


dup

WOMEN'S SERVICE

FILE

NOT TO BE TAKEN AWAY

The Church
 Militant
"The weapons of our warfare are not carnal,
but mighty through God."

Vol. XVI. New Series. No. 4.
Quarterly.

OCTOBER, 1927
Price 6d.

The L.C.M. (ANGLICAN.)

Working primarily for the Admission of Women to Holy Orders.

OBJECTS.

1. To urge the Church to full recognition in its own ordered life, and to more strenuous advocacy in the life of the nation, of the equal worth of all humanity in the sight of God, without distinction of race, class or sex.

2. In obedience to this principle to pray and work for:—

(a) The maintainance and setting forward of the belief that women as well as men are truly called of God and should be ordained to the Sacred Ministry of the Catholic Church, according to the will of our Lord Jesus Christ: for the promoting of God's glory and the edifying of His people.

(b) The candidature of women to the Councils and Lay Offices of the Church and the safeguarding of the position of women serving the Church in other ways.

(c) The establishment of equal rights and opportunities for men and women in Church and State.

(d) Equal opportunities for all to develop to the utmost their God-given faculties in a community ordered on the basis of justice and brotherhood.

(e) The settlement of all international questions on the basis of right, not of might.

MEMBERSHIP.

Men and women are eligible for membership who:—

(a) are members of the Church of England, or of Churches in full communion therewith; (b) approve of the Objects of the League; (c) agree to pay an annual subscription as fixed by the Branch to which the member belongs.

The minimum Annual Subscription is 2s. 6d.

OFFICERS.

President: THE REV. CANON J. G. SIMPSON, D.D.

Chairman of Executive Committee: MRS. W. MARSTON ACRES.

Hon. Secretary:

Hon. Treasurer: MISS S. A. VILLIERS.

Acting Secretary: MRS. K. A. FUTTER.

Office: THE CHURCH HOUSE, DEAN'S YARD, WESTMINSTER, S.W.1.

HOURS FOR INTERVIEWS, 11—1, 2-30—5. SATURDAY, BY APPOINTMENT ONLY.

Telephone: VICTORIA 6150.

Bankers: WESTMINSTER BANK LIMITED, CAXTON HOUSE, S.W.1.

(All cheques should be crossed and made payable to *The League of the Church Militant*).

THE CHURCH MILITANT

VOL. XVI. NEW SERIES, NO. 4.

OCTOBER, 1927.

CONTENTS.

	PAGE.
The Church Congress Campaign	53
Women and the Service of the Church—	
4. <i>Women and the Priesthood.</i> By THE REV. F. M. GREEN, B.D.	55
Notes from Overseas	58
Dr. Raven's Speech at the Ipswich Meeting	59
Women in Church and State in the Nineteenth Century. By IRENE SHEWELL COOPER.	61
The Church Congress from the L.C.M. Point of View	65
Notes of the Quarter	67
Reviews:— <i>Josephine Butler. Mother India. Catholic Evangelicism.</i>	70

The insertion of Letters and of Signed Articles in this paper implies that their contents are thought likely to prove of interest; but the League is not responsible for the opinions thus expressed.

The Church Congress Campaign.

It is always pleasant to meet with kindness, but there is something particularly gracious about the kindness shown to workers in a cause not yet popular. The first impression made upon the organisers of the Church Congress Campaign at Ipswich was an impression of such kindness. They remember with especial gratitude the welcome given them by the Rev. A. W. W. Wallace, vicar of St. Mary-le-Tower, the Municipal Church, and his ready consent to allow the League to meet there for Corporate Communion. Another pleasant memory is that of the encouragement and hospitality given by Mr. and Mrs. Fred Morfe, who from beginning to end helped the League in every way they could. The Ipswich Mission (founded by the Rev. Stuart Smith) gave sympathetic support and helped in making Canon Raven's meeting known. Valuable help and encouragement was also given from the very beginning by Miss Coates.

Of course, there were some rebuffs. The Municipal Tramways, who had agreed to display our advertisements, found themselves obliged to cancel their contract, but we found an active and rapid bill-poster to repair the deficiency. One lady, who was very kind to us, but felt unable to support our cause, tempered her refusal and delighted the organisers by making a first-rate little speech on the need for women confessors.

Thanks to the courtesy of the Congress authorities, the League was able to secure the large Co-operative Hall for the meeting and the small Co-operative Hall for an office. We took possession of this comfortable Headquarters on the Monday morning of Congress week. Though we were slightly hampered in securing publicity for our meeting by the fact that it had to be held as early in the week as Tuesday, yet a good audience gathered to hear Canon Raven's closely argued speech,* and also his emphatic replies to questions. Considerable

*Reported on p. 59.

interest was aroused, and the organisers decided to give the Congress public the opportunity of hearing more, by turning the office into a tea-room the following day. This plan was a great success: seventy-one persons were served with tea between 4 and 5 on Wednesday afternoon, and if there was not so much talk about the League as they (or we) would have wished, it was only because we were so short-staffed! Literature was, however, distributed and sold. On Thursday afternoon tea was again served, but the gathering took the form of an informal "At Home" to some of our Ipswich friends.

As is usual at Church Congresses, much interesting talk went on at our Stall at the Exhibition. We met all kinds during the week, from one priest, a genuine enquirer, who professed himself unconvinced by Canon Raven, but anxious to give the subject full consideration, to another, a passer-by, who waved us aside with the epithet "pernicious!" We cast much bread on the supposedly conservative waters of Suffolk, (for we had been told that Suffolk's motto was "It always hev been") and have already had some returned in the shape of two encouraging invitations to speak in parishes.

Altogether an encouraging campaign, in spite of many setbacks, not the least being the absence of Miss Hammick, who had done all the preliminary hard work. Thanks are due to Mrs. Acres, Miss Bradford, Miss Cockle, Miss Escreet and Miss Villiers, who, under Mrs. Pollard, carried on throughout the week, and finally to Mrs. Pollard herself.

Prayer in 1927.

During the last two quarters, we have been considering the reception and the assimilation of the truth that "in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female." We now have to focus our thoughts and prayers on the expression of truth.

"Ye shall know the truth, and the truth shall make you free."
"Go, Tell."

Let us give thanks:—

For all courageous statements of the truth in speech or in writing.

For all that was said at the Church Congress and at the L.C.M. Meeting at Ipswich that bore witness to the truth.

For all who are beginning to see the significance of this particular truth.

Let us pray:—

That every member of the League may be filled with true missionary zeal.

That each may hear the command "Go, Tell;" that having read and studied, having assimilated the knowledge, each one may spread it abroad.

That all literature published by the L.C.M. may be in accordance with the highest aspect of truth.

For all historians and research workers, that knowledge of the truth may grow fuller and more perfect.

Women and The Priesthood.

By THE REV. F. M. GREEN.

The attitude of the League of the Church Militant towards the admission of women to the priesthood is clear and entirely loyal to the foundation principles of the Catholic Church. It recognises that no one can be rightly ordained to that office who is not conscious of being called thereto by the Spirit of God. It recognises that this inward call must be acknowledged and ratified by the external call of the Church. It does not claim that all women or any particular woman should be ordained to the priesthood. It does claim that women should no longer be regarded as incapable of the priesthood, that the reality of their inward call should be considered by the Church without reference to the question of their sex, that they should be regarded as potentially fit persons to exercise the sacred ministry of the Church in the office of priest.

