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1928

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

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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 a minimum annual subscription of 2/6.

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THE CHURCH MILITANT

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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.

Humanists or Feminists.

We have lately been meditating upon a problem not unknown in the history of this Society, a problem which its members will, by their own agreed decision, have to face afresh shortly; we refer to the precise relationship of the League of the Church Militant to the life of the Church and its precise place in the world outside. For we take it that nothing less than the survey of these root-matters will really content those who voted at the Annual Meeting last month for a consideration of the future policy of the League.

The League has a work to do: it has to convert the Church to what it believes to be true in regard to the capability and suitability of Woman for the duty and privilege of Service in the Church, from the ways in which she may, and does, serve, through the varying ways of service permitted in theory but withheld in practice, to the way definitely and categorically forbidden to her, the Apostolic Priesthood.

From time to time we hear members of the League urging upon their fellow-members that the League is not a feminist society, and quite recently we have Canon Raven proclaiming, in his introduction, that he is not a feminist. We presume that the idea behind this remark is the same in both cases, i.e., that we who are out for this great change are not out for it because we believe in Woman as such (though some of us probably do so believe, and doubtless some members of the League *would* call themselves feminists), but because we believe in the value of human personality as a whole and deplore the harm done to Christ's Body by the incompleteness which comes from the refusal to allow women, by virtue of their sex alone, to bring certain of their gifts into the common stock and have them consecrated to the glory of God.

And indeed at this moment, when the crowning of the work of the Suffrage pioneers is in sight, we cannot forbear to testify to the

fact that if they were 'feminists,' they were 'humanists' too. There was nothing narrow about them. They had that reverence for human personality which made them unable to rest till they had unlocked and made women free of all those avenues of service to the State, typified by the duty and privilege of using the vote; and they were never tired of urging that the Vote was desired for the opportunities it brought by the power of its possession. Josephine Butler desired the vote for the better chance it would have given her for helping those outcasts to whom she had devoted her life. In all reverence we may say that a modern Josephine Butler desires the grace of the priesthood in the same spirit: she seeks its seal on the pastoral work she can and does undertake without it.

But while our present work is not different in spirit from that of those who founded us for another immediate purpose soon to be obtained, the circumstances in which we find ourselves are such as call for grave consideration as to the right methods to pursue in regard to the carrying out of our present task. This is part of the policy of the League that must be considered in the immediate future: we ought each and all to be giving it our care and thought. Our methods must not be such as to lead our fellow churchfolk to think us 'feminists' in the narrow sense, but should bring home to them our belief in the need for the several qualities of men and women in the service of Almighty God and His Church.

Prayers for the Year.

EASTER TO TRINITY.

THANKSGIVINGS:

- For the happy fellowship realised at the Annual Meetings of the League.
- For the Promise and Prospect of the Government Bill for Equal Suffrage.
- For Canon Raven's book on Ordination for Women and for the widening range of interest caused thereby.

MEDITATIONS:

- During Easter Weeks, upon—*
Newness of Life in Christ.
- During Ascensiontide, upon—*
Lifting up our Hearts unto the Lord.
- During Whitsuntide, upon*
The Meaning of the Gift of the Holy Spirit to each and all.

SPECIAL COLLECT for the Principal Object of the League:

ALMIGHTY GOD, unto Whose Blessed Son holy women of old once ministered, graciously assist our efforts for the extension of Thy Church and Kingdom, and for the spread of Thy Truth; and grant that, like as Mary was called to be the messenger of Thy Son's Resurrection and Ascension, we too may be allowed joyfully to make known the way of Eternal Life through the same Thy Son, JESUS CHRIST OUR LORD. AMEN.

Particular Petitions will be found in the Monthly Letter to Members of the L.C.M.

Women in the Diaconate.

BY THE REV. MARY SIDDALL, Head Deaconess.

