reduction.

II. Uses of Food and Classification of Food Principles. A. Uses of food in the body. B. Classification of food principles.

III. The Chemistry of the Human Body. A. Composition of the body. B. The chemistry of digestion.

IV. Incombustibles. A. Water. B. Mineral matters.

V. Combustibles. A. Heat producers. B. Flesh formers or force producers.

VI. Vegetable Foods. General Characters: A. Cereals. B. Legumes or pulse. C. Farinaceous foods. D. Tubers and roots. E. Fruits. F. Green vegetables.

VII. Animal Foods. General Characters: A. Milk. B. Eggs. C. Flesh.

VIII. Food Adjuncts. A. Beverages. B. Condiments.

**Course in Economics and Social Science.**—Another point of view is presented by the more general course at Leland Stanford Junior University in 1896 under

<sup>7</sup> Campbell, Helen, *Household Economics*, p. 169.

<sup>8</sup> *Ibid.*, p. 260 ff.



the leadership of Mrs. Mary Roberts Smith,<sup>9</sup> which included the following topics:

A. Economic Function of the Housewife.

B. Domestic Architecture. 1. Location, foundation, exterior plans (elevation). 2. Interiors: drawing simple house plans. 3. Visiting houses, criticising plans. 4. Relations of rooms.

C. Plumbing and Drainage. 1. Bacteria. 2. Principles of plumbing: pipes, closets, lavatories, baths, sinks. 3. Disinfection and pests.

D. Ventilation.

E. Heating: principles of combustion. 1. Stoves, fireplaces, steam, hot water. 2. Varieties and value of fuels.

F. Lighting: lamps, gas, electricity.

G. Artistic and economic furnishing.

H. Food. 1. Chemistry of food. 2. Composition of food materials. 3. Chemistry of cookery. 4. Diet of students and children. 5. Adulteration. 6. Vegetarianism. 7. Beverages. 8. Cooking apparatus: range, gas, gasoline, Aladdin oven, electricity. 9. Marketing and supplies.

I. Domestic Labor. 1. Statistical, economic and sociological basis of domestic service. 2. Coöperative living. 3. Time work and piece work. 4. Doing one's own work.

J. Household Finance. 1. Accounts, bills, receipts.

**Evolution of Present Ideals.**—The idea of food principles soon took firm hold, aided, doubtless, by the wide publicity given to the "Lomb Prize Essay," 1888, by Mrs. Mary Hinman Abel, entitled, "Practical, Sanitary and Economic Cooking Adapted to Persons of Moderate and Small Means—The Five Food Principles, Illustrated by Practical Recipes—Published by American Health Association."

Even a casual reader of that title-page cannot fail

<sup>9</sup> *Ibid.*, introduction, p. xviii.

to see to what an unnumbered host it would appeal. —“ Practical,” “ economic,” “ moderate means ”— what words to conjure with as regards the universal demand for food! But the real climax is in the inscription: *Five Food Principles, Illustrated by Practical Recipes*. Here are the contending forces united to illustrate each other! The woman who scorned principles and science but who rested secure in the knowledge that she could “get up a good meal” would look to see if her favorite recipe was there. The scientific woman, not being “strong on recipes,” would rejoice in “one more good recipe that illustrated something.”

As a matter of fact, real progress has been made by the recipe woman finding out that it was not too much sugar but too much heat that made her custard curdle and the scientific woman learning that in many processes, biscuit and pastry for example, manipulation is very important. Thus the journey in the development of methods of teaching has been made by slow but sure steps from the type dishes, illustrating types of food and principles of cooking—proteins, fats and carbohydrates—to the present meal basis with all types of foods represented.

The writer cannot forbear giving some personal experiences in this connection. In collecting ideas for the development of her own work a score of years ago, many types of schools were visited and the few catalogues available carefully studied. “Cooking”

and "advanced cooking" seemed to be the terms most used in describing the work in food, and the reader was impressed with the fact that in almost every case salads, which she had always associated with raw foods, always appeared under advanced cooking. It appeared to the novice in catalogue material of that type that "preparation" might be a better word; and that, following the old adage—Catch your hare before you cook it—"selection" might be used to indicate the starting-point; so "selection," "preparation" and "use" were put with some satisfaction into the copy to describe the different aspects of the food instruction.

Imagine her surprise when an irate superintendent arrived and protested vigorously against the arrangement and brought his criticism to a climax with the statement, "Do you know you have not used the word cooking once in that copy?" "Yes, cooking is not used because it is inadequate. Some food you freeze; some you dry; some you wash and eat raw; some you cook. I want liberty to use any process."

