

receive their highest intellectual and character training solely from professors who are men.

The teaching profession in the lower schools of republics and commonwealths is often said to be passing or to have passed into the hands of women. But this circumstance as far as it is true is not satisfactory to women. They would rather that men remained in the teaching profession. When a reasonable proportion of men teach in the lower schools, which are the only schools attended by a majority of children, conditions will be more normal and healthy. Women will be better satisfied with the teaching profession. Pay will be higher in all probability for teachers. The schools will be of more benefit to the children. Had school masters been organized, teaching might not have been entered so largely by women. Must we regard the schools as an example of what the community allows to happen to an occupation when the workers are unorganized? Summing up the meaning of these various tendencies in education, it would seem that the effort of women has been to develop as fully as men. To enter into truth by exactly the same door may not have been their ambition, although so it has been judged. The old legend of the apple ought to have some meaning.

The church may be expected to move more slowly than education, and far more slowly than matters of employment which on the whole are governed urgently by the Biblical injunction, "If any would not work neither should he (she) eat". No special development had been apparent in the religious standing of women for centuries at least on the surface of church affairs. But some influence must have been moving underneath. Within a few years changes have been manifest which could not have taken place without a stirring of the multitude. Possibly a date should be set for the beginning of this development in the work of Mrs. Booth. Women of

the Salvation Army sometimes say that the progress of their church was built on the equal part of men and women in the teaching ministry. The extraordinary story of missionary effort by women reached a climax in the life of Mary Slessor, a woman of moral strength so great that already she stands apart from her contemporaries in the imagination of the world like one of the ancient prophets. A woman is sometimes spoken of as being the most noted preacher in the communion of the Church of England. Miss Maude Royden was for some time an assistant minister of the City Temple, London. The Report of the Archbishops' First Committee of Inquiry on "The Teaching Office of the Church", published in 1919, printed the following resolution as having been passed by a majority of the Committee, fourteen in favour, five against, and two abstaining from voting: "We recommend that, subject to further light to be expected from the Committee now investigating this question, this Committee is prepared to agree that what is recommended with regard to the teaching office of laymen applies also to women." Each of the Committees appointed by the Archbishops of Canterbury and York as an outcome of the National Mission in 1918 included women in its membership. Little comment has followed this remarkable development in the religious life of Great Britain.

In the United States and Canada, members of the great women's missionary societies are members of church committees with men. At the General Conference of the Episcopal Church, held in Detroit, October, 1919, women delegates from the sixty-eight dioceses of the country were present in conferences on missions. A special committee of the Presbyterian Church of the United States on "Official Relations of Women in the Church" has been appointed to consider three questions brought before the General Assembly by three presbyteries. (1) Whether women shall be ordained to