

"an helpmate for man" at his best. They are not superior and inferior, for either without the other is incomplete. Neither has a sphere, for each is but a hemisphere, "and they shall be one." The attempt of either to live in any other way is sure to be not concentric as to purpose, but eccentric. Some males and some females, from choice or circumstances, are, and possibly always will be, non adjusted—like the person who wished she had been born a widow with two children—but they fall short of the ideal, and must be considered and provided for as exceptions. The ideal womanhood and manhood are to be found in the family, for this is the unalterable provision for the continuance of the race, and education, whatever else it does or does not, should not fail to prepare the two diverse but supplemental personalities for this dual unity.

The education of people as people is quite a modern thing. For centuries there have been here and there examples of the influence of educated women, but the higher education of woman as a class is of recent effort. The problem is still in its experimental stage and cannot be settled offhand. The need for and ability of women to take college education is demonstrated by their record and conceded by the intelligent, but its scope, the methods by which, and the conditions within which, the most desirable results can be realized are still open questions.

Coeducation, whatever that is, has not satisfied the requirements. The term is indefinitely used to designate variables which it does not describe. There is no institution where the sexes are educated alike. Restrictions are always placed upon the young woman, which are not solely determined by age, stand-

ing, or purpose, but by their sex. In some of these institutions the young women and young men are required to use the gymnasium at different hours and given different exercises. In others the young women are practically excluded from its use, and in all they are excluded from the baseball, football, lacrosse and boating teams, and denied the systematic training given these. The hours, places, and special conditions for intercourse with young men are regulated; the methods and frequently the content of instruction are varied. Differences are always recognized, and must be for prudential reasons and to meet the demands of society, for there is a deep seated and general conviction, prejudice, opinion, or judgment—call it what you please—that there are radical differences between the two sexes.

In every well-regulated family there is a marked difference between the treatment of the boys and girls. The one-roomed cabin in the South and West is an evil of the same kind as the crowded tenement house in the city, for each makes more difficult that individualization of the sexes which is for the best interests of both. When the problem, confessedly difficult in the family, is further complicated by multiplying each unit by one or two hundred, dividing the direction among a diverse faculty, at a time when the sexual distinctions are in the crisis of their development, the work limited to three or four years, and these years included in those when the assertiveness of youth is at its maximum, and willingness for routine at its minimum, it is manifestly important that classification and individualization be applied as far as possible, in order that means and ends may have the best approximate relations to each other.