In contrast to this was an experience at a meeting of the State Federation of Women's Clubs, when one woman made three attempts before she finally got out the question: "Do you, do you, do you really cook in the University?" The reply: "Yes, whenever we want to, or need to," seemed to bring mingled relief and surprise.

But the writer treasures as perhaps her choicest bit the following explanation of the doctrine of inter-

est. In collecting ideas in a city of the Middle West, she came upon a class in "cooking." The hour was about over; the recipe for soft custard was upon the board. She sought from the teacher, a nice, bright-looking young woman, information as to the basis of her work. Evidently, the question was not understood. After varied and repeated attempts to secure the desired information, the teacher produced a pamphlet with this remark: "We don't all use the same *order*, but all the recipes we use are in this pamphlet." The visitor clutched at that word "*order*." "Would you mind telling me what order you use?" "Now, I'll tell you, I give them potatoes first and we work with them awhile, but they don't care much about them; and then I give them chocolate and that leads naturally to creamed cabbage and creamed soups." The visitor fairly gasped. Out of all the strange things that had been said to her in her quest of ideas, this sounded most wonderful. She repeated to herself, "Chocolate leads *naturally* to creamed cabbage," and then tried again. "Will you tell me why you began with potatoes?" "They're cheap and they know them." "And why do you take chocolate next?" "It's this way: they don't care much about potatoes, but they like chocolate, they drink it, and that rouses their interest"! The chapter closed; the visitor could not tax her imagination further, and so has never understood how chocolate leads naturally to creamed cabbage. Perhaps the mental testers will find out!

**The Teaching of Dietetics.**—The teaching of dietetics has had a rocky road to travel because of the food cults, the vegetarians, the advocates of raw foods, and the other unnamed and unnumbered fads that are always with us, and because of the well-nigh universal assumption that appetite is the one infallible guide in the selection of diet. Here, too, the adage “a little learning is a dangerous thing” has been demonstrated many times. Nor was there in earlier years any general agreement as to the quantity of food needed. One company of doctors regarded overeating as the prevailing dietetic sin of the century; another, though smaller group, were equally certain that the vast majority of people were underfed. “One man preached the gospel of dignified simplicity on one meal a day and one clean collar a week, while the lean and learned Fletcher declared that if we only kept on masticating our one mouthful of food long enough, we would delude the stomach into magnifying it tenfold and could dine sumptuously on a menu card and a wafer biscuit.”

Professor Atwater was the man who first led the home economics teacher out of the chaos of cults and fads, by his bulletin on the “Chemistry and Economy of Food.” Through the dietary studies made in various parts of the United States, he collected a vast amount of information about the living habits of all classes of people. He and his expert assistants tabulated and interpreted these findings and thus furnished a scientific basis for the study of diet. This

basis was the chemical composition of food. The work in the calorimeter gave a definiteness to the subject of energy in relation to food. Calories came to have a real meaning as the measuring unit of the energy of the daily diet. Consequently, emphasis was placed in teaching upon chemical composition and nutritive value, the calculation of the calorific value of foods, and of dietaries. There was much talk about the balanced meal, the influence of age, sex, and occupation, as well as cost based on nutritive value. Tables of "equivalents in nutritive values," "what ten cents will buy," and food charts showing chemical composition of food materials were widely used. This was followed by a study of the individual food principles. The resulting theories of high and low protein diets and their advocates came as the next contribution of the scientists to the teaching of dietetics.

As research work progressed in many laboratories, the discovery of the importance of the mineral content of the diet; the work of the glands and their secretions; the operations of the noble army of enzymes; the number and variety of amino acids; the presence of hormones and vitamins greatly enlarged the scientific conception of the processes of nutrition, and added the words "vitamine content" to the factors used in judging the value of a diet. The teachers of home economics are almost dazed by the ever-increasing addition to subject-matter for the teaching of dietetics. Meantime, the emphasis upon the five food principles disappeared just as the scaffolding is

removed when the building nears completion or, perhaps, as one movie picture fades into another.

Dr. Henry C. Sherman led the way in a change of name from food principles to foodstuffs and also in placing emphasis upon the mineral content of the diet. The teacher's vocabulary changed so as to restrict the use of the word *principles* largely to the processes of preparation of the classes of food—meats, starches, vegetables. Instead of emphasis upon the single-type dish, the larger unit—the meal—was introduced as a basis. The basic ideas were still a necessary part of the structure. The discovery of vitamins did not lessen the importance of calories. It just added more building material to the structure, more need for discrimination and selection in the subject-matter to be taught.

