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SOCIETY FOR THE MINISTRY OF WOMEN

(INTERDENOMINATIONAL)

Pamphlet

President : Miss A. MAUDE ROYDEN, C.H., D.D.

Vice-Presidents :

REV. CONSTANCE COLTMAN, M.A., B.D.

REV. HENRY GOW, D.D.

REV. CANON C. E. RAVEN, D.D.

REV. A. H. GRAY, M.A., D.D.

REV. W. B. SELBIE, M.A., D.D.

REV. W. RUSSELL MALTBY, D.D.

MISS HATTY BAKER.

Hon. Secretary :

Miss IVY L. PRYKE, St. Multose, Newcombe Park, Mill Hill, N.W.7

Hon. Treasurer :

Miss D. M. GOTCH, 13 Napier Avenue, S.W.6

Hon. Registrar :

Miss E. H. POFFLEY (*resigning June, 1934*).

Hon. Editor "The Coming Ministry" and Press Sec. :

Mrs. D. M. NORTHCROFT, Oak Way, Englefield Green.

Editorial Board :

REV. CLAUD COLTMAN, B.Litt., The Manse, Moon St., Wolverton, Bucks.

Miss M. E. J. TAYLOR, M.A., Settrington, Bakeham Lane, Englefield Green.

The Fifth Annual Report of the Hon. Secretary presented to Annual Meeting, June 9th, 1934.

Surveying the five years of the Society's existence it becomes increasingly clear that the Society has in it potentialities of far-reaching influence in the cause for the furtherance of which members of various denominations have banded themselves together. When the Society was formed it was represented in certain quarters that the wide terms of its membership, which accept all "persons calling themselves Christians," would restrict its work and that the Society would fail to secure a hearing in certain denominations. This has proved a false prophecy, as will be seen from the reports of previous years. It was said that the Society must confine its work to the "education of public opinion," but the education of public opinion really covers the whole field of possible operations.

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The Society is probably unique in its own sphere. It is not confined to one denomination, and not only is open to people in any part of the world, but has, in fact, members living so far from the centre as Australia and U.S.A. The denominational bodies are, of course, indispensable, but this Society has a value *sui generis*.

The wide basis of the Society's Constitution has inevitably suggested to those in need of information that the Society can be looked to for detailed particulars of the whole position of women in the Churches. The Society has found that, in pursuit of its aim, it must be ready, in some cases, to help those who find that they must begin lower down, as it were, and first tackle the position of laywomen before they can hope to work for women in the Ministry. For instance, an inquiry comes from a man who is in this position and is taking an important part in committee work. He asks for detailed particulars as to the position of women (apart from the Ministry) in Churches on the Continent and in U.S.A. A similar request comes from an entirely different quarter. Again, a member of a Committee dealing with the ministry of women in Czechoslovakia hears of the Society, and writes for literature and information, for, as he says, "the question is a very burning one" at the moment in that country.

This work of supplying information is an important branch of the Society's activities, and if the Society can collect and produce everything that is likely to be needed, it will become more and more known. Some members have lamented the meagre response to our offer to supply speakers, but this is only one part of the work. If the Society's efforts in one direction are unproductive, other opportunities for service reveal themselves, and so the work goes on.

ANNUAL GENERAL MEETING, JUNE 1ST, 1933.

The Annual General Meeting in 1933 was held on June 1st, at 6.30 p.m., in the Vestry Hall, St. Martin's Place, Trafalgar Square. Owing to illness, Dr. Royden was unable to preside, and her place was taken by Rev. Constance Coltman, B.D., who most kindly rearranged her engagements, and came to town at short notice.

It was unanimously agreed, on the recommendation of the Executive Committee:—

"That Mrs. Northcroft be appointed sole Editor of *The Coming Ministry*, with an Editorial Board consisting of one Anglican and one Free Church member, and that Miss M. E. J. Taylor, M.A. (Anglican), and Rev. Claud Coltman, B.Litt. (Free Church), be appointed members of the Editorial Board."

It was further agreed (with three dissentients) that the following clause should be inserted after Clause 11 of the Constitution:—

"On the vote of a three-quarters majority of the members present at a General Meeting, it shall be permissible for the Society to affiliate, federate, or ally itself or come to any other working arrangement with any other Society or body having in the opinion of the majority objects similar to those of the Society."

