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1919.

THE 604TH ORDINARY MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, ON MONDAY, JANUARY 20TH, 1919,
AT 4.30 P.M.

A. T. SCHOFIELD, ESQ., M.D., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed, and the Secretary announced the election of Miss F. E. Newton, Miss Violet H. Thorold, and the Rev. W. L. Baxter, D.D., as Associates.

THE INFLUENCE OF CHRISTIANITY ON THE POSITION OF WOMEN. By CONSTANCE L. MAYNARD (First Principal of Westfield College, University of London).

THIS is a wide subject. Let me speak first on that duality which runs through human nature, that curious cleft which cuts the race in two, that goes by the name of Sex. Physically the division is obvious and runs through the animal world below us (except among the lowest and brainless creatures such as coral and sponge), but in the world of mind the cleft also runs, and this is by no means so obvious, and needs careful study.

The history of the individual-runs parallel with the history of our race, and if we want to trace the story of that obscure being, Primitive Man, we may see it all writ small but very clearly in our nurseries of to-day. First, we see a time when physical well-being is the sole desire of life, and this we call the *Age of Passivity*. Then the perceptions and the will awake, and the supremacy—boy and girl alike—goes to brute force. This is the *Age of Self-will*, the first evidence of the spirit of man. Our babes awake to find they can, by effort, alter the world about them; there is no Reason as yet to guide their actions, and not enough Affection to suppress their violence, but the blind Will

appears in outbursts, and the principle worked on is that of "Might is Right." This is not wrong: it is nothing but uneven growth. It is the man-spirit claiming his inheritance, and obeying the first command ever given to the human race, "Subdue the earth—have dominion."

At about two years old our children scream and fight, and say "No" and "I won't," and clutch a thing so tightly, they will tear it and hurt themselves rather than give way; but, a little later, skill and cunning begin to be mixed with force. Even as Primitive Man found it was easier to snare a wild animal than to encounter its strength face to face, so there comes in a spirit of invention among our babes which it is hardly fair to call lying. The child finds a better way of gaining its ends than by pitting its little strength against that of a grown person, and that is by some kind of artifice or deception. Up to about seven years old children may be considered as racial rather than individual characters, but after this the boy and the girl begin to differ a little, though in my opinion they should be treated alike for some years longer. The new development is the birth of sympathy within, and protective care of the weaker side, and the sense of compassion. This is the awakening of the Woman-spirit, and in our grand old Narrative that will never be discredited we see how true it is that Eve is created a long while after Adam. Some children are most luminous examples of this development of character, and you may see a little boy who was a terror of screams and hitting out at two years old, and who at four did not know truth from falsehood, and would try cruelly to stamp upon the frogs in the garden, become a very Prince Pitiful by eight or nine. Eve is created, the balance is attained, and all goes well.

Now turn from these bright instructive little pictures at our knee and glance at the whole world in its present position. All stages are simultaneous here. The lowest stage is brute force, where the woman, by her obvious muscular inferiority, becomes the drudge and the beast of burden. The early Moravian missionaries describe a feast among the Esquimaux: the men are sitting round the captured seal, cooking and eating for five or six hours at a time, and throwing the bones over their shoulders to a mixed crowd of women and dogs, there to be wrangled for with cries and blows. A little higher in the scale and you may see women counted as a great treasure, but woefully misused. Man reaches the very height of his ingenious tyranny, and then

you may see established the dreary life of the Zenana, the bound feet of the Chinese, and the vapid, miserable existence of the Harem. To me this is worse than the savage stage. The woman no longer shares the hardships of the man, but has developed along a line exclusively her own—a mean and hateful line, where every germ of generous life is stifled. The one weapon left free is her tongue, and she becomes jealous, frivolous, petty, spiteful, without the least sense of justice, a creature it makes one blush to think of. And, alas, when debarred from cultivation and from her true scope, some beings of the same type are to be found in the civilised lands of to-day, and it seems that Eve, the Mother of all living, the summit of things created, is not even yet able to take her right place.

Before going further, let us make it clear that we do not blame the masterful Man-spirit, although most of the wrong is due to his tyranny—not either in our babes nor in the world. You cannot steer a boat unless it has way on it; you cannot teach a horse his paces unless he will go; and you can make nothing of a human character unless it has boldness and adventure and skill, and a desire for conquest. Missionaries tell us that the cruel North American Indian and the crafty Chinese make far better and nobler converts than the inhabitants of some of the Pacific Islands, where people live like tropic birds in a cage, the bread-fruit always supplying food, and with no enemies. There is no need to fight with soil, or climate, or beast, or fellow-man, and life is idyllic idleness. Such tribes become hopeless. Better fight with the wrong thing than not fight at all. Remember the first command given to man, before he tastes of the Tree of the Knowledge of Good and Evil, before the Conscience is born within, before there is any recognised distinction between Right and Wrong. It runs, “Replenish the earth and subdue it, and have dominion over every living thing.” It was a tremendous task set him by his Creator, and on the whole he has bravely and diligently answered it: he has subdued, not merely the animals—taming some and exterminating others—but he has subjugated the vast impersonal forces of Nature, air for the sails of ships and mills, fire, water, and their powerful child, steam; even lightning is brought down and tamed into electricity, giving us light and voice and tramlines. There are scores of other inventions which combine to make life more comfortable and more effective, and I pray you to remember that man has made these conquests unaided and alone, and that woman has

given no help at all. She seems to have no power of invention. Weapons of war do not interest her, but, mark you, she did not invent the weaving loom or the sewing machine, which touch her own life so closely ; and if we turn to the most congenial themes, we find her seldom among the composers of music and writers of poetry. That part of her brain seems to be left out, and hardly one thing, from the safety-pin of the Celtic barrows to the fountain-pen of to-day, owes its existence to her.

