**Sex in Education;**

**OR,**

**A FAIR CHANCE FOR GIRLS.**

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"An American female constitution, which collapses just in the middle third of life, and comes out vulcanized India-rubber, if it happen to live through the period when health and strength are most wanted."

Oliver Wendell Holmes: *Autocrat of the Breakfast Table*.

"He reverenced and upheld, in every form in which it came before him, *womanhood*.... What a woman should demand is respect for her as she is a woman. Let her first lesson be, with sweet Susan Winstanley, *to reverence her sex*."

Charles Lamb: *Essays of Elia*.

**Introduction**

It is idle to say that what is right for man is wrong for woman. Pure reason, abstract right and wrong, have nothing to do with sex: they neither recognize nor know it. They teach that what is right or wrong for man is equally right and wrong for woman. Both sexes are bound by the same code of morals; both are amenable to the same divine law. Both have a right to do the best they can; or, to speak more justly, both should feel the duty, and have the opportunity, to do their [12]best. Each must justify its existence by becoming a complete development of manhood and womanhood; and each should refuse whatever limits or dwarfs that development.

The problem of woman's sphere, to use the modern phrase, is not to be solved by applying to it abstract principles of right and wrong. Its solution must be obtained from physiology, not from ethics or metaphysics. Without denying the self-evident proposition, that whatever a woman can do, she has a right to do, the question at once arises, What can she do? And this includes the further question, What can she best do? A girl can hold a plough, and ply a needle, after a fashion. If she can do both better than a man, she ought to be both farmer and seamstress; but if, on the whole, her husband can hold best the plough, and she ply best the needle, they should divide the labor. He should be master of the plough, and she mistress of the loom. The *quæstio vexata* of woman's sphere [13]will be decided by her organization. This limits her power, and reveals her divinely-appointed tasks, just as man's organization limits his power, and reveals his work. In the development of the organization is to be found the way of strength and power for both sexes. Limitation or abortion of development leads both to weakness and failure.

Neither is there any such thing as inferiority or superiority in this matter. Man is not superior to woman, nor woman to man. The relation of the sexes is one of equality, not of better and worse, or of higher and lower. By this it is not intended to say that the sexes are the same. They are different, widely different from each other, and so different that each can do, in certain directions, what the other cannot; and in other directions, where both can do the same things, one sex, as a rule, can do them better than the other; and in still other matters they seem to be so nearly alike, that they can interchange labor without perceptible difference. All this is so well known, that it would be useless to refer to it, [14]were it not that much of the discussion of the irrepressible woman-question, and many of the efforts for bettering her education and widening her sphere, seem to ignore any difference of the sexes; seem to treat her as if she were identical with man, and to be trained in precisely the same way; as if her organization, and consequently her function, were masculine, not feminine. There are those who write and act as if their object were to assimilate woman as much as possible to man, by dropping all that is distinctively feminine out of her, and putting into her as large an amount of masculineness as possible. These persons tacitly admit the error just alluded to, that woman is inferior to man, and strive to get rid of the inferiority by making her a man. There may be some subtle physiological basis for such views—some strange quality of brain; for some who hold and advocate them are of those, who, having missed the symmetry and organic balance that harmonious development yields, have drifted into an hermaphroditic condition. One of this [15]class, who was glad to have escaped the chains of matrimony, but knew the value and lamented the loss of maternity, wished she had been born a widow with two children. These misconceptions arise from mistaking difference of organization and function for difference of position in the scale of being, which is equivalent to saying that man is rated higher in the divine order because he has more muscle, and woman lower because she has more fat. The loftiest ideal of humanity, rejecting all comparisons of inferiority and superiority between the sexes, demands that each shall be perfect in its kind, and not be hindered in its best work. The lily is not inferior to the rose, nor the oak superior to the clover: yet the glory of the lily is one, and the glory of the oak is another; and the use of the oak is not the use of the clover.

Our girls' schools, whether public or private, have imposed upon their pupils a boy's regimen; and it is now proposed, in some quarters, to carry this principle still farther, by burdening girls, after they leave school, with a quadrennium of masculine college regimen. And so girls are to learn the alphabet in college, as they have learned it in the grammar-school, just as boys do. This is grounded upon the supposition that sustained regularity of action and attendance may be as safely required of a girl as of a boy; that there is no physical necessity for periodically relieving her from walking, standing, reciting, or studying; that the chapel-bell may call her, as well as him, to a daily morning walk, with a standing prayer at the end of it, regardless of the danger that such exercises, by deranging the tides of her [126]organization, may add to her piety at the expense of her blood; that she may work her brain over mathematics, botany, chemistry, German, and the like, with equal and sustained force on every day of the month, and so safely divert blood from the reproductive apparatus to the head; in short, that she, like her brother, develops health and strength, blood and nerve, intellect and life, by a regular, uninterrupted, and sustained course of work. All this is not justified, either by experience or physiology. The gardener may plant, if he choose, the lily and the rose, the oak and the vine, within the same enclosure; let the same soil nourish them, the same air visit them, and the same sunshine warm and cheer them; still, he trains each of them with a separate art, warding from each its peculiar dangers, developing within each its peculiar powers, and teaching each to put forth to the utmost its divine and peculiar gifts of strength and beauty. Girls lose health, strength, blood, and nerve, by a regimen that ignores the periodical tides and reproductive [127]apparatus of their organization. The mothers and instructors, the homes and schools, of our country's daughters, would profit by occasionally reading the old Levitical law. The race has not yet quite outgrown the physiology of Moses.

Co-education, then, signifies in common acceptation identical co-education. This identity of training is what many at the present day seem to be praying for and working for. Appropriate education of the two sexes, carried as far as possible, is a consummation most devoutly to be desired; identical education of the two sexes is a crime before God and humanity, that physiology protests against, and that experience weeps over. Because the education of boys has met with tolerable success, hitherto,—but only tolerable it must be confessed,—in developing them into men, there are those who would make girls grow into women by the same process. Because a gardener has nursed an acorn till it grew into an oak, they would have him cradle a grape in the same soil and way, and make [128]it a vine. Identical education, or identical co-education, of the sexes defrauds one sex or the other, or perhaps both. It defies the Roman maxim, which physiology has fully justified, *mens sana in corpore sano*. The sustained regimen, regular recitation, erect posture, daily walk, persistent exercise, and unintermitted labor that toughens a boy, and makes a man of him, can only be partially applied to a girl. The regimen of intermittance, periodicity of exercise and rest, work three-fourths of each month, and remission, if not abstinence, the other fourth, physiological interchange of the erect and reclining posture, care of the reproductive system that is the cradle of the race, all this, that toughens a girl and makes a woman of her, will emasculate a lad. A combination of the two methods of education, a compromise between them, would probably yield an average result, excluding the best of both. It would give a fair chance neither to a boy nor a girl. Of all compromises, such a physiological one is the worst. It cultivates mediocrity, and cheats [129]the future of its rightful legacy of lofty manhood and womanhood. It emasculates boys, stunts girls; makes semi-eunuchs of one sex, and agenes of the other.

The error which has led to the identical education of the two sexes, and which prophecies their identical co-education in colleges and universities, is not confined to technical education. It permeates society. It is found in the home, the workshop, the factory, and in all the ramifications of social life.

Case Study

This case needs very little comment: its teachings are obvious. Miss D—— went to college in good physical condition. During the four years of her college life, her parents and the college faculty required her to get what is popularly called an education. Nature required her, during the same period, to build and put in working-order a large and complicated reproductive mechanism, a matter that is popularly ignored,—shoved out of sight like a disgrace. She naturally obeyed the requirements of the faculty, which she could see, rather than the requirements of the mechanism within her, that she could not see. Subjected to the college regimen, she worked four years in getting a liberal education. Her way of work was sustained and continuous, and out of harmony with the rhythmical periodicity of the female organization. The stream of vital and constructive force evolved within her was turned steadily to the brain, and away from the ovaries and their accessories. The result of this sort of education was, that these last-mentioned organs, [84]deprived of sufficient opportunity and nutriment, first began to perform their functions with pain, a warning of error that was unheeded; then, to cease to grow;[[14]](http://www.gutenberg.org/files/18504/18504-h/18504-h.htm%22%20%5Cl%20%22Footnote_14_14#Footnote_14_14) next, to set up once a month a grumbling torture that made life miserable; and, lastly, the brain and the whole nervous system, disturbed, in obedience to the law, that, if one member suffers, all the members suffer, became neuralgic and hysterical. And so Miss D——spent the few years next succeeding her graduation in conflict with dysmenorrhœa, headache, neuralgia, and hysteria. Her parents marvelled at her ill-health; and she [85]furnished another text for the often-repeated sermon on the delicacy of American girls.

It may not be unprofitable to give the history of one more case of this sort. Miss E—— had an hereditary right to a good brain and to the best cultivation of it. Her father was one of our ripest and broadest American scholars, and her mother one of our most accomplished American women. They both enjoyed excellent health. Their daughter had a literary training,—an intellectual, moral, and æsthetic half of education, such as their supervision would be likely to give, and one that few young men of her age receive. Her health did not seem to suffer at first. She studied, recited, walked, worked, stood, and the like, in the steady and sustained way that is normal to the male organization. She *seemed* to evolve force enough to acquire a number of languages, to become familiar with the natural sciences, to take hold of philosophy and mathematics, and to keep in good physical case while doing all this. At the age of [86]twenty-one she might have been presented to the public, on Commencement Day, by the president of Vassar College or of Antioch College or of Michigan University, as the wished-for result of American liberal female culture. Just at this time, however, the catamenial function began to show signs of failure of power. No severe or even moderate illness overtook her. She was subjected to no unusual strain. She was only following the regimen of continued and sustained work, regardless of Nature's periodical demands for a portion of her time and force, when, without any apparent cause, the failure of power was manifested by moderate dysmenorrhœa and diminished excretion. Soon after this the function ceased altogether; and up to this present writing, a period of six or eight years, it has shown no more signs of activity than an amputated arm. In the course of a year or so after the cessation of the function, her head began to trouble her. First there was headache, then a frequent congested condition, which she [87]described as a "rush of blood" to her head; and, by and by, vagaries and forebodings and despondent feelings began to crop out. Coincident with this mental state, her skin became rough and coarse, and an inveterate acne covered her face. She retained her appetite, ability to exercise and sleep. A careful local examination of the pelvic organs, by an expert, disclosed no lesion or displacement there, no ovaritis or other inflammation. Appropriate treatment faithfully persevered in was unsuccessful in recovering the lost function. I was finally obliged to consign her to an asylum.