A resolution, proposed by Mrs. Northcroft, that the Society should seek affiliation with the National Council of Women was discussed. As there was insufficient time in which to consider this resolution adequately, and the discussion revealed strongly held opinions both for and against the suggested affiliation, the following resolution was moved from the Chair and carried with three dissentients:—

"That the question of affiliation with the National Council of Women be deferred for detailed consideration by the Executive Committee and report or recommendation to a future General Meeting of Members."

It was unanimously agreed to reappoint Miss E. Watts (Chartered Accountant) as the Society's Auditor.

SERVICE AT ST. MARTIN'S CHURCH, JUNE 1ST, 1933.

Immediately following the Annual Meeting, a Service of Meditation and Prayer was conducted by Dr. Maude Royden at St. Martin-in-the-Fields, Trafalgar Square. Dr. Royden came to us straight from a sick-bed, and very few who attended the Service knew of the effort involved. All who were present experienced a lovely sense of peace and refreshment.

PUBLIC CONFERENCE AND SERVICE AT GUILDHOUSE, SEPTEMBER 30TH, 1933.

A Public Conference on "The Need for the Ministry of Women at Home and Abroad" was held by the Society at the Guildhouse, at 3 p.m., on Saturday, September 30th, 1933, and drew a large and interested audience. Dr. Maude Royden, C.H., presided, and the speakers were Deaconess Dorothea Belfield (Anglican) and Rev. A. Belden, B.D. (Congregational), who spoke on the first part of the subject; and Rev. Paul Gibson, M.A., Principal of Ridley Hall, Cambridge, and Miss Mary Attlee, an Anglican missionary of many years' experience, who spoke on the need for women ministers abroad.

Delegates from a large number of organisations attended the Conference (two delegates from each), including the Modern Churchmen's Union, Church Missionary Society, Church of England Zenana

Missionary Society, South African Church Institute, London Missionary Society, Student Christian Movement, General Assembly of the Unitarian and Free Christian Churches, Salvation Army, Congregational Union, Presbyterian Church Young People's Council (N. London), London District Women's League (Unitarian Church), Association of University Women Teachers, Association of Head Mistresses, National Union of Women Teachers, National Council for Equal Citizenship, London and National Society for Women's Service, Women's Freedom League.

In addition, several Anglican Societies which felt unable to send official delegates sent representatives unofficially.

A report of this Conference was given in *The Coming Ministry* for December, 1933.

After an interval for tea, served in the Lower Hall, a large proportion of those present remained for a special Service which was held in the Church, conducted by Dr. Maude Royden, C.H., assisted by Rev. Rosalind Lee, M.A. The preacher was the Rev. Joyce Rutherford, B.Sc. This Service, led and attended by members of different denominations, exemplified the harmony which can exist among those who are drawn together by the uniting power of belief in a spiritual principle. There was a joyous co-operation of ministers and congregation in this service of prayer, worship, and dedication, and, as has been the case after every service held by the Society, hopes were expressed that such services might be arranged as frequently as possible.

MEETINGS AND PUBLICITY.

The meetings addressed by our speakers since the last Annual Report, and future meetings already booked, are as follows :—

Ealing N.C.W., June 1st, 1933 (Mrs. Ursula Roberts).

Hull N.C.W., September 25th, 1933, *Debate* (Mrs. Ursula Roberts).

N. Ayrshire N.C.W., December 14th, 1933 (Mrs. McKerrow).

Gillingham (Kent) W.C.A., January 8th, 1934 (Mrs. Ursula Roberts).

Oldham W.C.A., March 14th, 1934 (Rev. Margaret Hardy).

Chapel-en-le-Frith T.G., March 28th, 1934 (Rev. Margaret Hardy).

PRESS SECRETARY'S REPORT.

Mrs. D. M. Northcroft (Editor of *The Coming Ministry* and Press Secretary) reports as follows :—

The Conference arranged by the Society on "The Need for the Ministry of Women at Home and Abroad," at the Guildhouse, London, in September, 1933, was widely noticed in the Press both before and after the event. Advance notices appeared in thirty-seven papers in England, Wales, and Scotland, whilst twenty-one papers in the United Kingdom reported the Conference itself.