Where, then, is her supremacy ? Where is the region where she leads ? It is outside the world of matter altogether, and is in the world of the heart and the soul, showing itself in protection, patience, hope and love. Her sovereignty has its dim dawn in the instinctive care of the babe, which is a sacrifice of the ease and pleasure of the stronger life for the service of the weaker life. This God-given instinct is clearly seen in the character of all the higher animals as well : in the world of the dog, the cat, the sheep, the horse and the rabbit, and the rest of our friends, paternity is morally non-existent, and the whole burden falls on the mother. We may sum it up by saying that the Man-principle fights for his own present life, to make it stronger, wider, happier ; while the Woman-principle fights for the life of another, for something blind, weak, helpless, that does not know its own interests. She works for the future rather than for the present, and in the long period of protective compassion, true love is at last born within her, love that " beareth all things, believeth all things, hopeth all things, endureth all things," love that " never faileth."

This love at first is very narrow, being limited to her own child, and that only for the years of dependence, as we may see in the savage mother ; but, by the good hand of our God over us, it expands and ramifies to every outpost and corner of life. From this one ancestral love springs all the sweetness of communal society where the strong stand back for the weak, and all kinds of loyalty and patriotism, and all sympathy with sickness, suffering and poverty, and, at last, all world-wide philanthropy. When the Woman spirit, the Mother-spirit, is firmly fixed, it is, as time goes on, inherited by the sons as well as by the daughters, and you have that noble being—the sympathetic, generous, beneficent man. At last Eve is fully created within, for the Man-spirit is conscious that there is a superior force in the world to that of mere muscular strength or of cunning inventions : the force of gentleness, sweetness and affection ; and

both his great gifts—force and skill—bow down at her feet and become the willing, grateful and laborious servants of her one superiority—love. Man creates toy after toy and glories in them, but there is a side of his nature that is not satisfied even by aeroplanes and wireless telegraphy, and then he comes to the Woman to help him toward the ideal, and to supply the wants of the starving heart of loneliness which lives on amid the fair circle of creation. Might of all crude and obvious kinds yields to the Right of altruism, with its two great executives—Justice and Love. Might is a means, but Right is an end.

I have been a long while in reaching the course of history in this subject, which is, I understand, the theme allotted to me ; but as the lines of the Nursery and of Geographical distribution run closely parallel to those of Historical development, I hope the time given to them has not been wasted.

When the light of History dawns in written records and carvings, we find certain nations already in possession of the world. There are Nineveh and Babylon, dreadful old tyrannies of brute force ; there is Phenicia, the nation of commerce, and Egypt, the land of buildings and agriculture, where the huge works of the drainage of the Delta of the Nile can be traced back to 4000 B.C. Then springs up Greece, beautiful Greece, the mother of art and of thought ; and later again Rome, the executive of the world ; and, running through them all like a thread of gold, the story of Israel, the one channel of true religion. There are many more lesser nations, but, like Assyria, they are all military, spreading destruction around them. Of their inner life, of their women, we know nothing, as they thought nothing was worth recording but battles and thefts. The Man-spirit is seen at its crudest and worst, and as all merely military nations are doomed by the hand of God to perish, so we have nothing but mounds of ruin, and their life is gone from us for ever.

The first two nations of which we know the domestic life, are quiet and constructive Egypt and Phenicia the mother of barter and commerce. Now commerce is good and is highly civilising, for it brings in its train shipbuilding, navigation, coinage and even (so they tell us) the construction of the alphabet, and the general improvement of life, lifting it above the barren existence of the savage. Phenicia had ports and colonies all round the Mediterranean, and was likely to be the agent of much good, but one black blot ruined everything, and that was

her religion. Most ancient religions consisted of mere ceremonial, as we know from the full records of ancient Greece and Rome, and had no connection with moral conduct—if you cared to learn about that you must leave Religion and go to Philosophy—but Phenicia alone of all nations appealed to the worst lusts of human nature and organised them into a system and spread them wherever her ships touched shore. The degradation was unspeakable. The Hittites, Jebusites, Hivites and others were all tribes from Phenicia, and through the whole course of the Old Testament we have hints and horrible allusions to the wickedness of their groves and idols. Baal and Ashtaroth, Moloch and Dagon reigned supreme, but we did not realise how utterly immoral was their life until about thirty years ago, when their carvings and pictures were discovered at Gnosso. For the first time in the history of the world women figure largely in their art, and their whole story, rows and rows of them, is licentiousness. There is one single figure in the Ashmolean Museum at Oxford, doubtless not the worst, and yet one cannot look at it. Here in Phenicia is real vice, such as the Creator of all nations will not endure. The rotten apple must be cut out, lest it should infect all the rest.

