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### A New Education for Women.

"Not to know at large of things remote  
From use, obscure and subtle; but to know  
That which before us lies in daily life  
Is prime wisdom." —Milton.

Notwithstanding the fact that philosophers, poets and other writers have, for ages, emphasized the importance of that knowledge which best qualifies for the duties of life, we have been apparently unconscious of the changed conditions around us, and housekeepers especially have remained in the old rut made by tradition and followed by our grandmothers.

It is true "women are more conservative than men," but is it their fault? They have been "cabin'd, cribb'd, confin'd" so long, after being deprived of their heritage—the home industries—which served as an educational force in the days when schools and book knowledge were not considered essential to happiness or social distinction, the wonder is how the home has survived such a change. Everything, in what is recognized as progress, whether social or commercial, has led away from rather than towards the home.

A brief comparison of woman's place in the early ages and that which the majority occupy at the present time may be of interest. In O. T. Mason's book, "Woman's Share in Primitive Culture," woman is credited with being the "inventor of all the peaceful arts," or those industries directly related to the preservation and protection of the home or family life. While man was occupied in killing beasts and his fellow-man, the women at the fireside became the burden-bearer, the basket-maker, the weaver, potter, agriculturist, domesticator of animals, etc."

Modern conditions are summed up in M. P. Joigneaux's book, "Advice to the Young Farmer's Wife," in which he says: "For our boys there are agricultural schools, and masters who visit the district to teach them useful things. For the daughters of the farmer there are neither schools nor masters, as there should be. It is proverbial that women make or mar the home, but our girls are not taught what they should know in order always to make and never to mar it; they are taught nothing to make them delight in a country life; on the contrary, in the city boarding-school they are made ashamed of such a life. The fine speech of the drawing-room scoffs at our 'patois,' so do their white complexions at our brown skin, their candles at our sun, their pianos at our nightingales, their painted canvas at our real landscapes, their artificial flowers at our living ones; in a word, the people in a cage scoff at the people in the free air.

"An effort is made to tie the young men to the soil; but another effort is made to estrange the young woman from it; what is built up with one hand is pulled down with the other. It is desired that farmers should think and reason; but they are not enabled to have wives who are worthy of them and capable of seconding them. This is the sore point of our time.

"If we send girls to the village schools, they come out with a slight knowledge of reading,

writing, etc. That is something, to be sure, but it is not the stuff a good farmer's wife is made of. If we send them to town, we fare still worse."

"If educated farmers do not care for girls brought up in the village, the girls educated in town do not, in their turn, care for farmers."

"The moment a farmer is in easy circumstances, the first thing he hastens to do is to send his daughter to a boarding-school, where she will learn music and other accomplishments.

"Meanwhile her mother, with whatever help she can get, continues the work of her household, dairy and poultry-yard, of which the daughter does not get the least idea at school. After two or three years .... she comes home, having lost all affection for rural life, and no longer understanding the reasons for agricultural occupations. In this dilemma she seeks consolation in the reading of novels; her ideal is the city, where she will find less ease than in rural life.

"The evils which are caused by the depopulation of the country districts, disastrous as they are for agriculture, are still more serious in so far as they concern the daughters of farmers. At the present moment, when competition with other countries is so intense, the farmer is left without that moral support which he would find in an intelligent wife, understanding economy, book-keeping—in a word, equal to her duties. What is the reason?

"It is to be found in the general state of our morals; in the country, as in the towns, habits of luxury are prevalent, and, unfortunately, these habits are developed in our schools, in which the teaching of trifles is put above instruction in useful subjects. So far from inculcating a love



"APPLE GRAFTS."  
Photo by W. H. Thurston, Grey Co., Ont.

of agricultural life in them, the schools did not even give them an education in accordance with their future duties. Being, as a rule, ignorant of the utility of the various processes of scientific agriculture, most of the farmers' wives keep their husbands back from the road of progress instead of urging them on. Generally speaking, they know no more of the hygiene of man than of that of the domestic animals; they are ignorant of the first principles of nutrition; they make butter according to ancient process, the poultry-yard is in a neglected condition, and they do not attempt to heighten its productivity by rearing fowls of more prolific breeds. The kitchen garden, above all, is a pitiable sight; it is full of vegetables of only a few varieties, and badly cultivated; so is the orchard, and they can make nothing of the beehive. Bookkeeping is unknown to them, and they consider it unnecessary."

These extracts prove very clearly that the present anomalous position occupied by woman is a natural consequence of changed conditions. For commercial purposes, men have taken over the home industries, and have not provided an equivalent; for a time even educational privileges were denied to women; an eminent psychologist says "women's development was arrested." When educational opportunities were offered they were on the same lines as those provided for men, and contrary to every inherited instinct, or, as outlined by Joigneaux in the above extract.

This transition period has undoubtedly delayed the progress of women to a certain extent. As one consequence, false social standards have been

established, such as exchanging the pure air, health and protection of home and parents on the farm, for the vitiated atmosphere of the factory, shop or office; the pre-eminence given to commercial and professional pursuits over domestic and agricultural occupations; the attempt to rival men rather than excel in the more womanly arts; the standard of refinement, that of a useless doll, and of the industrial world, a mechanical drudge.

Enlightened understanding—due no doubt to scientific discoveries—greater attention to economic questions, and the more liberal education of women, is creating a new order of things, chief of which is the new education. The type of woman described by Joigneaux will soon be relegated to a place with the stage-coach and other relics of the past.

The new woman will have opportunity to qualify herself for whatever position she may be called upon to fill. Instead of the primitive industries, she will find scope for all her powers in dealing with scientific questions, such as the science of agriculture, which will enable her to raise poultry, make butter, cultivate flowers, fruit, vegetables, etc., with so much interest that city life will appear vapid by comparison. She will study domestic science, not as cookery, but in its broadest sense, that of home economics, which deals with the vital question of home-making, not housekeeping, as there is a wide difference.

The new education will arouse women to a fuller sense of their responsibility as the caretakers of that greatest of all social institutions—the home. It will teach her the relation of the home to the state; the value of proper food, and how to prepare it; to understand why hygiene, sanitation, the care of the body, suitable and artistic clothing and decoration, the care of children, and domestic duties in general, require the very highest mental and executive power that education can give.

Higher standards of living—which means a more simple process—will be established. The home-maker will know that a variety of cakes and pastry indicate ignorance of food principles, and an extravagant waste of material; she will find time by systematic methods, and a more rational valuation of time, to read, travel, and enjoy life. In consequence of this wider knowledge, the daughter will be more sympathetic, the wife a more intelligent companion, and the mother a wiser guide.

A long step has been taken towards securing this new education, in the establishment at Guelph—in connection with the Ontario Agricultural College—of a school in which opportunity for acquiring a knowledge of the distinctly domestic arts will be given. The student from the city and the student from the country will meet on the same level, thereby creating closer social relations and a better understanding of the dependence of the one upon the other.

The "city girl" who loves flowers, animals, and outdoor life, will be able to study along the lines most congenial to her, and fit herself for some useful occupation; while the girl brought up on the farm may have her mind so awakened as "to create around herself an external world which answers to the world within, and is a great happiness and the fulness of life."

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