It is not the obligation of those who urge the admission of women to the priesthood to show cause why this should be done. It would indeed be easy to advance positive and even 'practical' reasons in favour of admitting women to the priesthood. We might urge the lack of candidates for ordination which is making itself felt both in the Anglican and Roman communions. We might emphasise the greater fitness of women to give spiritual direction in certain regions of human experience to their sister women. We might adduce the case of women converts in Eastern lands, practically excluded as things now are from enjoyment of the full privileges of Catholic Christianity. Above all, we might plead the unfairness of using the services of women for the discharge of the most arduous parts of the priestly office—as is being done in practically every slum parish in the land—whilst refusing to them the highest spiritual equipment for their task. But it is not for us to make out a case for women priests. The answer to the question "Why women priests?" is simply "Why not?" The *onus probandi* rests on our opponents.

There are those who base their objection to the admission of women to the priesthood upon the fact that our Lord appointed men only to that office. The fact is not in itself decisive, yet it does not follow that it does not call for candid and careful consideration. We say the fact is not decisive, and that will be apparent to anyone who will observe that our Lord only admitted Jews to the priesthood. No one supposes that by omitting to ordain any gentile priest our Lord meant to exclude gentiles from the priesthood. Still the fact remains that our Lord did not ordain women to the priesthood and we are not disposed to dismiss an argument as irrelevant simply because it is obviously inconclusive. We are bound to ask whether it is possible to offer any explanation of our Lord's action which is consistent with the assertion that women are not inherently incapable of the priestly office. And surely it is possible to suggest that our Lord, in appointing the first ministers of His Church, chose those who in the then conditions of the world were best fitted for such service. He did not make the task of the Apostolic Church needlessly difficult; He did not lay upon women a service which in the then conditions of life would have involved them in labours, dangers and sufferings such as fell to the lot of a Peter or a Paul. And if those who oppose the admission of women to the priesthood lay such stress on something which our Lord did not

do, may we not venture to ask some consideration for what our Lord did not say. No word from Him ever suggested any incapacity on the part of women or differentiated in any way between men and women in the point either of privilege or duty. There is not a syllable of His recorded teaching which takes account of sex at all. To exclude women from the priesthood on the supposed authority of our Lord is to disregard the whole trend of His life and teaching, to shut one's eyes to the most startling difference between Judaism and Christianity. Judaism was a religion for men in which women had no part save as the daughters and wives of the circumcised; and then a miserably restricted part. Christianity was a religion for men and women alike. Surely it is notable that Orders is the only one of the "Seven Sacraments" in which any distinction is drawn between men and women; and surely such an exception to the whole temper and character of the Catholic religion calls for some better justification than an ambiguous inference from something which its Founder did not do.

It may be urged that there is nothing ambiguous about the teaching of St. Paul. Those who believe that a controversy may be satisfactorily decided by any "text" from Genesis to Revelation and that it is superfluous to consider whether an Apostolic direction is local and temporary in character or permanent and universal have sufficient ground, were their attitude justifiable, for objection to women priests. But no one does really maintain this attitude with any consistency. No one to-day imagines that women should be veiled in the congregation and only the very ignorant believe that either the letter or the spirit of St. Paul's direction to the women of Corinth is observed by the wearing of the modern hat. The truth about St. Paul's teaching is simply this. He lays down an eternal principle that in Christ there is neither male nor female, that distinctions of sex, as distinctions of race and of class, are wholly irrelevant in the spiritual sphere. But he orders the life of the Churches he founded with an eye to the prejudices and conventions of his age. There can be nothing final in his directions as to what is seemly in the Corinthian Church, if for no other reason than for this, that there is nothing consistent in them. It is not consistent to direct women to keep silence in the congregation and almost on the same page to enjoin them in praying and prophesying to have their heads covered. "All one in Christ Jesus" is the lasting principle which the Apostle proclaims. His own contribution to the realisation of that principle lay in his struggle with those who would have made the Catholic religion of humanity little better than a sect of Judaism, and the same pen which wrote "neither bond nor free" wrote the letter to Philemon and bade slaves obey their masters. But in the great principle already quoted lay that which was finally fatal to that slavery in which the Apostle acquiesced, and in it is contained that which must in the end destroy all sex differentiation in the Church of God.

But it may be said the Catholic Church throughout the ages has refused to countenance women priests and that being so the matter is closed so far as those who reverence Catholic custom are concerned. For nineteen centuries the Church has refrained from ordaining women to the priesthood. "Let the ancient customs prevail."

It is no belittlement of the force of Catholic custom to urge that all customs are not alike. Some customs took their rise out of Catholic faith and conviction, and consequently are the symbol and embodiment of the faith itself. An instance in point is fasting communion. But

other customs there are which are customs within the Catholic Church yet which are not Catholic customs in the sense that they enshrine any article of the Catholic faith. Burial in the earth might be instanced as an example of such customs. Till within quite recent years cremation was unknown within the confines of Christendom. But the custom of burial in the earth did not originate in the Catholic Church; it did not bear vital witness to any truth of the Catholic faith, and few would be found to-day to maintain that its continuance must be upheld by all who value their Catholic heritage. Similarly, it may be said that the custom of ordaining men only to the priesthood did not originate within the Catholic Church. It had its origin in Judaism. Nor does it witness to any principle which the Catholic Church is commissioned to maintain or embody any element of Catholic truth. Derived from Judaism it has been perpetuated by the same conditions and prejudices which have excluded women from all the learned professions and indeed from almost all positions of dignity and influence which were accessible to men. To invest it now with a sanctity which is utterly out of harmony with its origin and history is an ill service to the Catholic Faith.

Yes, an ill service. For it is to obscure one of the foundation truths of Catholic teaching—the equal spiritual worth of all who are created in the image of God. Mention has already been made of certain reasons which would seem to call for the extension of the priesthood to women. But were the need of women in the priesthood far less than it is, and the need of the priesthood for women engaged in pastoral work far less poignant than it is felt to be, it would still remain true that the extension of the priesthood to women is imperative if the Church is not to become the last stronghold of sex prejudice and domination. It is that consideration which lends passion to the desires of many upon this matter. How is it tolerable that the Catholic Church, with its glorious charter of spiritual equality, which calls to its priesthood men of every colour and of every class, witnessing in its ordered life to the truth that in Christ there is neither Jew nor Gentile, neither bond nor free, should falter in this final application of its fundamental principle? It is useless to affirm that equality is consistent with differentiation of function. Of course it is. But it is not consistent with arbitrary differentiation of function. If men of colour were excluded from the priesthood it would be useless to talk to them of differentiation of function. Differentiation of function is the result of the varying gifts of the Spirit who divides to every man severally as He will. If experience is not utterly at fault those gifts are not divided along the lines of sex.

It is not suggested that a custom common to the several portions of Catholic Christendom can be altered in a moment. It may be, as some affirm, that the wounds of Christendom must be healed before we can see women priests in the Catholic Church. But at least let our branch of that Church cease to speak of women as incapable of the priesthood, let it at least acknowledge that the refusal of the priesthood to women is a departure from the great principle which lies at the very foundations of its being, which constitutes it the Catholic Church.

