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Women's Influence on the Progress of Knowledge

A DISCOURSE

BY

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LONDON, E.C.

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Women's Influence on the Progress of Knowledge

IMPORTANCE OF THE SUBJECT

THE subject of influence of women on the progress of knowledge is undoubtedly one of the most interesting questions. Indeed, it is not only very interesting, it is also extremely important. When we see how knowledge has civilised mankind; when we see how every great step in the march and advance of nations has been invariably preceded by a corresponding step in their knowledge; when we moreover see, what is assuredly true, that women are constantly growing more influential, it becomes a matter of great moment that we should endeavour to ascertain the relation between *their* influence and *our* knowledge. On every side, in all social phenomena, in the

education of children, in the tone and spirit of literature, in the forms and usages of life; nay, even in the proceedings of legislatures, in the history of statute-books, and in the decisions of magistrates, we find manifold proofs that women are gradually making their way, and winning for themselves a position superior to any they have hitherto attained. This is one of many peculiarities which distinguish modern civilization, and which show how essentially the most advanced countries are different from those that formerly flourished. Among the most celebrated nations of antiquity, women held a very subordinate place. The most splendid and durable monument of the Roman empire, and the noblest gift Rome has bequeathed to posterity, is her jurisprudence—a vast and harmonious system, worked out with consummate skill, and from which we derive our notions of civil law. Yet this, which, not to mention the immense sway it still exercises in France and Germany, has taught our lawyers their best lessons; and

which enabled the earlier jurists to soften the rude maxims of our ancestors, and adjust the coarser principles of the old Common Law to the actual exigencies of life. This imperishable specimen of human sagacity is, strange to say, so grossly unjust towards women, that a great writer upon that code has well observed, that in it women are regarded not as persons, but as things; so completely were they stripped of all their rights, and held in subjection by their proud and imperious masters. As to the other great nation of antiquity, we have only to open the literature of the ancient Greeks to see with what airs of superiority, with what serene and lofty contempt, and sometimes with what mocking and biting scorn, women were treated by that lively and ingenious people. Instead of valuing women as companions, they looked on them as toys.

WOMEN'S INFLUENCE IN MODERN EUROPE

In modern Europe, the influence of women and the spread of civilization have both

advanced with almost equal speed. But if you compare the picture of Greek life in Homer with that to be found in Plato and his contemporaries, you will be struck by a totally opposite circumstance. Between Plato and Homer there intervened, according to the common reckoning, a period of at least four centuries, during which the Greeks made many notable improvements in the arts of life, and in various branches of speculative and practical knowledge. So far, however, from women participating in this movement, we find that, in the state of society exhibited by Plato and his contemporaries, they had evidently lost ground; their influence being less than it was in the earlier and more barbarous period depicted by Homer. This fact illustrates the question in regard to time; another fact illustrates it in regard to place. In Sparta, women possessed more influence than they did in Athens; although the Spartans were rude and ignorant, the Athenians polite and accomplished. The causes of these inconsistencies

would form a curious subject for investigation: but it is enough to call your attention to them as one of many proofs that the boasted civilisations of antiquity were eminently one-sided, and that they fell because society did not advance in all its parts, but sacrificed some of its constituents in order to secure the progress of others.

In modern European society we have happily no instance of this sort; and, if we now inquire what the influence of women has been upon that society, everyone will allow that on the whole it has been extremely beneficial. Their influence has prevented life from being too exclusively practical and selfish, and has saved it from degenerating into a dull and monotonous routine, by infusing into it an ideal and romantic element. *It has softened the violence of men; it has improved their manners; it has lessened their cruelty.* Thus far, the gain is complete and undeniable. But if we ask what their influence has been, not on the general interests of society, but on the progress of

knowledge, the answer is not so obvious. For, to state the matter candidly, it must be confessed that none of the greatest works which instruct and delight mankind have been composed by women. In poetry, in painting, in sculpture, in music, the most exquisite productions are the work of men. From these facts it has been inferred, and it is openly stated by eminent writers, that women have no concern with the highest forms of knowledge; that such matters are altogether out of their reach; that they should confine themselves to practical, moral, and domestic life, which it is their province to exalt and to beautify; but that they can exercise no influence, direct or indirect, over the progress of knowledge, and that if they seek to exercise such influence, they will not only fail in their object, but will restrict the field of their really useful and legitimate activity.

FALSE IDEAS EXPOSED

Now, I may as well state at once, that I intend combating this proposition, which I

hold to be unphilosophical and dangerous; false in theory and pernicious in practice. I believe, and I hope to convince you, that so far from women exercising little or no influence over the progress of knowledge, they are capable of exercising and have actually exercised an enormous influence; that this influence is, in fact, so great that it is hardly possible to assign limits to it; and that great as it is, it may with advantage be still further increased. I hope, moreover, to convince you that this influence has been exhibited not merely from time to time in rare, sudden, and transitory ebullitions, but that it acts by virtue of certain laws inherent to human nature; and that although it works as an under-current below the surface, and is therefore invisible to hasty observers, it has already produced the most important results, and has affected the shape, the character, and the amount of our knowledge.

KNOWLEDGE AND COMMON SENSE

To clear up this matter, we must first of all understand what knowledge is. Some men who

pride themselves on their common sense—and whenever a man boasts much about that, you may be pretty sure that he has very little sense, either common or uncommon—such men there are who will tell you that all knowledge consists of facts, that everything else is mere talk and theory, and that nothing has any value except facts. Those who speak so much of the value of facts may understand the meaning of fact, but they evidently do not understand the meaning of value. For, the value of a thing is not a property residing in that thing, nor is it a component. It is simply its relation to some other thing. We say, for instance, that a five-shilling piece has a certain value; but the value does not reside in the coin. The value consists solely in the relation which the five-shilling piece bears to something else. Just so in regard to facts. Facts, as facts, have no sort of value, but are simply a mass of lumber. The value of a fact is its relation to the total stock of our knowledge, either present or prospective. Facts, therefore, have merely a

potential and, as it were, subsequent value, and the only advantage of possessing them is the possibility of drawing conclusions from them; in other words, of rising to the idea, the principle, the law which governs them. Our knowledge is composed not of facts, but of the relations which facts and ideas bear to themselves and to each other; and real knowledge consists not in an acquaintance with facts, which only makes a pedant, but in the use of facts, which makes a philosopher.

THE MOST IMPORTANT FORMS OF KNOWLEDGE

Looking at knowledge in this way, we shall find that it has three divisions—Method, Science, and Art. Of method I will speak presently; but I will first state the limits of the other two divisions. The immediate object of all art is either pleasure or utility; the immediate object of all science is truth. As art and science have different objects, so also have they different faculties. The faculty of art is to change events; the faculty of science is to

foresee them. The phenomena with which we deal are controlled by art; they are predicted by science. The more complete a science is, the greater its power of prediction; the more complete an art is, the greater its power of control. Astronomy, for instance, is called the queen of the sciences, because it is the most advanced of all; and the astronomer, while he abandons all hope of controlling or altering the phenomena, frequently knows what the phenomena will be years before they actually appear; the extent of his foreknowledge proving the accuracy of his science.

TENDENCIES OF CIVILIZATION

One of the most conspicuous tendencies of advancing civilization is to give a scientific basis to that faculty of control which is represented by art, and thus afford fresh prominence to the faculty of prediction. In the earliest stages of society there are many arts, but no sciences. A little later, science begins to appear, and every subsequent step is marked by an

increased desire to bring art under the dominion of science. To those who have studied the history of the human mind, this tendency is so familiar that I need hardly stop to prove it. Perhaps the most remarkable instance is in the case of agriculture, which, for thousands of years, was a mere empirical art, resting on the traditional maxims of experience, but which, during the present century, chemists began to draw under their jurisdiction, so that the practical art of manuring the ground is now explained by laws of physical science. Probably the next step will be to bring another part of the art of agriculture under the dominion of meteorology, which will be done as soon as the conditions which govern the changes of the weather have been so generalised as to enable us to foretell what the weather will be.

FUTURE CONSEQUENCES

General reasoning, therefore, as well as the history of what has been actually done, justify us in saying that the highest, the ripest, and

the most important form of knowledge, is the scientific form of predicting consequences ; it is therefore to this form that I shall restrict the remainder of what I have to say respecting the influence of women. And the point which I shall attempt to prove is, that there is a natural a leading, and probably an indestructible element, in the minds of women, which enables them, not only to make scientific discoveries, but to exercise the most momentous and salutary influence over the method by which discoveries are made. And as all questions concerning the philosophy of method lie at the very root of our knowledge, I will, in the first place, state, as succinctly as I am able, the only two methods by which we can arrive at truth.

The scientific inquirer, properly so called, that is, he whose object is merely truth, has only two ways of attaining his result. He may proceed from the external world to the internal ; or he may begin with the internal and proceed to the external. In the former case he studies the facts presented to his senses, in order to arrive

at a true idea of them ; in the latter case, he studies the ideas already in his mind, in order to explain the facts of which his senses are cognizant. If he begin with the *facts* his method is *inductive* ; if he begin with the *ideas* it is *deductive*.

INDUCTIVE AND DEDUCTIVE EXPLAINED

The inductive philosopher collects phenomena either by observation or by experiment, and from them rises to the general principle or law which explains and covers them. The deductive philosopher draws the principle from ideas already existing in his mind, and explains the phenomena by descending on them, instead of rising from them. We call geometry a deductive science, because, even if its axioms are arrived at inductively, the inductive process is extremely small, and we are unconscious of it ; while the deductive reasonings form the great mass and difficulty of the science.

To bring this distinction home to you, I will illustrate it by a specimen of deductive and in-

ductive investigation of the same subject. Suppose a writer on what is termed social science wishes to estimate the influence of different habits of thought on the average duration of life and taking as an instance the opposite pursuits of poets and mathematicians, asks which of them live longer. How is he to solve this? If he proceeds inductively he will first collect the facts, that is, he will ransack the biographies of poets and mathematicians in different ages, different climates, and different states of society. He will then throw the results into the statistical form of tables of mortality, and on comparing them will find, that notwithstanding the immense variety of circumstances which he has investigated, there is a general average which constitutes an empirical law, and proves that mathematicians, as a body, are longer lived than poets. *This is the inductive method.* On the other hand, the deductive inquirer will arrive at precisely the same conclusion by a totally different method. He will argue thus: poetry appeals to the imagination, mathematics

to the understanding. To work the imagination is more exciting than to work the understanding, and what is habitually exciting is usually unhealthy. But what is usually unhealthy will tend to shorten life; therefore poetry tends more than mathematics to shorten life; therefore on the whole poets will die sooner than mathematicians. *This is the deductive method.*

WOMEN THE BETTER REASONERS

You now see the difference between induction and deduction; and you see, too, that both methods are valuable, and that any conclusion must be greatly strengthened if we can reach it by two such different paths. To connect this with the question before us, I will endeavour to establish two propositions. First, That women naturally prefer the deductive method to the inductive. Secondly, That women by encouraging in men deductive habits of thought, have rendered an immense, though unconscious, service to the progress of knowledge, by

preventing scientific investigators from being as exclusively inductive as they would otherwise be.

In regard to women being by nature more deductive, and men more inductive, you will remember that induction assigns the first place to particular facts; deduction to general propositions or ideas. Now, there are several reasons why women prefer the deductive, and, if I may say so, ideal method. They are more emotional, more enthusiastic, and more imaginative than men; they therefore live more in an ideal world; while men, with their colder, harder, and austerer organizations, are more practical and more under the dominion of facts, to which they consequently ascribe a higher importance. Another circumstance which makes women more deductive, is that they possess more of what is called intuition. They see as far as men can, and what they do see they see quicker. Hence, they are constantly tempted to grasp at once at an idea, and seek to solve a problem suddenly, in contradistinction to the

slower and more laborious ascent of the inductive investigator.

THEY THINK QUICKER THAN MEN

That women are more deductive than men, because they think quicker than men, is a proposition which some persons will not relish, and yet it may be proved in a variety of ways. Indeed, nothing could prevent its being universally admitted except the fact, that the remarkable rapidity with which women think is obscured by that miserable, that contemptible, that preposterous system, called their education, in which valuable things are carefully kept from them, and trifling things carefully taught to them, until their fine and nimble minds are too often irretrievably injured. It is on this account, that in the lower classes the superior quickness of women is even more noticeable than in the upper; and an eminent physician, Dr. Currie, mentions in one of his letters, that when a labourer and his wife came together to consult him, it was always from the woman that he

gained the clearer and more concise information ; the intellect of the man moving too slowly for his purpose. To this I may add another observation which many travellers have made, and which any one can verify : namely, that when you are in a foreign country, and speaking a foreign language, women will understand you quicker than men will ; and that for the same reason, if you lose your way in a town abroad, it is always best to apply to a woman, because a man will show less readiness of apprehension.

HER KEENER INSIGHT AND VALUABLE AID
TO SCIENCE

These, and other circumstances which might be adduced—such, for instance, as the insight into character possessed by women, and the fine tact for which they are remarkable—prove that they are more deductive than men, for two principal reasons. First, Because they are quicker than men. Secondly, Because, being more emotional and enthusiastic, they live in a more ideal world, and therefore prefer

a method of inquiry which proceeds from ideas to facts ; leaving to men the opposite method of proceeding from facts to ideas.

My second proposition is, that women have rendered great though unconscious service to science, by encouraging and keeping alive this habit of deductive thought ; and that if it were not for them, scientific men would be much too inductive, and the progress of our knowledge would be hindered. There are many who will not willingly admit this proposition, because, in England, since the first half of the seventeenth century, the inductive method, as the means of arriving at physical truths, has been the object, not of rational admiration, but of a blind and servile worship ; and it is constantly said, that since the time of Bacon all great physical discoveries have been made by that process. If this be true, then of course the deductive habits of women must, in reference to the progress of knowledge, have done more harm than good. But it is not true. It is not true that the greatest modern

discoveries have all been made by induction; and the circumstance of its being believed to be true is one of many proofs how much more successful Englishmen have been in making discoveries than in investigating the principles according to which discoveries are made.

NEWTON AND THE APPLE

The first instance I will give you of the triumph of the deductive method, is in the most important discovery yet made respecting the inorganic world; I mean the discovery of the law of gravitation by Sir Isaac Newton. Several of Newton's other discoveries were, no doubt, inductive, in so far as they merely assumed such provisional and tentative hypotheses as are always necessary to make experiments fruitful. But it is certain that his greatest discovery of all was deductive, in the proper sense of the word; that is to say, the process of reasoning from ideas was out of all proportion large, compared to the process of reasoning from facts. Five or six years after the accession of Charles II., Newton was sitting in

a garden, when an apple fell from a tree. Whether he had been already musing respecting gravitation, or whether the fall of the apple directed his thoughts into that channel is uncertain, and is immaterial to my present purpose, which is merely to indicate the course his mind actually took. His object was to discover some law—that is, rise to some higher truth respecting gravity than was previously known. Observe how he went to work. He sat still where he was, and he thought. He did not get up to make experiments concerning gravitation, nor did he go home to consult observations which others had made, or to collate tables of observations: he did not even continue to watch the external world, but he sat, like a man entranced and enraptured, feeding on his own mind, and evolving idea after idea. He thought that if the apple had been on a higher tree, if it had been on the highest known tree, it would have equally fallen. Thus far, there was no reason to think that the power which made the apple

fall was susceptible of diminution ; and if it were not susceptible of diminution, why should it be susceptible of limit ? If it were unlimited and undiminished, it would extend above the earth ; it would reach the moon and keep her in her orbit. If the power which made the apple fall was actually able to control the moon, why should it stop there ? Why should not the planets also be controlled, and why should not they be forced to run their course by the necessity of gravitating towards the sun, just as the moon gravitated towards the earth ? His mind thus advancing from idea to idea, he was carried by imagination into the realms of space, and still sitting, neither experimenting nor observing, but heedless of the operations of nature, he completed the most sublime and majestic speculation that was ever conceived. Owing to an inaccurate measurement of the diameter of the earth, the details which verified this stupendous conception were not completed till twenty years later, when Newton, still pursuing the same process, made

a deductive application of the laws of Kepler : so that both in the beginning and in the end, the greatest discovery of the greatest natural philosopher the world has yet seen, was the fruit of the deductive method. See how small a part the senses played in that discovery ! It was the triumph of the idea ! It was the audacity of genius ! It was the outbreak of a subtle mind. To pretend, therefore, as many have done, that the fall of the apple was the cause of the discovery, and then to adduce that as a confirmation of the idle and superficial saying " that great events spring from little causes," only shows how unable such writers are to appreciate what our masters have done for us. No great event ever sprung, or ever will spring, from a little cause ; and this, the greatest of all discoveries, had a cause fully equal to the effect produced. The cause of the discovery of the law of gravitation was not the fall of the apple, nor was it anything that occurred in the external world. The cause of the discovery was the mind of Newton.

IDEAS AND IMAGINATION

The next instance I will mention of the successful employment of the deductive method concerns the mineral kingdom. If you take a crystallised substance as it is usually found in nature, nothing can at first sight appear more irregular and capricious. Even in its simplest form, the shape is so various as to be perplexing; but natural crystals are generally met with, not in primary forms, but in secondary ones, in which they have a singularly confused and uncouth aspect. These strange-looking bodies had long excited the attention of philosophers, who, after the approved inductive fashion, subjected them to all sorts of experiments; divided them, broke them up, measured them, weighed them, analysed them, thrust them into crucibles, brought chemical agents to bear upon them, and did everything they could think of to worm out the secret of these crystals, and get at their mystery. Still, the mystery was not revealed to them. At length, late in the eighteenth century, a

Frenchman named Haüy, one of the most remarkable men of a remarkable age, made the discovery, and ascertained that these native crystals, irregular as they appear, are in truth perfectly regular, and that their secondary forms deviate from their primary forms by a regular process of diminution; that is, by what he termed laws of decrement—the principles of decrease being as unerring as those of increase. Now, I beg that you will particularly notice how this striking discovery was made. Haüy was essentially a poet; and his great delight was to wander in the Jardin du Roi, observing nature, not as a physical philosopher, but as a poet. Though his understanding was strong, his imagination was stronger; and it was for the purpose of filling his mind with ideas of beauty that he directed his attention at first to the vegetable kingdom, with its graceful forms and various hues. His poetic temperament luxuriating in such images of beauty, his mind became saturated with ideas of symmetry, and Cuvier assures us that

it was in consequence of those ideas that he began to believe that the apparently irregular forms of native crystals were in reality regular; in other words, that in them, too, there was a beauty—a hidden beauty—though the senses were unable to discern it. As soon as this idea was firmly implanted in his mind, at least half the discovery was made; for he had the key to it, and was on the right road, which others had missed because, while they approached minerals experimentally on the side of the senses, he approached them speculatively on the side of the idea. This is not a mere fanciful assertion of mine, since Haüy himself tells us, in his great work on Mineralogy, that he took, as his starting point, ideas of the symmetry of form; and that from those ideas he worked down deductively to his subject. It was in this way, and of course after a long series of subsequent labours, that he read the riddle which had baffled his able but unimaginative predecessors. And there are two circumstances worthy of note, as confirming what

I have said respecting the real history of this discovery. The first is, that although Haüy is universally admitted to be the founder of the science, his means of observation were so rude that subsequent crystallographers declare that hardly any of his measurements of angles are correct; as, indeed, is not surprising, inasmuch as the goniometer which he employed was a very imperfect instrument; and that of Wollaston, which acts by reflection, was not then invented. The other circumstance is, that the little mathematics he once knew he had forgotten amid his poetic and imaginative pursuits; so that, in working out the details of his own science, he was obliged, like a school-boy, to learn the elements of geometry before he could prove to the world what he had already proved to himself, and could bring the laws of the science of form to bear upon the structure of the mineral kingdom.

