Adele Marion Fielde

Feminist, social activist, scientist

Leonard Warren

London and New York

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Adele Marion Fielde, born in 1839, was a teacher, an evangelist, a social activist, scientist, lexicographer, writer and lecturer. As an American missionary in China she became an advocate for public health, staunchly committed to the improvement of women's lives. Struggling to reconcile her Baptist upbringing with her restless intellect she returned to America and left the Church to become an important figure in the suffragist movement and in the political education of women. As a scientist, she conducted seminal research on the behavior of ants.

This book provides an in-depth biographical study of the life of this remarkable woman, who, despite social and religious constraints on her life and work, transcended them through her belief in service to others. The author demonstrates how, as a woman of immense energy and intellectual ability, Fielde was able to influence religious, scientific and political communities despite their prevailing negative attitude towards women.

Adele Marion Fielde will be of vital interest to scholars concerned with the study of gender and the history of science.

Leonard Warren was born in Toronto, and received his BA and MD degrees at the University of Toronto, and a PhD in biochemistry at MIT in Cambridge, MA. He did research at the National Institute of Health, and the Wistar Institute as Institute Professor, and the University of Pennsylvania as American Cancer Society Research Professor (emeritus). He spent sabbatical years at the Pasteur Institute (Paris), and the Imperial Cancer Research Fund (London). Recently, he had published a biography *Joseph Leidy, the Last Man Who Knew Everything*. He has completed a biography of Constantine Samuel Rafinesque, and is presently writing the life of William Maclure, philanthropist, educator, and 'father of American Geology'.

Women in Science
Series Editor: Marilyn Bailey Ogilvie
History of Science Collections, University of Oklahoma, USA

Frontispiece A late photographic portrait of Adele M. Fielde

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For Noah, Will, and Naomi

First published 2002 by Routledge
11 New Fetter Lane, London EC4P 4EE

Simultaneously published in the USA and Canada
by Routledge
29 West 35th Street, New York, NY 10001

Routledge is an imprint of the Taylor & Francis Group

This edition published in the Taylor & Francis e-Library, 2003.

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data
Warren, Leonard, 1924–
Adele Marion Fielde: feminist, social activist, scientist / by Leonard Warren.
p. cm.
Includes bibliographical references and index.
ISBN 0-415-27121-5
1. Fielde, Adele M., 1839–1916. 2. Feminists–United States–Biography. 3. Suffragists–United States–Biography. 4. Women missionaries–China–Biography. 5. Women scientists–United States–Biography. I. Title.

HQ1413.F5 W37 2002
305.42′092–dc21
[B] 2001045705

ISBN 0-203-16640-X Master e-book ISBN

ISBN 0-203-26112-7 (Adobe eReader Format)
ISBN 0-415-27121-5 (Print Edition)

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Illustrations and abbreviations

The Frontispiece, figures 1.1, 2.1, 2.2, 5.1, and 12.1 are reproduced from Steven's 1918 biography of Fielde. Figure 11.1 is from the Archives of the Marine Biological Laboratory, Woods Hole, MA.

Abbreviations

ABC	American Baptist Center
ABMU	American Baptist Missionary Union
ANS	Academy of Natural Sciences of Philadelphia
APS	American Philosophic Society
BMM	*Baptist Missionary Magazine*
DAB	*Dictionary of American Biography*
DSB	*Dictionary of Scientific Biography*
HUA	Harvard University Archives

Preface

I first came across the name *Adele Fielde* while writing a biography of Joseph Leidy, a gifted, but now a little-known American scientist of the nineteenth century who was head of the Academy of Natural Sciences of Philadelphia. Adele Fielde, an American missionary in China, wanted to study science and carry out research, and had been told by David Starr Jordan, another scientist of interest to me, to apply to Leidy. Intrigued that a Baptist missionary in China would want to devote herself to science, I read on. Following one lead after another I found that, indeed, the Academy had turned her into an active, productive scientist, whose scientific papers are still quoted today. Her life as a scientist, which was the magnet that drew me to her, turned out to be only a small part of the grand mosaic. I discovered that she was also a powerful evangelist, political activist, suffragist, advocate of temperance, author and lecturer of considerable stature. She was uncommonly fluent in Chinese (Swatow dialect), and had written a large Chinese–English dictionary. When I beheld the dictionary, I realized that I was not dealing with some ordinary mortal. I was captivated, and this book is testimony of my devotion to this brilliant, admirable person.