Notes from Overseas.

The General Synod of the Evangelical Church in Germany has accepted a Bill enabling women to perform certain ecclesiastical functions. Duly qualified women with the title of Vikarin (Vicaress) will be allowed to preach at children's services and Bible classes, and to give religious instruction. Like our own deaconesses, the functions of the vicaress are limited, and will not include preaching at ordinary service or administering the Holy Communion.

* * * *

May Day is traditionally associated with the loosing of bonds, and the progress of the race. In Samarkand last May Day fifteen thousand Turkish women are said to have marched to the public square, where they made a bonfire of their veils amid the cheers and groans of a large crowd.

* * * *

The Women's International League are about to send a delegation to China consisting of two members, one European and one American. The aim of the delegation will be to establish contacts between women of East and West, and to confer with Chinese women with a view to educating public opinion in Europe and America.

* * * *

Apropos of the above, the following quotation from a letter of a Y.W.C.A. Secretary is of interest:—"We have been all day in the native city. Queer how utterly safe I feel in that mass of non-foreigners, while so many of the foreigners here stick so close to the concession. I am deeply thankful not to be burdened by fear."

* * * *

An address from Africans was presented last May to Sir Gordon Guggisberg, the retiring Governor of West Africa and the very good friend of national education there. One of the speakers was Miss Mercy K. Quartey Papaio, an African who is head mistress of the Government school at Cape Coast, and we learn that it is the first occasion on which an African woman has spoken in the hall of the Legislative Council. It stands for the undoubted fact that African women as well as men are eager to seize the duties and privileges of education.

* * * *

A correspondent who has lately been travelling in Czecho-Slovakia writes that she was interested to see women busily engaged in the work of house-building. We gather that they were not doing any very specially skilled work and that they were most unsuitably clad for so dangerous an occupation. On the other hand our same correspondent is loud in the praise of the way in which a neatly uniformed woman porter dealt with the by no means light bits of hand luggage of herself and her friend. "Slinging them over her shoulder in the approved continental manner, she hustled us through the Customs and into the main line train awaiting us, in the minimum time. Our suitcases and holdalls were stacked on the rack and we ourselves were settled in comfortable seats. As we had only a few minutes in which to catch the train, we were proportionately grateful for her strength, speed and skill."

L.C.M. Meeting at the Church Congress.

DR. RAVEN'S SPEECH.

On Tuesday, October 4th, the meeting organised by the League was held in the large Co-operative Hall, Ipswich, when the Rev. Canon C. E. Raven, D.D., of Liverpool Cathedral, spoke on "The Ordination of Women." The hall was by no means full, but it is hardly surprising that, even with the attraction of a speaker so well known and esteemed as Canon Raven, more people did not come to hear of a subject which is at present limited in its appeal.

It was, however, a most satisfactory meeting in every way. After Canon Raven had opened with prayer, Mrs. Pollard, who was in the Chair, explained what the L.C.M. was, and what were its aims and objects, saying that while Canon Raven needed no introduction to an Ipswich audience, the L.C.M. probably did. It was the belief of that Society that the Ordination of Women was in accordance with the will of their Master, who never treated women as though they were inferior or very different from men, and who gave to men and women the same teaching. She thought that through the ministry of women there might be given to the world some message that had not yet been emphasised, and which would help to bring a little nearer the Kingdom of God on earth.

Canon Raven said that no other subject would have brought him to Ipswich at that time in the midst of great pressure of work. It was the habit of people to dismiss this issue as reckless and over controversial. He had been accused of being "a young man in a hurry," but he had come to the conviction he held by a fairly long and serious study of theology, and from an intimate acquaintance with the present situation in the social and religious movements of our day. The real reason which led many to dismiss the question of the Ordination of Women, without stopping to examine it, was allegiance to tradition and the establishment of the rule of precedent. God forbid that any should speak lightly of tradition or the authority of tradition, for we were members of an historic church, yet it was well to remember that the evil aspect of tradition was the principal object of our Lord's assault during His life here on earth, and the Church serves her Master ill in not referring such matters to the living spirit in the Church rather than to the past. He was not going to base his case on utilitarian arguments, but on the grounds of principle, although he must comment on the fact that it was rather unfortunate that this year's Church Congress should devote some part of its time to discussing the shortage of candidates for ordination, when it was not prepared to consider the possibility of the ordination of suitably qualified women. Neither would he discuss the subject in reference to re-union. He would only say that fear of unhappy consequences must never deter a Christian from following what he believed to be right. Fear was always an unworthy motive. Rather would he treat the matter from the angle of theology. The outward organisation of the Church should be the sacramental expression of its inward life. Doctrine and order were developed under stress of the life within the Church. Thus Holy Order came to be established. Certain offices were necessary if the work of the Gospel was to be fulfilled. Development was rapid in the early church. As growth slowed down and custom became stereotyped, the outward organisation lost its elasticity and power of growth. The organisation was now so old, so

time-honoured, that many felt that it paralysed the life within, unless there was freedom to meet new needs by new developments. The new life must be at liberty to modify the outward expression by which these needs were met. The new needs of this present age, the new responsibilities, should be met by the church with all the resources available.

By far the greatest problem of the age was that of the woman's movement. There was nothing to touch it both in its gravity and in its hope. The situation was thus new and desperately critical. Our sons and our daughters growing up were centuries away from their grandfathers and grandmothers in the problems of life they had to face, and they would look—or so he hoped—to the church for help. Through the woman's movement there had grown up a full and frank comradeship and co-operation between men and women. This might be the greatest instrument in the hand of God for the fulfilment of God's purpose, and he felt that the ordination of women would mean the saving of much that now seemed almost beyond man's power to save. There was the other side of the picture—a sex war might develop, a sex antagonism in comparison with which the class war would be but a small thing. This would be a most disastrous betrayal, and the church ought to be in a position to encourage and develop this new womanhood as a first charge on her energies. That could not be done unless the authority of Holy Order was given to women.

St. Peter learnt in the home of Cornelius that there was the same spirit operating there among his Gentile converts as among those of the circumcision. "Can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as we?" Given the principle that the outward was the expression of the inward, it was wholly wrong to deny Holy Orders to women, as they were already exercising priestly functions such as the cure of souls, feeding the flock of Jesus and pastoral ministry; thus it seemed a wrong attitude to the whole sacramental principle to withhold recognition from them. It was tragic to think how many men become twisted out of all shape by undertaking that kind of ministry which, to be successful, must be done by a woman. Few men were spiritually capable of it. It would take a saint, greater, cleaner, more full of heavenly wisdom than most of the clergy, to do that work without getting warped. He knew women who were in the very first order as organisers, preachers, masters of the devotional life, pastors of souls, yet these were not given authority by the Church.

There was a pathetic wastage going on at a time when all were becoming aware that the Church needed to strengthen every resource to fulfil their Lord's command to make disciples of all nations. There was a tremendous opportunity in the World Call, and it was only by men and women entering into a common spiritual fellowship that the perils of the day could be faced and overcome, and by using the great power which would come to the whole church if women could go forward freely, commissioned and ordained.