POETRY AND FLOWERS

To these cases of the application of what may be termed the ideal method to the inorganic

world, I will add another from the organic department of nature. Those who are interested in botany are aware that the highest morphological generalisation we possess respecting plants, is the great law of metamorphosis, according to which the stamens, pistils, corollas, bracts, petals, and so forth, of every plant, are simply modified leaves. It is now known that these various parts, different in shape, different in colour, and different in function, are successive stages of the leaf—epochs, as it were, of its history. The question naturally arises, who made this discovery? Was it some inductive investigator, who had spent years in experiments and minute observations of plants, and who, with indefatigable industry, had collected them, classified them, given them hard names, dried them, laid them up in his herbarium that he might at leisure study their structure and rise to their laws? Not so. The discovery was made by Göthe, the greatest poet Germany has produced, and one of the greatest the world has ever seen. And he made it, not in spite of

being a poet, but because he was a poet. It was his brilliant imagination, his passion for beauty, and his exquisite conception of form, which supplied him with ideas, from which, reasoning deductively, he arrived at conclusions by descent, not by ascent. When the discovery was announced by Göthe, the botanists not only rejected it, but were filled with wrath at the notion of a poet invading their territory. What! a man who made verses and wrote plays, a mere man of imagination, a poor creature who knew nothing of facts, was he to enter the sacred precincts of physical science, and give himself out as a philosopher? It was too absurd. But Göthe, who had thrown his idea upon the world, could afford to wait and abide his time. You know the result. The men of facts at length succumbed before the man of ideas; the philosophers, even on their own ground, were beaten by the poet; and this great discovery is now received and eagerly welcomed by those very persons who, had they lived fifty years ago, would have treated it

with scorn, and who even now still go on in their old routine, telling us, in defiance of the history of our knowledge, that all physical discoveries are made by the Baconian method, and that any other method is unworthy the attention of sound and sensible thinkers.

THE POETIC TEMPERAMENT

One more instance, and I have done with this part of the subject. The same great poet made another important physical discovery in precisely the same way. Göthe, strolling in a cemetery near Venice, stumbled on a skull which was lying before him. Suddenly the idea flashed across his mind that the skull was composed of vertebræ; in other words, that the bony covering of the head was simply an expansion of the bony covering of the spine. This luminous idea was afterwards adopted by Oken and a few other great naturalists in Germany and France, but it was not received in England till Mr. Owen took it up, and in his very remarkable work on the "Homologies of the Vertebrate

Skeleton," showed its meaning and purpose as contributing towards a general scheme of philosophic anatomy. That the discovery was made by Göthe late in the eighteenth century is certain, and it is equally certain that for years afterwards the English anatomists, with all their tools and all their dissections, ignored or despised that very discovery which they are now compelled to accept.

You will particularly observe the circumstances under which this discovery was made. It was not made by some great surgeon, dissector, or physician, but it was made by a great poet, and amidst scenes most likely to excite a poetic temperament. It was made in Venice, that land so calculated to fire the imagination of a poet; the land of marvels, the land of poetry and romance, the land of painting and of song. It was made, too, when Göthe, surrounded by the ashes of the dead, would be naturally impressed with those feelings of solemn awe, in whose presence the human understanding, rebuked and abashed,

becomes weak and helpless, and leaves the imagination unfettered to wander in that ideal world which is its own peculiar abode, and from which it derives its highest aspirations.

LITTLE THINGS NEGLECTED

Much more could I have said on this subject, and gladly would I have enlarged on so fruitful a theme as the philosophy of scientific method ; a philosophy too much neglected in this country, but of the deepest interest to those who care to rise above the little instincts of the hour, and who love to inquire into the origin of our knowledge, and into the nature of the conditions under which that knowledge exists. I trust that I have done at least something towards vindicating the use in physical science of that deductive method which, during the last two centuries, Englishmen have unwisely despised. Not that I deny for a moment the immense value of the opposite or inductive method. But I venture to submit that all discoveries have not been made by this inductive process. I submit

there is, for aught we know, a spontaneous and uncaused element in the human mind, which ever and anon, suddenly and without warning, gives us a glimpse and a forecast of the future, and urges us to seize truth as it were by anticipation. In attacking the fortress, we may sometimes storm the citadel without stopping to sap the outworks. That great discoveries have been made in this way, the history of our knowledge decisively proves. And if, passing from what has been already accomplished, we look at what remains to be done, we shall find that the necessity of some such plan is likely to become more and more pressing. The field of thought is rapidly widening, and as the horizon recedes on every side, it will soon be impossible for the mere logical operations of the understanding to cover the whole of that enormous and outlying domain. Already the division of labour has been pushed so far that we are in imminent danger of losing in comprehensiveness more than we gain in accuracy. In our pursuit after special truths, we run no small

risk of dwarfing our own minds. By concentrating our attention, we are apt to narrow our conceptions, and to miss those commanding views which would be attained by a wider though perhaps less minute survey. It is but too clear that something of this sort has already happened, and that serious mischief has been wrought. For, look at the language and sentiments of those who profess to guide, and who in some measure do guide, public opinion in the scientific world. According to their verdict, if a man does something specific and immediate, if, for instance, he discovers a new acid or a new salt, great admiration is excited, and his praise is loudly celebrated. But when a man like Göthe puts forth some vast and pregnant idea which is destined to revolutionise a whole department of inquiry, and by inaugurating a new train of thought to form an epoch in the history of the human mind ; if it happens, as is always the case, that certain facts contradict that view, then men rise up in arms against the author of so daring an innovation ; a storm

is raised about his head, he is denounced as a dreamer, an idle visionary, an interloper in matters which he has not studied with proper sobriety.

GREAT MINDS

Thus it is that great minds are depressed. This false standard of excellence has corrupted even our language, and vitiated the ordinary forms of speech. Amongst us a theorist is actually a term of reproach, instead of being, as it ought to be, a term of honour ; for to theorise is the highest function of genius, and the greatest philosophers must always be the greatest theorists. What makes all this the more serious is, that the farther our knowledge advances, the greater will be the need of rising to transcendental views of the physical world. To the magnificent doctrine of the indestructibility of matter, we are now adding the no less magnificent one of the indestructibility of force ; and we are beginning to perceive that, according to the ordinary scientific treatment, our investigations must be confined

to questions of metamorphosis and of distribution ; that the study of causes and of entities is forbidden to us ; and that we are limited to phenomena through which and above which we can never hope to pass. But, unless I greatly err, there is something in us which craves for more than this. Surely we shall not always be satisfied, even in physical science, with the cheerless prospect of never reaching beyond the laws of co-existence and of sequence ? Surely this is not the be-all and end-all of our knowledge. And yet, according to the strict canons of inductive logic, we can do no more. According to that method, this is the verge and confine of all. Happily, however, induction is only one of our resources. Induction is, indeed, a mighty weapon laid up in the armoury of the human mind, and by its aid great deeds have been accomplished, and noble conquests have been won. But in that armoury there is another weapon, I will not say of a stronger make, but certainly of a keener edge ; and, if that weapon had been oftener used during the present and

preceding century, our knowledge would be far more advanced than it actually is. If the imagination had been more cultivated, if there had been a closer union between poetry and science, natural philosophy would have made greater progress, because natural philosophers would have taken a higher and more successful aim, and would have enlisted on their side a wider range of human sympathies.

INVALUABLE SERVICES OF WOMEN

From this point of view you will see the incalculable service women have rendered to the progress of knowledge. Great and exclusive as is our passion for induction, it would, but for them, have been greater and more exclusive still. Empirical as we are, slaves as we are to the tyranny of facts, our slavery would, but for women, have been more complete and more ignominious. Their turn of thought, their habits of mind, their conversation, their influence, insensibly extending over the whole surface of society, and frequently

penetrating its intimate structure, have, more than all other things put together, tended to raise us into an ideal world, lift us from the dust in which we are too prone to grovel, and develop in us those germs of imagination which even the most sluggish and apathetic understandings in some degree possess.

REMARKABLE MOTHERS

The striking fact that most men of genius have had remarkable mothers, and that they have gained from their mothers far more than from their fathers; this singular and unquestionable fact can, I think, be best explained by the principles which I have laid down. Some, indeed, will tell you that this depends upon laws of the hereditary transmission of character from parent to child. But if this be the case, how comes it that while everyone admits that remarkable men have usually remarkable mothers, it is not generally admitted that remarkable men have usually remarkable fathers? If the intellect is bequeathed on one

side, why is it not bequeathed on the other? For my part, I greatly doubt whether the human mind is handed down in this way, like an heir-loom, from one generation to another. I rather believe that, in regard to the relation between men of genius and their mothers, *the really important events occur after birth*, when the habits of thought peculiar to one sex act upon and improve the habits of thought peculiar to the other sex. Unconsciously, and from a very early period, there is established an intimate and endearing connection between the *deductive mind of the mother* and the *inductive mind of her son*. The understanding of the boy, softened and yet elevated by the imagination of his mother, is saved from that degeneracy towards which the mere understanding always inclines; it is saved from being too cold, too matter-of-fact, too prosaic, and the different properties and functions of the mind are more harmoniously developed than would otherwise be practicable. Thus it is that by the mere play of the affections the finished

man is ripened and completed. Thus it is that the most touching and the most sacred form of human love, the purest, the highest, and the holiest compact of which our nature is capable, becomes an engine for the advancement of knowledge and the discovery of truth. In after life other relations often arise by which the same process is continued. And, notwithstanding a few exceptions, we do undoubtedly find that the most truly eminent men have had not only their affections, but also their intellect, greatly influenced by women. I will go even farther; and I will venture to say that those who have not undergone that influence betray a something incomplete and mutilated. We detect, even in their genius, a certain frigidity of tone; and we look in vain for that burning fire, that gushing and spontaneous nature with which our ideas of genius are indissolubly associated.

A PLEA FOR WOMEN'S INFLUENCE

Those who are most anxious that the boundaries of knowledge should be enlarged, ought

to be most eager that the influence of women should be increased, in order that every resource of the human mind may be at once and quickly brought into play. For you may rely upon it that the time is approaching when all those resources will be needed, and will be taxed even to the utmost. We shall soon have on our hands, work far more arduous than any we have yet accomplished; and we shall be encountered by difficulties the removal of which will require every sort of help, and every variety of power. As yet we are in the infancy of our knowledge. What we have done is but a speck compared to what remains to be done. We are too apt to speak as if we had penetrated into the sanctuary of truth and raised the veil of the goddess, when in fact we are still standing, coward-like, trembling before the vestibule, and not daring, from very fear, to cross the threshold of the temple. The highest of our so-called laws of nature are as yet purely empirical. You are startled by that assertion, but it is literally true. Not one single physical

discovery that has ever been made has been connected with the laws of the mind that made it; and until that connection is ascertained our knowledge has no sure basis. On the one side we have mind; on the other side we have matter. These two principles are so interwoven, they so act upon and perturb each other, that we shall never really know the laws of one unless we also know the laws of both. Everything is essential; everything hangs together, and forms part of one scheme, one grand and complex plan, one gorgeous drama, of which the universe is the theatre.

WORK TO BE DONE

Before us and around us there is an immense and untrodden field, whose limits the eye vainly strives to define; so completely are they lost in the dim and shadowy outline of the future. In that field, which we and our posterity have yet to traverse, I firmly believe that the imagination will effect quite as much as the understanding. Our poetry will have to

reinforce our logic, and we must feel as much as we must argue.

WOMEN ACCELERATE PROGRESS

Let us, then, hope that the imaginative and emotional minds of women will continue to accelerate the great progress, by acting upon and improving the colder and harder minds of men. By this coalition, by this union of different faculties, different tastes, and different methods, we shall go on our way with the greater ease. A vast and splendid career lies before us. We see looming in the distance a rich and goodly harvest, into which perchance some of us may yet live to thrust our sickle, but of which, reap what we may, the greatest crop of all must be reserved for our posterity. So far, however, from desponding, we ought to be sanguine. We have every reason to believe that when the human mind once steadily combines the whole of its powers, it will be more than a match for the difficulties presented by the external world.

VICTORY

As we surpass our parents, so will our children surpass us. We, waging against the forces of nature what has too often been a precarious, unsteady, and unskilled warfare, have never yet put forth the whole of our strength, and have never united all our faculties against our common foe. We, therefore, have been often worsted, and have sustained many and grievous reverses. But even so, such is the elasticity of the human mind, such is the energy of that immortal principle which lives within us, that we are baffled without being discouraged, our very defeats quicken our resources, and we may hope that our descendants, benefiting by our failure, will profit by our example, and that for them is reserved that last and decisive stage of the great conflict between Man and Nature, in which, advancing from success to success, fresh trophies will be constantly won, every struggle will issue in a conquest, and every battle end in a victory.

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WOMEN AND CHURCH WORK

BY

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WOMEN AND CHURCH WORK

I

INTRODUCTION

BY THE REV. CYRIL C. B. BARDSLEY, M.A.

THE place of women in the life of the nation and the Church, and their opportunity for service is one of the most important questions before this country to-day. It was prominent in the time before the war and is recognised as having wider emphasis now. It is widely accepted that changes are coming. The subject of the place of women and their opportunity for service in the Church is now regarded as to the very front in our Church politics, is understood to concern the whole work of the Church, and to affect its ability to fulfil the purposes of God. The whole question is intimately connected with the coming of His Kingdom.

Some have been realising the importance of the question for some time past; others have only begun to do so recently; and some are still not awake

to the issues. The aim of this book can be very simply stated. The writers are conscious that they are only taking their readers a short way, but they desire to guide into the true path, to state true principles, and to prepare the way for the fuller consideration which the whole subject requires. If the future position of women in our country were a secular matter alone the readers might rightly be asked to give it their most thoughtful attention. But inasmuch as it is essentially and fundamentally a spiritual matter, and one which is inseparably linked with the life and service of the Church, we can immediately ask that it shall be treated as one which is a call to prayer, and a challenge to learn our Lord's will.

As we approach our subject from this standpoint a reason commonly urged for its consideration is immediately left behind. It is not merely a question of meeting the demands of women, of making concessions or of discovering a *modus vivendi*, it is a question of the Church's best service for our Lord. If the Church is to be its strongest and saintliest every member must have the fullest possible scope for the use of every capacity and power. Each member is equally precious to Christ, for each He died. Each one is a member of His body. Every personality is of equal worth, the prayers of all, the offerings of all, the fulfilment of the vocation of all, their devotion and love are equal in His sight. This truth underlies the words of the resolution of the National Mission Council: "The aims and ideals of the Woman's Movement, apart from its political and other claims, are in harmony with the teaching

of Christ and His Church as to the equality of men and women, equality of privilege, equality in calling, equality in opportunity and service." Equality, not identity. Here has come in the confusion in some minds. There is no thought of men and women fulfilling the same functions. "For the body is not one member, but many."¹

The principle insisted upon is that every man or woman shall have equal freedom, encouragement and opportunity to give his or her best to Christ for the service of his Church and the redemption of the nation and the world, according to his or her ability. The very difference of temperament and capacity increases the urgency of giving women a place in the Church's life very different in some respects from that which has been given them before. It is necessary for completeness. How often a committee is impoverished for lack of the woman's contribution. Completeness means enrichment and fuller strength and knowledge. The parish or Church Society is a part of the Church, and the responsibility of administration in the parish and the Society should be entrusted to those who represent the whole Church, if the needs of the whole Church are to be fully understood by those who influence its life through their leadership. There cannot be the most complete co-thinking and knowledge without women.

Men and women both have their special work, but the work of all must be brought into true relationship, each supplementing the other. There

¹ 1 Cor. XII. 14.

must be corporate unity in Christ; the work of men and the work of women must equally be incorporated in view of fellowship in the one Body of which Christ is the Head. "Now they are many members, but one body."¹

¹ I Cor. XII. 20.

II

WOMEN IN THE NEW TESTAMENT

BY THE REV. F. S. GUY WARMAN, D.D.

THE Church of Christ cannot ignore the claims of the modern woman's movement. The Church is entrusted with the proclamation of a gospel, and it is part of its fundamental belief that that gospel can satisfy, if it is given the chance, the best aspirations and ambitions of every class in every age, and moreover that it calls forth the best service of all people, of either sex, of any age and of every race. If the Gospel fails here, it fails everywhere, and the Church is engaged on a bootless quest. We do not believe that the woman's movement can find its best fulfilment outside the limits of the Kingdom of God. We believe that the call of that Kingdom involves the fullest contribution of womanhood. This being so it becomes necessary to correlate the woman's movement with the Gospel of the Kingdom. That way alone lies the hope of progress for woman and for the world.

To achieve our purpose we must discover the mind of the Master in the matter and we turn instinctively to the revelation of His mind in the

New Testament. What has the New Testament to contribute to the solution of the problems of the moment? In the matter of principle everything, in the matter of detail only the most general guidance. This is the usual New Testament method and it need not disappoint us. It were impossible for any book, even the inspired book of God, to settle once for all and in set terms the varying problems of the varying ages. It can only enunciate the principles upon which, as guides to conduct, every moral and social problem can be solved. It is for us to discover those principles, and to apply them.

We are met at the outset with a difficulty. Despite the warnings of Scripture itself it has been our custom for centuries to press the letter against the spirit and to overwhelm the broad principles with the weight of details which only apply to particular circumstances. In the problem before us we have picked out isolated texts, mostly in the writings of St. Paul, dealing with the position of woman in particular churches and under particular circumstances, and we have pressed those details as if they were principles, although St. Paul himself by his occasional hesitancy has warned us against this very practice. In many quarters St. Paul is regarded as the opponent of the woman's movement, and in consequence his deeper teaching is either ignored or discredited. To discredit St. Paul is unfair to him, is disastrous to the Gospel and equally disastrous to womanhood. As a matter of fact it is from the pen of St. Paul that we have the New Testament charter of womanhood, a charter

that is worthy of our detailed study. Let us turn to it.

He is writing to the Galatian Churches a message of freedom, the glorious freedom of the Gospel, the freedom with which Christ makes us free. In that freedom every type of slavery is abolished, and just so far as we realise it, so far does it solve our individual and social problems. St. Paul sums it up in a single verse: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus." Here he takes three divisions regarded as permanent in the ancient world, then breaks them down. To understand his attitude to the division in which we are interested let us for a moment examine the other two. To the Jew of St. Paul's day Jew and Greek stood poles apart, the Jew immeasurably superior to the Greek. The infant Church would have stereotyped the old division but for the emphatic guidance of the Spirit of God. St. Peter had to learn the lesson at the house of Simon the Tanner, the Church of Jerusalem had to learn it in the discussions of the Council Chamber, St. Paul had to learn it by the direct revelation of God and by force of circumstances. Jew and Greek must alike make their contribution to the furtherance of the Kingdom; they are equal before God but their functions are not identical. So too with the slave and his master. Here Israel was kinder than the outside world, but in Israel as in Greece and Rome bond men and free men were classes apart and the slave was but the property and chattel of his master. The New Testament

does not immediately abolish slavery. It gives directions for the conduct of master to slave and slave to master. It lifts their relationship to a higher level and then, as in the passage before us, it makes bond men and free men, despite their varying functions, equal before God. The New Testament has often been used as a justification for slavery and it has taken the world centuries to learn that the principles of the New Testament, when they are allowed free course, must abolish slavery. When St. Paul wrote this text and when later on he called Onesimus "no longer a slave but a brother beloved" he sounded the knell of slavery, its doom to be accomplished when we had been long enough in the school of Christ to learn our lesson.