This was effected in many stages, but it was done perfectly. First, we have the destruction of Sodom and Gomorrah. God had no servants through whom to work, so he worked direct by sending a terrible volcanic cataclysm, and the Cities of the Plain lie buried for ever under the bitter waters of the Dead Sea. Too bad to be looked at, the only monument is the glare of burning Sodom, which gleams through our Bible from the first book to the last.

Next, our God brought against them the hardy, desert-trained bands of Israel under Joshua's leadership, and on the very hills where the worst religion in the world was practised, He established the purest and best: He, the only Deity who cared for goodness and purity in His worshippers, took the land of sin and made it "The Holy Land."

But the capital, Tyre, still flourished and (585 B.C.) the heathen king, Nebuchadnezzar, came against it and then blow after blow came on it, like a hammer, from Persia and from others, until (about 332 B.C.) Alexander the Great burned all the shipping, massacred all the male inhabitants, and Tyre and Sidon were "scraped like the top of a rock." Read Ezekiel xxvii and xxviii, one of the finest historical documents ever penned, and see

how the prophet bewails the lost glories and yet justifies God in the destruction and desolation He deals out to vice. Even so, Phenicia was not quite done with, for the colony, Carthage, was more splendid than Tyre. You all know the story of Cato and his reiterated "*Carthago delenda est,*" and how the austere and lordly Roman was brought against them and finally wiped them out. *That* is the verdict of God on such evil. It took 1500 years to effect, but it was done at last.

Turn to Egypt. Among the thousands of pictures of social life, you find order and decency. You may see here and there gangs of slaves working under the cruel knout, but no representation of moral evil; therefore Egypt has been punished, but not destroyed.

To Greece we owe almost every good thing we possess, except religion. Israel alone was entrusted with the gem of the ring, the priceless treasure of the knowledge of God, but Athens gave us philosophy, poetry, art, civic freedom, and all the treasures of cultivation (except Science) which make life sweet to us. But, alas, Athens was not good in household relations, and sometimes we wish that we did not know so much about her. On the one hand we have detailed and most beautiful characters given us, such as Antigone and Electra, the very incarnations for all time of fidelity and loyalty, showing at any rate what the ideal was for a woman. It is always the same story of courage in the cause of the right and endurance undismayed by death. But on the other hand the domestic life was bad. I am afraid that the total verdict of the nobler men would be that of Hippolytus in the *Phædra*, where he says that women are the authors of all the real evils of life, all the biting, degrading evils; and that he wished the gods would propagate the race on some other plan; how nice it would be, he says, if a man might go to their temples and beg for a little son to teach and to train and to bear his name when he was dead! To look back over such a history is, alas, a sight to make us women ashamed.

Rome we know from its very foundation, the one great virile nation of the world, having the force, the wisdom and the justice of an experienced man. Remarkably austere and pure to begin with, a rod in the hand of God to chastise the loose and self-indulgent lands, and then corrupted by nearly a thousand years of unmitigated success, and sinking to a dissolution so horrible that it filled the whole civilised world with its decay, and had to be swept off the earth by the hordes of the comparatively clean and strong barbarians.

Lastly, we have the history of Israel touching nation after nation in turn, from burning Sodom, through Egypt, Assyria, Persia, right down to the full power of Rome, as seen in the Acts of the Apostles. Under the Great Theocracy women fared infinitely better than they did anywhere else in the world. In all the lands we have passed in review, she was exploited by pitiless man, either as temporary plaything or permanent slave, both being conditions where advance is impossible; in Israel alone she was honoured. All the nation in all its functions was to be holy unto the Lord, and the maiden of the chosen people, the faithful wife, the exultant mother, was held in high respect all through their story. The time had not yet come for anything but reserve and quiet, but that is necessary while the beautiful fruit is maturing. The glimpses of evil and frivolity we have recorded here and there seem to be entirely due to contact with the tribes of Phenicia. Read Isaiah iii, 16-26, and see the fashions of the day: every detail can, I believe, be identified from the pictures at Gnossos.

There is one most charming glimpse of the ordinary social life of the Old Testament, and that, curiously enough, is not in the Old Testament, but in the New. St. Luke has the spirit of the true historian, and he opens his marvellous narrative with scenes of Israel's normal and quiet life. We used to think that the gap after Malachi was spiritually empty, but now we know it was very full. Idolatry at last was banished, cured by the Captivity; the Synagogue, established by Ezra, taught the mass of the people, the scribes multiplied copies of the Law and the Prophets, and the result is seen in the Psalter, the very crown and blossom of Israel's inner life, of which a large proportion was written at this time. Old as David or even Moses, new as the personal experience of men of that day, men we shall never know, all are edited together in the splendid hymn-book of Israel, the prayer-book and praise-book of the world.