Very little has been written about Fielde. In 1918, Helen Norton Stevens, her friend and companion in later, Seattle years wrote a biography of her, authorized by the Fielde Memorial Committee. Stevens had daily contact with her, and they shared confidences and philosophies, so that her book is a personal account. While it is very good, and bears the stamp of a kind of authority, it is a genteel, elegiac work, somewhat old-fashioned, and not quite suitable for modern tastes. She used documents and letters to which she was privy, but unfortunately these cannot be located today. Attempts at locating scrap-books and notes of Fielde and Stevens have met with little success, and I have had no choice but to use Stevens' account of them, many verbatim. A second work from which I have borrowed is *The Missionary Writing of Adele M. Fielde* by Ginny Seabrook (1993), a thesis for a Master of Arts degree. Aside from a very few, scattered notes about Fielde, and the text of a lecture by Frederick B. Hoyt (1977), there is little other commentary on her.

My own enlightenment about the plight of women in evolving America came about in responding to the justified criticisms of the anonymous reviewers of

my manuscript, and I thank them. They pointed out that I had not paid attention to feminist writings and history detailing women's struggle for their rights, and that would provide an appropriate background for Adele Fielde's life experiences.

I am most indebted to Nina Long, Librarian and Archivist of the Wistar Institute and master of the computer search, for her unfailing assistance. This book could not have been written without the resources of the Archives of the American Baptist Center at Valley Forge, PA, and the friendly, expert help of its Chief Librarian and Archivist, Beverly Carlson. Naomi Reynolds and Betty Layton of the American Baptist Center library were also most helpful. I am deeply grateful to them for revealing to me the treasures of that institution. The Academy of Natural Sciences of Philadelphia, and its Manuscript/Archives Librarian, Carol M. Spawn and Earle Spamer, provided much information. Much of the book was written in the library of the Marine Biological Laboratory, Woods Hole, MA, where the librarians Heidi Nelson and Cathy Norton provided generous assistance. I am deeply appreciative of the conscientious assistance provided by Brian A. Sullivan of Harvard University Archives, Karyl Winn and Janet Neff of the University of Washington Library and Archives, and by Earl M. Rogers, Archivist of the University of Iowa. Edward O. Wilson, Bert Hölldobler, and James Sprague kindly read parts of the manuscript and offered constructive suggestions; I am the beneficiary of their scholarship. The encouragement and assistance of my wife Eve, an astute editor with an intelligent, critical eye, is gratefully acknowledged.

Chronology

1839 Born March 30, in East Rodman, near Watertown, New York.
1856 Taught school for three years.
1859 Entered Albany Normal College.
1860 Graduated with Teaching Certificate. Taught school on Long Island.
1864 Proposal of marriage by Cyrus Chilcott, a Baptist missionary.
1865 Sailed for Hong Kong to marry Chilcott, learned of his death, decided to stay on. Proceeded to Bangkok for missionary work, beginning in 1866.
1872 Returned to America. Successfully defended herself against charges of misbehavior.
1873 After one year of travel, arrived in Swatow, China, where she established a school for Bible-women, in which Chinese women were trained to become evangelists and health educators in their villages.
1878 Published *First Lessons in the Swatow Dialect.*
1883 Published her Chinese–English dictionary; resided in Philadelphia for two years to learn obstetrical techniques at the Medical College of Pennsylvania, and to obtain scientific training at the Academy of Natural Sciences of Philadelphia. Began to publish scientific papers on scattered subjects.
1884 Published *Pagoda Shadows*.
1885 Returned to Swatow mission.
1889 Resigned as a Baptist missionary teacher. Left China for the last time. Travelled westward to America through India, the Near East, and Europe.
1891 Witnessed a pogrom in Moscow, and reported it.
1892 Arrived in New York after two years of travel.
1893 Began lecturing, and giving courses on civil government and parliamentary procedure. Published *The Stray Arrow or Chinese Nights Entertainments.* Began spending summers taking courses and doing research at the Marine Biological Laboratory in Woods Hole, MA.
1894 Participated in unsuccessful drive to enfranchise women, at the Constitutional Convention of the New York State Legislature in Albany.
1895 Helped establish the League for Political Education, and was its major teacher.