We turn to the third difference abolished by the freedom of the Gospel, and it is just as well to remind ourselves of the spirit of the age in which St. Paul wrote. As in many other things Israel was in advance of the rest of the world in its treatment of women. The great women of the Old Testament have their place in history. But the Old Testament never arrived at the full freedom of the New, and despite much to the contrary woman tended to be a chattel, classed with a man's house and with his slaves and his property as the tenth Commandment suggests. At the time of the Incarnation contact with the rest of the world had tended to lower Jewish ideals of womanhood. In the best days of the Republic the Roman matron had held a place of dignity and privilege, but she lost it, and partly through her own fault, when Republic gave place to Empire. In the Greek

world she was never much more than domestic drudge and plaything, all too often, alas, the plaything of lust. When St. Paul wrote things were at their worst. With a stroke of the pen he enunciates the eternal principle, and in the Church of Christ woman for ever shares the throne of man, or to put it with fuller truth, shares the opportunity and privilege of service in the furtherance of the Gospel. Two phrases will sum up all that we have tried to say and will crystallise the fundamental teaching of St. Paul. Man and woman, equal but not identical: their relationship, co-operation but not competition. Jew and Greek use their various gifts and find themselves brethren in the Catholic Church; master and slave fulfil their various duties and find a happier relationship in a new brotherhood; men and women, equal before God, exercise their various functions, not in jealous competition but in friendly co-operation, and all alike are one in Christ Jesus. The trouble of the days before the war, and to a less extent the trouble still, is due to the fact that some of both sexes have thought that equality means identity and have in consequence drifted into competition where co-operation alone should have held sway.

This chapter is not concerned with the application of these principles to the problems of to-day. It is concerned with their application in the New Testament. Two questions face us: Is the New Testament consistent with itself in its attitude to woman or is this passage an isolated glimpse of real illumination amid the darkness of the old world view? And secondly, assuming that the principles

of this passage dominate the whole New Testament, can we get any guidance from their application in detail as to the problems of our own day? The two questions can be answered together, and can only be answered by a brief survey of the New Testament itself.

In the teaching of our Lord there is little that concerns the sex separately, in His practice there is much. His teaching is practically confined to the matter of marriage. Of the main tenor of that teaching there is no doubt, though the Gospels differ slightly in their presentation of it. In its simplest form, we have it in the Gospel according to St. Mark: "Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery."¹ In St. Matthew we get the enunciation of the same law with one difficult and controverted exception. It is impossible here to discuss the whole question and indeed it is not necessary. It is an important question, and in view of the Report of the Royal Commission upon Divorce it will have to be carefully faced. Fortunately that has already been done from the Christian standpoint in several valuable books. All that need be said here is that, allowing all due weight to the possibility of the one difficult exception, our Lord demanded from both man and woman the same regard for the tie of matrimony and instituted a common law of purity for both. It is not without interest to notice that the blessing of the children immediately follows His

¹ St. Mark x. 11, 12.

teaching upon marriage. It is as if He said that that blessing depends upon the purity of the home life, home life which must be made by man and wife alike, each free to maintain its purity, and neither free to allow liberty to degenerate into licence. The trend of our Lord's teaching compelled the adoption of the principle which eventually St. Paul enunciates. We turn from our Lord's teaching to His practice, and if the teaching is small in quantity the practice is large in suggestiveness. He teaches the woman of Samaria with the same willingness and the same carefulness as He teaches the Rabbi Nicodemus. Women are gathered round Him in the same intimate relations as the twelve chosen disciples. Mary of Magdala and Peter the Fisherman are taught the same lessons of repentance and discipleship. The healing of the woman with the issue of blood is quite as important in His judgment as help to the Ruler Jairus. Important doctrinal statements are given to Peter and Thomas, but they are also given to the Woman of Samaria and to Martha of Bethany. Ideas of competition between the sexes or the inferiority of the one to the other never arose. Woman is last at the Cross and first at the Tomb, and a comparison of the Gospels shows us that the great Commission is addressed not only to the Eleven but to the women who were with them. In Christ Jesus there is no male and female, both are disciples of the Kingdom, both are charged with the mission of the Church.

We pass from the Gospels to the story of the infant Church. On the day of Pentecost that infant Church receives the Gift of the Holy Spirit. It is

clear that the whole Church, men and women alike, receive the Gift, they are all gathered together when the Spirit comes, and St. Peter explains the wonder of the Gift in terms which include both sexes. It is the fulfilment of the old-world prophecy: "Your sons and your daughters shall prophesy and upon My servants and upon My handmaids will I pour forth of My spirit and they shall prophesy."

Prophesying is the old word for preaching, it is forth-telling rather than fore-telling, and apart from the more excellent way of love it is preferred by St. Paul (1 Cor. xii.) to all the other charismatic gifts of the Holy Spirit, bringing edification and comfort to the Church. As the Church begins so it goes on, and again and again in the Acts we find the manifold ministry of womanhood. In the special story of St. Paul women play no unimportant part, one of them, Priscilla, is so exceptionally prominent that some, including Dr. Adolf Harnack, have attributed the great anonymous treatise of the New Testament, the Epistle to the Hebrews, to her pen. It is a mere guess, and only indicative of her importance in the service of the Church. We are on safer ground when we remember that she executes the teaching office in the Church of God, expounding unto Apollos the way of God more perfectly. Phœbe seems to have been a worker of importance in one of the churches at Corinth. Tryphena and Tryphosa laboured much in the Lord in the city of Rome. Euodia and Syntyche laboured with St. Paul in the Gospel, and some have thought that one of the main purposes that led St. Paul to write to the Philippian Church was to

reconcile these two women workers who seem to have fallen out by the way. It is wholly unfair to imagine that St. Paul depreciated women workers in the Church. They were then as now actively engaged in its service and essential to its well-being.

There are some few passages that seem to strike a different note and we must examine them. Writing to the Corinthians (1 Cor. vii. and elsewhere) he seems to teach a doctrine of the subjection of woman which militates against his principle of equality. He does it with a good deal of hesitancy, which we are unaccustomed to find in the clear-thinking and plain-speaking Apostle of liberty. He is answering a direct question which he had been asked by the Corinthian Church. He answers several similar questions and his answers enunciate and maintain principles, but at the same time recognise that in the interests of expediency it is not always wise to take full advantage of the liberty of the principle. A knowledge of Corinth with its mixed population and loose morals, the very sink of the earth, makes it quite easy for us to see that womanhood in that Church was open to grave temptations and her usefulness subject to serious limitations. St. Paul applies his principles to the exigencies of the moment; he cannot go back upon them, but he holds them in abeyance. It is unfair to argue that St. Paul's legislation for such a Church is necessarily applicable to the Church in England twenty centuries after he wrote. Writing to the Churches of Asia (Eph. v. 25) after a general exhortation to mutual subjection, he speaks of the

subjection of the wife to the husband as typified by the subjection of the Church to Christ, but he immediately turns to the husband and claims from him the love that gives itself for the wife as Christ gives Himself for the Church, and bases the whole teaching of the passage upon the fact that we are all, both male and female, members of the body of Christ. There is no humiliation in the relationship delineated here.

There is one more passage that demands examination. It is quoted as if it settles the question for all time and for all circumstances. Some agree with it and quote St. Paul as the final authority upon the position of woman; some disagree and depreciate St. Paul as an ultra-conservative exponent of the public opinion of his time. It is the passage (1 Cor. xiv. 34) which demands silence from the woman in the assemblies of Christians. It appears to be backed up by at least one other passage (1 Tim. ii. 11, 12). Again the command is conditioned by the circumstances of the time. Moreover, the meaning of St. Paul is not quite certain. Disturbed services seem to have been common in Corinth, and there are some indications in the passage that the speaking in Church referred to was the asking of unnecessary and perhaps improper questions. It may have been that women were among the disturbers. Certainly in the Church of Ephesus where Timothy was in control there were Christian women in danger of learning to be idle, of being tattlers also and busybodies, speaking things which they ought not. Thus St. Paul's command may have dealt with a particular phenomenon in an unsettled age and in a

particularly difficult type of Church. If it is urged that this is all surmise and that St. Paul's direction is plain and universal, there is an answer ready to hand. In this very letter to Corinth he deals with the question of the covered or uncovered head in church. A man is to have his head covered, a woman is to be veiled. It is a matter of seemliness and apparently of something more. We cannot weigh the arguments that are used, for we do not wholly understand the position, and some of the arguments seem to have appealed to the special beliefs and opinions of the time. The matter is not a very important one, but we instinctively retain the Pauline view in the modern Church. Incidentally, however, a point of the utmost importance emerges. Of man and woman alike St. Paul uses the phrase, "praying or prophesying," that is, praying or preaching (1 Cor. xi. 4, 5). In the very epistle where he seems to command silence he anticipates the probability of a woman engaging in prayer or preaching the good news. In the light of these two verses it is simply impossible to allege that St. Paul, as a matter of principle, denies woman universally the right to pray and preach.

It only remains to sum up the New Testament position. Man and woman are equal in the sight of God, each capable of rendering any service in the extension of His Kingdom: they are not identical in function or in the character of their capacity. They are members of Christ and of one another, and co-operation is the key-word of the sex relationship, not competition. When this has been said

the position of woman in any age of the Church's history and the particular tasks that shall be assigned to her become simply matters of expediency and development. She could effectively teach Apollos the fuller doctrines of the faith, but she could not be allowed to mar the services of the Corinthian Church. Her task depends upon her qualifications at the moment and upon her capacity to meet its needs. As time passes the task may change its character and assume larger and more responsible dimensions. Her ambition, like that of every Christian, must be the most useful service she can render. If in the fulness of time new needs arise and circumstances change she must prepare herself to meet them, by education, by discipline, by prayer. She must remember, and man must remember too, that there is no hindrance to be found in the New Testament to the fullest development of the powers of womanhood. Those powers must be used in the best way, at the right time, and to the fullest advantage of the whole body. It is for us to discover the way, it is for us to study the times, it is for us to seek the highest advantage. In Christ Jesus there is no male and female; all are one in Him, in His service, in His Kingdom. Equality but not identity: co-operation but never competition.

III

WOMEN IN HISTORY

BY MARGARET G. BROOKE

OUR Lord came to this earth bringing in a New Order. Not at once was this Order made manifest to all. It was in the world when the Babe was born at Bethlehem, but recognised only by the few who were "looking for the redemption of Jerusalem." It was lived in one boyhood and youth at Nazareth, though "without honour" from most of those who were nearest to it.

The New Order was proclaimed when Jesus began to preach announcing that something new was at hand, something which He called by a name already familiar to His hearers, but to which He gave a new meaning. "The Kingdom" was a long-desired ideal to which many of the Jews of that day were looking forward, and the phrase was current among them. To some it bore a sense wholly natural, and the more militant of these looked for it to be brought about by means of revolt against the Roman rule. To others the Kingdom was not only something heavenly in origin,

but to be realised wholly in the future. Despairing of this world, the latter class believed that the longed-for ideal could not "come" in earthly conditions at all. They only awaited some catastrophic event which should change, without action on their part, the existing order of things. These two conceptions stood in sharp contrast: it was either to heaven or to earth that the Kingdom belonged.

Jesus came into Galilee teaching the laws of the New Order and showing in action what it meant. A great deal of ingenuity has been expended in showing how much of our Lord's teaching when merely taken in separate phrases or images may be found in sources which existed in His day, and the conclusion is sometimes hastily drawn that He "merely borrowed" from other preachers. He did make use of existing material, but out of it He created a new thing. He united truths already partially worked out, but apparently antagonistic, and by turning them in a new direction, revealed their true purpose. The Kingdom was God's Kingdom, and "of the heavens." It belonged to the order of transcendent realities, those which are beyond present experience and for which neither words nor thoughts are ready—the realities which in every age can only be reflected in images and parables. So far He set forth the truths seen by the apocalyptic school. But on the other hand He met the aspirations of the "practical" men in shewing that the Kingdom was to be realised and lived on earth. It was not to be brought in by the sword, but by forces "not of this world," though

operating in the world. He lived the life of the Kingdom in the world and brought its powers into action in daily life: in His Person the Kingdom was among them. All was ready for its further manifestation except the necessary response from human wills. The nation chosen to co-operate with God in bringing the New Order into the world rejected the message at the outset, and henceforth its vocation passed to the Church.

After the Resurrection the gift of new life—the dynamic life of the Kingdom—came upon the waiting disciples, men and women, at Pentecost, bringing the New Order into the Church. Again we may ask in what sense this gift was a new thing. The Holy Spirit did not come to the world at Pentecost for the first time. He Who was in the Godhead from all eternity, the Life-giver in creation, was present in the whole course of history, guiding the development of man, revealing truth to the prophets. Nor was the spirit of man a special faculty newly created after the Resurrection, but always the innermost part of his being, always able to respond to God. But at Pentecost the Holy Spirit came into fuller relation with the spirit of man. The redemption through the Cross of Christ had opened the way for man into "the heavens," into the Order in which this creative spiritual life was available for him. Henceforth all the progress for mankind could only be in the direction of the dominion of the natural by the spiritual. It was possible to be a good Jew while fulfilling the laws of the natural order, with help and guidance from God. It is not possible to fulfil the purpose of a good Christian

without realising something of the life and following the laws of a higher order.

The mission entrusted to the Church was to rise in Christ to the Spiritual Order ; to bring by degrees more of the ordinary life of man under the laws of the Kingdom, by living them out. The actual history of the Church has been a conflict between these orders, ending too often in the victory of the natural, and the capture and even exploitation of spiritual life for self-regarding ends. The desire for the fuller expression of spiritual laws in the life of man has often been found outside the official Church—often outside the Church in any sense of the word.

This rather long digression from our main subject has been necessary because it is the relation of woman to the New Order that here concerns us as followers of Christ ; His Kingdom cannot "come" except by obeying His laws. We have to consider what really is the place our Lord gave to woman, and to understand it we must first glance at what went before.

In the early stages of the study of social evolution some of those who upheld the freedom of women were inclined to make much of a traditional golden age in the past when the woman ruled, before man began to dominate in home and State by reason of his superior strength. A more critical study, however, has tended to dispel some of these rather hastily drawn conclusions, and has led students of the subject to distinguish between matriarchy, or the rule of the mother, and mother-right, which is rule going by descent through the mother, though not exercised by her. There are traces of the latter

in the past history of some civilised races, and it is found at the present day in some primitive peoples as a complicated system in which relationship and property pass through the mother, and in which the mother clan and not the family is regarded as the social unit. Under this system, in which the wife's brother, or some other relation of hers, rules instead of the husband, woman can be both degraded and downtrodden, and it is now generally taken to represent a low stage of civilisation of which traces are to be found in some races and through which all may have passed.

Following on this stage is the stage of the family unit, which belongs to the early civilisations of history and to Old Testament and Jewish law. In this stage "the natural family is complete and the husband is the head,"¹ but the completion involves the greater subjection of the wife, who "passing into her husband's family merges her personality into his."

There is a further stage, which, says Professor Hobhouse, "must be regarded as a type or an ideal rather than as an actuality," in which "the union of the family is maintained by the closest moral bond, but the full legal and moral personality of the wife, as well as of the husband, is preserved."

The second of these stages resembles the place assigned to women in the Old Testament Order, which represents the true evolution of man towards spiritual freedom. The third stage represents the ideal brought in by Christ to be realised in the New

¹ "Morals in Evolution," Prof. L. T. Hobhouse, Vol I, p. 59. Chapman and Hall.

Order, "not yet an actuality," but which must become so if the spiritual life in it is to be realised in its fulness. The Church was cradled in Judaism, and the permanent elements in the Jewish faith were the foundations on which Christianity was built. The Jewish race though behind the Greeks in civilisation were beyond it in morality. Among the Jews woman was subordinate, but honoured in the home, and sin was never part of the system, but always something that ought not to be. Greek civilisation at its highest accepted two distinct orders of womanhood. The virtuous wife lived a life of restricted seclusion in the home. She was not allowed to appear in public with her husband nor to meet his friends in her own house. Treated with indulgence, like a petted child, she yet remained "in perpetual tutelage." The woman of the other order might develop her mind and personality and live a free and spacious life as the companion and inspirer of man, but at the cost of her moral purity. These "companions," as they were called, were not necessarily of a sensual or vicious type, but simply non-moral. The blot on Greek morality was that it allowed this order an honoured place in its system and refused freedom to the wife. Lecky says: "The courtesan was the one free woman of Athens, and she often availed herself of her freedom to acquire knowledge . . . and became the centre of a literary society of matchless splendour."¹ Again, Greek civilisation was based on permanent slavery. "Even Aristotle regards a slave as a mere possession

¹ "History of European Morals," W. E. H. Lecky. Longman's cheap ed., in one vol., p. 293 (1913).

or chattel." Jewish slavery was guarded and limited by law.

The life of Greece at its best will always possess for us an extraordinary attraction, for it represents a level of attainment, perhaps the highest level reached in the evolution of the natural man. Yet on looking beneath the brilliant surface we discover a moral blindness that is almost startling to those who have been trained in the standards of Christian morality. Quite apart from individual failures, it was allowable by the general standard to exploit the many for the few with no protesting voice being raised, and to regard sin with indifference. Therefore hideous evils grew up uncensured and encouraged.

A higher type of womanhood was undoubtedly to be found in Rome in the best days of the Republic and although the legal position of the Roman wife was then one of absolute subjection, yet as mother of the family she took her place at the head of her husband's table, and went with him to the feast.¹ Under the Empire a new form of marriage came into being and became general, which granted absolute legal independence to the wife, but which, by regarding marriage merely as a civil contract that might be dissolved at will, provided no sufficient moral bond to maintain the union of the family.

Into a world in which the sin allowed in the Greek system was overccming the natural good in Greek and Roman, into a people, the Jews, who honoured women but held them subordinate in home and

¹ See Lecky, Vol. II, pp. 301-6.

religion, our Lord came, and treated them as they had never been treated before. He appealed at the outset to their common humanity, not to the part of their nature which separates and differentiates them from men—the specially feminine qualities—which hitherto had been the only ones valued and allowed to develop. Men and women meet on common ground on the plane of humanity, for there they are more than male and female; they are man and woman. As mankind further ascends, through redemption, to the “new man in Christ Jesus,” the separations of sex, of nationality, and of social life are left behind. They cannot and do not exist in the Spiritual Order. “In Christ Jesus there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female.” The vision of a coming brotherhood of mankind that will transcend the jealousies of nationality and the antagonisms of sex is taking possession of the minds of men, and it will not be possible to satisfy their aspirations with anything below God’s purpose. Into this purpose it is the vocation of the Church to lead the way, by quietly showing forth the new standard, as our Lord Himself showed it when He lived, as man, on this earth. It has been well said: “(Christ) says not a word about the social condition of women or their position in the eye of the law; He puts forward no grievances; He asserts no claim. . . . But . . . He treats them as though that proper place were already theirs.”¹

In the life of the Church, as pictured in the Acts,

¹ “Pastor Pastorum,” Rev. Henry Latham, p. 409. Deighton Bell and Co.

we see this advance in the position of women continued. They are to be found taking their part in prayer, waiting for the fulfilment of the promise. They are among the friends of St. Paul. We see a picture of a level of life where women can give of their best.

But the Church has a twofold life. There is an inner and ideal life in which the inspiration is drawn from above, in which the goal is seen in the heavens, from whence the power is derived from the risen life of Christ, the Head of the body who is “passed into the Heavens.” But the body is on earth, and there must the ideals be lived out. The visible Church is a training place for the laws of the New Order. The Spiritual Order with its freedom must be always in view, but men are led onward by gradual development from the stage at which they start. This involves some external law, and ecclesiastical organisation appears within New Testament times, embodying eternal principles of Church order.