The decision of the General Assembly of the Church of Scotland last May (1933) to submit the question of the eligibility of women as deacons and elders to the Presbyteries has resulted in a remarkable amount of correspondence and articles in the Scottish press, and this still continues. Controversy on the question of women in the Ministry received a special impetus with the resignation of the Rev. Vera Kenmure from Partick Congregational Church, Glasgow, in March, 1934, when protagonists for the Pauline pronouncements against women officiating in churches eagerly switched off to the more sentimental consideration of the obvious neglect of home duties if women followed careers outside the home, whilst the biological impossibility of combining the spheres of mother and minister was almost tearfully urged by various male correspondents. Scottish members of the Society for the Ministry of Women proved themselves helpful in refuting these various fallacies in the correspondence columns of well-known Scottish newspapers, especially in the *Glasgow Herald*, the *Scotsman*, &c. Our President, Dr. Maude Royden, also stepped gallantly into the fray, first by a special letter to the Rev. Vera Kenmure, which was widely reported in the Press, and later by an eloquent article in the *Spectator* (March 9th, 1934) on "Mothers as Ministers," followed by an apt retort (March 23rd) to a particularly inept correspondent in the same periodical.

An article in the *Church Times* (February 2nd, 1934) by Dr. Stanley Baker, attacking the Church Training Colleges in general, and the conduct of the Chapel services in Women's Colleges by Women Principals in particular, evoked many protests to the Editor by members of the Society, including Miss M. E. J. Taylor and others. After a considerable interval, however, only one of these protests was inserted! A similar attack by Dr. Baker also appeared in the *Guardian*, but in this case the Editor showed himself far more impartial, and letters of protest from Miss Taylor and others were duly inserted.

Mrs. Guy Rogers has again, in the Press, been particularly helpful in replying, at very short notice, to attacks on the question of women in the Ministry, whilst grateful thanks are also due to Mrs. Milne Robertson, who sends timely notices of Scottish activities at regular intervals to *The Coming Ministry*.

THE SOCIETY'S PUBLICATIONS.

A new pamphlet has been published, entitled "St. Paul and the Ministry of Women," by Rev. A. E. N. Simms, M.A., B.D. (Rector of St. Mary's, Bryanston Square). The price is 2½d. post free, and the pamphlet is uniform with the Society's other pamphlets at the same price, viz. "Why Forbid Us?" (Murial Lester) and "Spiritual Equality—the Fundamental Principle." Other publications include "Certain Women of Christ's Company" (a Pageant), by Dr. Maude Royden, C.H., price 4½d. (postage 1d.).

All these pamphlets are bound in attractive bright-coloured covers, and members might consider the possibility of ordering copies to send with their Christmas greetings.

QUESTIONNAIRE.

In December, 1933, the Hon. Secretary sent out the following Questionnaire to correspondents in Holland, Switzerland, Denmark, U.S.A., Ireland, Australia, and Germany.

QUESTIONNAIRE FOR INFORMATION ON POSITION OF WOMEN IN THE CHURCHES.

Name of Church :

Denomination (if not indicated by title) :

- I. (a) What administrative powers and privileges (*apart from the Ministry*) have women in the above Church?
 (b) What *lay* offices exist in your Church?
 (c) Which of these are open to women equally with men?
 (d) Are women eligible equally with men to serve on such bodies as General Assemblies, Church Conventions, Synods, Parish Councils, Diaconates, Local Church Councils, &c., &c.

(Kindly give such description of the particular bodies in your Church as will enable members of other denominations to gain a clear understanding of the situation).

Can you supply a copy of the Constitution?

- II. Are women admitted to the *ministry* of the above Church on equal terms with men? If women are in fact admitted, but differentiation is made between men and women in any particular, please give details.
- III. Any additional information respecting the general position of women in your Church, not covered by above questions.

Replies have been received in respect of the Methodist Episcopal Church in U.S.A., the Church of Ireland, and of the Anglican Church in Australia. Promises to send information have come from other denominations in U.S.A. and from Holland. In Switzerland the position of women in the Church differs from Canton to Canton, and Pfarrvikarin Frau Pfenninger Stadler of Zurich is most kindly collecting particulars; already a large batch of documents has been received from her.

CONFERENCE-RETREAT OF MEMBERS OF EXECUTIVE COMMITTEE.

