Manuscript: American Women Takes an Inventory

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THE AMERICAN WOMAN TAKES AN INVENTORY

The end of a period, whether it is a year, a decade, a century, calls for a balancing of accounts. How much of what we set out to do in a particular undertaking have we done, we ask. The American woman for example has been very busy in the last few months estimating her gains and losses in two particular periods:-- The first--the twenty years since the granting of suffrage; the second--the hundred years, roughly speaking, since she set out consciously and with determination to secure for herself a free entrance into what she called "the man's world", a free entrance with training and use of all his tools.

The outcome of this balancing of her budget gives two striking results:-- First, the enormous numerical strides that women have made in the rank and file of all of man's activities; Second, the numerically poor showing that she makes at the top of these activities, the points of creative leadership.

It should be said at once that one cannot say that she is a member of the top ten among men. Those are reserved for those with enough of men to earn woman's ability.
Take the world of arts and sciences. Compare what women are doing there today with what women were doing when they first announced their program of rights. One finds authoritative material for comparison in Dr. E. F. Fish's "The Rise of the Common Man", an analysis of American life from 1830 to 1850, the period of the rise of the women's rights movement. Dr. Fish reviews among other things the status of American art, science and literature and tabulates the leading figures. He mentions no woman painter. He finds no woman worthy to name in sculpture or in music.

In his tabulation of scientists he does recognize Maria Mitchell; in literature Margaret Fuller Ossoli.

When it comes to leaders in reforms a much more impressive case is made out for women. A fine list of names - Lucretia Mott, Elizabeth Cady Stanton, Julia Ward Howe, Lydia Signourney, Dorothea Lynde Dix.

Compare this showing, even if it were stretched as it well might be, and you get a meagre result indeed compared with what the hundred years has brought. List the women who today are active in art, science and literature and you have literally thousands of names - some of distinguished achievement. Sculpture was not supposed to be woman's field, but eight years ago when the Field Museum of Chicago sought a group of sculptors to make a series of studies of the types of men now inhabiting the globe the choice fell on a woman - Malvina Hoffman - not for a part but for the whole. Malvina Hoffman is but one of a group of distinguished women sculptors.
In the field of journalism two of the wisest
and most influential of the present race of editorial commentators are women — Dorothy Thompson and Anne O'Hare McCormick.

In the field of business women, including selling, clerking and clerical work there is a spectacular increase. There are more women at desks than at machines and they have planted themselves firmly in every pursuit related to business: finance, management, administration, merchandising, distribution, but it is the rank and file not at the top that this striking growth has been made. These women have reached all sorts of advanced posts in the business army / larger numbers than in any other field. This is to be expected since they bring to the new system of production a traditional training in executive work. Under the old order the great majority of women managed big or little households, some of them very big indeed. Housekeeping was conducted on principles very like those of modern business. An inherited executive quality shows itself frequently when a woman takes hold of a job the public believed only men could handle. The newspapers recently tell of a woman chosen over several male competitors to be a buyer for a big industrial combination. Promptly and without noise she brought in an order running into six figures. In the world of politics when the 19th Amendment was declared ratified on August 26th, 1920, a great body of women felt genuinely that a new world had been born. One of my ardent suffrage friends told
Women have penetrated every department of government service. Of the four million in that service at least a million are women. Mayor La Guardia recently said that as efficient servants as the city had were women and he only wished there were more of them around.

Women may have penetrated everywhere but they are not holding in the second decade since the granting of suffrage the top position they won in the first. Ten years ago according to the National League of Women Voters there were nine women in Congress, today there are five. There is a falling off, too, in the number of women in State Legislatures. Can it be that women themselves are discovering that this is not what they want?

The brilliant numerical showing in the rank and file, the comparatively poor numerical showing at the top, the indifference to the top which great masses of the rank and file show, the failure when they have reached the top in politics; particularly, to make any really creative contribution is causing not a few women who have proved themselves equal of any man in their various fields to doubt the importance of the emancipation women have achieved, to ask if it is what it has been cracked up to be.

A forthright challenge of the American Woman's achievements came a few months ago from one of the most distinguished of our women writers, honored not only for her
There are other reasons. One is that of the lady who could place an order in six figures, but as soon as she was able to get her house in the country she was done with business. Women as a class are not adventurers, do not want change. By necessity they must conserve the essential social unit, the family, and to do that they cannot be running around the globe exploring; they cannot be trying out machines which upset things. They must hold steady the great conservative forces of the world. They do not get to the top faster because the lower positions give them the economic assistance they want in holding together what they regard as more important and desirable things in their lives. Feeling in this way they only occasionally give that creative force which is necessary if they are to get to the top. They give that force to continuing life on the earth, shaping it in its established and most plastic stages.

The sorriest disappointment in woman's public life has been her seeming impotence in strangling wars. Go back to 1919 and in all the plans for permanent peace the part women would play stands out. The suffrage was given her in England and in the United States so promptly after the war, largely because she had cooperated so finely with men in carrying it on. Great numbers of men declared, "give woman the tools and she will put an end to war." She complacently thought so herself. And now, twenty years after, see what we have.
It is true that the vast choice of the field must influence for a woman that we have the freedom in question and her own fundamental something for fundamental and the complex question of building peace on a permanent way of life. So far the thing done with some hope. Have a man in the.
We adopted all man's peace implements, propaganda, organization, petitioning, talks, walked by his side in parades and sat in conventions made after his pattern, and doing what he has always done come out where he has always come - another war.