1897 Published *A Political Primer of New York City and State.*
1899 Published *Parliamentary Procedure.*
1901 Began publishing the results of research on ants, their culture and behavior.
1907 Moved to Seattle where she soon began to lecture. Became involved in several causes: public health issues, building a hospital, control of tuberculosis, political reform, passage of Direct Legislation Amendment to the Constitution in the city and state of Washington, Seattle Fine Arts Association, the temperance movement, control of prostitution. Actively organized women's groups, lecturing and writing on the suffragist cause.
1910 Enfranchisement of women in the state of Washington.
1912 Fielde became a trustee of the Seattle Public Library (the first political appointment of a woman in Seattle).
1914 Passage of Temperance law.
1916 Died February 23, in Seattle.

Prologue

The exemplary life of Adele Marion Fielde came to a gracious close more than eighty years ago, and we are now able to appreciate the entire range of her endeavors, knowing with a kind of certainty the outcome of each chapter of the narrative. The completeness, the finality, is a haunting and poignant lesson for us all. Truly, her pilgrimage was a fit subject for a heroic chronicle. From meager beginnings she astonishes us by her intellectual growth, her fine intelligence and her prodigious energy. The making of a reformer can be traced in the experiences of her life, for she quickly perceived that there was little difference between the egregious exploitation of black people and the oppression of women – denial of education and rights, both in China and in her own country. Above all, this indomitable woman was possessed of a moral certitude, a knowledge of what was right and what was wrong, that was the fuel for her mighty engine. When she perceived suffering and injustice, wherever she was on this globe, she entered the battle unconditionally, with her acts and her words. As a single woman in a man's world she strove mightily, and achieved so much as a teacher, an evangelizer in foreign lands, a social activist, scientist, lexicographer, writer, and lecturer.

Fielde did not begin her career as a missionary with a burning desire to serve the Lord. Rather, she was a teacher who by chance found herself in the East committed to missionary work. In time her narrow Baptist viewpoint, which never melded comfortably with her restless intellect, fell away as she seized elements of Christianity and other religions, and fashioned a very personal system of belief. To her, God the Creator and Jesus were still central, but good works, helping others, were more important than faith alone; human effort could be of greater benefit to suffering humanity than could divine intervention. Still profoundly religious, she lost interest in religious organizations (or their representatives) – all male-dominated institutions which had so abused her. She could hardly escape the conclusion that organized religion, however lofty its aims, was a means by which men dominated and exploited women, and it angered her that there was not equality of the sexes. Still, she could not be called a radical, militant feminist like Elizabeth Cady Stanton or Charlotte Perkins Gilman, and her

relationships with men were often warm and affectionate. But she would not take nonsense from anyone.

Her extraordinary energy and intelligence craved release from narrow, sectarian religion, and there were astonishing outbursts of widespread interests. She was strong, forceful, and independent – a tough person – who offended some of her colleagues in her drive to achieve an end. Explicit criticism is rarely recorded among the polite people with whom she interacted (except for certain male missionaries in Swatow, China), but her associates must have shaken their heads in wonder as they witnessed her unstoppable activity, obliged, whether they wanted to or not, to follow along. With such determination, she must have stepped on many toes, but for the most part she was forgiven because her demands were to achieve a common end, sparing none, herself least of all.