A Conference-Retreat of past and present members of the Executive Committee, conducted by Dr. Maude Royden, was held at Old Jordans Hostel, Beaconsfield, Bucks, from Saturday, April 21st, to Sunday, April 22nd, 1934, when various problems were discussed.

THE HON. REGISTRAR.

Members will hear with regret that Miss Poffley has been obliged, owing to pressure of other work, to send in her resignation. The office of Registrar is a tiresome and exacting one, and few people know of the labour involved in the task so quietly accomplished by Miss Poffley. She will not desire our thanks, as her work has been given to the cause, but nevertheless our gratitude to her must be expressed.

OUR SPEAKERS AND HELPERS.

Our warm thanks are due to our speakers, Mrs. Ursula Roberts, Mrs. McKerrow, and Rev. Margaret Hardy, and to the following who have helped in various ways during the past year: Miss M. Shotter, Miss Margaret Gordon, Miss Elizabeth Butters, Miss Lilian Banks, and Miss Mears.

PRESENT POSITION.

Anglican Church.

The Lambeth Conference of 1930 passed the following resolutions :

“ 70. Under the sanction of the Province, the Bishop may, on the request of the Parish Priest, entrust the following functions to the ordained Deaconess :—

- (a) to assist the minister in the preparation of candidates for Baptism and for Confirmation;
 (b) to assist at the administration of Holy Baptism by virtue of her office;
 (c) to baptise in church, and to officiate at the Churching of Women;
 (d) in church to read Morning and Evening Prayer and the Litany, except such portions as are reserved to the Priest, and to lead in prayer; with the licence of the Bishop, to instruct and preach, except in the service of Holy Communion.”

This resolution was confirmed in June, 1931, by the Upper House of Convocation of York, *subject* to the addition in respect of (c) of the words “ in exceptional circumstances ” after the words “ to baptise in Church ” (Canterbury); before the words “ to baptise in Church ” (York). The Lower House of Convocation of York (January, 1932) approved functions (a) and (b), rejected (c), and on (d) reserved judgment until the matter had been considered by the Commission on the Ministry of Women.

In the Report of Sub-Committee II on “ The Ministry of the Church ” (Lambeth Conference, 1930), the following significant passage occurs :—

“ There has risen before us a vision of a great Order of ministry for women distinct from and complementary to the historic Orders of the Church.”

And Resolution 68 of the Conference contained the following words :—

“ The ordination of a Deaconess should everywhere include prayer by the Bishop and the laying on of hands, the delivery of the New Testament to the candidate . . . such ordination . . . should not be combined with the ordination of priests or deacons.”

The Deaconess (as was admitted at the Lambeth Conference, 1920) is in Orders. Resolution 71 of the Lambeth Conference, 1930, refers apparently to *laywomen*—it runs as follows:—

“71. The Conference recommends that Bishops give commissions to women of special qualifications to speak *at other than the regular services*, or to conduct Retreats, or to *give spiritual counsel*.” (*Italics are ours.*)

The Archbishop of Canterbury announced in 1933 that in order to bring Canterbury into line with other dioceses which have been foremost in giving women's work *a rightful place in Church order*, he will “grant commissions to women with special qualifications, to speak in Churches *at other than the regular services*, to conduct Retreats, or to *give spiritual counsel*.” Existing licences for deaconesses and women messengers will be retained and future licences (endorsed for different kinds of work) will be granted to deaconesses and lay workers. (*Italics are ours.*)

The following passages are quoted from the Report of Sub-Committee II of Lambeth Conference, 1930:—

“The number of women asking for ordination as Deaconesses is comparatively small . . . far more women of the stamp and qualifications envisaged find scope for their gifts in other ways . . . the urgent plea for the admission of women to the priesthood . . . in part arises from an intense desire to serve the Church *with the grace that admission to the priesthood would bring* . . . we are bold to say that in the Order of Deaconess . . . *there is scope* for the exercise of women's ministry *within the commissioned orders* of the Church of such a kind as to *satisfy the highest aspirations*.” (*Italics are ours.*)

It will be noted from the words italicised in passages above quoted, read with Resolution 70, that women qualified for the office of spiritual counsellor (surely part of the priestly office) would apparently find no “scope” in the Order of Deaconess, but would have to exercise this office as laywomen *without* “the grace that admission” to Holy Orders would bring. Yet *any man* in Holy Orders may exercise this office of spiritual counsellor whether possessed of “special qualifications” for this particular work or not.