In writing this article I should like to make it clear that I shall confine myself to speaking about the diaconate. The question of the priesthood for women is entirely outside my province and I shall not refer to it. My purpose is to try to show what opportunities are at present open to women in the Ministry of the Church. I cannot claim to represent the opinion of all deaconesses, for it is not to be supposed that we all think alike, and many will disagree with what I have to say.

Most of those who read this article will be sufficiently familiar with the history of the diaconate and women's place in it to make it unnecessary to enter into it with any fulness. There is a good deal of evidence that in the Early Church, in parts of it at least, women were ordained very commonly to the diaconate. The evidence begins in the New Testament; it is almost beyond question that the well-known passage in the Pastoral Epistles refers to women deacons and that Phoebe held some official position in the Church. After New Testament times evidence is scanty, and for about 250 years there is practically no mention of deaconesses in the writings that are now extant. I do not think that we need be surprised at this if we remember the obscure position that women have held in society, and also that the evidence for the three-fold ministry of men is by no means complete. By the 4th century deaconesses were a well-established body and we know that there were more than 40 working at one time in Constantinople. It is not a little remarkable that we still have 19 of the letters of S. Chrysostom which were addressed to the deaconess, Olympias.

Before the last Lambeth Conference, it will be remembered, the Archbishop of Canterbury appointed a committee to investigate and sift the evidence respecting the ministry of women in the past, and they gave us the results of their investigation in "The Ministry of Women" (S.P.C.K.). The investigation was a thorough one, as the report shows, and on the strength of it the Lambeth Conference recommended the "formal and canonical restoration of the diaconate of women." That recommendation was acted upon by the Convocations of Canterbury and York in the following years and it was declared by both that "the Order of Deaconesses is an apostolic Order of Ministry in the Church of God." The question has naturally been asked, "What is this Order of the Ministry?" In short, are deaconesses in Holy Orders? We believe that we are. We are quite aware that the resolution is somewhat vague and indefinite, but the Committee of the Conference which met to draw up a preliminary report said with no uncertain voice, "In our judgment the Ordination of a deaconess confers on her Holy Orders." This statement the Conference did not corroborate, but neither did they deny it, and the Resolution which was passed (No. 48) is not incompatible with it. In fact, if at some future time Convocation declared that deaconesses are in Holy Orders, no word of this would have to be altered. "The Order of Deaconesses is for women the one and only Order of the Ministry," and it is therefore an Order of *the* Ministry—(italics are mine, but the capital letters are in the Resolutions of the Lambeth Conference). We believe that in this, as in many other uncertainties, the Church will be guided by the Holy Spirit to a clear mind. "Solvitur ambulando" is true here as in all else. There is no suggestion in the Report that a deaconess is in minor orders, as some would seem to suggest. Minor orders were abolished at the Reformation.

The Resolutions of the Lambeth Conference were adopted by Convocation with some modifications and amplifications. The most serious of these modifications was in the functions to be entrusted to deaconesses. Under Resolution 52, the Lambeth Conference permitted deaconesses to have some part in the services of the Church. They were to be permitted to read Morning and Evening Prayer and the Litany in Church, with the necessary omissions, and also, under licence of the Bishop, to instruct and exhort the congregation. These functions were not included in the functions allowed by Convocation, and the result is that deaconesses are often met with the objection that as deaconesses they can do no more than they could do before ordination. The only privilege given to the deaconess in the way of service is that in the absence of the minister she is to be the ministrant of Holy Baptism (when administered privately) "by virtue of her office." I admit that this makes our position in the Church difficult and I should desire that we should be officially entrusted with some distinctive function, even if it were only the reading of Morning and Evening Prayer in Church, as recommended by the Lambeth Conference.