This "newer knowledge of nutrition" opened up a whole new field of effort for the teacher of home economics and constituted in large part the basis for the addition of courses in food and nutrition, child feeding, special diets, and courses for dietitians. Moreover, it has sent many women to do graduate work in nutrition under the leadership of Sherman at Columbia, Mendel at Yale, and McCollum at Wisconsin and later at Johns Hopkins. These leaders in research have contributed much knowledge to the scientific development of home economics.

∨ **The Teaching of Clothing.**—From convent days the beautiful needlework of the nuns, as shown in the altar-cloths, has been associated with the artistic

instincts. In all ages, the teaching of sewing has appealed to the general public as meeting a real need as well as serving in many instances to satisfy a craving for beauty. In many cases, as has been noted, sewing has been the first phase of home economics to be put into the public schools.

The setting of stitches, the making of models, the drafting of patterns, the use of commercial patterns, the making of dress forms, modeling on forms, the study of textile fibers and of fabrics, the chemistry of textiles and their manufacture, drawing, study of design—all these mark not only the steps of progress in the development of the subject-matter now included in the term "clothing and textiles," but also are indicative of the enlarged conception and the growing appreciation of the educational, artistic and economic values of the subject.

Instead of the statement in the catalogue that "a suit of underwear is sewed and a wool skirt is made," one finds "the construction and cost of clothing, the application of line, form and color in the making of garments for individual needs adapted to different occasions." Some teachers begin with a study of the fibers which enter into cloth, and the hygienic, artistic and wearing qualities of various kinds of fabrics used in the home or for personal needs. Again, one finds very general recognition of the need for basic work in art, that the student may understand how to express individuality in dress or house furnishing through form, line and color. The purpose of cloth-



ing, its relation to body needs, its moral, social and economic values, are given a place in any intelligent investigation of the subject.

Costume design and history have opened a rich field of historical study in customs and costumes of other times, and thus knowledge, appreciation and culture are acquired. The chemistry of dyes, mordants and adulterations offers a wide field for research. A study of clothing budgets puts emphasis upon wise selection of materials, introduces directly the oft-discussed advantages and disadvantages of the ready-made and home-made garment, teaches discrimination, not only in buying clothing but also in the proportionate spending of the income. Standardization of clothing and legislation affecting it are included in the development of the subject-matter.

Valuable information concerning the development and present trend in the teaching of clothing and textiles is given in a report of a study made by a critical examination of forty-three text-books dealing with the subject. The author of the report summarizes the results as follows:

The subjects which have received major emphasis in the clothing field are, (1) sewing processes, (2) garment construction, (3) pattern and drafting, and (4) the care of clothing; in the textile field. (1) textile fibers, (2) fabrics and their uses, and (3) textile manufacture. \* \* \* The space allotted to sewing processes has declined while that devoted to garment construction has increased. \* \* \* The use of commercial patterns is coming to be an important subject. \* \* \* The economics of clothing and buying \* \* is increasing in amount.<sup>10</sup>

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<sup>10</sup> *Journal of Home Economics*, Vol. XIV, p. 631.

The teaching of clothing construction holds a seemingly permanent place in the curriculum since home women continue to sew as a means of increasing family income and, in many cases, as an art that is enjoyed.

For very many girls and women, a study of clothing has been their first lesson in proportion, rhythm, color and harmony, and as a result, an introduction to one field of art and the consequent enrichment of life.

**The Teaching of Shelter and Household Management.**—In the early work, shelter and household management were more or less combined in courses on construction of the sanitary house and on house planning, decoration and care. As the social and economic aspects of the whole housing question developed, new courses were added to the curriculum and divisions of the subject-matter as stated in the Syllabus came to be the general practice.

**Shelter.**—The subject-matter of shelter is still given largely through courses in house planning, in economic housing, and in construction of the sanitary house. The study of shelter is of unusual significance because it affords so many avenues of approach to the group of subjects taught under home economics. Art, architecture, social and family relationships, are given a concrete setting in the study of the house and the home. This division of the subject affords not only the best opportunity for introducing some of the more intangible elements which contribute so

much to the well-ordered home, but also enables the student to see the relationship of the parts to the real goal of training—the improvement and beautifying of home life.

**Household Management.**—One of the early developments in household management was the use of a house as a laboratory in which to study the problems of house furnishing; the economic use of fuels in cooking, their comparative cost, advantages and disadvantages. The first of these houses was started at the University of Illinois in 1908, although Catharine Beecher had outlined the idea in 1852. That study was a remodeling of an old house by changing the position of the windows in one room and the doors in another, to make the house more convenient and livable. Then the problems, as stated above, were worked out, as were also the cost and use of various kinds of equipment. The next step in this phase of the development was a “practice house” where students and faculty lived and worked and so learned some of the real problems of managing a house: the value of different types of equipment; the importance of a time schedule; economic buying and use of food; and acquired a better appreciation of the meaning of the term “care of the house.”