Questions were invited, and several were forthcoming. Asked what sort of ordination for women Canon Raven wanted, he replied "The full priesthood with the prospect of episcopacy, if and when women are qualified for it." The chairman said that this question had been handed up to her: "Why did not our Lord ordain a woman apostle?" Canon Raven replied "Who am I that I should

dare to answer such a question? But I can say that to have called a woman to be an apostle would have laid on her a perfectly impossible task." He reminded his hearers that the Jew still thanked God daily that he was not born a woman. The priest who had asked the first question then asked if Dr. Raven thought that women could possess that supernatural power that all priests were believed to possess. So far as he had observed the spiritual work of men and women, was the reply, he had seen no difference in the spiritual power possessed by them. The questioner persisted, and said that one aspect of the priestly function was to represent man to God and God to man. Was it possible for a woman to represent God, who was masculine? Dr. Raven said it was incredible that a priest of the church could maintain so heretical a view of God. To argue this was to suggest that there was a difference in the spirit life of men and of women. Such an argument might be used by Mohammedanism, but

Prayer in 1927.

During the last two quarters, we have been considering the reception and the assimilation of the truth that "in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female." We now have to focus our thoughts and prayers on the expression of truth.

"Ye shall know the truth, and the truth shall make you free."
"Go, Tell."

Let us give thanks:—

- For all courageous statements of the truth in speech or in writing.
- For all that was said at the Church Congress and at the L.C.M. Meeting at Ipswich that bore witness to the truth.
- For all who are beginning to see the significance of this particular truth.

Let us pray:—

- That every member of the League may be filled with true missionary zeal.
- That each may hear the command "Go, Tell;" that having read and studied, having assimilated the knowledge, each one may spread it abroad.
- That all literature published by the L.C.M. may be in accordance with the highest aspect of truth.
- For all historians and research workers, that knowledge of the truth may grow fuller and more perfect.

man would shrink appalled."

Every movement of the period is connected with some well-known name. With the struggle for a better education for women we think of Miss Emily Davies, whose achievement of the opening to girls of the Cambridge Local examinations led to girls' schools being included under the Royal Commission of 1867 which enquired into the state of

time-honoured, that many felt that it paralysed the life within, unless there was freedom to meet new needs by new developments. The new life must be at liberty to modify the outward expression by which these needs were met. The new needs of this present age, the new responsibilities, should be met by the church with all the resources available.

By far the greatest problem of the age was that of the woman's movement. There was nothing to touch it both in its gravity and in its hope. The situation was thus new and desperately critical. Our sons and our daughters growing up were centuries away from their grandfathers and grandmothers in the problems of life they had to face, and they would look—or so he hoped—to the church for help. Through the woman's movement there had grown up a full and frank comradeship and co-operation between men and women. This might be the greatest instrument in the hand of God for the fulfilment of

Questions were invited, and several were forthcoming. Asked what sort of ordination for women Canon Raven wanted, he replied "The full priesthood with the prospect of episcopacy, if and when women are qualified for it." The chairman said that this question had been handed up to her: "Why did not our Lord ordain a woman apostle?" Canon Raven replied "Who am I that I should

dare to answer such a question? But I can say that to have called a woman to be an apostle would have laid on her a perfectly impossible task." He reminded his hearers that the Jew still thanked God daily that he was not born a woman. The priest who had asked the first question then asked if Dr. Raven thought that women could possess that supernatural power that all priests were believed to possess. So far as he had observed the spiritual work of men and women, was the reply, he had seen no difference in the spiritual power possessed by them. The questioner persisted, and said that one aspect of the priestly function was to represent man to God and God to man. Was it possible for a woman to represent God, who was masculine? Dr. Raven said it was incredible that a priest of the church could maintain so heretical a view of God. To argue this was to suggest that there was a difference in the spirit life of men and of women. Such an argument might be good Mohammedanism, but it was extraordinarily bad Christianity. He saw no reason why Our Common Father could not be represented as well by His daughters as by His sons. More questions would have been put, but the meeting had to close, as a Congress meeting was shortly due to commence in the same hall.

E.L.A.

Women in Church and State in the Nineteenth Century.

By IRENE SHEWELL COOPER.

The nineteenth century saw the entry of woman into a variety of spheres which had before been closed to her. Moreover during this century a change took place in the whole point of view held by the nation about woman's position in it. The state of things at the beginning of the century is well described by Miss Emily Davies. "Parents are slow to encourage their daughters in aspirations after any duties and interests besides ministering to their pleasure. In taking for granted that this is the only object, other than marriage, for which women were created, they are but adopting the received sentiments of society." Women without means of support had only one occupation open to them: that of governessing.

In 1859 Miss Adelaide Anne Procter started an Association for Promoting the Employment of Women, in order to gain admission for educated women into business and commerce. The spirit that prompted this is well seen in a contemporary article in the *English Woman's Review* for the same year. "We are sick of being told that 'women cannot do this; women must not do that; they are not strong enough for this, and that, and the other; while well we know and see every hour of our lives that these arguments are but shams; that some of the hardest and coarsest work in the world is done by women, while, in consequence of underpaid labour, they are habitually consigned to an amount of physical endurance and privation from which the hardest man would shrink appalled.'"

Every movement of the period is connected with some well-known name. With the struggle for a better education for women we think of Miss Emily Davies, whose achievement of the opening to girls of the Cambridge Local examinations led to girls' schools being included under the Royal Commission of 1867 which enquired into the state of

education in England. Miss Davies also founded the college which was started at Hitchin with less than ten students, and afterwards became Girton College. We remember also in this connection Miss Beale and Miss Buss, the founders and first heads of Cheltenham Ladies' College and the North London Collegiate School respectively.

In 1865 Mrs. Garrett Anderson gained the first medical diploma—a license of the Society of Apothecaries. She was unable to obtain admission at any of the medical schools, and she had received her training at great trouble and expense. After this the society altered its rules so as to exclude women altogether. The next step was taken by Miss Sophia Jex-Blake, who with a few other women attempted in 1869 to obtain a medical degree at Edinburgh University. Her struggle was a long and bitter one, and reflects anything but credit on her opponents. But it marks the beginning of the accessibility of the profession of medicine to women, and in 1874 the London School of Medicine for Women was opened. In a contemporary journal of 1880 we find the names of fifteen women doctors on the Medical Register.

One landmark in the history of women's emancipation was the publication of John Stuart Mill's "Subjection of Women" in 1869. He advocated complete equality between the sexes, both in spheres of work and in marriage laws and relationship. The effect of this book was far-reaching, because the argument came from a mind which saw farther than the average narrow view of such subjects, and which entertained a respect for individuality so great as to supersede any time-worn tradition and generalisations. John Stuart Mill was the first friend of the woman's cause in Parliament, and it was he who first introduced the question of women's suffrage in the House. He promised to present a petition if it should contain as many as a hundred names. The result was a petition containing 1499 names, amongst them those of Harriet Martineau and Josephine Butler. And here we must break off, at the mention of Mrs. Butler, to remember the fearless battle which she waged, with a courage more of heaven than of earth, against sexual vice—the particular dragon against which her efforts were directed being the Contagious Diseases Act.