As a missionary in China she organized a movement to realize the dream of conversion to Christ of the Chinese people, an impossible task for Westerners alone. Fielde established a school to train Chinese women from various parts of the country to become preachers, and she educated them in public health as well. These *Bible-women* were then sent back to their own villages to do good works, and periodically they came back to school for refresher courses. The plan was extremely successful and was adopted by many Protestant sects. As an expert in the Chinese language, she took it upon herself to write a truly impressive Chinese–English dictionary.

Fielde retired to the U.S.A., presumably for reasons of health, where she could do as she pleased. She chose to become involved in scientific research, the delivery of infant and medical care, adult education, the temperance crusade, the abolition of prostitution, and the suffragist cause – disparate interests that had in common the struggle of women to ease their lot and to compete equally in a man's world. This included the scientific field, where productive women scientists and naturalists were rendered invisible, and unacknowledged – Adele Fielde included. Fielde became a productive, imaginative entomologist who worked on the sensory system of the ant, and she used her knowledge to inform the public about the spread of plague by the flea.

While scientific research was an almost solitary search after the truth, the fight for the vote was a political struggle that entailed dealing with dishonest politicians and special interest groups. Knowing that the only hope for better government was to educate the public, she lectured and wrote extensively on civic and state government. Despite her exposure to greed and corruption, she still believed that humans were rational beings and if they only knew the facts they would do the right thing. She also focused on the right of women to vote, immersing herself in grass-roots politics. Issue oriented, she never indulged in partisan politics or made deals with dishonest politicians to win votes for her cause – she appealed directly to the voter whom she hoped she had educated properly.

When her weighty concerns were set aside, Fielde was sociable, a fine conversationalist, full of fun, capable of not taking herself too seriously, and

in her missionary days, perfectly willing to ignore stringent proscriptions of Baptist orthodoxy which she judged to be of a trivial nature. She was always surrounded by warm and affectionate friends who recognized her unique qualities, and wanted to be with her, and when she died, convinced that she would meet her Creator and be taken up in the arms of Jesus, they felt that their world without her would never be quite the same again.

1 Beginnings[1]

Adele Marion Fielde was born in 1839, when the world of Jefferson and Andrew Jackson was fading, and Queen Victoria was embarking on a long reign that marked a new era. American science and technology were beginning to come of age; during the 1830s and 1840s, crossing the Atlantic Ocean by steamboat became commonplace, and the railroad was becoming a standard mode of travel. The year 1839 had witnessed the passage of the steam packet *Britannia* from Halifax to Liverpool in a mere ten days, and trains had achieved the astonishing speed of thirty-nine miles per hour. Charles Darwin's voyage on the *Beagle* had come to an end, but it was the beginning of a revolution in biology, and Theodore Schwann published his seminal theory that all plants and animals were constructed of a fundamental unit, the cell. An ever increasing number of prodigies – Emerson, Hawthorne, Melville, Poe, Whitman – was beginning to fulfill the Democratic Republic's promise. Young America was in the grip of a financial panic that could only make life harder for Fielde's parents. A besieged President Martin Van Buren was finishing his first term at a time of profound and prolonged economic depression. Hard times in a country dependent for its growth on European capital cost this able New Yorker a second term.

The Industrial Revolution gained momentum as Americans overran the West. Burgeoning cities were peopled with boatloads of newly arrived immigrants who brought with them unfamiliar values and languages that countered the dominant, Victorian certitudes – the beginnings of populism, mass culture, and egalitarianism. America took its familiar political shape as the two-party system evolved, and the North and South of the U.S.A. became defined entities of conflicting interests – the South with its economy based on cotton and slavery, and the North, on industry and free men. The problem of slavery and race relations festered as the U.S.A., led by vacillating presidents, exploded into a Civil War that jump-started American industry and manufacturing. Whatever the self-doubts and professed shortcomings of Americans, their nationalistic ardor flourished, their energy was without limit, their hopes for a triumphant republican democracy boundless, for they *knew* their democracy was special and exceptional. Both North

and South were united in their disdain of the old tired monarchies of Europe, despite their submission to its perceived intellectual superiority.