What is remarkable is that in spite of the generally backward condition of women, in spite of temporary dangers, and in spite of the fact that in Greek cities for a woman to be prominent was associated with loss of virtue, yet from the first is asserted the principle of the inclusion of women in the ranks of the Christian ministry.

Recent research has shown us that a mistranslation in our Authorised Version has obscured a principle of the first importance, and indirectly led to much of the unrest and dissatisfaction of the modern woman in the Church. In two passages in

St. Paul's epistles the office of woman deacon is mentioned, in one case veiled under our imperfect translation, in the other completely hidden behind another meaning. The first passage is Romans xvi. 1, where Phœbe is called "the deacon of the Church that is at Cenchrea." It is true that the cognate word "diakonia" is used earlier in the New Testament for various kinds of service, and if this passage stood alone, it would perhaps not warrant the conclusion that an established diaconate was in existence about the year A.D. 58. But this passage does not stand alone. Both it, and the other passage presently to be noted, are confirmed by accounts of later practice found in documents made available by recent research, showing that in the East a developed female diaconate formed part of the regular ministry of the Church. On this verse Bishop Lightfoot writes: "As I read my New Testament, the female diaconate is as definite an institution as the male diaconate. Phœbe is as much a deacon as Stephen or Philip is a deacon."¹

The other passage is 1 Timothy iii. 8, 11, and here the translation in the Authorised Version is not only imperfect but misleading. St. Paul describes what a bishop ought to be, and continues: "Deacons in like manner must be grave, not double-tongued . . . women in like manner must be grave . . . faithful in all things." It is now generally agreed that this refers not to the wife of the deacon but to the women deacons. To quote Bishop Lightfoot again: "If

¹ Primary Diocesan charge, quoted in "The Ministry of Deaconesses," p. 10. Methuen.

the testimony borne in these two passages to a ministry of women in the apostolic times had not been blotted out of our English Bibles, attention would probably have been directed to the subject at an earlier date, and our English Church would not have remained so long maimed in one of her hands."¹

The whole subject is fully treated in the book by the late Deaconess Cecilia Robinson, "The Ministry of Deaconesses," from which these quotations are made, in which are included appendices by Dr. Armitage Robinson, the present Dean of Wells, giving valuable specimens of historic documents from the fourth century, which are conclusive evidence as to the existence of the Order and its inclusion in the ranks of the ordered ministry of the Church. It was to the ranks of the parochial clergy that the woman deacon belonged in primitive times, and not to the monastery. She usually lived in her home and worked in a local church, being immediately responsible to the bishop. In the East, where the office was chiefly established, the duties were laid down to minister generally to the women as the man deacon ministered to men. She assisted at the baptism of women, helped to instruct them in the Faith, visited the sick, and, "in the case of women who were unable through sickness to attend the services of the Church, it was the duty of the deaconess to take the consecrated bread and wine to them."² Other references indicate a wider sphere

¹ On a fresh revision of the English New Testament, p. 114, quoted in "The Ministry of Deaconesses," p. 15.

² "The Ministry of Deaconesses," p. 66.

of service "in matters concerning bearing tidings, and travelling. . . ."

In the West the free life of the woman deacon did not survive the rude conditions of the Middle Ages, and the order seems to have been merged into monastic life, but "the female diaconate was never forbidden by any Eastern Council, nor, with the exception of a few local synods in Gaul, was it ever abolished by the Western Church."¹

In speaking at the Queen's Hall, on June 19th, 1912, the Bishop of Oxford laid stress on the distinction to be drawn between St. Paul's principle and the details of his legislation in these words: "You have got to get to the root of Christian principle; that is permanent; and then we must be content to apply the principle in particular enactments from time to time." The important point for us at the present moment is to recognise that at a time when the general position of woman was a backward one; when some "particular enactments" of St. Paul were in line with his age, there was given to woman a definite place in the ordained ministry of the Church. The examination of the significance of this historic fact must be the starting-point in considering the particular enactment we may need to-day. For while in many ways the position of woman has gone forward, in the Church it went backward, and the lost ground is only beginning to be recovered.

While the Church as a community was a persecuted minority, the members lived in the power of the resurrection life. Only reality could face perse-

¹ "The Ministry of Deaconesses," p. 78.

cution, and while it lasted the Church was kept comparatively pure. With the peace that was granted in 313 a new era began. Suddenly was swept into the community a crowd of people whose training had been pagan and many of whom needed to be taught the elements of Christian morality. In adapting and consecrating heathen customs and festivals to Christian use the pagan element too often prevailed. The natural human in man was fighting against the spiritual. The picture given by historians of the Christian Empire before the barbarian invasions is not a pleasing one. Not only the critic Gibbon tells us that "the Church increased its outward splendour as it lost its internal purity,"¹ but the Christian writer, de Montalembert, has to admit: "If there is nothing more abject in the annals of cruelty and corruption than the Roman Empire from Augustus to Diocletian, there is something more surprising and sadder still—the Roman Empire after it became Christian."² In fact, a degenerate paganism was reigning in the Empire under the name of Christianity; its corrupting influence was felt in the Church, and the spiritual purpose of its existence was in danger of being forgotten.

At this time there came into being the beginnings of a great movement which at its best saved both Church and Empire, and played a great part for centuries in the elevation of woman, but which,

¹ "The Decline and Fall of the Roman Empire," Vol. II, p. 77. World's Classics. Grant Richards.

² "The Monks of the West," by Count de Montalembert, Vol. II, p. 77. Blackwood, 1861.

whenever it was untrue to itself and to the spiritual ideals which were the cause of its inception, became the greatest danger to Christianity and to womanhood. When the spiritual falls below the natural it loses the motive of its existence.

It was the early days of the Christian Empire that saw the starting of the religious orders, and there are facts about their origin which are sometimes lost sight of by those whose attention has been chiefly turned on their degenerate aspects. They belonged to a spiritual movement—attempting to make actual the laws of the New Order when they were being forgotten. In the annals of monasticism we are reminded of the same kind of victory of spirit over the body and over outward circumstances, the same mastery in prayer, that is found in modern days in such divers instances as in the life of a Hudson Taylor or George Müller, as well as of Père Gratry, the French Oratorian, and the Anglican Father Benson, the founder of the Society of St. John the Evangelist.

The religious orders were also in their beginnings part of a lay movement, though in later days captured and made to serve ecclesiastical organisation. "In their origin, despite the tonsure and the black robes, monks formed no part of the clergy, and were not reckoned among ecclesiastical persons . . . (But) In vain had their first founders endeavoured to interdict them from accepting ecclesiastical dignities, or even holy orders. From the earliest times they were drawn forcibly from their retreats to be ordained priests and bishops."¹ It would be an

¹ "Monks of the West," Vol. I, pp. 506-7.

interesting study to follow the persistent reappearance of the lay element in the history of the religious orders. In the early Franciscans it was prominent, and we may remember that the great St. Benedict, the monastic reformer, and the founder of the rule which lasted longer perhaps than any other, was never a priest.

A spiritual movement and a lay movement, it included women from the first. It is most noticeable in tracing the history of women in the Church that at each genuine spiritual revival, women are found taking a foremost part, and a higher level of association between men and women arises. It is in the spiritual Order that woman finds her true place as the equal of man, and is able to give her best.

The first great "religious" movement in the West followed the visit of St. Athanasius to Rome to escape the persecution of the Arians. Previously he had been exiled from Alexandria to the Thebaid, and there came into touch with the monks and hermits of the desert, and wrote the life of St. Anthony. Modern writers often see only the harsh and grotesque side of the lives of these hermits, and dwell on the failures among them. But some of their contemporaries saw in them a new kind of freedom—a freedom from the claims of self and from the tyranny of circumstances. This freedom had to be won. The fight was a hard one, and no quarter was given to the enemy, but something was gained for those who have come after that could ill be spared. If we believe in the solidarity of the human race, every one who makes a new

conquest wins, not only for himself, but for mankind. When Athanasius came to Rome, spreading the report of these lives he had seen, numbers from the old Roman families were fired with the desire to search for this freedom and find it for themselves. They had come to an end of the old corrupt civilisation and were ready to be directed to a higher source of life. "During all the second half of the fourth century there was a great and admirable movement towards spiritual and penitential life in Rome and throughout Italy. The Spirit of God breathed upon souls."¹

In these circumstances "the words of Athanasius fell like thunder and inspired all hearts." The old austere Roman virtues found scope for their exercise, but others were added, unknown to their fathers, humility and tenderness. The result of the preaching of Athanasius was that "the town and environs of Rome were soon full of monasteries, rapidly occupied by men distinguished alike by birth, fortune, and knowledge, who lived there in charity and freedom. From Rome the new institution, already distinguished by the name of *religion*, or *religious life* par excellence, extended itself all over Italy."² These early monasteries were not organised like those of later date. The Roman nobles lived in their own villas in many cases, but "changed them into houses of retirement almost in every point conformed to monasteries . . . selling their goods . . . fasting, and keeping in the active ministrations of charity a rule as austere as that of

¹ "Monks of the West," Vol. I, p. 387.

² *Ibid.*, p. 386.

the cloister."¹ Especially wonderful it was to see the proud Roman identifying himself with the poor, and giving up the position hitherto so insisted upon.

But the change in the Roman women was more remarkable. The great ladies of the old Roman families, who despised the Empire as a thing of yesterday, had led lives full of idleness and luxury, waited on hand and foot by slaves. They were afraid of the slightest exertion or the least ray of the sun, and when they took the air were carried in a litter, affecting delicacy as an attractive quality. Many of these were transformed by the new message. A great thirst for self-sacrifice took possession of them. Elderly women and girls renounced their artificial and luxurious lives and devoted themselves to the service of others. A hunger for knowledge grew up, and the Bible became a living book.

Marcella, a young widow, "whose name alone is enough to recall the best days of the Republic," was one of the first to follow the teaching of St. Athanasius. She used her palace on Mount Aventine as a centre for Christian teaching, and when St. Jerome came to Rome, gatherings of illustrious matrons met at her house and put themselves under his teaching. It is said that "she astonished the holy doctor by her knowledge of the Holy Scriptures, she fatigued him by her thirst always to know more than he could teach her." Later she retired to her suburban villa, which she transformed into a monastery, where she became "the adviser and auxiliary of Pope Anastasius."

Another disciple of St. Jerome was Paula, "whose

¹ "Monks of the West," Vol. I, p. 390.

mother was directly descended from Paulus Emilius and the younger Scipio, whose father professed to trace his genealogy up to Agamemnon." She and her three daughters were friends and pupils of St. Jerome. The third, Paulina, was married to a man of consular birth, Pammachius. At her death he embraced "the religious life," and consecrated his life and fortune to the poor.

When St. Jerome retreated from Rome into Palestine and settled in his little cell at Bethlehem, many of his pupils and friends in Rome were attracted towards the country in which the Saviour had been born. Paula was among those who followed him to Bethlehem, and there she founded two monasteries, one for men, governed by St. Jerome, and one for women, over which she presided, and in which one of her daughters and a granddaughter took refuge. There, while sharing the work of the house, they found time for Greek and Hebrew studies, and it was their ardour for knowledge which inspired Jerome to undertake the Vulgate.

There were failures, of course, in this movement, even in its best days. St. Jerome makes no secret of them. Not all were really called to such a life nor ready for it. And it is to be feared it became a fashion and was enthusiastically followed by many who had been better in ordinary home life. But these great Roman Christian women were pioneers of a new type of relationship between men and women. As we have seen, in Greek life a woman could not openly meet men in equal friendship without leaving the path of virtue, which was supposed to flourish only in the seclusion of home. No

advance for womanhood could be made along these lines. No path was opened which others might follow. In these Christian women, Marcella, Paula, and the many others like them, something really new appeared in the world, friendship between educated men and women, who met on equal ground intellectually to help and inspire one another, and all this associated with a new spiritual level of life and a freedom, not necessarily for the few, but which might be claimed by every Christian woman as her birthright, "in Christ Jesus."

We are not concerned to follow, even in briefest fashion, the history of the religious orders, except as affecting the position of women in the Church, but it must be pointed out that the extraordinary power and influence they exerted, and often abused, was won in the first instance by a reality of spiritual life—a realisation of a spiritual dynamic—to which in recent years the Church has been too much a stranger. But the movement was not always at that level. Besides the obvious abuses, not confined to monasteries, of exploitation by those who having no vocation, coveted the enjoyment of ease and power, and saw in conventual life a way of attaining it, there were two dangers inherent in the life itself. The first of these was the spiritual danger of monopolising that witness to the spiritual which is the duty and right of the whole Church; the other was the natural danger of corruption in proportion to the very success of the movement. The last of these has been pointed out by every great writer on the subject; the first was not so clearly seen, and yet was perhaps the greater danger of the two.

It is only possible to select a few examples of the opportunities given to women in the Pre-Reformation Church for exercising their gifts, and it is natural to begin with Britain in Celtic and Saxon days, when the Church was a missionary Church, fighting the lawless element in pagan "natural" man.

The Celtic form of monasticism, which was established in Britain before the arrival of the Roman mission, and which struggled hard against the centralised rule of St. Benedict, was famous for the great communities containing houses both for men and for women. Such communities were often in early days really feudal villages, ruling over families who were attached to the land, these people being taught and tended by the "religious" in their midst. Each of the monasteries in such a community had its own superior, abbot for the monks, abbess for the nuns, but the supreme head of the whole settlement was sometimes the abbot, sometimes the abbess. There are many examples to be found in England of the double monastery ruled over by the abbess, the most notable being that of Whitby in the seventh century under St. Hilda, the friend and co-worker of Bishop Aidan. No less than five of the men who studied in her monastery became bishops, the most famous being St. John of Beverley. It is said of Hilda that she "inspired the monks subject to her authority with so great a devotion to their rule, so true a love of sacred literature, and so careful a study of the Scriptures, that this monastery, ruled by a woman, became a true school of missionaries and even of bishops."¹ Dur-

¹ "Monks of the West," Vol. IV, p. 66.

ing the struggle between Wilfrid of York and the Celtic Church (in which Hilda sided with the latter), when Wilfrid went to Rome to lay his case before the Pope and to appeal against being expelled from the diocese which he had governed for ten years, not only were letters taken to Rome by special messenger from Archbishop Theodore with charges against Wilfrid, but Hilda too sent her own messenger. "This singular intervention of the great abbess," says de Montalembert, "which is recorded and proved by a pontifical rescript a quarter of a century after the event, shows the great place she held in the English Church."¹

In these days when scholarship, education, and social work were in the hands of the great monasteries, there was larger opportunity for the exercise of the gifts of women in the Church than at any other time. So long as the spiritual standard was maintained this *proportion* in the work of men and women went on. As the spiritual life in the monasteries declined the position of women in the Church went down, but whenever there was a spiritual revival this old relation between men and women tended to reappear so long as there was a place left for it in the Church.

For pure beauty, no story surpasses that of St. Clare, and her friendship with St. Francis is the nearest thing in actual life to the influence of the ideal woman, Dante's Beatrice, on man. Clare, when only sixteen, heard the preaching of Francis in the Cathedral of Assisi, "suddenly appearing like an angel of peace in a city torn by intestine dis-

¹ "Monks of the West," Vol. IV, p. 260.

sensions."¹ To her his message opened a new revelation of what life might be, and she offered herself at once to the life of poverty in which she saw the release from the prison house of materialism. With great difficulty she and a band of like-minded companions were installed in the chapel of St. Damian, henceforth to be their home. The whole arrangement was unecclesiastical. Francis, himself being only a deacon, received her vows and gave her the veil and the rule for her community. In the early years of the movement the picture of the relations between the two communities, Francis and his brothers, Clare and the sisters at St. Damian is one of the most rare and beautiful in history.

Clare at once perceived the inwardness of the ideal revealed to Francis, and, throughout their joint lives and during the twenty-seven years she survived him, upheld the freedom of the spirit against Popes without and organisers within the Order. When Francis grew depressed, inclined to compromise or accept a second-best, it was she who recalled him to his vocation. "She defended him against himself," says their recent biographer, M. Sabatier. The age in which they lived, the closing years of the twelfth and beginning of the thirteenth century, was one of those transition times when the wineskins of custom and system are worn out. Spiritual life was at a low ebb, for corruption and sloth had invaded the monasteries; the Church was striving for power; the people were impatient of the limits of the feudal

¹ "Life of St. Francis of Assisi," by Paul Sabatier. Translated by Louis Seymour Houghton. Hodder and Stoughton. 1902. P. 147.

system. It was given to Francis and Clare—for certainly his work was also hers—to bring back to earth, by their simple obedience to the heavenly vision, the spiritual ideals of the early Church. At a time when, apart from corruption, the monopolies of the monasteries were breaking down, the inclusion of family life—the ordinary life lived in the world—in the Franciscan Third Order, was a transition step to a more complete freedom and equality between all Christians.

But the thirteenth century, in the early years of which Francis lived out his short life of passionate self-giving, was destined to see the beginnings of movements of far-reaching consequence to future ages, indirectly affecting for many centuries the position of women. The spiritual supremacy of the religious orders was fast disappearing—if it had not already disappeared—and with the decay of monasticism passed away the type of life that, with all its limitations, had led the way to the recognition of the real spiritual equality of men and women and, in its best days, had provided opportunity for their joint creative work.

The thirteenth was the century which saw the passing of the higher learning from the cloister to the university. In England it is famous for the founding of the oldest of the colleges at Oxford and Cambridge, which made possible corporate life on a non-monastic basis for the crowds of students who were flocking to be taught, some of them from distant parts of the world. But there were no colleges or hostels for women, and in the chief creative work of thought at this time women seem

to have had little or no share. St. Thomas Aquinas whose great synthetic work still underlies many of our theological systems, albeit a Dominican, lived and worked in the atmosphere of universities. The original research of Roger Bacon, that prophet of science whose marvellous foresight predicted so many modern victories over nature—even to “machines for flying”—was hindered rather than helped by his entrance into the Franciscan order, and he would have been more truly in the Franciscan succession had he remained outside the community which bore the name of Francis.

The religious orders had been pioneers in the pathway of spiritual freedom—the pathway won for man by Christ. At their best they had seen and claimed the fact that a higher destiny is open to man than that of slavery to his instincts, and this at a time when the rest of the world, even those nominally within the Church, were content to accept such slavery as inevitable. They had led the way in missionary enterprise, in higher education, and had given a place and opportunity to woman that, in spite of many failures, contributed to her growth. But there is a tragic fate that seems to overtake those who are the first to enter new regions of spiritual conquest. They often tend to take possession for themselves of the blessings of which they are meant to be only channels, and to use them to maintain some outward system or institution which has been used to embody the spiritual reality, but which is not essential to it. Then outward form and inward reality change places, the outward tries to dominate, and the spirit which once animated it

seeks another form of manifestation. This process is always haunting man's best efforts; it was the tragedy of the Pharisees, and it overtook the monasteries. As they ceased to be the centres of feudal communities they became more and more isolated from family life, the true unit of mankind and the rightful starting-place for lasting progress. Where monastic life did not fall below the normal life of the world it became exotic, a type of spiritual life too anxious for its own preservation, and something was wanting of that integrity of the whole nature of man which St. Paul includes in his prayer for the full sanctification of his Thessalonian converts (1 Thess. v. 23). Instead of a spirit of liberty and equality realised in the Church, and working outwards through the family to the State, there grew up a double standard of values, a fatal popular separation between secular and religious which brought back something very like the old Gnostic dualism.