A conquered State, a decadent Church, and yet how beautiful is the picture given! We are accustomed to think of Pharisaism as a malign influence, cramping and tyrannical as Rome before the Reformation, but in both cases the written Creed remained, and obscure and devout souls could live out their lives in communion with God and in great beauty of humility. St. Luke introduces us to six people living thus—Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, and all have the same characteristics, just, devout, righteous, blameless, good; of

the six, three are women, and these are fully as prominent as the men. Now of this retired little company, four added new Psalms to our Psalter, and again two of these are written by women—Elizabeth comes first and is “filled with the Holy Ghost.” Her hymn is not suitable for public singing, but Mary’s glorious *Magnificat*, Zachariah’s beautiful *Benedictus*, and Simeon’s *Nunc Dimittis*, are in unforgotten use among us. Such a glimpse into the hidden life of Israel speaks volumes to us, for doubtless there were many more like these.

At last the Sun arose, radiant, glorious, the Sun of righteousness with healing in His Wings, healing every sore of the world, and, therefore, among them the great, radical, far-reaching one of the position of women.

I am not going into the details of our Lord’s life with regard to His remarkable relation to women. You can hear in sermons about the ambitious mother and the weeping Magdalene, the active Martha and the Mystic Mary, and how women never said a single unkind thing to or about our Saviour, as the men so cruelly did, but were faithful to Him throughout—“last at the cross and earliest at the grave.” These things are often told and I leave them, save to point out two very short incidents.

When men are dying they make their will and leave their library or any treasure they possess by name to the person who will value it most. Our Lord Jesus had only one precious thing to leave behind Him, and that was His mother. In the midst of the stupendous task of bearing the sin of the world, a task that produced the storm of pain we see in Gethsemane and the prolonged agony of Calvary, He turns aside for a single minute to leave His one treasure to the man who would most love and cherish her. That is an example of the perfection of His private relation; now for the public relation. Once, pointing to the crowd of disciples, the material out of which His Church was to be made, He said, “The same is my brother, and my sister, and my mother.” The idea of the brethren is often repeated, but here, added to that, we have the pure, friendly, brotherly affection for the girl and the sweet deference to the older woman; these, He said, are to be constant elements in His Church. The son may know a hundred times more than his mother—that is not the point; it is faithful, self-denying love that is to be thus honoured. When we think of what Christ has done for us as women, it seems a shame that every woman who has heard the Gospel story should not be His devoted follower! To my mind,

the man who is a Christian is the more of a hero. He has difficulties that do not suggest themselves to us, both in body and mind. He may weigh the claims of Christ to be the Light of the whole World, he may find His rule of purity almost impossibly strict, but the woman has another weight in the scale and should listen to His elevating and consoling words, and kneel and kiss His feet. I think on the whole we do.

Let us now leave the sermons and endeavour to understand the great principles laid down for all time for our guidance. The aim of God is our perfection, but the progress is necessarily slow, for, once having created us with a Free-will, He will not force its obedience, but waits until it chooses to follow His leading. Even Omnipotence can only persuade. Once created free, we are free to commit spiritual suicide and to reject the offers of eternal life. This being granted, it is evident that we must not come down on such a living will like a hammer, not appeal to the bare bedrock of authority, but must have principles given us, which, illuminated by the Spirit of God, will by degrees enlighten our minds and capture our wills for good. Even the terrific splendour of Sinai was only for immaturity, only of use in the childhood of the world, and the prophets, and still more urgently the Gospel, restate the Law of God in terms of love and entreaty.

The civilised ancient world (for we do not here count the savages) was ruled by three great fundamental errors: *First*, that one nation was inherently better than another. Look at the proud isolation of the Jew in matters of religion, remember the contempt of the Athenian for the whole world of "barbarians," think of the quiet majesty of being able to say "Civis Romanus sum." Outside races like these there was no one worth considering.

Secondly, That one social rank was inherently better than another. The world was quite naturally divided into two: masters born to rule and slaves born to obey; these were people with no rights, no choice, no personal existence, but who are merely extra hands and feet to their rulers.

Thirdly, that one sex was inherently better than the other, that women were so obviously inferior in force of muscle and skill of brain, that anyone could see they existed solely for the comfort of men and the propagation of the race. Cared for, of course, like cattle, even looked on with some compassion, but not as possessing genuine independent wills to win and

souls to save. That was absurd. Women were indispensable adjuncts, not whole personalities.

Turn now to Gal. iii, 28, and read, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." In one short text we have three blows of a sledge-hammer dealt out by the Spirit of God, one blow for each lie that ruled unquestioned in the whole world of antiquity. There they stand, and, to change the metaphor, we may describe them as three seeds of eternal truth dropped into the soil of the human mind and left there to germinate; the coming out into blossom has been slow, very slow.

If we take St. Paul as our exponent and leader in practical Christianity we never go far wrong. Let us see how he dealt, clause by clause, with these great principles.

(1) "There is neither Jew nor Greek." Here he is fighting a limitation of the Gospel of Christ not to be endured for an hour. It would ruin the whole effort as a world-wide redemption, and, next to preaching personal salvation and holiness, St. Paul gave his life to this one great truth. He nearly died for it several times, for if you look at the causes of his suffering you will find them generally due to this conviction. He persevered and he attained at last. This proclamation could not wait.