In 1867 Mill lost the amendment which he proposed to the Representation of the People Bill; his wish being to leave out the word 'man' and substitute 'person.' This same year saw the inception of the London Society for Women's Suffrage. A year or two later Jacob Bright brought in his bill for the Removal of the Electoral Disabilities of Women, which was again brought in under Disraeli's government. From this time on there were perpetual debates in the House, while outside it the Women's Suffrage societies one by one grew up, meetings were held all over the country, and the enthusiasm of women for their own cause grew apace. One of the pioneers, Miss Lydia Becker, was the first woman to sit on a School Board, in 1880. After this rapid strides were made in women's power of local government; they were admitted to membership of District and Parish Councils, Urban District Councils, and the Board of Guardians.

To those of us who grew up in this present century it comes as a surprise to find that the Women's Suffrage Movement occupied so large a part of the last century, and so often came near to achieving its ends. Its pioneers can never have dreamed that the consummation would not be reached until 1918. In the nineteenth century women had many good friends among Members of Parliament, and it was not till the twentieth that the struggle became so bitter, and treachery so rife. After a series of disappointments the militant movement began, with which many of the supporters of the cause could not agree. It is a

history which reflects great courage. The sacrifice of personal dignity is one of the hardest that human nature can face; and the fact that dignity sacrificed in the cause of right brings in return an abundance of a new and more spiritual dignity does not make the first step any easier. The militant campaign made people think. It was a case of George Fox over again. The idle and unthinking world realised that this thing for which people were prepared to go to prison must be a very real thing; enthusiasm, as always, bred enthusiasm.

In 1911 militancy was stopped because hopes of success in the Conciliation Bill ran high. But the bill was defeated and militant tactics were again taken up until, in 1914, a truce was called to all but national disputes. And then in the years that followed, when women took on the nation's responsibility and put country first as men did, their citizenship became an established fact. In August, 1916, Garvin wrote in the *Observer*—"Time was when I thought that men alone maintained the State. Now I know that men alone never could have maintained it, and that henceforth the modern State must be dependent on men and women alike for the progressive strength and vitality of its whole organization." Lloyd George's government brought in a Womens Suffrage Bill with its Reform Act, which in 1918 passed Commons in a fortnight and the Lords without opposition.

Meanwhile the status of married women had improved considerably. The Married Women's Property Act, passed after a struggle of nearly thirty years, gave to a married woman the control over her own property. One of the prime movers in this was Russell Gurney, a Recorder of London and an early friend of Women's Suffrage.

And the position of another class of women must not be forgotten; prisoners and captives. The woman to whom they owed so much stands a little apart from the rest of this great body who worked for the woman's cause. As early as 1817 Elizabeth Fry brought in the Improvement of Female Prisoners in Newgate; her achievement of separation of the sexes, and of the introduction of suitable employment and of religious instruction into this prison led to the adoption of similar methods all over the country.

Finally we turn to the other half of this subject—women in the church. The brightest side of the picture is seen in the enfranchisement of the laity. The Enabling Act of 1919 gave electoral rights to all members of the Church of England, whether men or women. It has provided for the representation in Parochial Church Councils, Ruridecanal conferences, Diocesan conferences and in the House of Laity of the Church Assembly, and—to quote the Constitution—"all representatives may be of either sex." The position of women in the councils of the church is fully dealt with in an article by Miss Gilchrist in the January number of the *Church Militant*. Appended to this article is an interesting schedule of the actual proportion of women to men in the Church Assembly. For this I am indebted to Miss Gilchrist, by whom it was drawn up. Let us be glad that in this matter of the representation of the people the Church has been before the State in admitting women equally with men.

But when we come to the Church as a profession there is a barrenness which accords ill with the justice shown in regard to the laity.

The only advance—one which is very valuable indeed—is the revival of the Order of Deaconesses. In 1858, Dean Howson wrote a paper on the desirability of reviving the order; and Bishop Lightfoot was strongly in favour of it. Deaconesses had played a large part in the work of the early church, but the Order had been in abeyance for more than five hundred years. In 1862 the first deaconess, Elizabeth

Ferrard, was admitted by Bishop Tait, and in the same year she started the West London Home of Deaconesses. One was started in Bedford in 1869, one in Canterbury in 1874, and since then another has sprung up every few years. The work done by deaconesses, and the help that they give to the vicars for whom they work, cannot be over-estimated. But the task which lies before us—for which we must work and pray—is the admission of women to the sacred Ministry of the Church of England. This cause, like that of women's suffrage, has good friends among those in authority. There remains a great wall of prejudice and bigotry to be broken down, and the fight calls for courage and selflessness. But when we look back on the advance of the last hundred years and consider the hardness of the road travelled—a hardness which this brief sketch fails to do more than suggest—we gain renewed hope, and are inspired to say with the psalmist—"The Lord hath done great things for us already: whereof we rejoice."

Membership of the Church Assembly, 1927.

	Women.	Men.		Women.	Men.
Canterbury ..	0	10	Lincoln ..	1	7
York ..	1	10	Liverpool ..	0	14
London ..	3	14	Manchester ..	1	31
Durham ..	2	13	Newcastle ..	0	8
Winchester ..	1	14	Norwich ..	0	6
Bath & Wells ..	1	8	Oxford ..	4	6
Birmingham ..	0	5	Peterboro' ..	1	8
Bradford ..	1	4	Ripon ..	1	5
Bristol ..	1	5	Rochester ..	2	6
Carlisle ..	0	6	St. Albans ..	1	5
Chelmsford ..	4	7	St. Ed. & Ipswich ..	1	5
Chester ..	1	10	Salisbury ..	2	6
Chichester ..	3	8	Sheffield ..	1	11
Coventry ..	1	4	Sodor & Man ..	0	1
Ely ..	0	4	Southwark ..	4	12
Exeter ..	1	9	Southwell ..	2	10
Gloucester ..	2	4	Truro..	1	2
Hereford ..	1	5	Wakefield ..	1	5
Lichfield ..	2	11	Worcester ..	1	5

N.B.—Eight dioceses have *no* women members (Canterbury, Birmingham, Carlisle, Ely, Liverpool, Newcastle, Norwich, Sodor and Man) and

One diocese has only *one* woman member out of a total membership of 32 (Manchester).

Whereas:—

Six dioceses have women as one quarter or more of their total membership (Chelmsford, Gloucester, Oxford, Rochester, Salisbury, Southwark) and

One diocese sends one woman and one man (Truro).

The Church Congress from the L.C.M. Point of View.

By A CONGRESS MEMBER.

This year the Church Congress met at Ipswich to consider "The Kingdom of God in a Country Diocese." There were many of the usual features, the non-official meetings and the outdoor procession, this latter introducing a cheerful innovation in a military two-step instead of a sedate hymn tune which set most people on the way to church wondering if they ought to keep time in step with the music or not.