This double standard is well reflected by Mrs. Charles in the story of the Schonberg-Cotta family, a book which reflects the popular thought with wonderful fidelity. In it the daughter Elsie tells us that she cannot understand why God should be better pleased with the somewhat self-centred austerities of her aunt, the nun, whose object was the attainment of her own goodness, than with the self-effacement of the mother of the large struggling family, who was ever sacrificing herself for her children. But the mother did it out of love; so, thinks Elsie, it cannot really please God. She is puzzled, but dutifully accepts this perverted view of the will of God.

In such a popular travesty as the above the untruth does not lie, it is needless to say, in the fact of differing vocations. Our Lord called some to follow His mode of life more literally than others. St. Paul advised some to keep free from family ties. But our Lord sternly rebuked the natural craving for recognition on the part of those who had left all to follow Him. In the body of Christ each member is equally necessary to the whole and all have the same honour. Any other view allowed to prevail misrepresents the character of God as revealed to us in Christ and does more to poison the well of life for future generations than many failures on the part of individuals or the perils of material idolatry.

We must turn back for a moment to speak of the fourteenth century, that time of growing freedom of thought to issue later in action, the century ushered in by Dante's vision and containing another vision seen by an Englishman among the Malvern Hills, demanding one standard of life for pope and peasant. It was the century of Wiclif's Bible and Chaucer's poem, of Lollards and mystics. The age was seeking after a moral standard of simplicity and integrity, while to individuals was granted a clear spiritual vision. Two women stand out above others, Catherine of Siena, the prophet of righteousness and preacher of reform, and our own Julian of Norwich, seer and mystic. They both were of the great creative characters who in any age lead the way for humanity. Catherine, the dyer's daughter, who set out to recall Pope Gregory XI from a life of ease at Avignon to his duty at Rome, dared to write thus to the head of Christendom: "Temporal things are

failing you from no other cause than from your neglect of the spiritual."¹ Julian, the "simple creature unlettered," as she calls herself, "is led by the logic of the heart straight to some of the speculative doctrines found in the philosophical mystics."² These women needed no place to be made for them, but there were other women, quietly taking part in the evangelical, mystical, and reform movements which preceded the upheaval of the sixteenth century.

The definite set-back of the position of women in the Anglican Church that certainly took place at the Reformation is a large subject, only beginning to engage attention and needing much serious study before any conclusions on the matter can be more than tentative.

We know that part of the reform consisted in the recovery of the Old Testament and the message of the Hebrew prophets as to the moral judgment on which spiritual liberty must needs be based. The Church, however, in seeking for the spirit of stern simplicity—perhaps accelerated by the pagan revivals of the Renaissance—returned, consciously or unconsciously, to an earlier level of social evolution so far as it affected the position of woman in Church and family. All reference to the woman deacon disappeared, not only from the Prayer Book but even from the Authorised Version of the Bible, and the tone of our marriage service is that of patriarchal relations between husband and wife.

It was needful to reinstate family life on a more

¹ Quoted in "Studies in Mystical Religion," Rufus Jones, p. 304.

² "Christian Mysticism," Inge, p. 202.

spiritual level, but in seeking this end a curious confusion grew up between moral and spiritual, and the equality and freedom which is of the essence of spiritual growth was left out. Therefore nothing was done by our Church at this time to further the attainment of the third stage of social evolution mentioned by Professor Hobhouse,¹ that of equality of husband and wife in the family, nor was anything done to provide any sphere within organised Church life in which men and women could work together, to their mutual benefit and for the good of the whole body.

So matters remained, at all events in the Anglican Church, until the awakening of recent days, and the realisation of something lost which once was hers has contributed in no small degree to the unrest of the modern woman. That there is unrest abroad no one can doubt who comes in any way in contact with younger women—those who are loyally working for the Church as well as those who have already revolted from organised Christianity. We are in a restless, because a transition age. Men and women are instinctively, often blindly, reaching out towards spiritual realities as yet dimly apprehended. They are conscious of spiritual possibilities latent within them, and also conscious that these are given them to be used. Many are using without understanding them. Others are relating that which they in some measure understand to other scraps of truth, and setting forth as a whole system that which is only a patchwork of fragmentary parts.

There never has been lacking in the Church a

¹ See above, p. 21.

succession of prophets and mystics who have opened the ear to the voice of God, and kept alive the witness to the reality of Christ's promise that the Holy Spirit is found a living personal Guide into all truth to those who seek Him, but the actual Church has never kept pace with growing spiritual development. Organisation has arisen to meet this or the other particular need without always getting down to the spiritual underlying principle, and the transitory elements in the organisations have been those chiefly insisted on and fought for.

Even so important a step as the recent revival of the woman deacon has been too often considered chiefly in the light of the better organisation and status of the woman worker in the Church, especially the worker giving her whole time to diocesan or parochial work; and the tremendous significance of the essential spiritual fact of which that order was originally the expression has been obscured by questions important in themselves but not of its essence, such as the permanent vocation to a life withdrawn from thought of marriage, or even such economic questions as equality in salary between men and women.

There is need for some—especially some women—to choose a life of detachment from home ties in order to do some particular work with which marriage is incompatible. Those who hear and obey the call have the right to choose that such detachment shall be permanent and recognised as such, whether or not it is expressed in any vow, but manifestly such a call does not come to all women possessing spiritual gifts.

Again, the woman giving her whole time to any kind of organised work, provided her work be on a level with that of a man in quality and trustworthiness, has obviously a right to equal pay. But that is an economic question, and more bound up with efficient work than with such giving as can never be weighed against a money value.

But the place of women in the Church is a question transcending particular uses ; it is a question less of organised work and livelihood than of spiritual gifts and the right and opportunity to exercise them.

It seems as if the full development of the woman deacon really awaits the larger question of the revival of a permanent diaconate, with functions differing from the priesthood, and open to men and women. Such a revival might prove an ordered channel for the exercise of a charismatic ministry which is with us, awaiting opportunity for expression, and include the right, on the part of men and women qualified by spiritual and mental gifts—with due authority—to speak in church. Such a spiritual ministry could be open to such women as are gifted for it and called to it, whether married or unmarried, whether working entirely for and supported by the Church, or living at home and otherwise supported. Thus the Order could include many varieties and types of women's work, preaching, teaching, ministering, organising, none to be considered greater or less than the other.

What is really essential is the adaptation to modern needs of the principle found in the New Testament, and it is a fact to be taken to heart by the thoughtful, that whereas in the early days of

Christianity the Church led the way in helping woman to attain her true development, in modern days she has had to fight for the recognition of her full personality and the right both to know and to contribute of her best, and almost the last point to receive serious consideration is that which was, in fact, the starting-point of her progress—a share in the actual ordered ministry of the Church.

IV

CO-OPERATION BETWEEN MEN AND WOMEN IN SOCIAL WORK

BY THE REV. W. TEMPLE, M.A.

THERE have been two main lines on which advance of the women's movement has proceeded. One of these has tended to emphasize the likeness of men and women as regards their capacity for public service. This point of view has at least an honourable ancestry, for it goes back to Plato's "Republic." Plato strongly maintains that women ought to have the same opportunities of service in the State as men, on the ground that the difference between men and women is not relevant to this subject; and therefore he is not contradicting, but rather following up, his main principle, that each citizen should do the special work for which his capacities may fit him, when he thus throws open to women equally with men all offices and professions, including those of government. No doubt there is a real truth behind this contention; and in the past, especially, for example, in the ages of chivalry, and in that curious caricature of them afforded by the first half of the nineteenth century, the difference between the capacities of men and women was greatly exaggerated.

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But it is not from the point of view of a desire to emphasise likeness or identity that I should advocate the various aspirations which together form the impetus of the women's movement. While admitting as an obvious fact that there is more similarity than some have been inclined to believe, I should still rest the claim mainly upon the fact of unlikeness. It is this rather than the other which gives the moral ground for the women's movement as a demand for justice. If men and women are exactly alike it may be a little hard that women should be excluded, but at least they are adequately represented by the men whom they so closely resemble. But if there is a fundamental difference in outlook, then it immediately becomes true that not only are women personally excluded from the exercise of power, but that for which they permanently stand is denied effective representation. This is a more serious injustice than the other, and it is a more serious loss to the community. For the different points of view characteristic of men and women have equal justification in the nature of things; and therefore if only one of them exerts direct influence in the conduct of public affairs, public affairs will suffer through being handled in a one-sided way. It is in the light of such general considerations that I should desire to approach the particular subject of this chapter—the co-operation of men and women in social work—and therefore I must first be allowed to state what seem to me the chief differences between the two points of view. As the justification of this statement would inevitably be long and tedious, I will

merely make my affirmations in a positive and dogmatic form, leaving it to the reader to exercise judgment upon them.

The first broad distinction is that men tend as a rule to be more interested in the general, and less in the particular. The advantage of this is of course the capacity which it brings for seeing problems as a whole and subordinating immediate concerns, or ambitions, or anxieties, to a general purpose. I would recommend any who desire to study this view of the matter in the concrete to read Mr. Galsworthy's great play, "Strife," or to recollect the varying outlook of men and women in almost any industrial dispute which has resulted in a prolonged strike. The women are undoubtedly liable to be more influenced than the men by the immediate suffering which the strike causes, and particularly the suffering of their own children; in comparison with this present fact the possible gains to be won seem far off and not worth the cost. The men on the other hand tend rather to fix their thoughts on the cause for which they are striving, very often entirely ignoring the cost which they are paying, or which through their action others are compelled to pay. The weakness of the habitual male attitude is already hinted at in that sentence. It is the temper of mind which is generally spoken of as officialism and the trust in red tape. There is the perpetual desire to treat the individual as a case of some type, and almost carelessly to apply the principle generally adopted for application to that type. This weakness of the male attitude is connected with another fact, that men are

upon the whole more easy-going and far more idle than women. This results from the former characteristic. Perception of immediate need brings an urgent call for immediate action; concern for a general principle is indeed a stimulus to action, but it never seems to matter whether the action is taken to-day, or next week, or even next year. The woman's intense sympathy with suffering or horror at wrong as these are presented in the lives of particular individuals, leaves a desire which may be almost feverish to act immediately; the man who dismisses the particular case brought before him as another instance of a familiar problem is disposed to be over-dilatory and wait until he has found an almost perfect solution and almost complete unanimity in acceptance of it.

It is quite clear that there is a justification for both attitudes; it is equally clear that either apart from the other will lead to unwise action or inaction. On the one side there is the danger of haste by which it is always possible that more harm than good will result from what is done with the best intentions; and on the other side is the procrastination which leaves the horror unrelieved because there is still some objection to be made to the best plan that has yet been formulated. Plainly the two must be brought together, and there is no department of public life where the union of these two points of view is more essential than in connection with social work. Here, more than in most spheres of life, the general and the particular are liable to appear as if they conflicted; and here, more than elsewhere, the importance of each is as

great as that of the other. Take, for example, such a subject as unemployment. The more general treatment to which the masculine mind tends is absolutely requisite if disaster is to be avoided; the problem must be studied as a whole, and certain broad principles which govern the occurrence of unemployment must be fully understood; sympathy must definitely be held in check until the intellectual grasp is obtained. But meanwhile we are in danger of a very heartless treatment of what is in fact a problem made up of suffering individual men and women. We need that spur of sympathy for the individual which women are peculiarly qualified to give; while they need the restraint which the point of view more habitual to men may afford.

Before passing on, it may be well to notice a peculiar phase in this difference between men and women which is often taken to be a contradiction of what has been said, whereas it is only as a matter of fact a special illustration of it. It is undoubtedly true that women who have espoused any cause are more narrowly logical in their pursuit of it, and less ready for compromise. But the tendency to compromise after all simply comes from a perception of the particular cause in a wide relationship to other claims or causes, and the more concentrated energy which women show in pursuit of the aims which they have adopted is, in comparison with the male tendency to compromise, an instance of attention to the particular or individual, over against the universal or general.

Broadly speaking we might sum up our result so far by saying that the strength of the male mind

lies in general reflection, while the strength of the woman's mind lies in sympathetic intuition. Of course it is not claimed that this holds good without exception. There are some men whose minds incline towards the female type, and there are some women whose minds incline towards the male type. Perhaps it is true that a considerable part of those women who have up till now entered the administrative professions fall into this class; but one sometimes wonders whether in certain women, whose administration seems bound by red tape more than one can imagine that of most men ever becoming, the very hardness of officialism may not be a reaction from the suppression of what is more natural to the female temperament.

In view of these considerations it is clear that we have need of a greater number of women taking part in the public life of the country. We need more women than we have got on Boards of Guardians and on Education Committees. No one disputes that in those departments of public life which are concerned with children the help of women is indispensable. Already there is an increasing army of social workers under the Charity Organisation Society and similar agencies. Also there is a perpetually increasing number of social welfare workers in factories and the like. It seems quite certain that the experience of employers in the war will lead to a great extension of this system for all future time, and that hardly any big factories will in future be without a social welfare worker. What is of enormous importance is that those who get into this work should do so with the inspiration of a real

Christianity. Both in the width of its outlook and in the care which it fosters for the individual, Christianity alone can supply what is needed to prevent the appearance of those faults so liable to be characteristic of office work. The pressure of the routine work in an office inevitably tends to distract the attention so that the great cause of the Kingdom, in which the particular effort concerned is one part, drops out of sight, while at the same time the recurrence of similar cases of trouble tends to distract the attention from the individual, and lead to the treatment of persons as mere cases. If what we have said above is true it is likely that women will suffer more from the former danger, and men from the latter. But in any case the Gospel of the Reign of Love, claiming the world, but caring for each individual, is just what is needed to keep the balance true and the enthusiasm keen.

We believe, however, that there are new fields into which women could throw themselves, and to which the Church should make opportunities of welcoming them. We need a far greater number of genuinely educated men and women entering the teaching profession. The accomplishments of elementary school teachers are indeed very wonderful, but the teaching service, as we prefer to call that profession, would gain very greatly from a larger admixture of people who have received the fullest education that we can supply. When we consider how great are the difficulties of obtaining schoolmasters even for the big Public Schools, a difficulty largely created by the immense extension of the Civil Service in the last half-century, it is inevitable

that we should turn mainly to educated women for this particular service. We think the Church should be perpetually calling upon the younger educated women to consider the claims presented by the opportunities that come to a teacher in elementary and other schools.

But we believe further that there is a great opportunity for the extension of something like the settlement principle in great cities. Admirable work has been done on behalf of the Church by communities of women, but these have nearly always been subject to definite rules, and while this is best for a certain type of work and worker, there are many who will not feel any vocation to a community of that sort. What we would suggest is the foundation of something more like colleges, not, indeed, for teaching work, but as halls of residence for women who are employed in all kinds of social work. It is nothing other than the old settlement plan, but we should like to see those who come to the settlement definitely paid by the Church merely to live in the district and see what opportunities they can find. At present the Church tends to pay only those who do parochial work, and in that work very little scope is given to the woman worker. We should like to see the Church found and endow settlements, choosing those who are to be admitted to them on grounds of the most varied and general kind. A University woman living in a Church settlement or college in one of the great towns of Lancashire or the West Riding, spending her time largely in giving lectures and addresses on subjects of general interest, and talking to the people about the

problems which were on their minds, could be of immense service ; and such action by the Church would represent a real advance towards the people which would be understood and appreciated.

We need, indeed, more of the Church workers that we already know ; and we need that more scope should be given to them ; as for example, that they should, when suited, be entrusted with a large part of the training of candidates for Confirmation. We believe that if such an opening were made, more women, and more highly qualified women, would offer themselves for this form of service. But here, as elsewhere, and perhaps more in its dealings with women than with men, the Church must learn to take all life as its province and make definite provision for those who are to do good work of any sort. For this purpose, of course, there must be training ; and we much desire to see a Church Training College with a high standard of efficiency, preparing women for Church work, for general social work, and perhaps for foreign mission work (though that falls outside the purview of this chapter), in an atmosphere which is that of the Christian Church. We do not believe that there is any problem confronting the Church more important than the adjustment of its arrangements to the new fact that there are in the country multitudes of educated women. The Church must open its doors, not only the doors of the church building, but the doors of its administrative councils and the doors into its work among the people, whether that take the form of social care, spiritual support, or education in its widest sense.

V

WOMEN AND SOCIAL PURITY

By J. E. HIGSON

NO part of the Church's work has owed more to the ministry of women than that which has endeavoured, however inadequately, to cope with the forces of evil in the establishment of social purity. In all that shall be said in this chapter of a new order of things now so rapidly coming into power, we shall not forget those who have laboured through the darkness of days gone by with the vision of the dawn in their hearts, and who are to us an ever-constant inspiration.

Great and rapid changes are taking place in the economic position of woman, and in the world of social intercourse between men and women, and these are affecting the whole question of sex relationship. The last fence of silence is broken down, and from a false shame and reticence the pendulum of public opinion is swinging towards a publicity which in unwise hands may be a worse danger than silence. Never has a stronger call come to the Church to guide and direct this quest for moral education. Too long has she acquiesced in the criminal silence which sends our sons and daughters out into life ignorant of how to meet passion and

self-indulgence, and in the power of a living faith to master them by self-control and a passionate love for purity. The co-operation of all teachers, district visitors and workers amongst the young is needed in this campaign, as well as of all parents.

Has the Church educated her workers to teach wisely a pure sex knowledge to those under their care? We must lift the whole question out of a false shame and prudishness into the light of the presence of God. The social evil arises out of a misuse of God-given powers and of a natural relationship which we must claim and discipline. An earnest plea has gone forth from the Home Office to all lovers of the young to make special efforts to protect them during days of change and unrest, and to provide them with safer places of recreation than the city streets. We have failed to provide means for the meeting together of boys and girls, for happy intercourse under circumstances free from danger. We can no longer safely ignore what is a natural desire, and we need women of broad sympathies to think out ways and means. The little servant-girl, who so largely contributes to the sad number of those who experience moral disaster, would, I venture to think, be less liable to yield if the natural craving for companionship could be met in a healthy and sensible way.

We shall have to face days of peculiar difficulty in the near future, for which we need to be preparing with all the powers we possess. The after-war problems affecting the economic position of thousands of girls and women, many of whom will no longer return to servile occupations and

the drudgery of home life after the independence they have won for themselves in war service, will call for all the wisdom of the best thinkers among us. Marriage to many a working girl is the goal to which she looks forward as offering a release from the monotony of daily work in factory or shop, and the promise of life and colour in a drab existence. The probability of marriage being less likely than before is causing consternation in many a girl's mind. It is for us to give them visions of other ways of happiness which shall bring interest into their lives, and the means of expressing in self-sacrificing service for others that mother love, dormant in every woman.

Otherwise we shall see these God-given powers of love run riot in ways of shame, whilst preserved and disciplined they may contribute to the national well-being by creating a finer sense of the supreme value of social purity.