America had begun as a provincial, junior partner with European powers, particularly Britain, both culturally and economically, but by the time Adele Fielde died (February 23, 1916) the U.S.A. was a nation of enormous cities, with pre-eminent industrial and manufacturing might. She had witnessed the growth of an infant nation into a giant power of immense wealth, attended by dreadful poverty, appalling corruption, and social injustice. Still, the Republic had a remarkable capacity to change and to better itself with the prompting of zealous reformers, never in short supply.

Adele Marion Fielde was christened Adelia Field at her birth in East Rodman, Jefferson County, New York State, a village in the marches bordering the St. Lawrence River and Canada to the north, and Lake Ontario to the west. When Adelia was 5 years old, the family moved to Tylersville, New York (now called South Rutland), a few miles away, where for the next twenty years she lived with her parents and three older sisters, Celinda, Clarinda, and Orinda, and an older brother, Albert. The town, was set in a fertile valley by the Sandy River, which ran westward into Lake Ontario. Like many other communities typical of the new Republic, the community bustled with tradesmen, busy factories, a woollen mill and tannery powered by flowing water. A scattering of impressive homes belonging to manufacturers and distinguished citizens was tangible evidence that earnest effort was rewarded in America. Farmers who worked the surrounding lands brought in their produce, and bought their supplies from the town merchants. Whatever amusements and cultural events there were – lectures, concerts, recitals, political meetings, etc. – were centered in the town which was graced by a town hall, a school for the children of the larger community, and a church, freely used by various Protestant sects (Baptists, Methodists, Universalists), but most certainly not by Catholics, echoing an intolerant Puritan past. The locals were the descendants of stern Calvinist New Englanders who had migrated inland, ever westward, through northern New York to the Western Reserve, to Ohio, Indiana, Illinois, and beyond. Miss Fielde's people had left New England to live a hard, pioneering life in the uppermost reaches of New York, a beautiful but cold Arcadia, while some of their distant cousins, who gave rise to the Marshall Fields, pushed on to the midwest, and fared much better.

Adelia was a country girl, inheriting the Protestant values of a rural and small town society that had not changed much since before the Revolution, but she grew up in a time when newly established railroads, telegraphs, and inexpensive printing methods were bringing the changing views of urban society to the backwoods. The old conservative values of Fielde's world were under siege by populist and feminist movements that challenged the social order as the nation became ferociously industrial and capitalistic. Americans were becoming both secular and eclectic with regard to other religions, while at the same time a vigorous Protestant evangelical revival came into full flower in this bourgeois Victorian society.[2] Protestant values found a