Methodist Church.

The Joint Committee on the Ministry of Women appointed several years ago issued reports in 1931 and 1932, and to the Uniting Conference in September, 1932, consideration of the Report being then postponed to 1933. The Report stated that the Committee was “not aware of any function of the Ordained Ministry for which a woman is in principle disqualified on the ground of her sex,” and had recommended that “after the Conference of 1932 a woman who believes herself called of God to the Christian Ministry in our Church may offer as a candidate following the prescribed procedure in relation to Circuit, Synod,” &c.

The Conference of July, 1933, passed provisionally several resolutions (which are to be voted upon in the District Synods which meet in May, 1934) recommending, *inter alia*, “that the existing ministries of women

which involve a dedication of life service . . . shall be united and absorbed into a new Order of Women's Ministry,” the constitution of the Order to be formulated by the Methodist Conference. “Such an Order should have powers of self-government, should meet in an annual Convocation, and should, in its corporate capacity, have a voice in all matters which affect the members and their work.” A woman must in the first place offer herself for service in the new Order. After training and proof of her call, she may offer for the itinerant ministry. At the end of the term of probation, such as are received into full connection shall be ordained to the Ministry by the imposition of hands and receive authority to preach the word and administer the Sacraments. “They would, however, still remain members of the Order of the Ministry of Women as above described.”

If the vote of the Synods is favourable, and the Conference of 1934 confirms the resolutions, they will then have legislative effect.*

Presbyterian Church—England.

The General Assembly in May, 1932, appointed a Committee “to draw up regulations to govern the admission of women to the Ministry, in the event of the Church finally deciding to take that step.” The General Assembly of 1933 decided to send down the matter of the Ordination of Women to the Ministry to Presbyteries for recommendation.

Presbyterian Church—S. Africa.

Under the Constitution no woman can serve on the Session, the Presbytery, or the General Assembly. The office of Manager or Deacon is open to women on the same terms as men. In outlying districts women have not been prevented from taking services, and in many lonely places women have held the congregations together until the vacant pulpits have been filled.

Church of Scotland (Presbyterian).

A Special Committee of twenty men and ten women was appointed by the General Assembly of 1931, and in May, 1932, recommended to the General Assembly that women be made eligible for appointment to the diaconate upon the same terms as men. The majority of the Committee came to the finding that there were not sufficient grounds in principle for the discrimination of sex eligibility for the eldership, though considerations of practical expediency remained. The General Assembly of 1932 requested the Committee to report on the question also of the admission of women to the Ministry. The Assembly of 1933 decided that the

* A full extract from the Report will be found in *The Coming Ministry* for December, 1933.

question of the eligibility of women as deacons and as elders should be submitted to the Presbyteries and that the question of admitting women to the ministry should be reserved until that question had been settled. The Presbyteries have considered the matters referred to them and have shown little opposition to the admission of women to the diaconate. As to the admission of women to the eldership there has been keen controversy and the proposal has been rejected by a large majority of the Presbyteries, the voting, however, being very close—762 in favour, 964 against. The Reports of the Presbyteries will be considered at the next meeting of the Assembly in May, 1934.

“The Fellowship of Equal Service in the Church” (Church of Scotland) was formed in December, 1933, “To work for the removal of the barriers to the eligibility of women for the Ministry and the Eldership.” The President is Prof. G. D. Henderson, B.D., D.Litt., and the Hon. Secretary is Mrs. W. L. McKerrow, M.A. (a member of the Society for the Ministry of Women).

Baptist Church.

Women are already admitted to the ministry in the Baptist Church. In the last report, reference was made to the unwillingness shown in some quarters to allow women deacons to serve at the Communion Service equally with men. This opposition is now gradually disappearing. In 1932, and again in 1933, a woman was invited to accept office as President of the Baptist Union. On the whole, matters look more promising in the Baptist Church.

Congregational Church.

The recently issued Report of the Commission of Inquiry, appointed in 1932, contains an important paragraph on the Ministry of Women.