To-day the Church is faced with an unparalleled opportunity of joining hands with the great forces now at work in the State to remedy disease. The great campaign of the Royal Commission on Venereal Diseases is a cause for profound thankfulness, but is the Church alive to the need for a corresponding activity in her spiritual campaign for the sacramental aspect of marriage and sex relationships? There is real danger, through over-emphasis on the physical side, of some thinking the thing to be feared and avoided is disease rather than sin. The Commissioners state: "The evils which lead to the spread of venereal disease are in great part due to want of control, ignorance and

inexperience, and the importance of wisely conceived educational measures can hardly be exaggerated. If venereal diseases are to be stamped out, it will be necessary not only to provide the medical means of combating them, but to raise the moral standards and practice of the community as a whole. Such instructions should be based upon moral and spiritual considerations, and should by no means be concentrated on the physical consequences of immoral conduct." It has been truly said, "'To cure' is the voice of the past, 'to prevent' the Divine whisper of to-day." Too long has this magnificent ministry of women in the cause of social purity tried to stem the tide of wrecked and broken lives, the victims of their own and others' lusts, dealing with the results of the supply rather than the demand. Money and devoted lives have been poured forth in this redemptive work, and have been and are to-day counted well spent to save one soul. But the women of to-day refuse to believe that vice is a necessary evil which must always exist, neither will they purchase the safety of their own purity by the knowledge that any of their sisters are set apart in a class by themselves, to be a source of temptation to, or themselves the victims of, the evil passions of men. Does prostitution still flourish because we have too lightly condoned the sin in man while ostracising the woman, and are still far from the one moral standard for men and women alike, which is the only possible teaching the Church can give, but of which she has rarely spoken?

Rescue work among women is essentially a

woman's work, but we must not fail to secure the co-operation of men, first of all in personal effort to save their fellow-men, and then in the creation of a right public opinion, and in financial support. We need to be preparing for the return of our men from the war, many of whom have had experience of a continental system of the regulation of vice which has shattered their resistance of evil and lowered their standard of reverence for womanhood, leaving them defenceless before a foe far more terrible than that which they risked all to conquer for us. Is the Church ready to teach, protect and rescue these sons of hers from sin and shame?

Too many look upon this sin as a harmless personal weakness instead of the great anti-social evil which all are pledged to fight. Strong positive teaching based on the Incarnation and the Resurrection of our Lord must be the first foundation of this ministry for imparting to both sexes alike a pure knowledge of the sanctity of the human body, and of that high chivalry to which women can alone inspire men, training them "into the kingly continence of body and soul." "The Church has constantly been occupied in picking up the wounded in the battle of life—in providing medicine and staunching wounds—when it ought to have been thundering at the gates of tyranny."

The evil we are dealing with is a curable one. The efforts of the past have been wonderfully blessed, and the many indications of an aroused moral conscience should give us courage to go forward. All so-called "rescue" work among the

young is "preventive" work as well, for every young life arrested from going further into sin and set in the way of righteousness prevents further strengthening of the forces of evil. Why then should this work be tabooed and put in the background, while the evil flaunts itself on every side? Surely it is time for the Church to speak with authority and bid her women go forward in this sacred ministry, in a united effort, supported by the gifts and intercession of every member of the body of Christ. Instead of standing in the forefront, this work is still so little recognised that it is crippled on every side by lack of workers and funds.

The women of to-day must claim, in the name of outraged little children and weak girlhood, such reconstruction of public opinion and the laws of the land as shall make them a terror to evil-doers so lacking in all human characteristics that they can take such for their victims. When so much is being done for the protection of infant life and the care of motherhood, the cry of the illegitimate child, and motherhood shorn of its glory, must compel all thinking women never to rest until the equal responsibility of fatherhood shall be enforced. The present system of separating mother and child calls aloud for reform, for the child has an integral part to play in the way of redemption.

Not until women bring their best in thought and energy, on an equal basis with men, to the solution of these problems by new legislation, will the wrongs be righted. It is unthinkable that after twenty centuries of Christian teaching there should still be those who draw aside their skirts

lest they should be defiled by the consideration of these problems, or by the touch of one who has once sinned against the law of purity, while they themselves daily break the greater law of love. More love is often shown by those outside the Church than by those within. Much remains still to be done in securing that wide charity which while it never condones sin, does really forgive. How often the girl who is striving to face life afresh finds herself dogged by the reminder of her sin, shut out from real fellowship with others, while her partner in sin goes unchecked. Whatever we may do, life will never be the same to such a girl, but we can teach her the possibility of God's forgiveness by our own.

The purity the Church needs to-day is not to be aloof and cold like the eternal snows on some Alpine mountain, but the glowing passion of a heart on fire with the love of God to save souls. Has the "respectability" of the Church killed some of its enthusiasm for going down into the depths, so that we have not gone forth on great adventures for God?

We thank God for devoted lives spent in this cause, but how few they are compared to the need! The subject may be difficult to lay before the young, but not before those who are choosing a life's vocation and are prepared to train for it. We do not ask them to plunge into the depths of social evil all at once, but by a course of training and study in ordinary social work, followed by training in the special problems of rescue work, to prepare themselves for this high and sacred calling.

This work is not for the eccentric, unbalanced mind, nor for those who have failed in other pursuits, but for the sane and well-educated woman, with gifts to bring of life's highest and best, and a mother love which shall find its expression in the sacrifice of herself for her spiritual children. Above all it is only for those who bring to it a life disciplined and energised by the power of the Holy Ghost and alight with the love of God. We have largely failed to call for this ministry except through sisterhoods and communities of devoted women who have borne so large a share of the burden of rescue work. Not all can find this way of expressing their desire for service, and there is abundant room for diversity of thought. How far have we called to the Student world for volunteers for this "mission field," to the nursing profession, or to the world of education? "It takes the best to reach the lowest."

We cannot say too much of the value of the trained worker, for she is an essential part of all organised work for social purity, but there is a ministry of women which needs no other training than this:

Ask God to give thee skill in comfort's art,
For heavy lies the weight of ill on many a heart,
And comforters are needed much, of Christ-like touch.

Charles Dickens' Nancy tells us, "If there were more ladies like you, there'd be fewer girls like me," and many a girl might be saved from a life of sin by the *comradeship* of a good woman.

To reach the point of view of those we desire

to uplift, whether it be well-educated girls, or the girls of our city streets or country-side, is all important if we would deal with them rightly, and this can only be done by coming into close contact with them and endeavouring to see life as they see it. The social evil is largely the outcome of other evils, and is closely interwoven with problems which touch our everyday life. It does not affect merely one class of society, but all, and in the upper classes presents some of its most difficult aspects.

Probably one of the greatest hindrances in the progress of rescue work and in the supply of workers has hitherto lain in the work itself, in that it has to some extent alienated those of modern thought through its narrow outlook and the monotonous drabness of the life offered to the girls it seeks to reclaim. "Institutions" bereft of much which makes "a home" to those who have never known the inner meaning of true family life; monotonous work which has to be depended on to keep the Institution more or less out of debt; a life which is unnatural and destroys individuality, instead of a progressive education and work full of variety and interest—these are some of the problems to which we want women of power and intellect to bring their best. Even worse than this is the lack of understanding which fails to teach these girls the Catholic faith in a language which they understand.

Michael Fairless tells us: "Once years ago I sat by the bedside of a dying man in a wretched garret in the East End. He was entirely ignorant, entirely quiescent and entirely uninterested. The minister

of a neighbouring chapel came to see him and spoke to him at some length of the need for repentance and the joys of heaven. After he had gone my friend lay staring restlessly at the mass of decrepit chimney-pots which made his horizon. At last he spoke and there was a new note in his voice: 'Ee said as 'ow there were golding streets in them parts. I ain't no ways particler wot they're made of, but it'll feel natral-like if there's chimneys too.' The sun stretched a sudden finger and painted the chimney-pots red and gold against the smoke-dimmed sky, and with his face alight with surprised relief my friend died."

We need women of vision, who, seeing Him Who is altogether lovely, may yet understand how "entirely ignorant, entirely quiescent and entirely uninterested" are the majority of those with whom we have to deal, and who will try to bring them a religion as simple and as natural as our Lord taught, when "the common people heard Him gladly."

Of the joy of this ministry what more can we say than that it is the joy of which our Lord spake? We may not think it other than a life of sacrifice, nay, often of agony and tears, for "this kind goeth not out but by prayer and fasting," but many have learned even here to say, "If I go down to hell, Thou art there also." In proportion to its sacrifice so is its joy.

Then I preached Christ; and when she heard the story,
Oh! is such triumph possible to men?
Hardly, my King, had I beheld Thy glory,
Hardly had known Thine excellence till then.

Thou in one fold the afraid and the forsaken—
Thou in one shepherding canst soothe and save;
Speak but the word! the Evangel shall awaken
Hope in the lost, the hero in the slave.

We need also women who can bring literary gifts into the service of the Church on behalf of rescue work. There is a real demand for good, well-balanced literature on modern methods of work and present-day difficulties, to put into the hands of those who wish to train or to interest others.

Those who at present stand outside this work criticising its methods or doubting its results, would often find a new outlook from practical experience. Theory and practice should go together to ensure a true knowledge.

We must welcome new thought and new methods, and while we hold to our own convictions and what experience has taught us, let us try to unite with all efforts which make for social purity, even though the methods used may not be our own.

Most of all we need women who are intercessors in the cause of purity, who pray from a sense of compelling need and are praying about what they know; those who will never be content with things as they are, but who believe in the final triumph of righteousness and who "wait the dawn on bended knee." The work is impossible without prayer, no amount of organisation or individual energy will defeat the strongholds of evil.

At a time of great Jewish national distress a message came to Esther that she should no longer hold her peace or shrink from the burden of responsibility laid upon her to deliver her kindred, for

“who knoweth whether thou art come to the kingdom for such a time as this?” So may it be that many a woman shall be called of God to take up the burden of so sacred a ministry as the cause of social purity, “called to the kingdom” of fellowship with Him Who ate and drank with publicans and sinners, “for such a time as this,” with all its unparalleled opportunity.

VI

WOMEN IN THE CHURCH ON THE
MISSION FIELDS

BY M. C. GOLLOCK

I

THE place of women in the Church on the mission fields is perhaps the most important aspect of the general subject of this book. In that new Church we are creating a form that is to be; we can incorporate into that form the best or the worst of our practice in the West, we can do this consciously or unconsciously, with thought or without thought, and we can thereby fix for a long time to come the precedent to be adopted or the principle to be followed.

It is a serious thing, at a time when women throughout the world have risen to a wholly new influence, social and religious, that we should be still uncertain what place and function may be assigned to them in the old Church of the West: that we should, in fact, be pressing for the consideration of a subject at home which is simultaneously demanding a solution from us abroad. We, of the Church of England, who would like with proved experience to guide the new branches of the Church, must in this matter observe a cautious and hesitating

policy for lack of derived knowledge from our own practice. Yet also, in this seriousness there is the light of hope, for surely for the sake of the Churches being born, we shall not now hesitate to face at home and swiftly settle a question which may well hold up the value and the witness of the Church abroad. The mission fields of the world always offer to the Church an inducement to be greater than her fears.

Two chief considerations should urge us to action : the first is the danger in delay. We cannot contemplate that women who emerge from non-Christian faiths in the twentieth century should do so, as far as their position in the Church is concerned, at the same rate of progress we have ourselves observed, nor that after a period of nearly two thousand years they should find themselves in the confusion in which we are to-day. It is inconceivable, for instance, that two thousand years hence intelligent Christian women in China will still be without some voice in some Council of whatever form of National Church the Chinese will by that date have adopted. Who could wish them, either for their own sakes or for the sake of the world as a whole, to drag on, irresponsibly, uncertainly, generation after generation, and then to awake up towards the close of the period to find an accretion of customs and traditional views which prohibited them during a further process of transition and reform from serving the Church built up among them by the noble army of Chinese martyrs—men, women and little children? No one would dare to think that the Churchwomen in the China of that day should be emerging slowly

into the half-light of common Church service as we are doing to-day. Our travail should, twenty centuries before, have secured for them a full equality in Church membership ; that is to say, we ought to be able to secure in principle now, for these women of China, the place that Christian women potentially hold in a Christian Church, and we ought to be able to explain and uphold that principle and that place among them, we ought to be able to give them that " definite teaching " about it which the Church is so anxious to provide in other connections.

Parallel to the danger which lies in delay is that which lurks in upheaval. Changes in social conditions are coming on apace and no individuals are more affected by them than women. Yet in this new day, we have no established practice among ourselves that will contain the quickened responsibility of women to their Church, and we are therefore unable to guide women as intelligent as ourselves who, without the valid conventions which steady us, have for the first time the privilege of taking up the responsibility of Church membership. What will they claim? How far will they be satisfied with what is open to them in the Anglican Communion? We cannot say, for the churches are young and the Christians are relatively few. But we have seen enough in national affairs and in the overthrow of established conventions in morals and conduct to lead us to suppose that in Church affairs women, under the stimulus of a new age, may make extreme claims and establish extreme practices. If they do, the error—if such it should prove to be—will not be theirs but ours. We have dallied with

the whole question up till now. Women have scarcely known what to ask for: the Church has scarcely known what to refuse or permit. Out of our confusion we have no clear help for those whose state of confusion would, in the nature of things, be more serious for them than ours for us. We have our well-tried safeguards: they have not. The personal relations of men and women do not constitute any difficulty in Church life in the old Churches, but in the new Churches of the mission fields the advance and the freedom of women must be in relation to those of men. Here is the danger in upheaval.

We are, then, governed by these two considerations: women in the Churches of the mission fields must not move as slowly as we have done, nor is it safe for them to rush into experiments which the older Church of the West has never tested.

There is little doubt that the constitutions of most of the new Anglican Churches in the mission fields were drafted without forethought as to the place women were destined to take either in the Church abroad or the Church at home. Some constitutions indeed present remarkable features, and changes in principle as well as in detail will need to be made before convention has set a barrier to progress. Otherwise we may find the faithful Churchwoman of India, China, Japan or Africa, like her faithful sister in England, worships in her Church and prizes unspeakably its Sacraments, but fulfils the work of her life outside it. A condition which is strikingly prevalent in England may yet be remedied; it ought to be obviated abroad.

We do not want to criticise or condemn the lack of thought and foresight which has marked the policy behind women's work abroad, but rather to deal positively with the issues which lie clear before us. We are everywhere calling the non-Christian woman to Christ, she is becoming a member of His Church, she, with her daughters, must find her sphere in it, she must be steadily prepared for the day when in her own land and openly before all her people she takes her place of full equality of membership, and the men around her must be prepared definitely and intentionally so to receive her. It is not enough that they be taught gentleness and reverence towards her, but that among the fundamental social laws of the kingdom they be taught also that in Church life, as in all else, in Christ Jesus there is "no male and female" save as regards function. There is no inherent impossibility in men and women of any race coming to hold the same terms of mutual relationship as they hold in Great Britain or America or any other country we consider civilised and Christian. There is also no necessity that exactly the same interpretation in practice should be given in East as well as West to a Christian principle which is binding upon both. It is the principle which it is essential to observe.

Unhappily this has not been adequately observed. Had it been, it would have met with serious caution from the Church at home. There is a sense in which it is true to say that the non-Christian estimate of women has left a mark upon the Christian Church as built by missionaries in the mission fields, for perhaps in this more than in anything else is the dead-weight

of heathenism or Islam to be felt. In the new day that is coming we expect to see that women as they are baptised and confirmed shall be steadily prepared to take their place presently in the responsible work of the Church of their district, serving on its councils wherever the laity can serve, and thereby helping to lead women as only women can; and also, that women shall be bravely taught that that work is also Church work which is carried on for the good of others with the blessing of the Church, whether it be hoeing plantains, teaching a school or becoming a doctor. Without establishing a religious bureaucracy there is not enough of official Church work to occupy all the time of all the laity, and both Church and women will need to recognise that the Church as the ordained witness of Christ on earth claims the whole of human life, and this is the vision to be unfolded to the women of the non-Christian world and exemplified before them by the women missionaries.

II

That the place of women in the Church of the mission fields is of such vital importance to-day is due to the work of women missionaries, self-sacrificing, courageous, and simple. For the most part the Church has left them to work with a free hand and without guidance as to the issues. Work taken up in the fulness of devotion and under the unexplored conditions of the mission fields might well have overflowed its banks and brought a dangerous flood on an unconscious Church. But this has not happened. It is safe to say that leaders and members of

the Church have not the slightest conception of the vast work which women have quietly done in the mission fields for the last fifty years. Nor have they had any conception of the nature of that work. It has probably appeared to them that godly women were lovingly seeking "to bring their sisters to Christ": in reality the majority of these women were doing work daily in the name of the Church which is normally only done by the ordained at home. Their general good sense, their loyalty to established practice, has averted any disaster to Church order, but their work has brought material for thought and action which places serious responsibility upon those in authority in the Church. To illustrate the nature of the work they have done some selections are made from recent correspondence. A missionary, after twenty years of pioneer work in an inland province of China, writes:

Whatever you may say about the share of women in building up the Church, you can hardly exaggerate the great share they take, and if they were only free to launch out a little more they could do even more. The instinct that makes a woman a "home builder" makes her also a "Church builder."

Twenty-five years ago women, going two and two, itinerated at risk of life in the interior of China, in reality founding Churches by preaching the Gospel and preparing for baptism both men and women who, when the ordained missionary could pay his brief visit, were baptised. Many mission stations in

those days were in charge of women—a recognised temporary measure, a necessity which carried its own authorisation. Speaking of such days, another missionary writes that

The simple Church services would, lacking a pastor, devolve on an evangelist, a school teacher, a voluntary helper, a Christian cook or coolie, or any other Christian who could read; failing all these, the woman missionary *might* do it herself, but only as a last resource. There was a time when I used to conduct the afternoon service myself so as to set my husband free to go to an out-station after his morning service. I have many times read the Church service in earlier days.

Another of these pioneer missionaries, ripe in experience, writes:

In the mission field naturally the condition of things obliges a course of action which might shock Churchmen at home. In country districts, where a "preaching chapel" is the only place of worship, to which a pastor can only come once a week, or sometimes less frequently, it stands to sense, of course, that preparation for baptism and confirmation of women converts *must* be done by women missionaries. During the years 1899-1902, when working in — an itinerant native catechist was all we had to depend on for Sunday services in some villages where an active Church had been called out. It often happened that I had to "lead" the service through the failure of this man to turn up. And always I had to take

the evening service as the catechist was obliged to go on to another village. When the district was subsequently allotted to a pastor he *examined* the baptism and confirmation candidates whom I had prepared, and sometimes the Bishop paid us a visit in our country "Worship Hall," for the same purpose.

If we turn from China to Africa we find that conditions now prevail there in many parts analogous to those which were frequent in China some years ago. Thus a missionary writes:

We women missionaries in — have had to do what is often the work of an ordained man at home. From the very necessities of the case it had to be done. I, with other women missionaries at different stations, have had to teach our native agents. The last few years saw a great change in — and to meet [local exigencies], native agents, not ordained, were placed in charge of districts. The plan adopted for their instruction was that certain ones came in perhaps once a month or once in two months for a day or two to the central stations. They were instructed by us in Bible knowledge, geography, arithmetic, and given work to do at home. Their various needs were attended to and then they returned to their respective spheres of work, which often meant a long journey. Again, from the necessities of the case, two women missionaries have often been left at times to superintend the work of a station, which meant superintending the work of the

native teachers, and also getting *their* advice in difficult matters and helping them to prepare their lesson or sermon. We always had an ordained missionary in charge or an unordained senior man, but as our stations are so far apart his visits could only be few and far between. We have also prepared the candidate for baptism with, generally, one or two talks with the missionary near the time of baptism.

Obviously, it is not only the insufficient number of the clergy but the existence of social customs which places virtually the whole instruction of women and girls for baptism and confirmation in the hands of women. That the results are good is beyond question; they suggest the perpetuation of the practice in the mission fields even under improved social conditions, and they suggest also a fuller recognition in the Church at home of the special gifts of women for this work. The instruction of women in the Christian Faith by women missionaries is full and sound, and the standard for conduct is high. Another African missionary says:

There is a strong feeling among the women that they are responsible to the Church for a high standard. For instance, a girl in the baptism class was refused to be questioned because the Queen said: "She is not really a Christian, she quarrels with the heathen," the queen in question being a Central African woman in a district the name of which would not be known to one in a thousand of the Church members of England.