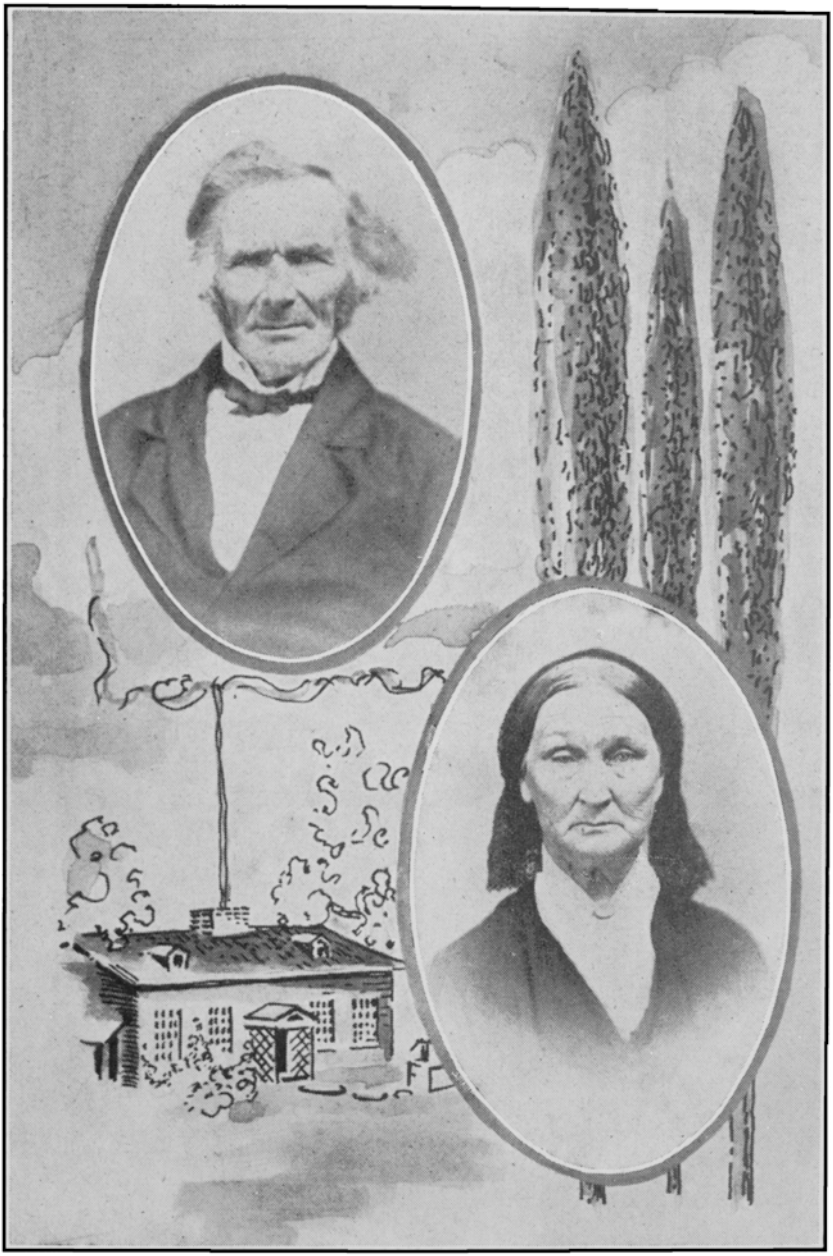

Figure 1.1 Fielde's parents, Sophia and Leighton Field

receptive acolyte in Adelia – lofty moral concerns, a sense of duty, hard work, competitiveness, sacrifice, and the secondary importance of immediate gratification – the values of a rather earnest and self-righteous young woman. How much she was exposed to early feminist thinking, which in fact emanated from Elizabeth Cady Stanton and Susan B. Anthony in Seneca Falls, nearby in northern New York, is unknown.

Miss Fielde's father, Leighton, scratched out a living as a painter and carpenter, jobs which could barely support his family above the level of subsistence. Dignified, reserved, and generous, a natural leader of the community, he lived to the age of 84 (d. 1878). Her mother, Sophia (Tiffany), born to some refinement, settled for a hard, demanding life but remained cheerful, maintained a good sense of humor, and always hoped that her children would have a better life than she and her husband. She was a voracious reader of Shakespeare, Sir Walter Scott, John Milton, Charles Dickens, William M. Thackery, James Fenimore Cooper, and Nathaniel Hawthorne – all subjects of family conversation, though mother and father had little formal education. Mrs. Field died in her eighty-seventh year (1880). Of the five children, three were talented; Albert had a promising career as a writer, cut short by his early death, Clarinda became an astronomer, married and had four children; all but one, Adele, died. The family portrait can be completed with "Grandfather Tiffany," Mrs. Field's father (d. 1849), a veteran of the Revolutionary War, who amused the children with tales of his military adventures.