The growing recognition of the importance of the child added another feature to the practice house and so made it more representative of home and family life. The physical care of the child—its food, its rest, its play—was the phase first developed, but the

intellectual and social aspects soon came to be an integral part of the work as shown by courses on the psychology of the child. Child care is still taught and with it the innumerable lessons, social and spiritual, that are bound up with child life. In many cases a baby is brought into the membership of the practice house family.

After all the multiplication of activities and courses, home economics workers still emphasize the words "home" and "child" and are giving their best efforts to the development and wise care of both.

**Institutional Management.**—The practice house and its problems led to a study of the problems of the larger group, the institution. The subject-matter for this phase is found in courses for lunch-room managers, problems of the institutional household, economics of the family budgets. These so-called practical courses on the house and the home have opened a comparatively new field, or at least an unworked field, in the development of the study of the home, both domestic and institutional, and have emphasized the necessity for the spender of the income, the head of the house, to understand the economic and social aspects of her task. To meet this need, one finds courses on economics and sociology of family life and the psychology of the home.

**Revision of Subject-Matter.**—This review of the development of the subject-matter of home economics shows that many factors must have consideration in plans for teaching it if pres-

ent-day needs are to be met. Some of these factors are: careful discrimination in values between essentials and non-essentials; the ever-increasing emphasis upon the cost of living; the discussion of the waste of time in the laboratory; the influence of vocational education; the importance of food to health; the desire to find short cuts; the attempt to analyze homemaking. All these factors have led to much questioning as to subject-matter and a consequent revision of it. Moreover, the development of "big business," the large economic issues of the day, are influencing the practices of both school and home, and the training in both. Courses of training of any kind by which one may earn money are in great demand. The girl in school feels this pressure early and seeks some means of increasing her allowance or it may be of assuming entire financial responsibility for herself. As a result, we find in some high schools that five times as many girls take clothing courses as take food work because they can save money if they can be their own dressmakers and milliners. The immediate need is so pressing that a long look ahead is very difficult for many.

How can the boy or girl be expected to understand that it has taken long years of investigation to establish the facts concerning the processes of nutrition now taught in the elementary health classes; to know that unless research is carried on constantly there will be no science or art to apply? The demands for short cuts are very insistent. A scholarly study of

present-day problems, or at least the application of the results of such studies to the problems of the home, in many places, seems quite apart from the present trend. Because of the belief that home economics will never accomplish, either for the home or the individuals in it, what it could—will even lose its place as a factor in higher education unless it holds to and emphasizes broad foundations in science, art, economics, history and literature—the author feels constrained to ask for a careful consideration of the whole content of home economics in the hope that—1, a clearer distinction may be established between what constitutes high school and college work; 2, that a better proportion may be established among the divisions as given in the Syllabus; 3, that art, economics and social aspects may receive more emphasis; and 4, that research in all lines may be promoted.

**Presentation.**—The presentation of the subject-matter needs revision as well as the content of the courses. Fortunately, home economics has the benefit of many associates in this line of endeavor. In common with other subjects of the curriculum, home economics has been assailed by the project method; by the socialization idea; by unit courses; by “tests” for reasoning, for skills, for appreciation, for information.

There has been much talk about objectives, ultimates, specifics and activities. The attack has been perplexing, but interesting, and it seems probable that out of this orgy of curriculum-making and test-

ing that is now going on, home economics will emerge with clearer and better distinctions of subject-matter and aim. The inherent value of the subject itself keeps it close to real needs and so prevents much wandering off on tangents.

**Program of Work.**—The author claims no expert knowledge on the difficult process of adjusting the numerous courses into a smooth-working program. However, she does want to call attention to two outstanding mistakes. Superintendents and principals still expect the teacher of home economics to welcome to a single class representatives from every one of the four years of the high school. Nothing of that kind would be expected for a moment of the teacher of mathematics. Again, cooking processes often require time. To be of value, the work must be done with attention to the why and wherefore of each step, not with the one aim of getting through, valuable as speed sometimes is. Therefore, the one-hour period for food work is not desirable.

