

America does not really need this. Man's labor can support the households of this country, and, economically the country would be better off if female labor were almost entirely suppressed, since it lowers the wages of the men, and wastes domestic energies which in a more intensified effort would save the more. It is disinclination to domestic cares which has created the present situation, with the effect of pushing the woman from the hearth to the mill, the office, and the class-room.

Other than mental factors need to be taken into account. The foreigner cannot see American girls without the feeling that there is something unhealthy in their make-up, a pathological tension not desirable for the woman who is preparing herself to be the mother of healthy children. The vital statistics tell the story. The census of 1890 showed that there were born in Prussia 36.6 per thousand of the population, in Massachusetts 21.5 including all of foreign birth.

The second great difference between Germany and America, as seen by Dr. Muensterberg, lies in the fact that in the older country the whole public life bears the stamp of man. By public life the writer does not mean politics. In America politics so directly penetrates man's whole welfare that there is no danger of his letting it pass into the hands of the women. What is referred to is rather public expression of the ideal energies, the striving for truth, and beauty, morality and religion, as embodied in the public consciousness. In Germany no one of these functions of public

life is without the support and influence of active women, but the bulk of the work is done by men. Here the women are the real supporters of ideal endeavors; the whole system tends to push the men out and the women in. Can we deny that there are about eighty-five per cent. of women among those who attend public lectures and concerts, who look after public charities and the work of the churches? As a matter of course, the patron determines the direction which the development will take. The result is an effemination of the higher culture, which is antagonistic to the development of a really representative national civilization.

How differently the woman's mind works from that of man we see by turning our eyes toward the half-educated multitude. Here we are confronted with the woman who antagonizes serious medicine through her belief in patent medicines and quackery; the woman who injures the progress of thought by running after every new fad and fashion introduced with a catchy phrase. The half-educated man is more inclined to show an instinctive respect for trained thought and to abstain from opinions where he is ignorant. But the half-educated woman cannot discriminate between the superficial and the profound; she effuses, like a bit of gossip, her views on Greek art or on Darwinism, between two spoonfuls of ice cream.

That such effeminization makes progress may be seen from the teaching profession. The disappearance of men from the classroom is distinctly alarming. The