But it is quite true to say that to make ordination valid it must be to some distinctive ecclesiastical function? In the case of the "seven" who are considered to be the prototypes of the deacon, their distinctive function was to look after the bodily wants of complaining old women. Was there anything distinctively ecclesiastical in this, such as could not be done equally well by other disciples? It had no permanence, the need of it soon passed and other functions were given to them. Yet they were solemnly ordained to their work by the apostles so that they might act as their representatives, with their authority. A deaconess values her ordination for the same reason. She acts in whatever duties she performs as the commissioned servant of the Church—which gives her the right to offer services to those whom she seeks to help and gives to others the right to seek her out and claim her help. But there are other reasons which lead her to desire ordination. The call has come to her, as it comes to many men, to give her life to the service of our Lord in His Church. By ordination the Church sets a seal on her offering, and she is by ordination set apart to lifelong service and she receives grace for the fulfilment of her obligations by the laying on of hands.

Though the functions entrusted to a deaconess are limited and we should like to see them extended and made more distinctive, I yet believe that there are great possibilities open to deaconesses within these limits and that they have not anything like explored or exhausted the opportunities that are afforded to them. I do not think any greater opportunity for pastoral work can be given than in the preparation of candidates for Baptism and Confirmation, and in private ministration to those whom she visits. Another service that is suggested is to promote the welfare of women students at the universities and elsewhere—I should like to see on the staff of every college and school a woman lecturer or tutor in Orders who would be ready to hold classes and study circles in theology, conduct services when required, and be ready to help any who might like to make use of her. It is obvious that in such a position it would be necessary to have a deaconess with high intellectual qualifications.

But if the opportunities afforded often seem narrow and restricted in the Church at home, there are signs that in the Church overseas the ministry of deaconesses will have wider scope. In one diocese in India a deaconess has entire charge of the services in a mission church with a priest coming to administer the sacraments, and in another

diocese in China deaconesses are allowed by the Bishop to help in the services and to present candidates for Confirmation. Elsewhere a deaconess has been left in charge of a mission district from which the resident priest has been moved to a more populous quarter.

The opportunities of service given to a deaconess in a home parish will depend on the parish priest, and it is a fact that the clergy have not yet learnt to use the ministry of women to the best advantage. In many cases women have not shown themselves equal to more responsible tasks and the Church will not be ready to entrust them with further functions till they have shown themselves capable of discharging them. On the other hand, I am afraid that many women are unwilling to enter the diaconate because the opportunities of service seem to be limited. These causes are not independent, but are intimately associated—the women do not come forward because they are not given greater scope for their gifts and the sphere of women's service is restricted because there is not a sufficient number of efficient women to undertake responsible positions. It is to these women that we would make the appeal. We believe that by coming into the Order they would not only find for themselves sufficient opportunities for service but that they would be showing the value and necessity of women's ministry to the well-being of the Church. Of this the Church still needs to be convinced. The standard of women's work in the past, though much of it was devoted, was not a high one and people can still speak with contempt of the "typical Churchworker" (by which a woman is always intended) and mean by that, one who is badly underpaid and overworked and who has no joy in service. We need, as I have already said, to convince the Church of the value and necessity of women's ministry.

It happens not infrequently in a parish that when funds are low the first way of economizing is by dispensing with the services of the deaconess or other woman worker—or the Vicar feels that he must have assistance in the services and so replaces the deaconess by a curate. If deaconesses were allowed to take some services in Church the need of an assistant priest or deacon would not be so great, but I would deprecate the custom of regarding the services within the Church as of so much greater importance than the pastoral care of those outside, and I should be sorry if the time ever came when deaconesses had to give so much time to conducting services that they had no time for more real pastoral work.