I do not mean to intimate that all this petitioning and organizing and agitation we have been doing has meant nothing. As a matter of fact I believe that it is largely responsible for the present insistent and widespread demand for peaceful settlement of international problems. But the demand is hazy, trusts too much to words. It has little of the scientific persistent effort that men give to preparing for war. "We must have brains in peace, before war."

Has woman nothing of her own to offer? One woman at least has recently offered something worth the gravest consideration, something which brushing aside all the political and mechanistic contrivances for ending war lays bare its roots. This is Virginia Woolf in her essay, "Three Guineas."

Miss Woolf is answering the man's demand that women help him put an end to war. Putting an end to war, she agrees, is one of the three great aims of the educated woman. It is essential to achieving her first and second aims.

1) Freedom of movement in the
world. 2) The right and power to earn her living. You must have a peaceful world to do this properly.

But what does the educated woman find when she goes into professions to earn her living? She finds the men in the professions greedy, jealous, pugnacious, positive as to the verdicts of law, God, nature, property. But these are the fundamental causes of war. How can you expect to eradicate them from national life, asks Miss Woolf, if you cultivate them in daily professional life? How can women enter the professions and yet remain a civilized human being, that is a human being who would outlaw war?

Her answer to man is, "We can best help you to prevent war, not by repeating your words and following your methods, but by finding new words and creating new methods."

Here are the methods she proposes:

First, if a self-supporting woman really wants to do something to end war she must strike out of the practice of her profession all those motives which are back of war. She must agree to a restricted independence as far as money goes, be willing to earn only enough to buy a modicum of health, leisure, knowledge, not earn more than she needs, thus cutting out that greed which underlies strife.

She must refuse to sell her brains for money, practice her profession for the sake of research, experiment, art, teaching, and end it there.
She must eschew root and branch all publicity, badges, honors, degrees. "Throw them back in the giver's face! They are signs of the rivalry which feeds the militant spirit in men and must be cut out of the women's life.

She must cut herself off from "unreal loyalties", such as national pride - religious pride - college pride - school pride - family pride - sex pride - all prides.

But if war comes - what then? What about those women (if it turns out there are any!) who have followed her advice? Miss Woolf would have them pledge themselves not to go into munition factories, not to knit socks, not to serve as nurses. She goes so far as to say that they should refuse to look at military parades, applaud a father or brother or son who goes to war. She would have them cut themselves off from all war's doings, turn their backs on it, ostracize it, treat it, as she says, with utter indifference. What she asks of us is to become pillar Saints - modern Simeon Stylites.

That is a way - no doubt. And there is perhaps an occasional woman who would be able so to cut herself off from other human beings in their misery. But I do not see many women separating themselves from their kind in the extremity of war. Women go with all those who suffer.
What you will have as a result through your
argum in a claim in which the will, the
mind of the cause of war are involved.
In a world, she would be an agent of
good will, devoted to the building of a
more peaceful and fair world.

Do there appear to me, any friendly feeling
for permanent peace, or their old way
of to rebuild it.

What I approach to is turning over your book
on all those pracile which might
result in ill-will and which to compensate
for the bitterness of your soul.

See (7)
whatever sins may be behind the sufferers. They instinctively seek to soften wretchedness. It is one of their most precious natural attributes.

Nevertheless, Miss Woolf has reached the roots of the trouble and what she counsels is the only sure way to reach permanent peace. But it is the way that the women who aspire to leadership struggle for the top are not likely to adopt. Miss Woolf is right. They are reaching the top today by following men's ways, not as she counsels by finding new ways and creating new methods. It is in the rank and file of women whether they are counted among those in gainful occupations or not, that there is the most hope of any such radical character-building as is insisted upon by Virginia Woolf. In this rank and file women are, generally speaking, accepting and preferring the obligation that nature and society have put upon them, the obligation of creating and holding together that foundation of the unit of civilization - the family. This woman holds a strategic position in the task of creating civilized human beings that we must have if we are to have a decent civilization, if we are to have human beings who are self-respected, disciplined, reasonable, considerate of others. And the woman who heads a family knows that the happiness and serenity of her little world depends upon these things, and that her great task as a creative leader is to do her utmost to develop these things. She understands for man...
What is needed for the success of Miss Woolf's program is a more general realization of the extreme importance of the daily relations of life. It is the intuition that her great chance of contributing to a better world lies in family leadership that her contribution to the permanent peace of the world must be made there. This is what is keeping women in the rank and file of business, of commerce, arts, professional life, politics. It is not an inability to reach the top. The few who do it have demonstrated in the last hundred years fully enough that woman has the capacity to lead in all these fields just what she wants to do. It is not what the majority want to do. They instinctively seek a greater field, that of creating and upbuilding a type of human being which alone will make a civilization peaceful and happy.

It is a plain confession that women in her day kept the army of nations in the realm of spiritual and not crude leadership, in and out of war. ─ disrespect