

the young man of her station, and thus inferior to the mental training of her probable husband. The foundations of his knowledge lie deeper, and the whole structure is built in a more systematic way. This is hardly so in America; the lawyer, the physician, the teacher, obtain excellent preparation for the profession, but in a lower degree his studies continue his general culture and education. And as for the business man who may have gone through college with a general education in view, how much of his culture can be kept alive? Commerce and industry, finance and politics absorb him, and the college time becomes a dream—while the college girl remains in that atmosphere of mental interests and inspiration, where the power she has gained remains fresh through contact with books. When the time for marriage approaches she is his superior in intellectual refinement and spiritual standards. As the girl instinctively feels that it is torture to be the wife of a man whom she does not respect, she hesitates, and waits and shrinks before the thought of entering upon a union that has so few charms.

The college studies do not merely widen the horizon; they give to many a student a concrete scholarly interest, and this is still truer of professional training. The woman who studies medicine or natural science, music or painting, can we confront her with the suggestion, which would be an insult to the man, that her work is so superficial that she will not care for its continuation after she undertakes the duties of a married woman? Or ought we to imply

that she is so conceited as to believe that she is able to combine the professional duties of the man with the not less complex duties of the woman? No one can blame her, however much she may love her own home, for loving still more the fascinating work for which she has been trained.

The American girl lives amid social enjoyments, cultured interests, flirtations, and refinements—what has she to hope from the change which marriage brings? The foreigner, who sees with amazement the social liberty of the young girl, is hardly surprised that the American girl almost hides the fact when she becomes engaged. She has to give up "many fine things"; a period almost of resignation has to begin. She not only has no new powers to expect—she has in marriage a positive function before her, which she, unlike her European sister, considers rather a burden: the care of the household. The atmosphere here is filled with the theory that housework is somewhat commonplace, a necessary evil to be reduced to the minimum. The boarding-house life of married people, so common in America, is not only unknown but unconceivable in Germany. The German girl anticipates from marriage the possession of a household after her own domestic tastes. Her whole home education is a preparation for this, and it is certain that the German way develops an instinctive inclination toward the home life.

Germany, with its condensed population, is not able to do without the help of female muscle in running the economic machine;