(2) "There is neither bond nor free." This truth could wait. The very early Church consisted in great measure of Greek-speaking slaves scattered among Roman citizens, and St. Paul again and again bids them be content with their position. To us it is a shocking thought that he went to stay with Philemon in a large house full of slaves without a word of intercession for their freedom; but so it was. You can serve God as well in the one position as in the other, and there is no need to fret. The idea of the freedom of all men was enunciated, but, as it was not essential to salvation, the seed germinated very slowly. For us English it required eighteen centuries: on August 1st, 1833, Britain washed her hands free of slavery and America followed suit thirty years later.

(3) "There is neither male nor female." The other two clefts were of man's making, but this one is the making of God, permanent, inevitable, insuperable, and therefore far more difficult than the others to establish in all justice. How can it be done?

St. Paul has often been called a misogynist, but if you look at the mission field of to-day you will understand every one of his

severe regulations. Remember, he was not a settled parson and preacher, but a pioneer missionary, always breaking new ground, and then see how wise are his rules and suggestions. When we enter a foreign land as the ambassadors of Christ, it is fully as important to learn the customs and the etiquette of that land as it is to learn the language. Where they are foolish and hindering, they will in time drop off of themselves, but in the meantime they must be carefully obeyed. We all know the wearying ceremonial and self-depreciation of Japanese courtesy and the many difficulties of caste in India. Only one Mission have I seen first hand and that is the one to the Kaffirs of South Africa. For some weeks I lived in mud and wattle huts with the missionaries, and even there I was greatly struck with the care taken to preserve etiquette. The Kaffir woman may not enter the Kraal through the men's wide door, but has a narrow door in another place; and there are a dozen more hindrances to their freedom, all based on custom. Were the missionaries to say, "How senseless is the Kaffir door, the Egyptian veil, the seclusion of the Zenana," there would soon be an end of their Missions. Now think of the Corinthian women St. Paul had to deal with. Here was the spirit of Phenicia indeed: we know all about them, rouged and powdered, a mass of flimsy falsities without and of chattering frivolity within, and for my part I think St. Paul was brave to admit them to the Church at all. He did, and he sent them out on errands of mercy, and every one of his restraints is an outcome of the necessities of the time. As soon as women were better trained, the restraints may vanish. In the world of the soul he places no restrictions. When he flies to the highest height in Ephesians or Colossians, he does not hint, "This is for men only," but expects equal courage, equal insight, equal devotion to the death from both sexes. Once open the door into the world of the Spirit and to Him, and to all His true followers, "there is neither male nor female, but all are one in Christ Jesus."

Let us now turn to quite modern times. Throughout all centuries and nations and tribes, experience shows us that where women are given liberty and respect and where they approximate to man in education and in decision of character, that country is noble; and where they widely diverge and set up a life and code of their own, that country is base. I think myself they have somewhat separate temptations, the man toward the flesh and the woman toward

the world, and, therefore, it is only when the two draw together and the man becomes pure and the woman brave that a very beautiful society is formed, and at last friendship is possible between the sexes, without the intrusion of that excitement which indicates the approach of love. The Society of Friends has set us a noble example in these directions.

Education is an immense force in the world, second to Christianity, but second to nothing else whatever. The share that we women have had of late in this splendid field has raised us to our right position at last. We need balance, courage, judgment, accuracy, discrimination; we need a spice of peril and a choice in our repudiation of the false and misleading, and all these good things are given by education. I have been able to watch the progress of this movement from the very first, because, leaving a thoroughly Conservative home, I became one of the earliest students at Girton College, Cambridge. I entered in 1872, when the whole cause was a subject of amused contempt, if not even of strong aversion and hostility. I have watched the movement carefully and can tell you of a hundred beneficial effects that have flowed from the one effort. It is a revolution in the world of thought of immense value, it is strong and wide, yet it was accomplished very quietly. Never was there a fire lighted with less smoke. Point after point has been won till at last we are true citizens of the State.

When the vote was first proposed, rather over forty years ago, I was easily convinced it was an act of justice, and yet I held back strongly. "We are not fit for it; we should do harm; give us first a whole generation of education and good hard work in national directions." The generation has passed. We are barely ready, but our work during the war has proved that we do deserve it, and the six million votes are added to the electorate.

Here, then, we stand to-day and our position is noble. We were created by God to be the exponent of all love and patience and fidelity; enfranchised by Christ to take our due share in His work, gifted with the Holy Spirit on the Day of Pentecost (for that fact is especially noted), and now we are socially set free that all the work we can do, we may do. We are one with men in the world of the soul, and yet we so differ in mental structure that we are the complement the one of the other, like the two halves of a bivalve shell, and they look to us to lead towards the ideal. Our cause is not two, but one, for in the sight of our Maker we stand and fall together.