We recognize that when a woman of good education enters the Ministry of the Church it calls for a considerable measure of sacrifice—and more to-day than when some of us were ordained years ago, because the opportunities of service for women are now so much greater and there are many more highly-paid posts open to them. For a deaconess there is practically no opportunity for advancement. She receives a small stipend and does not look forward to any increase in income or improvement in her position. This is not so in the case of men's ministry. The deacon looks forward to the priesthood at the end of a year, and with that will come as a rule an increase of stipend. From one parish he may go on to a more important one; he may become a canon of the Cathedral, or even look forward to being a bishop. I do not mean to suggest that our clergy are all looking out for promotion, but we must admit that a good deal of the spirit of the world has crept into the ministry of the Church. Here in the diaconate, so it seems to me, women have an opportunity of showing what service can be without thought of money or position, and we may be helping to restore to the Church the more primitive ideals of service. A deaconess should have enough to live upon without

anxiety and a reasonable addition for holidays and books, and provision for old age. I recognize that here there is great need for improvement, but beyond that there is the opportunity of showing literally that 'all service ranks alike with God.'

It is to be expected that the two Provincial Councils appointed by the Bishops for the superintendence of matters connected with the Order of Deaconesses will do much to improve the position of deaconesses in the Church and will see to it that a satisfactory Pension scheme is drawn up for their benefit. Another problem before these Councils will be to find a place for deaconesses in the Councils of the Church. The problem is a difficult one for the councils are divided into the three houses of bishops, clergy and laity, and no special provision is made for deacons. The second house is in practice composed of priests only, for with very rare exceptions, deacons are at the very beginning of their ministry and have not the experience that would qualify them to take part in the Church's deliberations. The case of deaconesses is different: they are most often women of maturity and there is some loss in their being excluded from the Church Assembly and other Church councils. There does not seem to be any reason why they should not be summoned to the sacred synod, and in some dioceses this is done.

We do not pretend that we have arrived at our ideal for the Deaconess Order. The last 60 years have been years of experiment. When the Order was revived in 1862 by the ordination of Elizabeth Ferard, the Church had to look back many hundreds of years to the East to see the Order in operation. It is not surprising, therefore, that in the first days many mistakes were made and that deaconesses should be confused in the popular mind with Sisters on the one hand and with Lutheran deaconesses on the other. They have been years of experiment and much progress has been made. To make the Order what it should be, it is necessary that women of intellectual capacity, of courage and adventure, ready for sacrifice and service, should come in now and show the Church what the ministry of women may be and that it is essential to its "bene esse."

Notes of the Quarter.

We note with mingled feelings of satisfaction and depression that the following women have been successful in the recent examination for the Lambeth Diploma in Theology:—Miss E. W. Chapman (S. Katharine's College, Tottenham); Miss M. J. Hillier (Girls' Secondary School, Barrow-in-Furness); Miss E. E. Hurt (County High School for Girls, Colchester); Miss W. M. Jones, Miss E. A. Lane (C.M.S. Training College for Japanese Women Workers, Ashiya, Japan); and Miss R. D. Robinson. We are depressed because of the inadequate field and limited scope for the use of the theological knowledge of these gifted women. The Church is suffering from a lack of ordained ministers, and it is a sad fact that lay members of the Church of England are sorely in need of instruction in doctrine and Church history. The controversy over the Revised Prayer Book reveals an almost abysmal ignorance of elementary theological knowledge, and yet women with adequate gifts who have specialised in theology are denied access, except in rare instances, to the pulpits of our Churches solely on account of their sex. It may be said doubtless that the pulpit is not the only place where Christian instruction can be given, that is true, but it is the place for authorised instruction, and why should not duly authorised teachers such as these women be allowed the oppor-

tunity of teaching congregations which can be reached in no other way.

* * * *

It is a strange fact that the consideration of the question of the admission of women to Holy Orders seems to deprive some people of their intelligence and reduces them almost to a level of imbecility. Even the Bishop of Durham, who possesses one of the keenest intellects on the Episcopal Bench, gave utterance at his Diocesan Conference recently to some curiously illogical statements. He found no reason (he said) for the ordination of women to the priesthood, because the spiritual achievements of individual women, past or present, did not justify it. One is left gasping! Has the Bishop then never heard of S. Catherine of Siena, of S. Teresa of—but we could fill pages and pages with the names of women in past ages and the present day whose spiritual attainments are miles above the average cleric. