

THE REPRESENTATIVE WOMAN'S POINT OF VIEW.

The President of Wellesley College Gives Her Views on the Education of Women

DOES President Hazard believe in girls having liberty? Her straight chair the president can gain sight of a charming vista of hill and lake and stately trees.

"It is an almost ideal situation," she said. "The girls have freedom, fresh air, every outdoor game, and yet the privileges of Boston are within reach. The girls are allowed to go in without asking permission. All that is required of them is to leave a memorandum of their time of returning and an address where they may be reached in case of necessity. Recently, sixty-seven girls went in on one day and sixty-seven reports were promptly handed in."

"At times, of course, there are girls unworthy or unfitted for liberty, but they soon come to see that to follow the will of the body politic is by far the easiest way to get along. It is better for the mind that is not naturally obedient to learn by example rather than by compulsion."

"For instance, there is an unwritten law that no nice girl shall walk alone across the Harvard Campus. If a girl were told that she must not do such a thing, she would probably resent it, but when she finds for herself that the girl she admires does not do so she ceases to wish to."

The government at Wellesley is a kind of miniature United States. The body of girls form a House and the faculty a Senate. Laws, commonly called rules, may be suggested by either House, but the students have the final ratification where the bill originates.

The president of "Student Government" is usually elected from the senior class and is held in high honor by her fellows. There is no judicial department until offenses become too grave to be overlooked and then a court of inquiry is instituted. Liberty and honor are the keystones of the life.

"I do not believe that the sudden increase in the number of women wanting higher education is unnatural or a fad," said President Hazard. "It is the result of a real need—one which must be satisfied. Girls should not be made to go to college. They ought to feel a desire strong enough to make them willing to work and able to appreciate college life."

"I suppose that co-education is the ideal system. It seems most natural. But, of course, that problem doesn't come under our consideration, so my ideas are formed from theory and observation. Cases in which co-education may be said to fail arise from the principle. Every action against co-education is a step backward."

"Everyone knows that the influence of women upon women exclusively is



Freedom, She Says, Is Demanded and Desired by the Modern Young Woman

not for the best. There must be plenty of outside interests. How to apply these most satisfactorily is the problem before the woman's college.

"We seek to meet it in several ways. We constantly increase the number of men on our faculty so that the girls may come in contact with the influence of masculine thought and ideas. Then we have plenty of opportunity for sports, out-of-door exercise and gymnastic work.

"I am a thorough believer in physical culture for women—exercise of every kind, except that which involves personal contact. For that reason I would bar football, wrestling and boxing. Basket ball, for example, is a hard game and a good one, but the body is inviolate.

"It seems foolish to inveigh against exercise for women. It is just as necessary and as helpful to the college girl as to the college man. We do not encourage contests, however. In fact, they are limited to inter-class games, and the girls neither give nor accept challenges from the girls of other colleges. The nervous tension of such contests is too great a tax.

"A girl may take her required amount of exercise each day in any form she chooses—rowing, hockey, skating or golf. This gives her an opportunity to still her own tastes, and so makes play and not work of these requirements. One has only to watch the development in health, strength and poise of a girl from her freshman to her senior year to become a convert to the belief in athletics for women.

"Another means that we use of broadening the life here is by taking advantage of what Boston affords in an artistic way.

"As to the devotion of girls to certain teachers, that is bound to come to a certain extent. There are occasional bunches of violets and other external evidences of that kind, but on the whole all the unnatural element dies out in proportion as the life of the girls is made broader and more healthy."

As a summing up of her faith in her work Miss Hazard said:

"The greatest proof to me of the good results of higher education for women is the fact that the majority of girls return to their homes and take up the life and problems there with additional interest, ability and training. A man or woman can do the commonest tasks better for having had mental training. Many girls, of course, are fitting themselves for the professions, but others take their college life merely as a part of the natural course of events.

"One girl who was recently graduated went back to her home in a small town and immediately looked about for some outlet for her energies. She had never been a brilliant scholar, or remarkably gifted in any way, but she said to her father:

"I want to do something, and the thing that I can do the very best is to dance. I want you to hire a hall for me, and I am going to have a dancing class."

"Her father agreed, and she gathered together the poor and forlorn children of the town, and not only taught them to dance, but gave them an idea of good manners and kindness and helpfulness. The fact that her father was in a position to help her only proves that she had the desire to use

The Romantic Story of the Douglas Family

IF A LONG train of illustrious ancestors can make any name remarkable and great, no family can plead a higher claim than the Douglas.