“ For she that out of Lethe scales with man
 The shining steps of Nature, shares with man
 His nights, his days, moves with him to one goal,
 Stays all the fair young planet in her hands,—
 If she be small, slight-natured, miserable,
 How shall men grow ? ”

Let me end where I began. Our supreme inheritance is the children, the world of the immediate future. The whole of Immaturity lies in our hands, and first impressions are strongest. The man makes the aeroplane and discovers the bacteria of disease, but we make the man who does these things : we make him, body, mind and soul. The man is the best General, Admiral, Legislator, Magistrate, Lawyer, Explorer, Inventor, and almost all else. I feel no hesitation in saying he is far the best ; but the woman forms the principles on which all these rulers respectively work. *Man rows, but Woman steers.* Man gives the hard work and the whole round world is his heritage to shape and govern, but Woman moulds the men who rule it, and is ever hoping that the next generation will be wiser, nobler, better than the present one. We may indeed say that Man has what is, but Woman has what will be. The whole store of her thoughts and hopes lies always just beyond the blue horizon, out in the unknown, and if the woman is a Christian, that means that she looks toward the ideal of Christ, to *what ought to be* rather than to *what is*. Man represents the solid and practical, and Woman the vague but bright ideal, that she hardly knows how to realise.

It is evident that they ought to live together and work hand in hand, but convention, reasonably enough, makes things difficult, and it is my experience that, whether singly or in communities, Eve lives alone better than does Adam. She must have plenty of work and of outside interests to keep her from petty quarrelling, and then she does nobly. Some lead and some follow, and there is much true love, and much faithful and generous help. My personal experiences have been very happy here. Adam does not fare so well. He may have very hard work, world-wide interests, and good companionships, and yet a kind of lack is ever present with him, and the Divine verdict is proved true, that “ it is not good that man should be alone.” A reason for his labour is needed, an ultimate end to live and die for, for life to a true man is not worth living unless there is something for which he may unhesitatingly fling it away. All his contrivances are uninteresting without this motive in the background of them

all. He wants exactly what she can give, and he begins to starve without it: the appraiser of right, the sympathiser in perplexity, the blamer of hardness, the consoler in misfortune, the peacemaker in contention, the patient waiter during hope deferred, the brightness of his joy, the star of hope amid the clouds of despair, the very hearth-stone of his being and the home of his soul—how can he live without her?

Here, then, we stand. Adam can and does subdue the earth, but Eve proves herself "the mother of all living." Her work is the one in the world that most nearly resembles that of the Creator Himself, the forming, training, upholding and guiding of real living independent wills. The actual mother comes first.

"Happy he
With such a mother! Faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him."

Yet she does not stand alone, for my experience is that she tends to confine her efforts and ambitions to her own flock, and this is not enough. Our children at first belong to the family, but as they grow on they become also the Children of the Nation, the priceless heritage of the country at large. In these complex stages it is the unmarried women who can devote to them their whole time and energy. Every true woman is an instinctive mother: she knows a delight in healthy, happy childhood that at times amounts to rapture, and she bears with the *Age of Chatter* (which succeeds to the *Age of Self-will*) as no man can be expected to do. In the *Age of Silence*, with its hidden intense aversions and its bold unpractical ambitions, she is equally at home, as comforter and encourager. The whole range of Immaturity is hers. My own lot has lain in the final stage, among girls between 18 and 23, and truly it is a beautiful heritage. Often well-instructed but unformed, the fuel ready but the match not struck, standing on the threshold of life and still in hesitation. Then it is that,

"Like the swell of some sweet tune,
Morning rises into noon,
May glides onward into June,"

and they leave college ready to take up the immense responsibilities of womanhood.

The lad and the girl are our God-given material, material nobler and more delicate, and more permanent than

any other. Here in faithful and often unnoticed work, we can write deep into the heart of our Country, and inspire the whole world as no one else can. We write deep, but we do not sign our names to what we write, as the men do! We are the Mothers of the Nation, and through the Grace of our Lord Jesus Christ that is the highest vocation of which it is possible to conceive.

DISCUSSION.

The CHAIRMAN (Dr. A. T. SCHOFIELD): We have all been much delighted with Miss Maynard's paper, which marks a high standard of thought and feeling. As we should like a good discussion I will content myself with a very few brief remarks.

On p. 30 I note that it is said that the principle amongst little children that "Might is Right" is not wrong. I venture to suggest that what Miss Maynard would convey is that "the man-spirit" (in the child) "claiming his inheritance" is not wrong.

That "Might is Right" is a lie, we all know, and for years we have suffered and bled to prove it so. Moreover, on p. 33, line 10, Miss Maynard points out that one is but "a means," and the other "an end," and that Might is not Right. What is right is beautifully brought out on p. 31.

I think no man would have the courage to have made the statement on p. 32 that women "have no power of invention": in the face of many thousands of patents taken out by them, may we not qualify this a little? The fact, however, that the best cooks, musicians, and dressmakers are men certainly strengthens Miss Maynard's position, and is most remarkable.

Lower down on p. 32 we get the great principle that while man "fights for his own present life" woman "looks for the future," a point of enormous importance that is fully dealt with by Benjamin Kidd in his last work, *The Science of Power*. There can be no doubt that our ideals are changing. We are far indeed from the time when the typical "John Bull" had any resemblance to a typical Englishman, and to me it is quite clear that as civilization advances, the typical man and woman tend more and more in many ways to resemble each other. Our Lord was, as we know, "born of a woman," and students have long observed that the characteristics revealed in the Gospels are rather those of typical

humanity than of the typical masculine ; and there can be no doubt that with the spread of Christianity what I may call human characteristics are slowly replacing the purely masculine.