In Mohammedan lands the story is the same, though, if it were possible, the work of women missionaries would be even more important there than elsewhere. One of them states it thus:

Women missionaries have almost equal responsibility with men as a natural result of the seclusion of women in a Mohammedan land. This continues to be the case in the after building up of the Church to almost the same extent as it is in the evangelistic work, because the custom of covering the face from men has become so entirely a part of life and affects all social arrangements to such an extent, that it is not at all easy for women to seek instruction from men. Consequently, women missionaries have the entire responsibility for women's work. As to fitness for baptism the clergyman has to be guided chiefly by the woman missionary; he has no means of judging.

So also comes a similar statement from India of facts well known to many:

All the preparation for baptism of high caste women is done by women, and there has been discussion as to whether women should be authorised to baptise secret believers, but no definite policy has resulted and it is not generally done.

Statements such as these, while literally exact as to the past everywhere and true of the present almost universally, are not, however, to be taken as fixing practice. The Gospel is not a gospel of segregation of sexes, and in all parts of the mission field,

heathen or Mohammedan, the day must come when the Church of the land will be free according to its own decision to let preparation for baptism or confirmation be made by its own workers, men or women. Women missionaries will be alive to the possibility of this great change and its ensuing freedom for those they now teach. Not for ever will the rigidity of the Zenana, the Harem, the Anderun of Mohammedan lands, or strict etiquette or venerable tribal custom in other lands, prevail against the liberty of the Gospel. And not for ever either must these old obstacles hinder a quest for their early removal on the part of those who face them. Many of the missionary hopes for a distant future must be called back into the present as things to be done.

The following extract shows a combined method of work which may or may not be indicative of development, but is probably a result of local conditions and the personnel of the missionary staff. Writing from near the heart of Africa, where Islam is threateningly prevalent, a missionary says :

The woman missionary is associated with the rest of the missionary staff in discussion about acceptances of candidates for baptism or confirmation and questions which arise about marriage and divorce. She takes her share in preparing candidates for baptism and confirmation, though as a general rule these classes are taken by the men missionaries ; the woman missionary supplements the teaching by giving extra help to the women and girls who are more backward than the

men. In this and in the final decision as to their worthiness for baptism, she calls in the co-operation of native Christian women who are asked by the Church to interview the candidates and report on them afterwards.

It is from this same station that a missionary writes :

At our station, in the absence of any agent (and occasionally in his presence), I have conducted all the classes—communicants, baptism, enquirers and prayer meeting, as well as the full Sunday services with sermons ; but this though heartily approved by the staff, clerical and lay, is unusual.

III

The share of women in building up the Church in the mission fields is not to be limited to that which British, American or Continental women may do. Greatest and best of builders are the women of the lands concerned. In them the evangelistic spirit is always apparent. Here is a statement from China :

The Chinese Christian women have always been evangelistic, all with the exception of the regular Bible woman doing voluntary work. Many a Christian woman, baptised or not yet baptised, has volunteered to take us to some new village where she had relatives or friends.

And this from a missionary in Japan :

My mind goes off to a certain girl student in ——— who was my right hand in "the Church" in all

we sought to do. She is typical of many Church-women who will one day, I feel sure, take their rightful place in the conduct of Church services, but that place may not be what we at present contemplate.

And this from Central Africa :

At — the women Christians trained by the white missionary now take their places in Sunday-school as teachers or go out to the market-places, many times quite alone, to speak to large crowds. There are markets every day in parts of the town. The men have their own day for teaching in the markets so that the women can go with women on their day. These Christian women address large crowds ; speaking, of course, to the women, though all can hear. They are voluntary workers.

Writing of one woman in particular, the same missionary says :

She visits any who are in sorrow, sickness or need. Whenever I go to a mourner's house she either has been or is there, quietly telling of Him Who is the Resurrection and the Life. In the training and feeding of children she has been a help to the whole tribe. Infant mortality was high, but now all we need do is to fetch — and her five babies, all bonny. *She* tells the poor heathen mother how these babies were brought up and it has ended in the natives not wishing to sell us any eggs or milk as they want them now for their own babies. Her influence on the tribe cannot be measured.

And this from Japan :

One lady with her four daughters, between the ages of four and of twenty, all baptised Christians, left us to live in a village where the Name of Christ had never been heard. She owned nearly all the property in the place, so her influence was immense. She immediately started a Sunday-school in her house with the help of her eldest daughter, and this we hope will be the beginning of the Church in her house.

And from India :

Missionaries often hold Church services for women and girls (not in Church unless no other building is available) and in remote places for men also, if they are somewhat illiterate. Indian women perform this office also occasionally. My Indian teachers are well able to share this duty with me. They also take classes for preparation for Communion, morning and evening prayers ; in fact, the only part that they have not taken their share in with me so far is preparation for confirmation.

Space alone prevents the use of further and far more extensive similar statements from all parts of the world. Enough has been quoted to show that, emerging from the zeal and devotion of Christian women, their work is beginning to have an ordered relation to the Church. Even already in Africa, China, Japan, a few women are to be found, incidentally, on the councils or committees of the

native Church. The local utility of this practice may not yet have been fully proved, but, at any rate, a right beginning has been made and a true principle adopted. There is, however, a curious weakness in the situation as touching the woman missionary in the same locality. The convert she has taught and trained—say in West Africa—may hold a position in the Anglican Church there which her better educated and more experienced teacher may be denied in the same Church in England.

The unique position of women in the Church in Uganda is briefly summarised. The development of a dual rather than a common system of administration by men and women seems regrettable in the light of all that has been learned since the constitution of this Church was framed. It may be the best that can be done now in an African church—and one must remember that it *is* African and not English—but the future of a Church so constituted administratively at the close of the nineteenth century, however satisfactory the immediate results, is a source of real anxiety. The constituent parts of a Church are not male and female, but clerical and lay.

A missionary has supplied the following summary :

In our Church constitution in Uganda there is a very real place for women workers, and from the very birth of any new Church, as soon as women join it, their place in it and the Church's need of them, is taught them. In Uganda proper we now have the system well at work, and it is really very wonderful to see these women, so short

a time ago mere chattels, now taking their place in Church councils and doing their part in the training of women and girls. We have no mixed committee meetings or Church councils, but the women's Church council corresponds to the men's in every respect. The ideal is to have a meeting of the women's Church council every month—or oftener—in any village where there are a certain number of communicants ; the women's meetings two or three days before the corresponding meetings of the men's Church council, and in every case the minutes of the women's Church council go up to the men's Church council to be read and signed by them. The next division embraces several villages, all of which send one or two women representatives to their mother Church ; the central Church council also meets monthly and has its corresponding men's council, and then there is a meeting at the Pastorate Church (one with a European and a native in charge) every quarter, to which every centre can send two representatives ; and an annual meeting of the Deanery practically representing a county (in Bulemozi it represents five pastorates) to which representatives are sent, and to this is sent matters for discussion in the synod. So from the smallest village every woman communicant is, as it were, able to speak in the synod through her representative. No woman can sit in the synod, but the minutes of the women's council are read at it.

The village Church councils see all women and girls who wish to join baptismal and confirmation

classes; their sponsors also come before them, also any lapsed members. Any question found by the women of a village council too difficult or too responsible for them to deal with is sent up by them to the council next in importance. The women recommend what disciplinary measures they think should be taken in any case. They have no final power of suspension from the Holy Communion, but their recommendations are almost always agreed to, or, if not agreed to, the recommendation is not arbitrarily put aside but is referred back again to them for further discussion. Then in Uganda we have certificated women teachers or catechists, the certificate being won after a thorough course of study requiring a year. A woman holding a junior certificate is allowed to do all the preliminary preparation of women and girls for baptism; one holding a senior certificate (gained after a year of study after doing two years' work as a junior teacher) is able to do the final preparation for baptism and to prepare for confirmation.

But none of our native women could teach men or boys except infants. Their work is among women and girls; neither would they address a mixed assembly, though our white women often do in the small village churches where there is no ordained pastor.

There was no European to take my place when I left — for this furlough. It is being taken almost entirely by native women; of course many things will have to be left undone, but the women will keep things going to the utmost of

their ability. The training of baptismal and confirmation candidates will go on, also the Church councils, as I have been able to leave two certificated women, one with a senior, the other with a junior certificate, in —, and one woman in most of the surrounding villages.

We also have our missionary side. Many of the certificated women teachers are going into the regions beyond to teach, which means a new language, new customs, new food, so that they become genuine foreign missionaries.

This briefly, is what the Baganda women are doing in building up the Church of Uganda.

IV

Whatever be the present practices in Anglican missions in any part of the world, the real issue lies in the future place of women in the Church of their lands. "Use every effort," writes an experienced missionary, "to bring forward the Indian, Chinese or other women to take an active and prominent part, and then leave them in conjunction with men Christians to form their own method and manner of worship: that which will best meet their own beautiful ideals." And this is assuredly the wish of all who call themselves "missionary," but—and here is the pressing question for us—how will these women, as they gain emancipation and as their great natural capacities are released, incorporate "their own beautiful ideals" into the Catholic Church if they have not received thoughtful and historic teaching as to the true place of women in

the Apostolic Churches, and if that place is not exemplified before their eyes to-day? They see a contrast between modern practice and the Christian ideal and simpler ways of early days which they can read about for themselves in Gospels, Acts and Epistles. The heathen conditions round them are vividly reflected in the New Testament; the primitive Christian Church, with its men and women members, is not reflected so clearly. No confusion of thought will arise as to the relative place of the ordained and the lay, but in the administrative work of the Church they see that the work of women is either subordinated to that of men or segregated from it. They see the governing body in a mission (which is not a Church) composed of men, no matter how young or how recently arrived in a country if they but be in orders, in which no place is found for a woman no matter how experienced or how well she knows the thought and language of the people. Then from this curious denial of what is taught as to the corporate and responsible character of Christian life and service, these same intelligent women of the new Churches can see other bodies, religious and non-religious, in their own lands in which men and women work together and deal unitedly with matters comparable in importance to those which come before the administrative committees of a mission. The comparison is fatal for the Church or for the mission. The difficulty will not disappear through inaction, rather will it increase in urgency and peril. Among the many problems which the Church abroad, in its greater simplicity, will solve for the Church at home that of the place of women can

scarcely be included. It demands a class of knowledge and a kind of courage which the Church at home should supply. And it is not for the sake of confused women throughout the world that a solution is advocated, but for the sake of a confused Church which has assuredly in its vast treasures of truth the wisdom which can guide and the light that can clear the way.

A missionary from India states the matter as it appears to her :

One thing which is lamentable is the ignorance of many of us English missionaries (and, consequently, the total ignorance of the Indian women whom we lead) in matters of Church government. Again and again I have tried to follow the matter of Diocesan Synods but have been unable to become really responsible in the matter. I feel this is a great mistake. I do not think it is any *worse* in the foreign mission field than it is at home. Neither here nor there do we seem to know as much about Church government as about State government. In this respect my own Churchmanship is at fault, but I have never been encouraged along these lines !

It has been frequently maintained that the claim that women should have a place in the councils of the Church at home is "political" in character and part of the general claim of suffrage for women. If so, the heat of controversy must swiftly pass from it, for suffrage has come. Some have even thought that such a place is contrary to tradition or to the

teaching of Holy Scripture, or is in the nature of religious indulgence. But it is on looking out over the mission fields that the whole question can be seen in its true proportions, standing out against human need and Church extension. At home we shall have to retrace our steps, repair our mistakes, rebuild our breaches; in the mission fields we have *almost* a clear path before us, and we can even yet save the new Churches from stumbling. The woman missionary should at once be able to find her true place in her Church and in her Society at home, and she should be free to train the women in the land around her in principles which will stand the tests of the future.

The judgment which we have to bring against ourselves concerning women in the Church abroad is this: that we have not applied ourselves to the matter and that we did not "*see*"—the old plea discounted by Christ—the real meaning of events, and that time is short.

The duty that lies in front of us is this: that we transmit a true practice of the Church to these women recently come to Christ, that they may build the Church now so that the structure shall not presently need to be pulled down, and so that not one of these little ones may lose her way, be turned aside, go too far, or fall back.

VII

WOMEN AND CHURCH WORK AT HOME

BY THE REV. CYRIL C. B. BARDSLEY, M.A.

TO consider this question only from the point of view of women themselves would be to fail to understand its true significance. It is only when we approach it from the view-point of the Church as a whole fulfilling its ministry, that we can fully appreciate its importance. Much self-examination is going on at the present time with regard to the failures of the Church, and it must be sorrowfully admitted that one of those failures is in not availing itself to the full of the devotion and ability of a large number of its daughters.

Again, to think of the subject entirely from the narrow standpoint of parochial work in the accepted sense of the term, is to miss its full significance. For all service done in a Christian spirit and with the inspiration of a Christian motive is definitely Christian service. The frequent failure to recognise this has led to the widespread idea that the scope of Church workers is far more limited than it is, and also to the idea that many who are not working for the Church in the more restricted sense are failing in their Christian responsibilities. It has also en-

couraged the baneful idea that the Church cannot give scope to a large number of the best and most faithful men and women, and that they must look outside it for their best opportunities. This is a grievous misunderstanding. All work done in Christ's Name in every phase of local and national life is an essential part of the Church's work. Christian service is the use of all relationships between one person and another to the greater glory of God. Wherever a man's life touches the life of his fellow-men, there the work of Christ can be done. To limit Christian service to less terms than these means failure to understand the doctrine of the Incarnation and God's full and great purposes of redemption through Jesus Christ.

Another great principle which must be remembered throughout is that all Church service, using the expression in its completest sense, is not a profession, but must always be a vocation. One of the greatest weaknesses of the Church at the present time is the large number of men and women who are uncommissioned workers. Work undertaken to fill up time, or as the result of natural energy and a general spirit of kindness, or merely at the request of the clergy, involves the lack of the one essential which must be the source of its strength and true value. No ability and natural energy or kindness of spirit, can make up for this one great need. Women who can write across their whole ministry "In Christ's Name," and who realise that the simplest duty is a living part of the work of the Kingdom of Christ, know a hope and restfulness and secret of strength which no others can possess.

Seeking to have a clear grasp of these most vital principles, we will consider woman's share in the activities which are directly connected with the organisation of the Church. Immediately it is important to recognise that very definite difficulties exist in the minds of a large number of women with regard to it. Some at least of these difficulties, even when they are not mentioned, are before the mind of the writer. It must be admitted that many of them arise partly through misunderstanding and lack of knowledge, and also are sometimes expressed rather in the spirit of criticism than as the outcome of a real desire to seek the best ways for their removal. It needs also to be said quite plainly that the reason why many hold back from the service of the Church is for want of that constraint which can only come through the knowledge of Christ as their personal Saviour and Master. But it also needs to be said with equal frankness that there are very definite hindrances in the way of some of the most earnest and capable women offering their best to the Lord through the ministry of His Church. While fully recognising this fact, we will consider those activities which are, and should always be, open to women, and the lines along which their ministry may rightly be developed without necessitating any immediate revolution in Church order.

The task of the Church in the parish may be described as the evangelisation of the parish, evangelisation being used in its fullest meaning. For the best accomplishment of this task the work of the Church must constantly be considered in its com-

pleteness, and each part of it treated and thought over in relation to the whole. The best possible central thinking and fullest knowledge and experience are requisite for the best Church work in any parish or district. Think of such central thinking and strategic responsibility being practically in the hands of the clergy and parochial council or other body which consists only of men. Think, again, of such central thinking and responsibility being carried by the clergy together with the most experienced and representative council of men and women. Which plan meets most fully the required best conditions? Only one answer can be given. When the direction of the Church's activities is largely in the hands of men without women there cannot be complete thinking, full knowledge, and the use of the best experience. For example, the care of the children is one of those ministries definitely entrusted to the Church by our Lord, Who said, "Feed My lambs." For men alone to discuss work among boys and girls, apart from women with their special instincts and knowledge, is simply to ignore the facts of life.

To discuss in any detail the many opportunities afforded to women by work among the young would be outside the scope and compass of this book. I can only attempt to say one or two things. The Day-schools afford an opportunity which is often not realised. In some cases it may be possible for women to assist in the religious instruction, though clearly this can only be done by women who have had some training in teaching and who can fit in with the life and discipline of a school. But in another

direction they can help. No one can have had the privilege of being in close touch with Day-school teachers in their work without knowing their great kindness towards their children, especially the poorer ones, and their keen desire to help them in every possible way. It is this spirit of friendliness and desire to look after the children as fully as possible which makes so many schools places of happiness for the children and centres of influence in the district. Sympathetic and intelligent assistance will be welcomed and valued by the teachers, both in the general welfare of the children and in after-care work. Much can be done in finding suitable work for boys and girls when they leave school. This demands time and trouble, for parents and employers may both have to be seen, but the work is full of interest and wins a reward of gratitude which is often denied to others.

Have Sunday-schools a great part to take in the work of the Church in years to come? The answer depends more and more upon the standard of work of the teachers, and less and less upon the custom of Sunday-school attendance, which has so largely contributed to the numbers in the Sunday-schools hitherto. Unless the Church takes care it will wake up one day to find that one of the chief means of teaching its children is almost lost to it. Many are realising this fact, and the Sunday-school reform movement is the result. Help through offering the best service, and not criticism of those who are now teaching, is the remedy for much of the lack of discipline and ineffectiveness in instruction which is so common.

But admittedly Sunday-schools only reach the children from certain types of homes. A curious imaginary line is drawn between the children who go to Sunday-school and the children who do not, and in the matter of religious instruction those who do not attend Sunday-school sometimes come off very badly indeed, although the Church is responsible for all alike. Much work has been done in the one field, often very little in the other. The Church gives much help to the workers in the one field by its system of Sunday-schools, while it gives little help to workers in the other field and has no system. For work among the children who do not go to Sunday-school three great qualifications are needed—personality, opportunity, and training. Personality is always a vital factor, opportunity is at present very limited, and training is *nil*. The provision of some equivalent system of Sunday-school is far from easy. In some parishes there are special children's services. In a certain number of other parishes special classes are held in homes. A very great increase in such classes would surely result through women who were alert using their opportunities of gathering together the children of their own friends and social circles. Whenever such efforts are made the response is remarkable, and is a revelation of neglected opportunities where it has not been done in the past. One or two points may be suggested. Parents can only be expected to trust their children to those who can win their confidence. The clergy, especially through their parochial visiting, can do much to help women in the gathering together of children into such

classes. Lastly, it is clear that these classes must not be regarded as private ventures of individuals, but as part of the Church's work in the parish, the teaching in them being related to the teaching of the parish, for example, in preparation for confirmation.

There is no province of Church work which owes more to the devotion, sacrifice, and perseverance of women than that which the Archbishop of Canterbury has described as having the central place in the Church's activities. The part which women have taken in missionary work in the past has been manifold. Their share with regard to money has been a very great one, and has not been limited to the gathering together of subscriptions. Generally speaking, women have been quicker than men to realise the true spiritual meaning of money. Every kind of missionary organisation and activity, whether it be study circles, work among the young, the distribution of literature, or the general advocacy of the cause, gives them immense scope. The missionary societies also offer a special field for the administrative gifts possessed by so many women, and are giving them a steadily increasing place on their committees, and as their leading workers. The talents of the limited number of women who have given themselves to this work have been used and recognised, but if the zeal of the few could inspire the many an enormous impetus would be given to the whole missionary work of the Church.