It is the least part of the glory of this family that it has been honored with alliances by marriage into the first rank of nobility in Scotland, England and France, having matched eleven times with the royal house of Scotland and once with that of England.

From Archibald Douglas, sixth Earl of Angus, not only the royal house of Great Britain, but most of the crowned heads of Europe, are descended. The family, however, has ever been distinguished, even more for merit than by titles.

As to the origin of the name, the tradition is that in the reign of Solvathous, King of the Scots, in the eighth century, one Donald Bane invaded the Scotch territories and routed the royal army. At this point, a man of "rank and figure," came to the King's assistance, and changed defeat into victory.

Being desirous of seeing the one heroes of his time, and in the seventy battles in which he took part he was victorious in all except thirteen.

He was an adherent of Robert Bruce and assisted at his coronation.

His was a name to conjure with, and mothers stilled their children with,

"Hush ye, hush ye, little net ye,
Hush ye, hush ye, do not fret ye,
The Black Douglas shall not get ye."

It is to the valorous deeds of the Black Douglas that the family owes the emblem of the heart upon the coat of arms. It seems that when Robert Bruce found himself drawing near his end, and unable to undertake a journey to the Holy Land, to perform a certain vow he had made, he requested James Douglas, the Black Douglas—that, at his death, he would have his heart embalmed and put in a silver casket, and that he would take it to Jerusalem and bury it near the Saviour's sepulchre. James failed in the task from no fault of his own. On the journey he fought for the Spanish King against the Moors in the north of Africa. Being surrounded by the infidels he flung the heart into their midst, followed it, and died fighting over the casket. The family ever afterward had a man's heart added to its arms.

In heraldry, the coat of arms is described as argent, a man's heart, gules, ensigné with an imperial crown proper; on a chief azure, three stars argent.

Different branches of the family bear different crests and mottoes in addition to the arms, which are common to all the race.

Thus some bear above the shield a hand grasping a broken spear; a salamander in the midst of flames is another crest, thus denoting that the family has flourished amidst trials and persecutions and that it stands out from the flames of adversity triumphant.

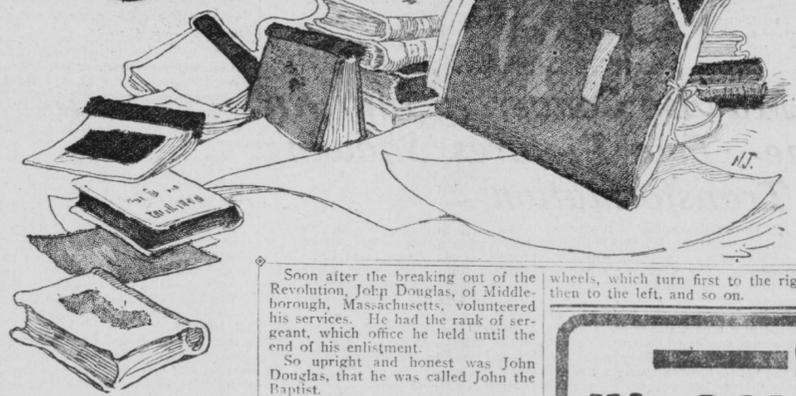
Several mottoes have been used by the different branches of the Douglas family. "Jamais Arriere"—never behind—is a favorite one. A Latin motto, with a similar meaning, is "Nunquam Posterum." "Forward," "Audax" and "Lock Sicker" are other mottoes.

As to the spelling of the family name, Douglas and Douglass are found as often as Douglas. Previous to the fifth generation, it was Douglas or Duglass—directly derived from Douglas.

So romantic are the traditions regarding this family that it is not surprising to find that one of the first of the name in this country did not come over in the usual prosaic way. He must first be kidnapped in London, when about twelve years old, and brought over the seas, no less volens, than this John Douglas, born about 1705, in Scotland. He was brought to Boston.

Another immigrant ancestor was William Douglas, who was also born in Scotland and also settled in Massachusetts. He came over about 1630, bringing a wife, Ann Mattie, and two children, Ann and Robert.

The eccentricity of another Douglas, Daniel by name, was displayed in a peculiar manner. Instead of a prancing steed to draw his carriage or his sleigh, he always preferred a meek and gentle cow—old Brindle, by name



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3	8	9	3	1	7	15

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