out to my place with his wife and three children to tramp around the pasture, and they took a liking to Old Bill. The children rode him and brought him sugar and carrots.

"When they found out that I didn't need him they wanted to take him home with them for the children to play with. They had a little one-acre place just out of town. I never had much use for preachers and missionaries in particular, but this fellow wasn't so bad. It was a lot of trouble to get out and cut a bushel of fresh alfalfa for Old Bill every morning. I told the preacher all about how Old Bill had to be fed, and he promised to treat him right, so I let him have him. They led him off down the road with the children dancing around him.

"I went over to see how Old Bill was getting along in a week or so. They had a tight little barn, and Old Bill was lying down in his stall asleep. He was bedded down about a foot deep with straw, and the children had spread an old blanket over him and put two pillows under his head."

Women's Colleges and Race Extinction

BY HENRY T. MOORE
President of Skidmore College

Does education for women mean race suicide? Here is statistical evidence to show that type of education may be an important factor.

Worse than any accusation ever pointed at Judge Lindsey and companionate marriage is the one which is levelled against the seven leading women's colleges by Henry R. Carey in his recent article in *The North American,* "Sterilizing the Fittest." He makes the devastating charge that these exclusive institutions are so prejudicing their graduates against wifehood and motherhood that they are cutting off the next generation from its natural supply of first-rate minds; they are cultivating the individual at the clear cost of race deterioration and are responsible for policies which if carried much further will have done more harm to the home than any other single influence in present-day society.

The charge is a serious one, and it is apparently supported by conclusive data except that Smith and Vassar fall less clearly within his conclusions, and data are not presented for Radcliffe. For the other four colleges, Barnard, Bryn Mawr, Mount Holyoke, and Wellesley, he finds clear proof that they are guilty of "the wholesale suppression of marriage among the selected best of the nation."

The sad conclusion to which his argument would lead us is that the endowments and equipment that are now being built up for these institutions will shortly fall like ripe plums into the hands of the more fertile members of society, daughters perhaps of lower-class immigrants who will take as ready possession of their accidental heritage as did the barbarian invaders of decadent Rome.

The first question that raises itself in

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the face of his depressing array of facts is whether we are not, after all, just being confronted again with the age-old tendency of the controlling social group to disappear through a declining birth-rate. Ever since the Emperor Augustus failed two thousand years ago in his pleas to the best Roman stock to perpetuate itself by larger families instances have multiplied to show that the biological penalty of social success is death. Thirty years ago Benjamin Kidd's "Social Evolution" offered elaborate proof that human evolution is not, and cannot be, primarily intellectual for the reason that the intellectual elements of any population will always show a retarded rate of propagation. The qualities which, in his evolutionary scheme, best make for self-perpetuation are "energy, resolution, enterprise, powers of prolonged and concentrated application, and a sense of simple-minded and single-minded devotion to conceptions of duty." For biological purposes the most important single human trait is, said Benjamin Kidd, a sense of reverence, a sense which tends to disappear in every dominant and intellectual class. He found that, as western civilization is at present constituted, the lower the station in life, the greater the probability of offspring who would in time supplant the present controlling groups in society. Benjamin Kidd's new version of "Blessed are the meek, for they shall inherit the earth," is mournfully seconded by Madison Grant in "The Passing of the Great Race," in which the author makes the melancholy forecast that "the native American must turn the page of history and write: 'Finis Americæ.'"

The most startling proof of the imminent dying out of the early American is provided by the studies of Baber and Ross of Wisconsin. In their "Changes in the Size of American Families in One Generation" they find that whereas the fertile families of a generation ago averaged 5.44 children each, the corresponding average for the present generation is but 3.35 per family, a decrease of nearly 40 per cent in a single generation. When allowance has been made for childless families the absolute rate of decrease is such that the second generation after the present one will, according to these authors, produce families with an average of 1.05 children, or one-third of the minimum necessary for continuance of the race.

Evidently the tendency pointed out by Mr. Carey for women's colleges is in one sense only a special instance of the general trend of all upper classes toward extinction. It is one more illustration of the imminent depletion of early American stock. He has, however, gone much further and shown that this trend is exaggerated to an extreme degree at Barnard, Bryn Mawr, Mount Holyoke, and Wellesley as compared with Harvard and Yale. The fact that Harvard graduates beget twice as many children per person as the alumnæ of the same age in these four women's colleges makes the case conspicuously bad for the women, since Harvard's birth-rate itself is so low that it has been estimated that a class of one thousand of its graduates today will have only fifty male descendants two hundred years from now. The line of Harvard graduates from 1891 to 1900 will be extinct in six hundred years, according to the estimates of Phillips, published in *The Harvard Graduates' Magazine*. Yet Harvard beside the women's colleges stands out as a conspicuous example of fertility!

While men's colleges are losing ground in comparison with the country as a whole the leading women's colleges

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are losing ground in comparison with those of the men, and their trend toward extinction is being rapidly accelerated in the later decades. For example, the marriage-rate of the earlier Mount Holyoke graduates was 85 per cent as against a present rate of only 50 per cent.