Still the truth on p. 43 will ever stand, that while Adam can and does "subdue the earth," Eve is ever "the mother of all living," and as Miss Maynard so beautifully concludes her most admirable paper, women "write deep, but do not sign their names to what they write as men do"; but in the lives of our great men their noble mothers see the fruit of their labours. There is no fear for England so long as the principles embodied in this paper are the principles and aims of the women of our country, and the value of such ideals cannot be over-estimated in the present crisis.

Lt.-Col. MACKINLAY said : I rise to propose a hearty vote of thanks to Miss Maynard for the great assistance she has given to the Victoria Institute.

Noticing the immense help which our women have given to the nation in time of war, the Council determined to enlist their aid for the Victoria Institute more fully in the times before us, and Miss Maynard has well responded to their invitation. We gratefully remember that a few ladies in the past have read papers to us, notably Mrs. Maunder and Mrs. Lewis, the discoverer of the Sinaitic palimpsest, but we hope in the future that the number of lady readers will be largely increased and that many will follow the good lead which Miss Maynard has given at the beginning of this new era.

Now that the war is, we trust, practically finished, the prospects of the Institute are bright, and many will turn with gladness to the important subjects which we consider.

We again thank Miss Maynard for her paper given to us at a time when the claims of womanhood are beginning to be appreciated.

The Rev. JAMES THOMAS associated himself with the previous speakers in their expressions of appreciation of the value and beauty of the paper. Yet he wished to offer two or three criticisms upon it.

On p. 34 it is stated that "most ancient religions consisted of mere ceremonial . . . and had no connection with moral conduct." Such is not the case with the oldest of the religions of China, *i.e.* so-called Confucianism.

On p. 35 the writer states that "among the thousands of pictures of the social life (of Egypt) you find order and decency," but "no

representation of moral evil." Those who know the sculptures and pictures of the Temple of Luxor, not to mention others, will be unable to endorse that statement.

The very word "family" witnesses to what Christianity has done for women. "Familia," to the ear of a Roman, even when Rome was in the glory of her power, meant a dwelling with a multitude of idle, corrupt and corrupting slaves, ready for any treachery and reeking with every vice. It meant a despot who could kill his slaves when they were old and expose his children when they were born. It meant matrons among whom virtue was rare, divorces frequent, and re-marriage easy. To Christianity our great word "family" owes all that makes it beautiful and sweet.

In setting forth the position of woman among the Jews Miss Maynard has wholly overlooked the fact that polygamy was common and concubinage allowed, both of which are forbidden in Christian lands.

Lt.-Col. ALVES said: On p. 36 is an allusion to "one most charming glimpse of the ordinary social life of the Old Testament, and that, curiously enough, is not in the Old Testament, but in the New." But in the Old Testament we have, notably, three such glimpses—that of Jephthah's daughter, of Ruth, and of Abigail—all showing that the women of Israel had considerable freedom, and were not bound by the restraints of the harem.

But the chief point to which I would draw attention is the remark, on pp. 38 and 39, regarding the supposed "three great fundamental errors," viz., the superiority (1) of one nation to another, (2) of one social rank to another, and (3) of one sex to the other, concerning which the reader quotes Gal. iii, 28: ". . . neither Jew nor Greek . . . neither bond nor free . . . neither male nor female: for ye are all one in Christ Jesus."

It is evident, however, that this passage refers solely to their spiritual position "in Christ Jesus"; for we find the distinctions still remaining, the first two in the millennium, the last in this age also.

The Old Testament is full of allusions to the supremacy of Israel in the millennium, a supremacy, however, which may be shared by Gentiles who choose it, submitting to the ceremonial law (Ezek. xlvii, 22-23). Gentile nations must send representatives to

Jerusalem to keep the Feast of Tabernacles (Zech. xiv, 16-19), and on these the rite of circumcision will be enforced (Ezek. xliv, 6-9).

From Joel iii, 1-8, we learn that slavery, as a punishment, will be enforced in the millennium.

In 1 Tim. ii, 11-12, an epistle written some years later than that to the Galatians, we read: "Let (the) woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over (the) man, but to be in silence."

From these passages we see that the passage quoted in Galatians refers solely to the spiritual condition of believers, who in other places are constantly referred to proleptically as if they were already in the resurrection condition.

Mr. THEODORE ROBERTS desired to record his protest against the lecturer's statement, on p. 40, that the restrictions on women imposed in St. Paul's Epistles were transitory. He considered St. Paul's words as having his Master's authority, and referred to his saying, "Doth not even nature herself teach you?" as proving that the distinction between the sexes in the Christian community were intended to be permanent.

He considered that the lecturer's quotation from the Galatian Epistle referred exclusively to what was to be spiritually realised.

He instanced the message sent by the risen Lord to his disciples by Mary Magdalene, "Go tell my brethren, I ascend to my Father and your Father," etc., as showing the important part women had in the Church, for this message was the Magna Charta of our Christian blessing.