At the non-official meetings, Miss Maude Royden and the Rev. Father Vernon, S.D.C., addressed a crowded gathering of men on "Chivalry." Miss Royden pleaded for chivalry, not only from men towards women, but from women to men and to other women. Appreciation and praise of the two speeches have been heard on all sides. One religious contemporary, which has not been over zealous in appreciation of Miss Royden, wrote that hers was "a first-rate speech, courageous and passionately christian in feeling." The girls were addressed by Mrs. Woods, wife of the Bishop of Winchester, who, in a homely address, called on them to take their part in the adventure of the church at home and overseas. Mrs. Hensman, who was the second speaker, is the President of the Gloucester Branch of the National Council of Women. She spoke of youth and present-day problems, saying that the day did not look far distant when girls would be enfranchised on the same terms as men, and the country would be tremendously in the hands of youth, and responsibility for the nation and empire would in a measure rest on their shoulders. It was an alert speech showing sympathy and wide vision.

At the women's meeting, so well attended that an overflow meeting had to be arranged, after some remarks by the Chairman and the first speaker, who evidently wished to put the meeting into a good humour and therefore talked in friendly fashion about silk stockings and revolutions in fashions and manners, the subject of the meeting was reached, "The Church in the Home" and "The Home in the Church." Mrs. Luke Paget, speaking on "The Home in the Church," said some straight things well worth saying, which would make some of her hearers go back to their parishes and view their churches with new eyes. She contrasted the mountains of marble on the one hand with the unmarked grave on the other; the pew upholstered with rich carpet, containing comfortable hassocks, with that furnished with torn kneelers and tattered hymn books. She referred to the fact that some church towers were "waste paper baskets on a gigantic scale," and pleaded for the care of the home to be extended to the church as the corporate home of the people, where a feeling of friendliness and fellowship, brotherhood and equality should prevail.

Space will not permit mention of the Congress speakers at any length. Among those chosen, Mrs. Hubert Barclay, formerly Central President of the Mothers' Union, spoke on "Holiday Resorts," and Miss Phyllis Dent faced up to the problem of "The Youth of the Countryside," pleading for the best and most up-to-date methods of education in Sunday School work. She spoke of the need as

"desperate," but said that only those who would stand the test of real preparation were wanted.

Under the heading "The Ministry of the Church," the Bishop of Chichester spoke on the shortage of clergy, the only cures suggested being more clergy and the amalgamation of parishes. The solution so obvious to readers of *THE CHURCH MILITANT* did not suggest itself to his Lordship or to Prebendary Bartleet.

Lord Hugh Cecil, the ecclesiastical layman, par excellence, spoke on "The Ministry of the Laity," stressing the administrative side and the assistance the laity could give to the clergy. Be it accounted to the speaker for righteousness that he never once said "layman"! He also pointed out that relief could be given to the clergy by the use of the laity in preaching. He suggested that lay sermons were not better, they were merely fresher, than the clerical variety. He seems to think that those of the laity with any gift of speech might be relied on for about six sermons apiece, and these could be distributed round the diocese, so that their repetition would not matter. We have ourselves heard some members of the laity preach sermons greatly in advance of that number without undue repetition of any given set of ideas. Possibly Lord Hugh underestimates the powers of some members of the laity.

Praise was given by one Bishop to the work done in the country dioceses by Lay Readers, and the wives and daughters of the clergy. The licensed woman worker or the woman deacon seemed to be unknown in the parishes of the speaker's experience.

Dr. Dearmer, among other interesting and wise things, said that much good had been swept away with Victorian innovations, and new and quite erroneous ideas of correctness had come flooding in. The village church had in the past provided its band and its mixed choir of men and women, who sometimes wore a uniform attire of bright colours. He suggested the restoration of stringed instruments and the voices of women and girls. There might be, he said, one boy in the parish who could both sing and behave, for the rest it was perhaps best for them to look forward to the choir as an honour to be attained when they reached years of discretion.

One thing that must have rejoiced Dr. Dearmer's heart—he referred to the thin, crawling music of nineteenth century hymn books—was the attempt made to have better hymns at the official and non-official meetings. The bishop of the diocese made reference to the tunes the Committee thought the audience would like to sing, and the tunes they *ought* to like to sing, and the experiment proved that they could sing—for they *did*—tunes that are virile and strong. The pace needed mending in some instances. It was a real trial to sing Parry's "Jerusalem" so slowly at the women's meeting, but that it was sung, in the place of some hymns that shall be nameless, was a great achievement.

We have had occasion to congratulate former Church Congresses on their secretaries, but never with more justification than this year, and we would here record our appreciation of the efficiency, the courtesy and friendliness that was extended to us by the clerical and lay secretaries of the conference.

Next year the Congress meets at Cheltenham.

Notes of the Quarter.

The Women's Auxiliary Service had started a monthly journal called "The Policewoman's Review" (obtainable from the W.A.S., 51, Tothill Street, S.W.1., 3s. 6d. per annum). The current number is extremely interesting and the review should prove of real value in dispelling that public ignorance of the splendid work of policewomen which is their worst enemy.

* * * *

We are interested to see in the public press references to various new public utility societies for Housing and House Improvement. Cambridge, York, Bromley and St. Marylebone are among the districts which have moved in this way.

* * * *

Just as the above had been written, one of our correspondents, who is a member of the London Diocesan Conference, sends a copy of an open letter addressed to his fellow-members by Mr. G. W. Currie, one of the representatives of Westminster Rural Deanery. In this letter Mr. Currie quotes opinions from papers as different in outlook as the *Morning Post*, the *Westminster Gazette*, the *Catholic Times* and the *Daily Chronicle*, justifying the facts in the reports of the Westminster Housing Association, and he urges the Church in the Diocese of London to take immediate action. We wish him good luck, and we hope our correspondent will keep us informed.

* * * *

A member of the League who is a Channel Islander sends an interesting account of the Seigneurs of Sark in connection with the recent succession of Mrs. Dudley Beaumont, the third woman to hold this office. The Seigneurs till possess the right to "come and go in any part of the Island without any inhabitant being able to question or disturb him," and there are curious hunting rights, and rights over treasure trove and effects abandoned by "felons, fugitives, pirates and outlaws." There are also rights of tax and control of the bread, wine and beer consumed in the Island, together with the privilege of appointing certain officials from among natives of the Island.

* * * *

The Irish elections have come and gone, and alas so have the women members of the Dail. The second General Election has been fatal to the women candidates.

* * * *

We are a little surprised that Head Deaconess Mary Siddall (speaking at the Festival of the Rochester and Southwark Deaconess House) is reported as having spoken as if it were questionable whether deaconesses are clerical or lay. We agree that a difficulty arises in regard to representation on diocesan and other bodies where deacons have no seat, but surely that does not make either men or women deacons anything but clerical persons. In this connection see a letter from a correspondent in this issue.

Forthcoming Events.

Members and friends please remember :—

1. Our Stall for Jumble at the Sale on Nov. 10th, in which by the courtesy of the Guildhouse we are again allowed to share. Please send Jumble of all kinds to the Office by Monday, Nov. 7th.
2. The Office Meeting on Wednesday, Nov. 30th. Mrs. Abbott, of the Open Door Council, will speak at 5.15 p.m. on the Council's objects. Tea at 4-30 p.m.
3. The National Demonstration in regard to Equal Franchise, which is being organised to take place on Thursday, March 8th, 1928, in the Queen's Hall, and in which the L.C.M. is co-operating.

World Conference on Faith and Order held at Lausanne on August 20th, 1927.