**Equipment.**—A word may be said in passing about equipment. Here the pendulum has swung from one extreme to the other. One great claim made for the hollow square in the early days was that the teacher could see all that was going on. Now, advocates of the unit kitchen explain the advantages of working privately. One other fallacy is the attempt to have "home conditions." The question arises—*whose home?* However, there is a quite general agreement as to the essential elements in a good school kitchen,

even if some blind leaders of the blind are aspiring to mahogany table-tops, tiled floors and immense kitchens, while others would solve all the difficulties by a unit kitchen. Because of many varying conditions, the consensus of opinion seems to be that there are several possible good types. Unit kitchens have their place, even if in some cases they result in a stove which is little more than the discarded hot plate, and the oven very little better than the one used with the hot plate. One good range, with a well-constructed and well-lined oven and an accurate means of measuring temperature, stands for much more real advance in the science of cookery. A note of warning is to be sounded against equipment which wastes space and money. The kitchen is not needed for an endurance test in walking. Home economics kitchens and sewing rooms are to be judged, as other laboratories, by their adaptation to class needs, and to equipment for accurate work.



## CHAPTER XVIII.

### EXTENSION WORK

**Introduction and Source.**—Extension work in home economics has many intellectual forbears. The idea of University Extension is accredited to Stewart of the University of Cambridge, England. In 1866, extension courses were offered in Cambridge with the idea of affording a wider opportunity for university teaching. The requirements were the same as for university work. In 1890 the idea was transplanted to the United States, and the American Society for Extension of University Teaching was organized in Philadelphia. The University of Chicago in its early organization gave a good deal of attention to this phase of instruction. In the original plans, a syllabus of the course was provided, examinations were conducted, and university standards maintained. Correspondence schools were another phase of the development of the training for adults.

**Factors in Development.**—Farmers' organizations, institutes and granges conceived the idea of using this method for teaching adults without making any scholarship requirement. Professors from the college of agriculture were asked to speak at Farmers' Institutes, first, on popular subjects, but finally, on the scientific explanation of various phases

of crop rotation, animal feeding, breeding, dairy products, and similar subjects.

In the evolution of improvement in rural conditions some attention was given to the woman's part and a Woman's Day was added to the Farmers' Institute program. Finally, in some states, there was organized a Household Science Department of the Farmers' Institute, as in Illinois, and in New York state.

The reading course for farmers' wives, conducted for many years by Miss Van Rensselaer at Ithaca, N. Y., was perhaps the first organized attempt to meet the needs of the woman in the farm home.

The early work in extension took many different forms. In Florida, for example, an abandoned one-room schoolhouse, eight miles from a railroad, was taken, repaired, and refitted to serve as a community center.

North Carolina in 1906 started work with fruit, vegetables, poultry, and butter making. Ohio worked by sending home economics representatives to the rural and normal schools to teach the teachers. Denton, Texas, reported a school for training boarding-house keepers who regularly receive students in their homes. Iowa conducted a correspondence course for rural and grade school teachers. Wisconsin was strong in University Extension work and developed its work for women through its Homemakers' Conference. Illinois, in addition to its work with the farmers' institutes, made a syllabus for the work in

the high schools, and sent representatives to both the teachers' and the farmers' institutes. Colorado did some of its first work through study clubs.

Anna Barrows, one of the pioneers in the work in New England, in an article in the *Journal of Home Economics* for 1913, is authority for the statement that in 1908 few states had Extension Departments in connection with the Agricultural College, and that in 1913 over thirty were listed. In 1922 a department of extension was considered an essential part of all the land-grant colleges.

Movable schools conducted by representatives of the college in both agriculture and home economics, were a popular form of early extension teaching. Exhibition trains or cars were sometimes used. All of this work served a very useful purpose not only in helping the housewife, but also in bringing to the attention of all classes the importance of the study of the home.

**Development of Extension in the South.**—In many instances it can be shown that the by-products have been of more value than the original efforts. In some senses this seems true of extension work in the South. There Agricultural Extension came as a by-product of the work of the General Education Board and the United States Department of Agriculture in an attempt to stamp out the boll weevil. The immediate agent for connection with the home was the girls' canning clubs. Seaman Knapp, the inspiring leader in the movement for the South, chose the gar-

den as a method of approach to the home. The passing years have justified his choice. The work in the South, from its inception, put more emphasis upon the commercial and economic phases than did that in the North. The reason for this emphasis has been given as follows by Bradford Knapp and Miss Mary Cresswell:

“The home demonstration work for women and girls, which is the complement of the farm demonstration work conducted by the men county agents, is now being carried on extensively throughout the South. This work began in 1910 with girls’ canning clubs, and led by gradual and logical steps into the present very broad and comprehensive work with both individuals and groups. In the fall of 1916 home demonstration work was in progress in 420 counties in the Southern States. The principal feature of the work is the lessons being taught by actual demonstrations in and around the home by the women and girls under the instruction of the women county agents.