If blood will tell, the Field children were marvelously endowed despite the cruel fact that this impoverished branch of the extended family had stumbled into the wilderness. On her father's side she was directly descended seven generations back from Zacharia Field and Sarah (Thornton) Field of the Rhode Island Colony, the progenitors of innumerable, renowned individuals including Cyrus W. Field, financier and promoter of the first TransAtlantic cable, Marshall Field, merchant and philanthropist, James B. Field, editor of the *Atlantic Monthly*, Eugene Field, the journalist and writer, Justice Stephen A. Field, and David Dudley Field, the author of *Field's Code of Civil Procedure*, an important and widely adopted codification of common law. The English branch of the Field family could also boast of its luminaries, including some minor nobility. The mother's side was no less distinguished, descending from the brilliant Jonathan Edwards, an eighteenth-century Protestant divine who instigated the *Awakening*, a revival of Calvinism in eighteenth-century America, and became the first president of Princeton University, known then as the College of New Jersey. His wife Sarah was a Pierpont descended from Sir Robert de Pierrepont, a participant in the Norman Conquest. Other nineteenth-century descendants included a duke, members of the peerage in England, and several prominent citizens in colonial America.

At a time when eugenics was formulated and admired as a discipline, and the genetic history of an individual and place of birth were criteria of worth,

Miss Fielde, although proud of her illustrious pedigree, never became a member of the elite patriotic societies for which she was eligible. She felt that credit should be given for individual achievement, for high aesthetic and ethical standards rather than for any accident of birth, and that true aristocracy and "social congeniality" would be

> apparent to all regardless of the record, by the behaviour and the actions of the individual . . . character is the one unchanging thing in the world. . . . I have friends in many countries, and among the most exquisite of body and soul, I reckon a high caste Hindu lady; a Chinese peasant's daughter; the wife of a Russian tanner; and an Irish nurse. . . . Consorting with congenial spirits such as these aristocrats, is the acme of earthly enjoyment, [while] . . . coteries found on place of birth, national preferences or convictional prejudice, ignore the fundamental bases for congeniality. They tend to narrow the mental horizon, and to limit the sphere of social delight. Congenial souls come to us from all points of the compass, and from diverse lines of parentage.

Her room-mate at Normal School, Lucretia Chilcott reveals more about her intimate friend:

> Miss Fielde was an intense lover of humanity, if not especially a respecter of individual persons. To her, human dignity, in its true sense, was a source of genuine pride; something to be cherished and maintained – something sacred. That "man was made in the image of his Maker," was a thought that impressed her above all others; and, in reality, was the one that exerted the dominant moral influence upon her whole career.[3]

Adelia Field's name is absent from some of the genealogical records, a missing twig, because as a 16 year old she adopted a *nom de plume*, Adele Marion Fielde, which was entered in the registry of the Baptist church, and the added *e* seemed to confound the genealogists. Eugenicists delighted in the fact that not one of many hundreds of this family had ever resided in a prison, mental hospital, or poorhouse – strong evidence in support of their theories!

Miss Fielde's parents were the kind of people who astonished Alexis de Tocqueville, with his European sensibility. As he traveled in the wilderness of northern New York in the 1830s, he encountered settlers whose new homes were built in fresh clearings of virgin forest, far away from civilized city life, yet reading newspapers and books, keenly interested in what was going on in the world, and who plied him for the latest tidings.[4] American pioneers like the Fields who so impressed him were unique in his experience. Despite their rude life, they were confident people of high principle, and considerable intellectual refinement – anything but coarsened, craven peasants.

Adelia, her father's favorite, was not a particularly attractive child, and indeed her appearance did not improve with age. She was described by a friend as having a

> very large head, masculine in its proportions, and her features were decidedly irregular . . . positively homely; but her looks improved as acquaintance with her became more extended. Her face was singularly expressive, seldom in repose, and in moments of inspirational excitement it reflected the grandeur of her character to such an extent that it was exceptionally attractive.

In maturity she was 5.5 feet tall, a large, stout woman despite vigorous exercise – walking, boating, and horseback riding. She was self-conscious about her obesity, and she was known to say that she could never reduce her weight to "known standards of gentility." Yet she could take a joke about her adiposity. She wrote in a letter that as the ship carrying her and others to the Far East passed the Solomon Islands, her fellow passengers "solemnly requested" that she remain out of view of the natives, who were cannibals, for fear that she might stimulate their appetite.[5]