Obviously we cannot, without protest, accept a situation in women's colleges which points to the extinction of families within a century or more. If we agree with Henry Fairfield Osborn that "the conservation of native American stock is the fundamental patriotic value now at stake in the United States" we shall be inclined to find something almost treasonable in the present birth-rate of the leading women's colleges. No conceivable advantages which these colleges offer their present students can compensate for a human loss which will, in the long run, mean social bankruptcy. No single generation can hand down its birthright of academic culture to an entirely new population with no traditions —"a generation which knew not Joseph"—to whom the original purposes of its institutions will be entirely strange. The situation clearly calls for explanation leading to readjustment, and since the explanation is necessarily complex every clew is worth consideration.

The search for a clew as to the sterility of the older colleges leads to the query whether other institutions of different curricula stand in a different case. What, for example, would have been the result of comparing A.B. with B.S. graduates or purely vocational with academic institutions? What differences in marriage-rate would have appeared if graduates in domestic or secretarial science, fine art or physical education, were compared with each other? The necessary data for a confident answer to these questions are not yet at hand, but the writer has discovered at least one promising clew in the analysis of the marriage figures for one of the newer types of institution for women, which is distinguished for its parallel programmes of A.B. and B.S. courses. The feature of the Skidmore College curriculum which sets it especially apart from the older women's colleges is that two-thirds of its present graduates, and all of its graduates prior to 1924, combined both technical and academic courses in almost equal proportions. Major programmes in Fine Arts, Music, Home Economics, Secretarial Science, Nursing and Health, and Physical Education added to equal programmes of academic courses lead to the B.S. degree which is sought by two-thirds of its present students. The other third, the A.B. students, have a course made up almost wholly of academic subjects, as in the case of the Liberal Arts students in the older women's colleges.

It is of interest, in the present connection, to examine the marriage statistics of three types of Skidmore graduates: 1, those above thirty years of age, all having the combined technical and liberal training; 2, the B.S. graduates between twenty-one and twenty-six years of age, all having both technical and liberal courses; and 3, the A.B. graduates between twenty-one and twenty-six years of age, all having a Liberal Arts course very similar to that at the older women's colleges.

For the special purpose of comparison with Carey's data I have combined in the first table his figures of marriage-rates for graduates over thirty years with the rates for graduates of the same age at Skidmore. Separate figures are also included for the Fine Arts graduates, since they appear clearly to form a special group.

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TABLE I

GRADUATES OF	AGE	PER CENT MARRIED	DATE
Skidmore (Fine Arts majors)...	30–36	78.8	1929
Harvard.....	30–42	73.77	1925–1928
Skidmore (B.S. graduates)	30–36	65.3	1924
Smith.....	30–36	63.6	1928
Wellesley.....	35–42	61.8	1928
Bryn Mawr.....	30–42	57.27	1928
Barnard.....	30–42	50.73	1925
Mount Holyoke.....	30–42	49.25	1928

Two facts stand out in the above table. The marriage-rate of the thirty-year-old B.S. graduates of Skidmore is slightly higher than that of the graduates of the same age of the older women's colleges, while the rate for graduates who have majored in Fine Arts is higher even than that of the men's colleges as represented by Harvard.

A similar condition appears when we compare the younger Skidmore graduates among themselves, as will be seen in the second table.

TABLE II

	AGE	PER CENT MARRIED
B.S. graduates in Fine Arts ..	21–26	36.0
B.S. graduates, all courses ...	21–26	30.1
A.B. and General Studies graduates.....	21–26	25.2

From the second table it appears that the younger graduates with the combined technical and liberal training marry 20 per cent more frequently than the A.B. students and that the Fine Arts group marries 45 per cent more frequently. One interpretation which suggests itself is that perhaps the technical-minded B.S. student may be, after all, of somewhat lower intellectual average than the A.B. group, and that these differences in marriage-rates may be only the expression of a higher natural rate for the less intellectual group, but this interpretation is strongely refuted in the present comparison by the fact that students majoring in the Fine Arts have consistently shown psychological ratings above the average of the college as a whole, while their showing in their academic courses, all of which they attend in common with the A.B. students, is in no way inferior.

We have, then, in our Fine Arts majors at Skidmore, who at present number more than one hundred and twenty out of six hundred and twenty-five students, a group which is well above the average intellectually, and which after graduation maintains a marriage-rate nearly half again as high as that of the Liberal Arts alumnæ. The data here submitted are too few to warrant any dogmatic conclusion. It will be of interest to see whether they are valid for other institutions with programmes similar to that of Skidmore. Meanwhile we are led, if not to a conclusion, at least to an interesting speculation concerning the function of art in the education of women, its relation to their satisfaction in life and to the propagation of the race. Since the art interest of women leads so naturally to concern about beautiful household arrangement, well-designed dress, and well-bred manners, as well as to good taste in pictures and music, we are led to wonder whether this interest in its broadest sense, the enthusiasm for beauty and order, the feeling for balance and proportion, should not be made the corner-stone of sex differentiation in higher education.