The following is an extract from the Preamble to the Final Reports of the Conference prepared by its chairman, Bishop Charles Brent, of the diocese of Buffalo in the Episcopal Church of America :—

"More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the Churches represented in this Conference cannot allow our spiritual children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labour side by side with the Christians who are working for indigenous churches until our common goal is reached.

"Some of us, pioneers in this undertaking, have grown old in our search for unity. It is to youth that we look to take the torch of unity. We men have carried it too much alone through many years. The women henceforth should be accorded their share of responsibility. And so the whole Church will be enabled to do that which no section can hope to perform.

"It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward."

International Affairs and the Woman Voter.

The Women's International League is offering a week's holiday (with travelling and all expenses paid) at an International Summer School in 1928 to the young woman *under 30* who submits the best Essay on "The Vote and Foreign Affairs" by December 1st, 1927.

The W.I.L. hopes that this Competition will make the future voters realise that their responsibilities will be International as well as National, and that on their shoulders also will rest the burden of procuring International Peace.

Amongst the distinguished Judges for this Competition are Professor Gilbert Murray, Mrs. H. M. Swanwick, Miss Evelyn Sharp, Miss Sybil Thorndike, and the Principals of Newnham College, Cambridge, and St. Hugh's, St. Hilda's and Lady Margaret Hall, Oxford.

For further particulars write at once to the Secretary, Women's International League, 55, Gower Street, W.C.1.

Letters to the Editor.

Dear Sir,

Should not the League paper at least use the terms previously advocated in its pages? I note with disappointment that still women are not reckoned "clergy," also that the usual title Rev. is not given to Mary Siddall. (See page 46 of the present issue "Notes of the Quarter," lines 2 & 6.)

"The Bishop, clergy including women deacons, followed etc." would be more in keeping with our views, as I think.

Yours truly,

LORNA L. DIXSON.

1, Blackhall Road,
Oxford.

16.8.27.

[Nostra culpa!—Editor, *Church Militant*.]

Dear Sir,

The Equal Political Rights Campaign Committee (representing over forty women's organisations) is very gratified that the Conservative and Unionist Party has given overwhelming support to the Prime Minister's straight-forward equal franchise pledge to women, and Mr. Baldwin himself has never wavered in his view that a pledge once given to women cannot be broken. We look forward to equal franchise having pride of place in the King's Speech next February, and we urge that the promised Equal Franchise Bill shall be introduced as the first measure next Session, and carried into law without delay, so that there may be no fear of any "unexpected catastrophe" preventing women from voting at the same age and on the same terms as men at the next General Election.

I am,

Yours faithfully,

17, Campden House Rd., W.8.

E. KNIGHT,

Chairman, Press Sub-Committee.

7.10.27.

It has come to the knowledge of the Editor that an idea is abroad that the Rev. T. B. Allworthy's useful book, *Women in the Apostolic Church*, is out of print. We are glad to state that this is not so, but that it is still obtainable (published by W. Heffer) price 3/- nett.

Reviews.

JOSEPHINE BUTLER: AN APPRECIATION. By E. M. TURNER. (The Association for Moral and Social Hygiene. 6d.)

In April, 1928, the Association for Moral and Social Hygiene will celebrate the Centenary of their Founder, Mrs. Josephine Butler, the woman whose name during her life time was vilified and abused and since her death, in spite of the triumphant justification of her work, has been so little remembered. For in 1869, Josephine Butler, a woman of exceptional gifts of beauty, attractiveness and intelligence, dared to proclaim herself to a deeply-shocked Society, country and world the champion of the "public woman." She was the first to break the conspiracy of silence in which men had enshrouded the underworld of "unfortunates" who ministered to their vices, and under the cloak of which they had introduced in 1864 the iniquitous system of State Regulation of Vice, by the passing of the Contagious Diseases Act, which took from women of a certain class all "legal safeguards and every guarantee of personal security, and placed them under the control of a special body of Police created to administer the Act." Josephine Butler, and the few men and women who dared to look this matter in the face, realised that this system, based as it is on inequality and injustice, could never have any effect but that of lowering the moral standard and of increasing the disease it claimed to lessen by giving a wholly false idea of security from infection.

The campaign which she so courageously led won in 1886, the Repeal of the Acts in England, and secured the support of an ardent band of workers on the Continent. Now their successors of the International Abolitionist Federation who have continued the fight against State Regulation of Vice on the Continent are everywhere proving the justification of her contentions, and on October 1st next the closing of the "tolerated houses" in Germany, under the new State law for combating venereal disease, will prove the complete failure of the system in the country where it has been most efficiently and most drastically enforced. Finally, the Report of the League of Nations' Expert Committee on the Traffic in Women, published quite recently, fully recognises the interdependence of regulation of prostitution and the traffic in women which Mrs. Butler proclaimed in 1880 in her public protest against the traffic in children between England and Belgium.

Within the compass of this little pamphlet the writer has included an account of conditions at the passing of the Contagious Diseases Act, 1864—an appreciation of Mrs. Butler and her heroic demand for equality and fair play for the prostitute—and a sketch of the work still being done by the Association for Moral and Social Hygiene to get the complete recognition of the single moral standard in our laws and the repeal of all unjust special laws against Prostitutes, and should inspire the reader to become better acquainted with the life of a great woman and to give the Association carrying on her work much-needed sympathy and support. A.M.A.

MOTHER INDIA. By KATHARINE MAYO. (Cape. 7/6.)

Miss Mayo has written an account of her investigations in India. Her main contention is that, as a disinterested observer, she found the Indian race to be so sapped by sexual excesses and insanitary practices that it is a danger to the world. She denies that politics came within the scope of her inquiry, though she deduces from her facts that India is unfit for self-government, and she also holds that Hinduism is responsible for this condition. To this the present reviewer would reply that Miss Mayo is not disinterested; her Moslem bias and her continual jibes at Indian customs are evidence of this, as also her criticism of missionaries for suppressing the facts from a desire to avoid hurting Indian feelings. Further, her facts are selected and used with such a bias that they, while, for the most part, undoubtedly true, yet give quite a false picture. Finally, Miss Mayo, while making use of the writings and speeches of Indian leaders to illustrate her contentions, does not realise that their very work proves the existence of healthy national life.

Facts are very dangerous weapons; it is a fact that in Bengal, where kala azar is rampant, more of the public money is spent on the upkeep of the Governor's band than on the relief of kala azar, a deadly disease which can be cured in the early stages, and is devastating parts of Bengal. This, however, does not give a fair picture of British rule. In India her facts are being met with "facts" from the American and English divorce courts and police courts, and illustrations from some of our disreputable novelists. These facts, to the Indian mind, and indeed to the English, are as deplorable as incontrovertible, and give as untrue a picture as those in MOTHER INDIA. We ought also to say that Miss Mayo has generalised unjustifiably and also in some instances to our knowledge reported inaccurately;

thus Miss Bose, the Principal of the Victoria Girls' School, Lahore, has denied categorically several of Miss Mayo's statements as to what she said and as to school customs. She repeats the silly story of a remark supposedly made to some American by the Dewan of one of the Ruling Princes, to the effect that three months after the British left India there would not be a virgin or a rupee left in Bengal; this story has been told hundreds of times and is quite 40 years old; it was at one time attributed to Sir Pertab Singh and by him hotly denied. She also ignores the fact that in Hyderabad and Mysore temple children have been prohibited.