Elsewhere the need for fuller training with regard to home work has been emphasised. Immense fresh possibilities of awakening the Church and of calling

forth a truer response to Christ's call will open up if some definite training for those who take part in the home side of the work overseas can be given. Some study not only of the actual work which is going on, but also of the Bible and missions, non-Christian religions, the history of missions, missionary apologetics, and methods, would mean an equipment which would add greatly to the effectiveness of their service.

Evangelisation is also of the very essence of the Church's work at home. It helps much in the understanding of this to look at the Church in the mission field. There it is constantly face to face with the forces of Islam and heathenism. The loyalty of its members is constantly being tested and neutrality is understood to be impossible. The Church is always consciously missionary; it is mobilised as a missionary Church. In contrast with this the Church at home is very largely a pastoral Church. Although by far the greater proportion of the people of the country are outside institutional Christianity, it has very little missionary consciousness. The fact is that the Church is not militant enough in the cause of Christ.

The need of an intense evangelistic spirit in the Church vitally concerns the question of the service of women. A new sense of missionary vocation at home would lead to fresh aliveness to the great opportunities of which at the present time many seem to be quite unconscious. An illustration will explain the thought in my mind. A missionary or native worker in China gains access to women in educated homes in a Chinese city. When Christian

women at home hear of this they thank God for such encouraging news. But to what extent do these women regard the access which they have to many homes in their neighbourhood as in any measure a similar opportunity for witness, and for bringing the knowledge of Christ to homes where its influence is not felt? Again, the importance of influencing education with Christian ideals and of giving instruction in the Christian faith is understood as we look out at the mission field, and it is considered a great gain for a teacher by her Christian personality and example to influence day by day the children in a Government school where definite teaching about Christ is not given. But what proportion of women who have opportunities of influence over children in one way or another have ever thought of using such opportunities with an alert sense of missionary vocation? The quick instinct which comes from the evangelistic spirit will often discover opportunities for service to which many who wonder if the Church has adequate scope for them are now blind.

Evangelistic spirit will find expression in many ways, and one of them will be the recognition of the way in which the home can be consecrated to the service of God. One of the great ways of helping the men who are faced with all the temptations of loneliness is through hospitality. Those who work amongst the younger men in our cities or who are in touch with the foreign students who are attending our Universities, often long that women should realise all that they can do through welcoming these men to their homes. As it is, the loneliness that

comes from missing good friendship too often leads to bad friendship.

Many need quicksightedness in seeing and then seizing opportunities near at hand. As I write I can think of one good and cultured woman who is largely responsible for the holding of *salons*, to which other women of her own social circle are invited. Sheer keenness and the use of her talents are resulting in a number of women meeting together to hear thoughtful addresses on missionary and other subjects. That woman is truly fulfilling her missionary vocation, and what she is doing suggests a possibility for many others. There are women who do not feel called to do social work, and equally feel unsuitable for normal parochial work in their parishes. But they have influence among groups of people which is peculiarly their own and which offers them their great opportunity if only they will realise it. To the Christian woman influence is only another name for service. I have in my mind not only the influence which one good life must have upon another, but the influence exercised in such ways as has frequently been the case in connection with the National Mission. Women who have never taken such a step before have gathered together their friends in study circles and prayer circles. They have invited people to lunch or tea with the avowed intention of talking about the National Mission and its aims. The variety of talents which God entrusts to His different servants means very different service for those who are entrusted with them, but it must mean some service. That which is essential is that each should be led to

her own special service, realising its importance and that it is part of the work of the Church. Only by the consecration of all the talents of all its members can the work of the Church be complete.

But in addition to the evangelistic work of women among the well-to-do which may be done informally, through the influence of one upon another, there is the whole untouched and almost unthought-of field of systematic and direct evangelistic work among those who have sometimes been called "the upper classes." From the present disproportionate activities of the Church's evangelistic work to-day it might almost be deduced that only the poor need to be converted. There is a whole section of the population which is practically without the evangelistic ministry of women, and very largely without that of the clergy, and which lacks, as we have seen, even the indirect influence of the Sunday-school. If the Church is to fulfil her ministry every class of women must work among every class of women. It is superfluous to state that this problem bristles with tremendous difficulties, but if the ministry of the Church, especially through women, is to be complete, this question will surely be among those to be thought out. And when it is thought out it will need women with the required social and spiritual gifts for such difficult work, who have the courage and faith to attempt it.

If evangelism is to have the foremost place in the work of the Church it must demand the best service. Again let us learn from the mission field. There is sometimes a tendency in the work of missionary societies to think that the ablest men and women should inevitably give themselves to higher

educational work. Obviously many of them are needed for this purpose, but the simplest work among villages in mass movement districts in India, or pioneer work in a pagan district in Africa presents problems which require not only devoted but also able service.

The same truth holds good of evangelistic work at home. The problem of evangelism in our slums demands the best work of some of the ablest men and women. The experience and lessons gained through it will do much to help them in other service, and their contribution to the simple evangelistic work may do much to raise it to a higher level of power and efficiency. Gifts of teaching are of special value in the Indian village and in the English slum alike. For instance, cottage meetings are a well-known means of trying to reach the people, especially the women in certain districts. How best to present the Gospel to them needs thought, as well as how best to present it to the Indian or African woman. It is lack of thought and training which so often leads to the common saying that the Church does not understand the masses.

The Archbishop of York, in his diocesan gazette, has lately written a very suggestive note about Home Schools :

From the reports of itinerant Missioners, Pilgrims of Prayer and Messengers, it is plain that both in town and country many people are ready to meet in houses or cottages for prayer and instruction who would for all sorts of reasons hesitate to go to church. This is an opportunity

which ought to be "bought up." Let these gatherings in parlour or kitchen be continued as *Home Schools of the people*, in which simple people can get simple instruction in the elements of the Faith. Let the neighbours in the street or hamlet be invited to come at a fixed time, say weekly. Let there be a Leader, some good layman or woman, ready to lead with prayer and teaching in accordance with some simple syllabus. Let the teaching be, so to say, co-operative as well as simple—each person present having a Bible and Prayer Book, and being encouraged to join in the reading, to ask questions, to speak out their thoughts. I feel sure that such Home Schools would give a really valuable bit of service to faithful men and women and be a useful means of spreading that clear and simple *teaching* of religion which is so plainly needed.

The women who take part in this work must depend from first to last upon the Holy Spirit, and part of that dependence must be for the receiving of fresh thought. Constant repetition of the forms of worship tends to the deadly danger of formalism. There is danger in an unvarying repetition of the Gospel message, so that people can become "Gospel hardened," and knowing beforehand "what the lady is going to say," are the less ready to listen. The unchanging use of the same methods of evangelistic work leads too often to the danger of that work losing its life and power. New understanding of the minds and lives to those to whom the message is to be given, and new appreciation of their difficulties,

will result in the glad tidings being told with a sympathy and a helpfulness which will make them glad. Some of my readers will understand me when I say that we want some Donald Hankey women visitors—women whose sympathies are touched with the Spirit of God, and who are so human and understanding that they will be quick to see what there is of goodness already existing and to relate it to Jesus Christ.

Although every evangelistic worker has not necessarily to take any share in social work, there are many whose special sphere demands that they should be cognisant of the importance of social work, and in some cases of its necessity.

Quite recently I was told of a curate whose influence in a parish was very great and who won to a remarkable extent the respect and affection of his fellow-workers. A note in his pocket-book reveals in part at least the secret of that influence: "Mrs. X. very weak—young baby. Washes Mondays. Call 3 o'clock, turn mangle." I have the intensest admiration for the work of a vast number of district visitors. I should be grieved if I appeared to slight it in any way, but let us face facts. The ordinary conception of the duties of a district visitor is the distribution of the parish magazine once a month—some of the less conscientious impoverishing themselves to produce pennies at the district visitors' meeting which were not collected from the homes—together with kindly enquiries about the children, possibly a fresh tract of an unattractive kind, and a message to the vicar that Mrs. Z. is ill at

No. 15; to report such cases being felt to be a real token of high efficiency. Such workers give certain help, which we gladly recognise. Thank God for many others also, whose visits are not perfunctory, but truly made in Christ's Name, and who in many ways minister to the people in their street. But how about the curate's note! I would say a word to many who in their hearts have looked down upon district visiting, and have not thought of it as giving scope for their service. Remember that each district has to be thought of as potentially part of the Kingdom of God, that the whole lives of those people are to be brought into relationship to that Kingdom. That will only be done through the consecration of all your gifts of heart and mind. Nothing less than this is to be your aim. You must love them with the infinite love of one who is seeking their souls, you must care for their whole lives, you must be concerned about their poverty and dreariness and want of fresh air. In relating the Gospel of Jesus Christ to the social problems of these homes you will be learning how to relate the message of the Kingdom to the social conditions of England. Your part in social service is going to be enriched, touched with reality, filled with added possibilities of efficiency through visits to your friends in the cottages.

The truest social service is a spiritual ministry, and the more closely evangelistic and social work are linked together the more fully the witness of Jesus Christ can be given. The evangelistic worker gains by social training and experience, the social worker gains by the evangelistic touch. Social

service in Christ's Name is the Church caring for the whole life of the people, revealing the love and compassion of Christ. Social service is the Church exercising faith in the Kingdom of God, and manifesting the conviction that all life is to be lived in trueness to the teaching of Christ. It seeks to remove barriers which are now keeping men from Christ, and making it practically impossible for them to live Christian lives. To give to people on the other side of the fence an invitation to join us may lead to some climbing over with our help, but the removal of the fence would appear to be the better way.

Unfortunately, many men and women who feel that they have not the gift for, or who are not trained to undertake "parochial" work, do other work, and say, "The Church has no use for me." This is a grievous mistake. Men and women acting as Guardians, serving on education committees, engaged in hospital and welfare work, if they are doing it in the right spirit, are, in a true sense, workers for the Church of Christ. For them to say or for it to be said that the Church cannot find work for them shows a complete misconception of the wideness of its ministry. But it is essential that such workers should undertake their ministries of social service with vocation, as disciples of Christ. Such vocation should be fostered in the Church and by the Church. So the call to this work will come on the highest ground and from the right motive. So the Church will recognise such work as part of its ministry, and will help these workers to remember their vocation and keep them within the circle of its

keenest members. The recognition of the true scope of the Church's work will mean that working together and mutual help of evangelistic and social workers which must be the ideal. The social worker keeping in touch with the evangelist will help her, and vice versa. The evangelistic worker will be widened in her methods, and the social worker will be deepened in her aims.

The whole question of the need of different types of women's work is closely connected with the scope and status which is afforded to them by the Church. It is not always recognised by the clergy that a system which does not give a recognised place to women workers, and a reasonable measure of independence, is deterring some women from coming forward for definite service in the Church. It needs also to be stated frankly that another reason which keeps some of the best women from taking part in the work of their parishes is that the work which is already going on seems to them to be so casual, undisciplined, and ineffective. They see other women taking up work, not necessarily without qualifications but without receiving that assistance and guidance which is necessary if it is to be done well. Sometimes, too, they have a lurking dread of supervision which is equally casual and inefficient. It is a right instinct to feel that God's work should not be done in a slipshod or uncertain way. Some may think that here we have a vicious circle from which there is no escape. The badly worked parish needs the help of the best workers, the best workers will not help in the badly worked parish, and so things must continue as they have been. The way of

escape may be at least partly indicated by the suggestions which follow.

The necessity of thorough preparation for foreign missionary service is being increasingly recognised. When the necessity of serious and thorough preparation for home service is equally recognised a great step will have been taken towards increased effectiveness in the work of the Church at home. This will involve and will also be the result of understanding that work at the home base demands the best that can be given, no less than the work which is done overseas in some mission outpost. The principle applies to the woman who may be described as the "part-timer," just as much as to those who are able to take it up as their life service, whether as honorary or paid workers. The difficulty of obtaining training makes many hesitate to take up work through consciousness of inexperience and inability. As we have seen, many who should be the best workers are those who are not prepared to do work badly, and if they do not see how they are to do it well they will not undertake it. That women are ready for training has been shown in connection with the war, in the case of the large number of V.A.D.'s and other war workers. Much help can be given in this connection by the parochial clergy. Their responsibility does not end when they have asked a woman to take up work in the parish; it needs to include all possible help and training that they can give. The addresses of the late Bishop Howard Wilkinson to his district visitors are an example of the inspiration and guidance which can be given by a vicar. But part of this training might

often be given by a woman whose position in the parochial work is thoroughly recognised, and to whom might be entrusted the oversight of the women's and girls' work. If younger women had such an experienced and authoritative person in the parish to whom they could turn for guidance, and who could help to qualify them for their work, a great step would be taken towards drawing into the Church the abilities and gifts of a large number of the more leisured amongst them.

More specialised training will be desired by many, and where possible should be obtained. A year's—or even two years'—training in some college for women workers might make a whole life's work more valuable and effective. That opportunities of this kind will be widely welcomed is known to all who are in touch with younger women. Such training will include first and foremost, help in Bible study and in the devotional life, as well as the study of Church doctrine and history, and of social questions. It will also include guidance in general reading, and provide opportunity for discussion with those who can give help with regard to many of the problems and perplexities which are in the minds of the younger women. Limited provision of this kind has already been made in one direction. St. Christopher's College, Blackheath, under the leadership of the Rev. W. Hume Campbell, affords an excellent training for all taking part in work among children. Training can also be obtained in a few other institutions, but more adequate provision is urgently needed, and is being considered by the authorities of the Church at the present time.

A further difficulty under the present conditions is that some of the best women who are compelled to take up a profession are unable to devote their lives to Church work because of the few openings for them, the lowness of pay, and the insecurity of their future. These are serious difficulties, which need to be faced. The adequate training of such women must mean that they receive an adequate salary. The Church must not sweat its paid workers. The woman who gives her life to foreign service is sure of an income which is sufficient, and after a certain number of years often becomes entitled to a pension, with the result that she knows that she is provided for. I do not suggest for a moment that this influences offers of service for work abroad, but I do urge that equally sufficient provision should be made for those who give their lives to the Church's work at home.

Another important point is that the status of all such women must be more clear. All that collegueship means between a vicar and his curates must be included in the collegueship between the vicar and such women workers. Many of the women who can only give part of their time and strength to Church work, through home duties or through other occupations, ought also to have a more definite status. It is an interesting fact that the only Church in the Anglican communion which in its constitution provides such a status for women is the Church of Uganda, in the heart of Africa. In that Church the African women have a recognised position as members of parochial and district women's councils, with clearly defined responsibilities and privileges. How best to secure

a definite status for some of our women workers in the Church at home is not an easy question to answer. Two suggestions may be made.

The first is based upon an intellectual standard. The Archbishops' diploma requires such a high intellectual standard that the number of women receiving it will always be strictly limited, and there are strong reasons against in any way lowering it. But it might be possible for the Bishops to give a diploma, and to give a licence to women as they give a lay reader's licence to men. This is already being done in some dioceses. As a certain standard is required for lay readers, so it would be required for women. In this case uniformity of standard would need to be observed, as is done in the case of lay readers. One objection to this system is immediately clear. It tends to class division, and to exclude many of the women whom it would be most desirable for the diocese officially to recognise.

Another method which appears to have certain advantages would be for the Bishop not to make an examination essential for the granting of his licence, but to nominate a group of representative men and women in each archdeaconry or deanery, who would be responsible for recommending to him women suitable to receive it. Many such women would naturally take a leading part in the work of the Mothers' Union, Women's and Girls' Diocesan Associations, Girls' Friendly Society, and other branches of work among women and girls. They should also have the opportunity of giving much needed help through promoting study and giving guidance in reading, leading Bible and other study

circles, and helping to train parochial workers, not only in one parish, but in a group of parishes. From among these women it would be natural to look for some of the representatives of women on parochial councils, and we hope before long, on ruridecanal and diocesan conferences.

The consideration of such subjects as training, salary, and status is far more than a personal question for women. They deeply affect the spiritual life of the Church and are intimately connected with the Church's ability to fulfil the ministry given by our Lord. Earlier in this chapter the need for a sense of commission was referred to. From first to last this need must be remembered. Different qualifications may be required for different types of work; this qualification is essential for all. In proportion as women know our Lord Jesus Christ as their personal Redeemer and Lord will they be able to give their witness concerning Him. As they have living faith in Him will they receive of His fulness and know His power. In so far as they are filled with His Spirit will their lives and ministries reveal His love and be the channels of His life.

VIII

WOMEN AND THE SPIRITUAL LIFE
OF THE CHURCH

BY ELAINE THORNTON

THERE are two notable features in Christianity which are not found in any other of the dominant religions :

One is the assumption that in its gifts and privileges, its sacrifice and service, men and women share equally. Jesus Christ came for the world, for humanity. He views woman in the human aspect, not alone in the feminine—"Jesus Christ by the silent action of a lifetime laid the first emphasis on the identity of her humanity rather than on the difference of her sex."¹

The other is the conception of the Church. While Christianity is intensely the religion of the individual, while infinite stress is laid on personal faith and personal salvation, individual responsibility and individual gifts, yet the ultimate goal is not individual only, but social—the building up of the Church, the evolution of the City of God. Individual gifts are given in diversity, "in order fully to equip His people for the work of serving—for the building

¹ Rev. Canon Gairdner.

up of Christ's body,"¹ the whole body growing "by the aid of every contributory link."²

Further, membership in the Body obliterates temporary conditions—nationality, social position and difference of sex. All who being baptised into Christ, put on Christ—become one in Christ.

This has been one of the hardest lessons for the Church and the world to learn. It needed a three-fold vision to convince St. Peter that Jew and Gentile might become one in Christ, and far more than this to convince the Church; witness the controversies recorded in the Acts and Epistles. It has taken more than eighteen centuries to produce a solid conviction in the Church that slavery is inconsistent with every ideal of the Kingdom of God. And as we close this volume we ask ourselves whether the Christian Church has yet learned its lesson with regard to that half of humanity known as woman. It would seem that the errors and superstitions of heathenism have clung more persistently in this connection than in any other. The Church believes that nationalities become one in Christ, that social differences are obliterated in Christ, but has it learned that sex is merged in a common humanity in Christ? Is this the lesson which is being sternly taught to-day by the sorrowful happenings, which must force woman to forgo much of the privilege of sex—wifehood, motherhood—and to stand out in her common humanity "an immortal soul, bound as strictly as any man to love her country, to serve her

¹ Eph. iv. 12. Weymouth's translation.

² Eph. iv. 16. Weymouth's translation.

generation, to maintain social rights, to follow truth, to reverence beauty, to answer for herself to God"¹?

Putting side by side these two distinctive features of Christianity, woman, equal with man as a human soul, and the fact of the Church growing up to the perfection of Christ through the contribution of every member, we ask, How far has it been possible for the Church to receive fully the contribution of women? How far has ecclesiastical law, biassed by heathen conceptions, put barriers in the way and thus stunted the growth of the Body? Has not the time come, and more than come, when the question should be: How can the largest provision be made whereby woman may freely contribute to the spiritual life of the Church those individual gifts which Christ has "measured out" to her for this purpose? Are we in this respect often making "the Word of God of none effect" by our customs and traditions; customs and traditions based not on the Gospel of Jesus Christ, but on the views of a world which had forgotten or ignored that woman and man were together, as one flesh, created in the image of God?

At a time such as this when the things which can be shaken are falling, and artificial conditions and barriers are being swept away, leaving the ground clear for more stable and worthy building, the leaders of the nation have turned to women with high demands for efficient and self-sacrificing service of a wholly new type. To this demand there has been joyful response. If the "children

¹ Miss E. McDougall.

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of light" will herein learn a lesson from "the children of this generation," the response among women will be no less for service of a new type and greater responsibility for the Kingdom of God.

WOMAN'S PLACE AND POWER