The Fields were Baptists, of the tolerant New England kind, who affirmed the importance of education while their church functioned as a unifying center of authority and social order. But Adelia, a serious, observant Christian, with her parent's blessing, chose to be a Universalist, a more tolerant sect which believed in universal redemption, the salvation of all human beings by a loving God who would not exclude anyone for any reason. When, as a girl, she began to write, and used the name of Adele Marion Fielde to hide her identity, there was no protest from her parents, who quite possibly encouraged her independence.[6] It would seem that Adelia's tolerant parents permitted her to construct a persona of her own, and as her history unfolds, a separation from her childhood community becomes apparent. Her feeble, almost comical attempt to avoid drawing any association with her writing by changing her name (slightly) suggests a desire for anonymity, and yet she had to contend with her strong and irrepressible ego; Adele M. Fielde was the compromise. Perhaps her change of name, and separation from her parents' church, were ways of distancing herself from the debilitating poverty of her parents. Both actions suggest a willful, independent nature, unafraid to challenge authority, traits that became more apparent in later years. Once she left South Rutland, she rarely visited her old home, though she was always solicitous of her parents – from afar. In 1911, she wrote to her old schoolteacher: "You have lately been back to those old scenes; I do not think I could now bear the stress of a return to them. The things that are no more wrack one too severely."[7] Though she lived for many years in alien lands, she never seemed to be homesick, as were many of her colleagues, nor did she sentimentalize small town American life; the bitter struggle of her parents to survive, and to stay "respectable", colored her

views. Out of this background emerged a cosmopolite, a traveler who preferred to inhabit the great cities of America, and a reformer who, through education, wanted to lighten the burdens of the oppressed.

Taking on the views of the townspeople (and the rest of Protestant America), she at first grew up intolerant of Catholicism and Popery. However, although she quickly shed her prejudices when confronted by Catholics whom she befriended and admired, she always retained a critical attitude toward Catholicism for its dogma and ritual. She deplored raw, emotional anti-Catholicism, the kind responsible for riots, murder, and the burning of churches and nunneries that had taken place in most of the large cities of America. One of her Catholic friends was Edward J. Nolan, Librarian of the Academy of Natural Sciences of Philadelphia who was instrumental in obtaining a place for her to work and study for her scientific career. Early in their relationship their discussions of religion induced her to believe, erroneously, that he was trying to convert her. The incident was recounted by Helen N. Stevens, her friend and biographer.[8] She had been to a Catholic service and when she met Dr. Nolan she said: "Dr. Nolan, do you know where I have been? . . . I have been to *your* church; and I have witnessed the 'Elevation of the Host.' During the performance I could not help but wonder if in the light of the twentieth century civilization, such an exhibition of superstition could possibly appeal to the reverential in man." Dr. Nolan, not openly provoked, took leave of her and returned in an hour. "Miss Fielde, do you know where I have been? I have been to *my* church and on *my* knees I have prayed to *my* Lord to forgive you for the insult you offered Him." A few hours later Miss Fielde approached Dr. Nolan. "Dr. Nolan, do you know where I have been? . . . I have been to *your* church, and on *my* knees have prayed *our* Lord to forgive me for the wicked insult I offered *you*."

She was a serious, attentive student at the South Rutland school, eager to learn, and though friendly and pleasant, she seemed to have little interest in social life. Excelling in her studies and easily the best student, she graduated from secondary school in her sixteenth year, planning to continue her education at the State Normal College at Albany to prepare for a career in teaching, one of the very few opportunities for a woman to become a "professional" and earn an independent living. Young women graduates gained entry to teaching, but they could not compete with their male counterparts who had graduated from universities and real colleges (where females were not admitted) for the better positions. At a time when free, compulsory public schools did not exist, the Fields, taxed to the limit educating all their children, could not afford to support Adele, even at the State Normal College, created by the state to train teachers, and far less costly than many other colleges in the region (Colgate, Hamilton, Union). There was nothing for her to do but earn enough money to go to Albany, and this she did for the next three years teaching in the local school, doing it so well that by the time she left she was earning the highest salary ever of any female teacher. Undoubtedly, the disparity in pay between men and women for comparable work did not