

authority,—that the polity of the Church is not complete without them. But each of these, it must be remembered, has had to struggle in its day against the prejudices of invincible ignorance and the tenacity of routine. I should not be surprised if what I am about to propose should give a fresh shock to those respectable prepossessions. That proposal is simply that we should recognise and foster, on a far wider scale than at present, the teaching functions of women in the ministry of the Church of Christ. I do this on the broad grounds that they have often, in large measure, the gifts of teaching, and that the Spirit who bestows those gifts did not give them to be wasted. The principle of a "*carriere ouverte aux talents*" holds good here also. I cannot see why a woman who might teach men and women should be confined to exercise that power upon boys and girls only. . . . To neglect that influence is, I venture to think, from one point, an economical blunder, as a waste of material, and of force; and from another, as little less than the sin of wrapping up the talent which God has given in the napkin of a conventional routine instead of occupying with it, till the Judge shall come, in the market of the souls of men. Are we to recognize the stage and the concert room as a fit sphere for the display of a women's gifts of genius and culture, and then serenely exclude her from the mission-room and the platform because that would be at variance with the natural modesty of her sex? . . . After alluding to St. Paul's prohibition of women from teaching, he asked if St. Paul gave a special direction as to the outward dress of women who prayed and prophesied, did it not imply that they might, under these circumstances, prophesy—that was, speak words of comfort and counsel as the spirit gave them utterance? . . . For my part, I find it hard to imagine that Priscilla, who expounded the way of God more perfectly even to Apollos—as Elizabeth Fry or Hannah More may have done to a Georgian bishop—was altogether a mute person when a Church in her house was gathered together so that one might edify another. And even if the prohibition was as absolute as you imagine, what proof have you that it was intended to be binding for all time, and not rather to take its place among the things that might be varied from time to time by the wisdom of the Church, according to the diversity of countries, times and men's manners. I can well imagine that a man of St. Paul's cautious and temperate wisdom would have been slow to sanction what would have clashed with the prepossessions of his converts. But in the history of his own people there were precedents of another character. It was characteristic of Hebrew nations, as it was afterwards of that Teutonic race which gave a fresh life to a decayed and corrupted Christendom, that they recognised God's gifts as bestowed on women for the guidance of his people. The long succession of prophetesses—Miriam, Deborah, the wife of Isaiah, Huldah, Anna—which had been the glory of Israel, was that to have no counterpart in the new Israel of the Church of Christ? Even, as it was, I find in the Councils of the early Church, a full recognition of the teaching functions of women in relation to their own sex, and even of men elsewhere than in the public assemblies of the Church. As new elements of life began to develop themselves, I note the influence of Hilda in our own English Church, presiding over a monastery, not of women only, but of men, training them in the knowledge of Scripture, publicly and privately, and in the pastoral office, so that Bishops went to receive their candidates for orders from what was practically a Theological College under a Lady Principal. In the fourteenth century we have in St. Catherine of Siena one who directed the policy of Popes, harangued them in the presence of their Cardinals, and was consulted by divines on abstruse questions of theology; who was admitted to the third order of the Dominicans, or preaching friars, labored for the salvation of souls, and guided in the way of righteousness those whom she had converted. It lies in the nature of the case that those women who suffered in Reformation struggles—Joan Beucher, Ann Askew, and others—had made themselves conspicuous by the influence which they exercised over the minds of disciples as well as by private heretical opinions of their own. The influence of the Abbesses, and Nuns of Portroyal, and of the Regents or teachers who were sent by Nicholas Pavillon, Bishop of Alet, to instruct those of their own sex, and who was welcomed by little children, and blessed by the roughest peasants with tears in their eyes, is another example of the organization of what we are content to waste. I do not, of course, in offering this suggestion, claim a full license for the utterance of every thought suggested by earnestness, or genius, or wisdom. God is not the author of confusion, but of order, as in all the Churches of the Saints. What I ask is, that the barriers of conventional usage which keep them from any exercise of their gifts shall be removed,

and that deaconesses and Bible women shall be placed on the same footing as deacons once were, and as lay readers are. Training, examination, the consent of the Incumbent, the Bishops' license, all these I should contend for in the case of women as of men. . . . What I have said may perhaps startle and offend now. I do not despair of its being within half a century accepted, acted on, regard as a common-place truism. The past is in this respect the earnest of the future. Even Sunday School Teachers, and Deaconesses, and Sisters of mercy, have had their martyrs and confessors. The devout lady of Barleywood (Mrs. Hannah More), when she opened a school for children and Bible classes for adults, was charged by the farmers and the clergy of the neighborhood with stepping out of her sphere, encouraging rebellion, dishonesty, and immorality; her writings were fit to be burned by the common hangman. Miss Sellon and her fellow-workers were the objects of the savage hatred of mobs at Plymouth. As it is, we have learnt, as usual, to build the sepulchres of the prophets while we repeat the blunders of those who stoned them. But truth is mighty and will at last prevail, and in this, as in other things, the age to come will think with those who have seemed to their own generation as the preachers of a dream.—*Women's Suffrage Journal*.

MEDICAL WOMEN FOR INDIA.

Mrs. Scharlieb, M. B. and B. S. (London), had the honor of being received by the Queen, at Windsor, before taking her departure for Madras, where she intends to practice as a physician.

Mrs. Scharlieb lived at Madras for some years before coming to England to enter the London School of Medicine for Women, with a view to enhancing the qualification already possessed by her for medical practice. On the completion of her school career she took the scholarship and gold medal in midwifery at the examination of the London University, as well as honors in medicine, forensic medicine and surgery. During her interview with the Queen, Her Majesty made many enquiries about the conditions of the native female population of India, and was much interested in what Mrs. Scharlieb was able, from personal experience, to tell her, as to the need of medical women in that country. At the conclusion of the visit, the Queen, of her own accord, presented Mrs. Scharlieb with her likeness, and desired her to tell the women of India, of all classes, that she was much interested in hearing about them, and that they had her fullest sympathy.—*W. S. Journal*.

NATIVE LADY LAWYERS AND DOCTORS IN INDIA.

According to a statement published in a Madras paper Mrs. Ethirajula, a native lady, has been granted permission by Mr. Nayadu, B.A., a sub-magistrate, to practise in his court as a private pleader. The new practitioner is described as "the wife of the Rev. S. Ethirajulu, whom native Christians of Madras may still remember," and as "a lady talking English very fluently and charmingly, and European-like in her habits, except in her dress." It appears that at present Mrs. Ethirajulu is keeping a private girls' school in the city. The *Indian Daily News* also states that a native lady has already been enrolled as a pupil in the primary class of the Medical College Hospital, Calcutta.—*Western Daily News*.

Mme. Carla Serena, the explorer and writer, has been made an honorary corresponding member of the Geographical Society of Marseilles. She is the first woman ever thus distinguished.

Bill Nye, the humorist of Wyoming Territory, says of women suffrage there: "It is apparently a great success. All classes of women vote, and they have so transformed the polls that an eastern man would never recognize a voting place in our territory."

Miss Mary M. Carey, young, fair and gentle, is employed by the St. Paul, Minneapolis & Manitoba Railroad at Nazata, as depot and express agent. She has charge of yard work and signals around the station. She is at her post from 6 a.m. to 10 p.m. much of the time. She is respected by all and understands her duties thoroughly. She is the eldest of four orphan girls, who live and keep house together.