

## Outside the Gates.

### GIRLS' SOCIAL EDUCATION.

A very interesting paper on Girls' Social Education in Germany, by Dr. Alice Salomon, Director of the Social School for Women in Berlin, appears in last month's *Slainte*. Dr. Salomon writes that "In Germany we are slowly turning our attention away from the question of educating girls for the professions, back to the problem of preparing them for their sphere of usefulness in family life and of deciding which educational paths should be opened up for the *mothers* of the future. And this task now bears a new and deep significance. First of all, the women's movement had to fight for the right of "male education," for the throwing open of the "higher education," the classical schools, the Universities, the other technical institutions, and this was done in order to open up to girls the professional possibilities of which under the present economic conditions they stand in need. After having succeeded in this, the women of this country are free to give their attention to other educational needs. And now they cannot forget that only in exceptional cases is a woman's life entirely filled by her profession, that most women have *two* spheres of activity. They pass from their profession into the domestic circle, or—and this is the less pleasing case—their profession stands on the same footing as their marriage, and they are forced into carrying out their professional and their family duties at one and the same time. "It is an established fact that in general German women devote two-thirds of their period of activity to family duties, and only one-third to their profession. From this the demand for preparing the growing generation of girls for both occupations follows as an absolute necessity. It is not sufficient merely to fit them for a profession. They must also be capable of performing home and family duties.

"Some years ago, therefore, a social school for women was opened near Berlin, which attempts in a two years' course to combine the training of young girls for family duties and for social work. The lower class prepares the girls for their duties in family life, and therefore places educational subjects in the front rank of the course, supplementing them by practical teaching in kindergarten work, needlework, handicrafts, and domestic economy. Lessons in political economy and constitutional history provide an introduction to social problems. The Upper Class is intended to train the pupils for social work, to prepare girls for the tasks which await them nowadays in public life. It has always been an object of the women's movement to have public offices such as poor relief work, the care of orphans, School Board membership, and matters of guardianship, open to women. And now that this demand has been fulfilled and women's work is required in so many departments of public life, her interest and understanding for social tasks must be roused, and she must be equipped with the knowledge which she needs for the effective execution of her new duties.

"A woman's life is no longer entirely filled by home duties. Public life, too, has claims on the 'citizeness,' and the woman who follows no actual profession is doubly bound to fulfil these obligations. The instruction in the social-scientific branches, the training for work in poor relief, protection and care of children, working women's clubs, etc., is therefore intended to fit the pupils for fulfilling their duty to the community, either as voluntary helpers or as professional social workers. Besides the theory of education, hygiene, political economy, and constitutional history—the continuation of the Lower Course—the instruction includes civil law, social hygiene, the problems of social work, relief of the poor, and the protection and care of children. The plan is to show where the nation stands in need of woman's work and strength, that our time has its own problems to deal with, and that want and relief, hurt and healing, must be connected with each other.

The scheme has been very successful, and Dr. Salomon considers that the large attendance of pupils is a satisfactory proof that people nowadays are recognising more and more how necessary it is to prepare young girls for their family duties and for the new tasks which await them in public life; that girls under the conditions of our modern times must be trained to be "mothers" in the old, deep meaning of the word, to take an active part in the life of their own nation, and to extend their motherly care from the home to the community which stands so sorely in need of it. It is for these modern tasks that the new educational institution provides a modern training.

## Book of the Week.

### THE HEART OF MARYLEBONE.\*

The heroine in this story marries for the very original motive of providing herself with the necessary funds to have an operation (presumably for appendicitis) performed upon herself in a nursing home in Marylebone.

"I don't want to take you by surprise. I am afraid, Leila, you must think me very abrupt, but it does not seem abrupt to me. I wanted to ask if you would marry me. . . ."

"Harry, I can't," she exclaimed. "How can I think of marrying to-day? . . ."

As nothing else would suffice she told him all. She told him briefly what was wrong and what would be necessary to put her right. If anything was to be done she should be in the nursing home that night.

"But, of course, something must be done. Why, of course it must. Everything must be done, and it must be done at once."

"It can't," she observed, briefly.

Being a man, who shut his eyes to reality, he asked her why.

Leila's pale face grew a little pink. A poor man would never have asked the question; he

\* By Handasyde. (Hutchinson and Co., London.)

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