Mr. W. HOSTE sends the following remarks: I have read Miss Maynard's illuminating paper with the greatest interest. It affords quite a liberal education on the question to a mere man. I cannot help feeling, however, that her historical survey and philosophy of things are better based than her Scriptural exegesis. I entirely agree with her estimate, on p. 39, of the teaching of the apostle Paul, only I would leave out the "far" and read "we never go wrong," for he claims that "the things he writes are the commandments of the Lord" (1 Cor. xiv, 37). I cannot, moreover, find any hint that he understood his teaching, on the relations of the sexes, to be temporary. He grounds them on two historical facts unaffected by the lapse of time—the priority of man in Creation, and the

priority of woman in the Fall (1 Tim. ii, 13, 14). The passage in Galatians, referred to at length on p. 39, deals with the position "in Christ Jesus" of all believers, not at all with their relations in the world, nor even with their place "in ecclesiâ," as a reference to 1 Cor. xi, 3-15 and 1 Tim. ii, 8-12, shows. There we see hierarchical distinction fully recognized: "the head of every man is Christ, and the head of the woman is the man." When, too, we read of slavery in the Bible, is it necessary to read into it the abominations of the African slave trade, as carried on by whites and Arabs? Would it not be more assimilated to the mild form of household slavery practised by the natives themselves, which one has come in contact with when travelling in Central Africa, where the slave is treated as one of the family, and sometimes owns land and cattle, and, "mirabile dictu," even in some cases, I believe, slaves himself? Otherwise it would seem strange that the apostle should have to *exhort* a Christian slave to take his freedom, if the occasion presented itself (1 Cor. vii, 21).

MR. SIDNEY COLLET sends the following: The Lecturer has spoken of the "education" of girls in general; and at the foot of p. 43 says: "They leave college ready to take up the immense responsibilities of womanhood."

Now, is that really so? My experience is that girls, generally speaking, when they leave such colleges, are really much better fitted to become teachers in other schools (for which indeed their education has qualified them) than to assume the responsibilities of a wife and a mother. What domestic training have they had in the way of household work, cooking, and the care of little children, etc.? It is surely the lack of this practical womanly training, of which the Lecturer has said nothing at all, which so often produces—not wives and mothers—but what is colloquially called "Blue Stockings."

Another, and even more serious lack, I could not help noticing in the Lecture, is the absence of any insistence upon the importance of definite Christian training, on Bible lines, in our colleges. It is well known that in most of the colleges for men (even the theological ones) the Bible, as the inspired Word of God, is increasingly discredited; and it is somewhat disappointing that Miss Maynard should not have brought this vitally important matter into

prominence, in a Lecture on the influence of Christianity upon women.

Miss MAYNARD wished to express her strong sense of the courtesy with which she had been treated. Her father had joined the Victoria Institute almost at its inception—she believed about 1867—and in her childhood she had heard it spoken of with great respect. Naturally she had felt some trepidation on being invited to read a paper before such an audience, but her fears had been wholly allayed by the kindness she had received. At the same time, through all the personal courtesy, she did not think some of her actual words had been fairly treated. She said :

My old friend, Dr. Schofield, seems to be intentionally misunderstanding my words—a thing he has never done before ! If you read the context, you will see that the words “ Might is Right ” are *not* quoted with approbation, but rather to show how faulty and evil are the unchecked instincts of human nature, as shown even in our nurseries.

In some of the subsequent criticisms a good deal that I could not endorse springs from the single fact that the speakers evidently hold the Catastrophic Method of Creation, while I hold that the Evolutional Method is proclaimed by the Bible as well as by Nature, and that the story of the inception and growth of the individual and the race run parallel, and this not only physically but as regards the development of character.

One criticism alone I should like to answer, and that is from one who evidently has had no opportunity of knowing about the college education of women for the past forty years. There was a time, I know, somewhere between 1870 and 1880, when it was feared that such a training would unfit women for married life—but have those fears been justified ? I have known some hundreds of such students, and should say they were distinctly nobler in aim and more skilful in practice than the girls trained only at home.

Whether married or unmarried, with the right education we go out into the world as “ Mothers,” for that is our supreme vocation. At college we may hear lectures on “ Citizenship,” or on “ Childhood and Adolescence,” or “ The Psychology of Attention,” or other such themes that prove very important in training both children and servants, and in any case we learn much of public spirit and of

even-handed justice—both of these, alas, plants not indigenous to our peculiar soil!—and start household life with some of the “larger virtues,” in which the old-fashioned mother was apt to be deficient; and this through no fault of her own, but through never having had her reason expanded and her judgment rendered sound by appropriate exercise. Admirable as a mother for the child of five or six, she was perfectly helpless before the problems, the perversities, the conceits and temptations that beset us at fifteen and sixteen. Now, not only may her love be counted on, but also her help in judgment; and as years go on the sad excuse, “But mother doesn’t *know*,” will be heard less and less from our schoolboys and girls. Such is my experience.

On one point alone do I ask your pardon for an omission, and that is, not emphasising the necessity for full and definite Christian teaching not only at school but at college. I almost thought this was unnecessary, but I see it was not. I have made it my one aim in life; amid much laughter and some opposition I started to give the efforts of a lifetime to one endeavour, *i.e.*, to unite the two strongest forces in the world, Christianity and Education. My Principalship of thirty-one years has borne some witness to this effort in the noble body of missionaries, teachers, and “mothers” sent out to labour for the extension of the Kingdom of Heaven.