“We have not forgotten that it is a principle in our denomination that women are on entirely the same footing as men as regards admission to our Ministry and their position within it. . . . There are women already among our recognised ministers, and they are doing good service, but their number is very small. . . . It may be that we ought to discover other forms of ministerial service for women, prepared for, perhaps, by other kinds of training than that now given to men in our colleges, through which we might more effectively employ their powers for leadership in our churches.

“We recommend that the Union should, without delay, appoint a Special Commission to consider and report upon this whole question.”

The Report was signed by all the nineteen members of the Commission, which included two women ministers and one laywoman.

Unitarian Church.

There are eight women in the ministry of the Unitarian and Free Christian Churches. The admission of women to Manchester College, Oxford, is not easy, but the door is not quite closed. At the Unitarian College, Manchester, women students have taken their part with the men in all college activities. Their admission is temporarily restricted, but applicants will again be considered in 1935 for admission that October.

Church of Ireland (Anglican).

The ministry is not open to women. The question, it appears, has hardly even been raised. Women may be elected as members of the “Select Vestry.” They may not serve on the Diocesan Synod or on the General Synod (which latter corresponds to the Church Assembly of the Church of England).

A League was formed four or five years ago (“The Church of Ireland League”) “to obtain for women admission to all the Lay Offices of the Church of Ireland.” When the League has secured this object, it will dissolve. Among the supporters of the League are the Bishops of Kilmore, Ossory, Down. The Dean of Belfast is bringing in a Bill at the General Synod, on May 15th, 1934, to allow women to serve on Synods, &c.

Methodist Episcopal Church (U.S.A.).

Women were licensed to preach by the General Conference of 1920. In 1924 the General Conference authorised full ordination of women to the ministry of the word, sacraments, &c., but did not complete the process by admitting them to Annual Conferences, by which full status is given, and a pastorate assured. They are “supply Pastors.”

Czechoslovakia—Czech Brethren Church.

The Czech Brethren Church (united after the War) contains four-fifths reformed Presbyterians and one-fifth Lutherans. Constitution is Presbyterian. Since the union women have been allowed to study theology, and the Church has granted to some of the women students who have graduated as bachelors of theology, *licentiam concionandi* at all divine services. Those who receive this *licentia* use it, but are not ordained.

Two years ago, the women students of theology sent a petition to the General Assembly, asking for ordination. The petition was considered and approved by a committee which put forward a motion for the granting of ordination, and a decree of eligibility for full ministry of women. After a long debate, the Assembly resolved to appoint a Sub-Committee of six members to study the whole question and work out a motion, *ad circulandum*, to be sent to all congregations of the Church for

their opinion. The voting of the congregations cannot be completed before the autumn of this year (1934). The question is arousing much interest and discussion in the Church journals and at the local assemblies of presbyteries, of which some are already in favour of women's full ordination with right of celebrating communion. The greatest obstacle arises from the fact that ordination is conditioned by a call to a Church, and objection is raised against a woman being the only minister in a country congregation.

CONCLUSION.

In view of the serious misconceptions underlying the proposals, now being put forward in various quarters, that there shall be a separate Order for women, it appears advisable to conclude this Report with the following comments by our President, Dr. Maude Royden:—

STATEMENT BY THE PRESIDENT.

“The idea of a separate Order or Ministry for Women is being put forward by some of our friends in more than one Communion. They realise that the services of women are very inadequately used, and recognised, in all the Churches, and they believe—rightly I think—that women have a contribution to make to Christian theology and Christian practice. They do not realise that a separate ministry for women would deprive that contribution of its full scope and value. Women bring something of their own both to medicine and to law: women doctors and lawyers are, however, unanimously of opinion that this must not be interpreted to mean that they are to have a separate training, separate examinations, separate degrees, and so on. If these were provided they would *inevitably*, in the present rather primitive state of our civilisation, be interpreted to mean an inferior status for women's work, and the effect would be to decrease its value.

“Again (to come to our own subject), it is held by many missionaries and scholars that the great races of the world will all, as they come to Christ, help us to a fuller and richer theology, and that there is a deep truth in the saying that ‘we shall not perfectly understand the Fourth Gospel until India is Christian.’ No one, however, suggests that Indian candidates for ordination should be ordained to something different from the ministry of

the Church they hope to serve. It is within the structure of that Church that they must and can give their fullest contribution.