In all of the modern stampede to make woman as indistinguishable as possible from man, and through all of the efforts of the mental testers to give scientific support to the plea for indistinguishability there has always been a

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conservative minority which has held to the view of common sense and has insisted that the difference of mental outlook of the two sexes may, after all, be great enough to justify a larger concentration of women in the general field of art and of men in the general field of business and science.

When common sense and science clash it is more often science which has the last word, but not always. Occasionally the worm turns and a supposedly scientific doctrine unacceptable to common sense continues to be scrutinized until a glaring flaw is later discovered in it. The histories of both medicine and psychology are strewn with the wrecks of just such doctrines, and the recent hypothesis of the identical interests of men and women bids fair to number itself at some later time among the broken idols of earlier science.

There are even now occasional straws which indicate a change of direction of the winds of doctrine. Latterly psychological observers have noted in the street conversations of men and women in New York, in London, and in Columbus, Ohio, a constant tendency of men to discuss money and business more than ten times as frequently as women, and of women to discuss decoration and clothing almost correspondingly more often than men. After making all due allowance for differences in training there is a clear indication here of a great difference in the original tendencies of the two sexes toward certain types of enthusiasm.

If we may grant this apparent difference in favor of woman's greater natural capacity for art interest it would appear logical that when this capacity is given full play in her college education the resulting product will be an alumna who is somewhat readier to face life as a whole, to share such social responsibility as marriage and such personal risk as the bearing and rearing of children, because she will have experienced early in life the intense satisfaction of becoming absorbed in creative work. John Dewey has said: "I have found that the best way to get rid of myself is to give myself away." This art of giving oneself away is one which is surely encouraged by the formation of creative habits at college age. Certainly there is nothing more endearing to the mate of the opposite sex than personal devotion to creative pursuits.

Much further investigation would be needed before such conclusions could be stated with final confidence, but I strongly suspect that the woman who approaches her occupation with the art interest prominently in mind will live more happily, marry, and have more children than the one who seeks only the ultimate reward of a Phi Beta Kappa key or a sterile business position. The college which fails to provide conspicuously for the special cultivation of her primary creative capacities, whether in intellectual, domestic, or physical departments, is guilty of a crime against nature. It is reducing the life satisfaction and minimizing the biological appeal of those who have the most to give to the race.

The criticism is often heard that fathers and brothers are willing to contribute overgenerously to the endowment of men's colleges, but will cut their subscriptions to a mere fraction when the women's colleges are in question. Perhaps they have an instinctive aversion to hastening the extinction of their families! Surely the time is at hand to experiment boldly with curricula more obviously suited for the enrichment of women as members of society.

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The Carapacho Centipede

BY ELIZABETH STANLEY

If all the vessels that ever have sailed upon the oceans had left their wakes crystallized behind them, not many spaces of blue water would remain unstreaked: long lines of gleaming foam, imperishably set, would lace the seas; thin flexible chains of silver filigree, heaving with the waves, would hold the oceans in a net of strange and uneven mesh. Along most of the shores, and where the great trade routes have been, and are, there would be no interstices in this net: the wakes of steamers, overlying those of sailing ships, as automobile highways overlie the Indian trails, would leave great swathes of solid white from port to port, swathes so broad that a traveller might voyage from New York to the Mediterranean, from Singapore to Suez, and see no fleck of blue—nothing save the glittering chips of broken water.

There would be spaces where the mesh was fine, covering the blue intricately; and perhaps nowhere would the tenuous white strands be stretched so far apart that a porpoise could not leap from one blue patch into the next one, and then, with one more soaring dive, into another. For on the sea as on the land, save where both are gripped in everlasting ice, there are few spots where a man can proudly feel "Here am I where no man ever was!"

Yet this precisely was Mr. Allerton's thought as he stood by the forward rail of the bridge and watched the slim, sharp prow of the *Allertia,* his yacht, slitting the silken waters of the Pacific. Bulging slightly, like the top of a huge blue balloon, the shimmering circle of ocean that took Mr. Allerton for its centre, and the unclouded sky for its circumference, bore no traces of the passage of any vessel save his. But if it had, Mr. Allerton would not have modified his thought, for by "no man" he meant no civilized, wealthy, enlightened white man like himself.

In truth he was sailing a lonely sea—an empty sea ever since the shrinking of the whaling industry had destroyed the last cause why ships should visit that part of the Pacific; for no vessels ever uselessly embarked upon a "blue-water" voyage till yachts had been made both safe and powerful. The idea, however, of letting the force of four thousand horses thrust the *Allertia* for no reason into distant, lonely oceans had disquieted Mr. Allerton. Although he was a "millionaire of the third generation," he was also an American: he needed a reason for doing what he did, and so he had provided himself with one by turning this trip of his into a scientific expedition. And now, leaning on the rail of the bridge, he looked down upon the deck and felt an almost paternal satisfaction at seeing there the figure of his fish-expert, his young ichthyologist. "Here am I"—Mr. Allerton amplified his thought—"bringing the trained minds of modern civilization into the solitary far corners of the world! That is true romance!"

The young ichthyologist, Arthur Banning, stood peering into the water off the *Allertia's* starboard bow; but his

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