

it is a natural outlet for energies and gifts. Women are not found pressing into an occupation which isolates them from life, men, or indeed other women. For purposes of self-development, a woman must work. Well-chosen employment increases the probability of happy marriage, see "Occupational Propinquity". But paid work for women is not an end in itself. It is rather a necessity and experience. Women do not enter employment to escape marriage and home life. In most cases they go to work so that it may be possible for them to marry and return to home life. Consider the instances of women who have been geniuses in creative work, such individuals as Christina Rossetti, George Sand and George Eliot. The genius increased the womanliness and the power to be a companion which is connected in some way with the quality of womanhood. In education the result of the inquiry is the same.

Religion, organization and politics present an aspect of the woman question which is somewhat surprising. In religion and organization, women have been compelled so far to progress if possible mainly by themselves. This statement perhaps should be modified a little, but not very much. As a consequence, less interchange and comity of interest are indicated in these developments than in others. Adam in religion and organization has not been so wise perhaps, considering the well-being of the race. If the conclusion is doubted, go back over the facts. Politically, there is the women's party, under various names in different countries, the trade union movement in which women have some part, and the farm movement of men and women which has recently developed in strength in Canada and the United States of America. When political parties do not invite women into their organizations, the women's party is formed. The farm movement and the labour movement have proved that women when organized

politically with men, have weight in elections. But the majority of women in English-speaking countries, as far as appearances indicate to-day, do not want a women's party and do not believe in political segregation. Nevertheless, when enfranchised they are voting. If they did not believe that a more charming and responsible type of woman would come through enfranchisement, that this is indeed inevitable, they would fail for one unexplained reason or another to exercise the franchise.

Three general observations seem to detach themselves from this inquiry. The first indicates on the whole a sane and patient development on the part of Eve. The second conclusion is that women do not appear to be interested in individual ambitions as much as they are in their own loyalties. What these loyalties are would take too long to tell. The third observation suggests that it would seem the proper course for the established orders to assist in an approaching change when it is evident that there is a well-defined tendency towards development on the part of great numbers of women. To allow these developments to go on unassisted and not understood surely would be unwise.

Yet how very limited anyone's knowledge must be of the tendencies of growth in men and women towards perfection? Sometimes the actions of a finer soul in both men and women seem to be at work here and there in daily affairs. But on the whole the increasing personality hides itself. The observer is left, however, with the conviction that the endeavour of Eve to fulfil herself is not contentious. Those who say that she ought not to go to work but should remain quiescent except for loving and and being lovely may recognize presently that her aim is to be far more lovely and good to live with than in the past or present. The world is becoming more dependent on human relations and human relations are women's vocation.