“It is a curious coincidence that, just before the final victory of the Women's Suffrage movement, some of its enemies and some of its friends united to press for the creation of a ‘House of Ladies,’ to be elected by women and to sit as a consultative body, having no powers but that of consultation. Those of our friends who urged this were, we believe, mistaken: those of our opponents who urged it no doubt hoped that it would be a barrier to our further advance. It proved, however, not a barrier but a ditch—the last one.”

**SOCIETY FOR THE MINISTRY OF WOMEN
(INTERDENOMINATIONAL).**

Dr. Receipts and Payments Account for the year ended 31st March, 1934. Cr.

RECEIPTS.				PAYMENTS.										
		£	s.	d.			£	s.	d.					
<p>To Cash at Bank and in Hand at 1st April, 1933 :—</p> <p style="padding-left: 20px;">At Bank 25 7 2</p> <p style="padding-left: 20px;">In Hand—Registrar 1 9 1</p> <p style="padding-left: 40px;">Treasurer 9 0</p> <p style="padding-left: 20px;">Cash Unbanked 28 17 7</p> <hr style="width: 100%;"/> <p style="padding-left: 20px;">56 2 10</p> <p style="padding-left: 20px;">Less—Cash overdrawn :—</p> <p style="padding-left: 40px;">Secretary 4 9 9</p> <hr style="width: 100%;"/> <p style="padding-left: 20px;">51 13 1</p> <p>„ Donations and Subscriptions 67 6 9</p> <p>„ Sale of Literature 4 7 10</p> <p>„ Affiliation Fee 5 0</p> <p>„ Sundry Receipts 9 6</p> <p>„ Collections and Profits on Teas 4 16 2</p> <hr style="width: 100%;"/> <p style="text-align: right; padding-right: 20px;">£128 18 4</p>					<p>By Printing and Stationery :—</p> <p style="padding-left: 20px;">The Coming Ministry 8 13 3</p> <p style="padding-left: 20px;">General 33 2 3</p> <hr style="width: 100%;"/> <p style="padding-left: 20px;">41 15 6</p> <p>„ Hire of Halls 6 6 0</p> <p>„ Postage 20 11 1</p> <p>„ Sundry Expenses 11 15 11</p> <p>„ Press Cuttings 4 4 0</p> <p>„ Bank Charges and Cheque Book 1 0 9</p> <p>„ Literature for Sale 18 11</p> <p>„ Audit Fee 2 2 0</p> <p>„ Cash at Bank and in Hand at 31st March, 1934 :—</p> <p style="padding-left: 20px;">At Bank 40 1 11</p> <p style="padding-left: 20px;">In Hand—Registrar 5 6</p> <p style="padding-left: 40px;">Treasurer 1 2 5</p> <hr style="width: 100%;"/> <p style="padding-left: 20px;">41 9 10</p> <p style="padding-left: 20px;">Less—Cash overdrawn :—</p> <p style="padding-left: 40px;">Secretary 1 5 8</p> <hr style="width: 100%;"/> <p style="padding-left: 20px;">40 4 2</p> <hr style="width: 100%;"/> <p style="text-align: right; padding-right: 20px;">£128 18 4</p>									

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We have prepared the above Receipts and Payments Account from the Books and Vouchers of the Society for the Ministry of Women, and certify it to be in accordance therewith. We have verified the Balance of Cash at Bank by means of a certificate.

77 Chandos House,
Palmer Street, S.W.1.
20th April, 1934.

(Sgd.) E. WATTS & CO., Chartered Accountants,
Auditors.

Society for the Ministry of Women

(Interdenominational)

EXECUTIVE COMMITTEE :

(a) PRESIDENT, VICE-PRESIDENTS, HON. SECRETARY,
HON. TREASURER, HON. REGISTRAR (*ex officio*).

(See front page for names.)

(b) DENOMINATIONAL REPRESENTATIVES.

(Representing members of the Society who are members of the respective denominations.)

Anglican :

Miss Margaret Taylor, M.A. Mrs. Ursula Roberts.

Baptist :

Rev. Violet Hedger, B.D. Miss A. M. Duncan.

Congregational :

Miss M. Gordon. Rev. Joyce Rutherford, B.Sc.

Methodist :

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