In connection with the political conclusions, it is disquieting that, as we understand, the book was not sent for review to any Indian paper, but only to the European press, and that a letter of protest, signed by most eminent Indians, was excluded from the *Times*. It is also a fair point, made by other reviewers, that if her conclusions were all true the Indian race would have died out; for in the Calcutta *Guardian* (Sept. 15th) Dr. Rose Greenfield, with twenty years' experience of India, states: "My experience has not been so black. I do not remember any outstanding case of physical injury due to marriage."

Miss Mayo has also failed to do justice to the strength of the Reforming movement. She does not see the significance of the fact that the most venerated and beloved figure in India to-day is Mahatma Gandhi. He preaches an ascetic self-control and abstinence, he has taken an outcaste girl into his house, he loves not only his own people and the outcastes but his enemies; he denounces his countrymen's sins even more than Miss Mayo, but his weapons for altering men's hearts are prayer and fasting and love. The appeal also of Mrs. Sarojini Naidu to her countrymen to remember that the best reply to such attacks was to remove the evil is very significant.

It is a difficult book for anyone who loves India to review without deep resentment, it bears so little relation to the India we know, and its spirit and blindness are so deplorable. If Miss Mayo had had eyes for the goodness and beauty also, her criticisms would have helped instead of stirring up hatred and resentment. For the other side we would recommend *An Indian Day* (Edward Thompson), *Flowers and Elephants* (Constance Sitwell), *An Uphill Road in India* (M. L. Christlieb), *Pandita Ramabai* (N. Macnicol), or any of Lord Ronaldshay's or Sir Valentine Chirol's books.

GRACE M. PATON.

CATHOLIC EVANGELICALISM. A Study in the Life and Teaching of S. Paul. By the REV. J. G. SIMPSON, D.D., Canon and Precentor of S. Paul's Cathedral. (The Faith Press, Ltd. 3/6.)

This study of the Pauline conception of Christianity is concerned to show that that which the apostle refers to as "my gospel" is not his but "the faith once for all delivered to the Saints," Paul being merely "the first to give reasoned expression to the common experience of the Apostolic Church." This Faith is the Catholic Truth, which is of necessity Evangelical, but Evangelicalism, divorced from this greater Truth of which it is a part, has often gone astray. The whole book should be read, but it is the chapter which deals with S. Paul's view of Sex and Marriage that members of the L.C.M. should most closely study.

With regard to S. Paul and his tiresome inconsistency the sound line is taken that "the permanent mind of the Apostle is only to be reached by distinguishing between the principles which he deduces from his Christian experience, and the practical precepts, in respect to which he could scarcely fail to be influenced by the conventions of his age and education." Paul indeed can be quoted on both sides, but the Christ Whom he seeks to interpret cannot. As to the author's own views it is impossible to read this chapter without realizing his vital grasp of the great principle for which we contend, and we owe our President a deep debt of gratitude for this frank and public avowal. At the same time we cannot help feeling a little disappointment at the absence of all mention of what this principle involves in connection with the Sacred Ministry, and we must further admit our astonishment at his view of Marriage, against which he is "fully aware that many modern women are likely to entertain some resentment." We cannot agree that there is always, and must for ever be, an "element of invitation on the part of the male and of response on that of the female" which makes the relationship of man and woman in marriage the one exception to the general principle of equality. But let us not seem ungracious nor yet forget to give thanks for the Precentor's tolerance of that "hatless female" seen "before now" in S. Paul's Cathedral; rather let us pray for the day when she will kneel with us at the Altar there when we go to make Corporate Intercession for the complete fulfilment of our ideal.

P.

Executive News.

Readers will note that this column has hitherto appeared over the signature of Dr. Sybil Pratt, the Hon. Secretary of the League. They will join with the Executive Committee in regretting that Dr. Pratt has felt obliged to resign her office and her seat on the Committee owing to pressure of work and other personal reasons. The Committee feel sure that all members of the League will support them when they express their thanks to Dr. Pratt for her past work as Hon. Secretary, and their hope that she may still be able to help the League in other ways.

We desire to express the sympathy of her fellow-members and of her colleagues on the Executive in particular, to Miss Clark on the death of her sister.

This quarter contains the holiday months, and there is not, therefore, much to report. The League met for corporate communion and Intercession (the latter continued throughout the day) in Christ Church, Victoria Street, by the kindness of the Rev. P. T. R. Kirk, on the feast of its Patron Saint, St. Margaret. The autumn Corporate Communion was held at St. Martin-in-the-Fields on Sept. 24th, and we may take this occasion of expressing our gratitude that a change of vicar has made no difference in our welcome there.

The Church Congress Campaign has been carried through and is reported on elsewhere in this issue.

The Rev. F. M. Green has been unfortunately obliged to decline the Committee's request that he should write the proposed Memoir of Dr. Helen Hanson. Mrs. Marston Acres, who has had the task of collecting the material, has now agreed to undertake also the actual authorship.

Yet another resignation must be chronicled, and our readers will be sorry to learn that it is that of Miss Chanot, who has been Secretary of the League for the past seven years. Besides Miss Chanot's devoted work at Headquarters in all the ordinary secretarial routine, she acted as sub-editor of the *Church Militant*, a fact which many of our readers may not have realised. The Editor wishes here to place on record how much the paper has owed to the vigilance and resourcefulness of Miss Chanot, and to add a word of thanks on behalf of the *Church Militant* to what has already been said to her on behalf of the League by the Executive Committee. Mrs. K. A. Futter has been appointed Acting Secretary until the end of the year. C.W.L.S. members will remember her as Miss Kathleen Basing.

During the last quarter the following new members have joined the League:—Miss G. T. Isaac, Dr. M. Langdon. H. C. ESCREET.

The Treasury.

(Money received from July 1st—September 30th, 1927.)

	£	s.	d.
Subscriptions	48	6	6
Donations	1	7	10
Subscriptions to, and sale of, <i>Church Militant</i>	6	2	5
Literature Sales	2	3	4½
Church Congress Fund	21	8	0
Gippsland Fund	0	10	0
Proceeds of Jumble Sale	9	13	7½
Sundry Sales	0	10	5
	£90	2	2

FORM OF APPLICATION FOR MEMBERSHIP.

I wish to become a member of the League of the Church Militant.

I am a member of

*the Church of England

*a Church in full communion with the Church of England

and approve of the objects of the League.

I enclose the sum of £ : : as a first Annual Subscription.

Name

Address

*Please cross out what is not applicable.

SUBSCRIPTION FORM FOR CHURCH MILITANT.

(2/2 per copy per annum).

I wish to subscribe for copies of THE CHURCH MILITANT, and enclose herewith the sum of £.....

Name

Address

FORM OF BEQUEST.

I bequeath to the League of the Church Militant the sum of *£..... to be paid to the Treasurer for the time being of the said League, free of all deductions whatsoever, the receipt of said Treasurer to be an effectual discharge of same.

Name

Address

*The sum to be written in full.

Printed at the Rydal Press, Keighley, by Wadsworth and Company.