

WOMEN OF TO-DAY AND TO-MORROW

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NO one can expect to deal adequately with thoughts brought into being by such a title. But there may be something which ought to be written to-day about a development which is too recent to be recorded as yet in its entirety. And there is a certain attraction in a daring attempt, even for a timid person. If the reader, therefore, will be good enough to put up for the present with a few notes from the field-book of an observer, some abler student and keener analyst to-morrow for the day after may take warning and avoid the errors committed by the analyst of to-day.

First, let us consider the organization of women, beginning, as it seems to us, in the late nineteenth century. What is more difficult than attempting to describe a movement which is wholly natural and gradual in its development, but in which our own activities are involved? When the tide of the sea flows, some indistinguishable part of it, some atom of an atom, might almost as well try to lift itself up to get a look at the wave. We have been often assured that Abraham's pilgrimage was part of the Western movement, that trend of population which no one can stay to explain. But it would be difficult to believe Abraham knew that he belonged to the Western movement. Women organizing to-day appear to be somewhat in the position

of Abraham, and we will include Abraham's wife, that remarkable woman, Sarah, not a wholly attractive soul perhaps, but a real person, yet untouched by organization, as far as we know. It is only by trying to understand these movements, and by seeking to adjust ourselves to them in the right way, that men and women have justified themselves as members of a race which is moving on an upward course. We do know that such movements occur because of strong beliefs and adequate causes.

About forty years ago, the women of Canada began to organize themselves with a definite plan to include women in all parts of the country in their bonds of organization. Nothing less in extent was ever their expressed purpose. There are written accounts of these origins. Those who began the work of organizing Canadian women did so for the sake of the women and children of heathen lands. Already their passionate words sound out of date. Who now speaks of "heathen lands"? But what has been the result of these little meetings? To-day in Canada there are a number of Women's Missionary Societies, each belonging to a separate church, and all of them national in extent, with hundreds of thousands of members and with incomes aggregating some hundreds of thousands of dollars. The intensity and earnestness of these organizations are as remarkable as their