“One of the objects of the work is to develop a skill that shall result in economic independence of girls and women in the country. Their home has many functions not performed by the city home. It is a producing as well as a consuming center. Its contribution to the income of the farmer, especially in saving the waste and expense of conducting farming operations, often measures the difference between profitable farming and unprofitable farming. The skill and business ability of farm housewives and children are a notable contribution to the economic resources of the farm. In many cases incomes must be increased before standards of living can be raised or progressive community enterprises fostered. Proceeding upon this basis, the work in the South has added materially to the wealth, health, and happiness of country people.”<sup>1</sup>

**Beginnings of Extension in the North and West.**  
—As has been noted before, the approach in the North and West was through the farmers’ institutes, the

<sup>1</sup> *Yearbook*; Department of Agriculture for 1916, p. 251.

housekeepers' conferences, and the movable schools which dealt with the scientific phases of food, household equipment and management, with the purpose of improving the life in the farm home as a whole rather than aiding the woman to make money through raising poultry or the growing of fruits and vegetables.

**Smith-Lever Act.**—The passage of the Smith-Lever Act in 1914 and the resulting organization at Washington, with extension work as a definite division of the States Relations Service, is responsible for the better organization of extension work throughout the United States. Under this act, the agricultural colleges and the Department of Agriculture were made responsible for coöperatively carrying on extension work. In 1915, Bradford Knapp was put in charge of extension work for the fifteen southern states and C. B. Smith for the thirty-three northern and western states. In 1916, Miss Florence Ward was appointed as leader in home economics for the thirty-three northern and western states. The formal beginnings of the new movement in these states are given by her as follows:

“The work actually began in Erie County, New York, in August, 1914, when Miss Mills was appointed home demonstration agent on state funds.

“The second appointment was that of Miss Gertrude M. McCheyne, who began work in Box Elder County, Utah, May 1, 1915. Other agents appointed on state funds were Miss Minnie Price, who began work in Hampden County, Massachusetts, in July, 1915, and Miss Eva Benefiel, who was appointed on Federal and State funds in Kankakee County, Illinois, in August of the same year.”<sup>2</sup>

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<sup>2</sup> *Department Circular 141*, U. S. Department of Agriculture.

These women seem to have been the first in that long procession of women home advisers, numbering 1026 in 1923, who have wrought so worthily with such steadfast courage and unselfish devotion in the cause of home betterment.

**The Emergency Act.**—As has been said, the War put heavy responsibility upon all phases of home economics, but particularly upon the extension phases. In his report for 1917, the Secretary of Agriculture says:

“An appropriation of \$4,348,400 was made by the Food Production Act for the further development of the Extension Service. By the end of October more than 1600 emergency demonstration agents, men and women, had been appointed.

“About 1,300 state, district, county, and urban women home-demonstration agents are now at work (1917). Of the 600 women now employed as emergency agents under the Food Production Act, 500 are working in counties, principally among farm women, and 100 have been assigned exclusively to urban communities.”<sup>3</sup>

**Adjustments.**—The war experience was a great educational experiment not only for the people generally but also for both the trained and untrained worker in home economics. In some ways, reconstruction days were more difficult for the extension worker than for those in the regular lines of work. The lack of the compelling motive, supplied by the war, and the reduction of federal funds resulted in a great reduction in the number of workers, and the consequent readjustment of the whole plan of home

<sup>3</sup> *Yearbook*, U. S. Department of Agriculture, 1917, p. 21.

economics extension work. The war experience emphasized the fact that extension work in home economics is no child's play. It is one of the world's great tasks which requires unusual personal gifts, wide knowledge, infinite tact, much physical endurance, efficient organization, large funds. As a result, many "misfits" moved on to other fields. The quality of the work was improved. The requirements for leadership were strengthened. It became very evident that the training afforded by a four-year college course and five years' actual home experience was none too much for building a permanent organization and giving real service. The general public learned that home economics had much to contribute to community life. With the withdrawal of the federal funds, the work in the cities was given up by the Government, but its value had been so thoroughly demonstrated that private, philanthropic and social service agencies sought to maintain certain features of it and so greatly increased the demand for trained home economics workers.

Progress in the conception of the undertaking was evidenced not only by a demand for better trained leaders but also by a recasting of the subject-matter, and an entire change in the method of presentation and general plan of work. Instead of the one woman of institute days who spoke on many subjects, one now finds in extension work an organized group of trained women: a state leader, assistant state leaders, specialists, county agents, and local leaders.

The county agent studies the needs of her county, finds and trains local leaders. Specialists, representing the various lines of work—food, clothing, child care, house furnishings—provide the outlines for group study, and devise ways and means of getting the latest information to the various groups. The state leaders, working in coöperation with the director of extension, study the best methods of developing the work as a whole. A better appreciation of the magnitude of the undertaking is gained when one knows that in the year beginning July 1, 1921, the extension work in agriculture and home economics in the states was maintained at a cost of \$18,500,000.<sup>4</sup>

The junior work, or that conducted among girls in sewing clubs and canning clubs, constitutes an important part of the whole scheme of work for women.

A new basis of organization of extension work was announced October 1, 1921, to the effect that the divisions known as North, West, and South would be combined in the Office of Extension Work. Dr. C. B. Smith was appointed in charge.<sup>5</sup> In the new basis, it was announced that

“The entire family is regarded as the unit rather than the previous conception of division of extension work for the farmer, his wife, and his children.”

Some unpublished data secured from Dr. C. B. Smith in October, 1923, classifies the extension work-

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<sup>4</sup> *Bulletin*, 1923, Department of Agriculture, p. 28, Education and Research in Agriculture and Home Economics in the United States.

<sup>5</sup> *Experiment Station Record*, Vol. XLV, pp. 500, 709.



ers as follows: "State leaders in Home Demonstration, 43; assistant state leaders, 68; county agents, 803; assistant county agents, 15; specialists, 128; total number white women in home demonstration, 957; colored women, 105." Surely, it means much for the development of the home to have more than a thousand trained leaders giving their best energies to this rural extension work.

**Difficulties.**—The difficulties in the development of home economics extension work may be grouped under three heads: (1) lack of organization; (2) shortage of funds; (3) need for more trained leaders. It is sometimes forgotten that women have had far less experience in educational leadership and organization than men. Though women exceed in number in the teaching profession, the policies of the profession have for years been determined by men. Farm women in general have had far less experience in organization than urban women, who have had years of training through the Federation of Women's Clubs. Add to that, woman's reticence about her home and her timidity as regards leadership, and one has the elements of one great factor in the slow development of the farm women's organization.

**Shortage of Funds.**—As to funds, there is a very old-time situation. The men still control to a large degree both the family and the national pocketbook. In organizations, as in families, much depends upon the type of man in authority. "A dinner of herbs and peace therewith" is still preferred by most

women to the militant measures necessary, in many cases, to secure anything like a fair division of funds for extension work. Farm women appreciate the value of agriculture and its part in the nation's life. They have no quarrel with the method of procedure that placed men county agents as rapidly as possible, but they feel that the "woman's turn" must be arriving; and that until it does come neither farm nor home demonstration work can make its best contribution to the nation's life.

**Leaders.**—Home Economics Extension, like the rest of the world, is seeking for more and better trained leaders. Every new enterprise must meet the difficulties of the sifting and sorting processes. Because of the breadth and variety of interests represented in home economics the difficulties of well-trained leadership are enhanced. Moreover, the physical demands for strength and endurance keep many women from the extension field.

**Summary.**—Home Economics Extension as an organized effort is not yet ten years old. Its importance to the farm woman can hardly be overestimated. For years she had little voice in the real problems of her life. By some she was regarded as an object of compassion, by others as a marvel of endurance. Would-be reformers, ignorant of real conditions, found in country life a fertile field for ill-conceived uplift measures which were bound to fail. The Smith-Lever Act has shown that what the farm woman needed was "her chance"—an outlet for all

her energy, initiative, experience, and that, given her chance, she could do for herself what no one could do for her. Quite aside from and greater than all the material benefits in the way of better clothing and feeding of the family, and more home conveniences, has been the development of the farm woman herself, so that she sees her place and work in her own home, and her opportunities for service to her community. She recognizes the tools of her life, learns how to use them. Her mental and social gifts, her moral perceptions, and her skill have been stimulated by the team work of the county organization.

The home adviser has pointed the way to better living, opened other fields of interest, and developed leadership until the farm woman has come into her own and the Home Bureau is an organization of power and influence. It seems probable that through this agency the economic value of women in the home and on the farm may be recognized so that a real partnership and comradeship may be established in the farm home.

Martin says:

“This therefore is a new and wonderful contribution to education and civilization which has been made by American women in the early years of the twentieth century.”<sup>6</sup>

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<sup>6</sup>O. B. Martin: *The Demonstration Work*, p. 158.

## CHAPTER XIX

### NEW DEVELOPMENTS IN HOME ECONOMICS

THE proof of continued interest by the Government in the subjects of extension and home economics is shown by the following statement taken from the *Experiment Station Record*:<sup>1</sup>

“The chief innovation carried by the new appropriation act is a reorganization of some of the Department’s activities relating to extension, experiment stations, publications, and home economies. Under this reorganization the States Relations Service, established in 1915 to represent the Department in its relations with the states, and the Division of Publications, one of the oldest branches of the Department, will be discontinued on July 1, 1923. In their stead are set up as separate units Offices of Editorial and Distribution Work, an Office of Experiment Stations, and an Extension Service, while the work hitherto carried on by the Office of Home Economics of the States Relations Service is given the status of a separate bureau. \* \* \*

“The Extension Service will combine with the present duties of the Office of Extension Work of the States Relations Service, the work relating to agricultural exhibits and motion pictures formerly carried on in the Division of Publications. In this connection a new supervisory position, that of Director of Extension, is provided coördinate with the Directors of Scientific and of Regulatory Work.”

#### BUREAU OF HOME ECONOMICS

“The establishment of the Bureau of Home Economics is a recognition of the increasing attention being given by the Department to the homemaker. Originally instituted in 1894 under the direction of the first chief of the Office of Experiment Sta-

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<sup>1</sup> *Experiment Station Record*, March, 1923, p. 303.

tions, Dr. W. O. Atwater, the nutrition investigations then undertaken have been gradually broadened to deal with household equipment, textiles, and other domestic problems, with a view to furnishing information both directly to homemakers and through the extension workers and other agencies. Since the initial appropriation for the bureau remains at \$71,760, the amount available for the present year, no immediate large-scale expansion of this work is anticipated, although it is expected that efforts will be made to coördinate more completely the numerous projects of interest to homemakers in progress in various parts of the Department."<sup>2</sup>

Dr. Louise M. Stanley, formerly Director of the Department of Home Economics in the University of Missouri, was appointed chief of this bureau and assumed the duties of her office September, 1923.

**Looking Forward.**—The foregoing quotation from the *Experiment Station Record* raises many questions in the minds of those interested in home economics. What will the new bureau do for home economics and for women through that agency? How will women use that bureau? What are to be some of the next steps in home economics? Or, if the steps are not yet in evidence, what new goals can home economics set for itself?

These are searching questions for thoughtful women. Real progress depends upon the vision to see the possibilities in a new situation and to use present attainments as stepping-stones to better things. Unusual opportunities have come to women in these latter days. What part has home economics in this

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<sup>2</sup> *Ibid.*

new heritage of social, civic, economic and spiritual problems?

The author can attempt only a partial answer and for that purpose history is more helpful than prophecy. A study of the preceding pages seems to show a steady advance in both the amount and the educational value of the subject-matter; a growing appreciation of the social service possible through home economics; quite general agreement as to possible contacts between the child in the school and the woman in the home; interest, born of necessity, in the working out of the economic problems of the family; emphasis upon the relation of health and food. A gratifying array of achievements along any one of a dozen lines can be presented.

But how about the impress which home economics has made upon the ordinary woman in the ordinary home? Has it touched her life and thought? Does she know that her home affords her best opportunity for self-expression and for service, as well as for self-denial, and that home economics can help her? Does she know that these are great days for women because great problems are to be faced, stated and solved by them?

What part has home economics today in citizenship for women and in the adjustments between the home of the nineteenth century and the home of the twenty-first century? It took many years to establish suffrage for women. Will it take as many more to learn how to use it wisely? Home economics has said

much in the past twenty-five years about the ideal home. Can it *do* as much in the next twenty-five years to establish that ideal home? The author believes that home economics has a large contribution to make to this new home, some of which are: the technique of many processes used in it; ability to see the parts in relation to the whole; a discriminating sense of values; adaptation. These furnish a good working basis for the new order. Many women seem to have been turned aside from the home, lured by the promise of greater freedom and larger compensation, but that is only a passing phase. The author is not pessimistic about the final outcome. She believes that the age-old instincts will bring the same woman back to the home; that she will summon all the forces at her command and give to the new home and through it to the nation's life moral sanity, mental poise, devotion to child and family life, and those spiritual elements which have ever constituted her best contribution.

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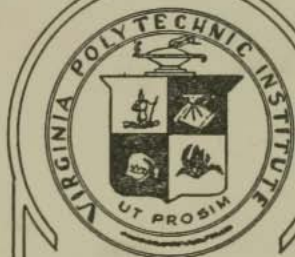












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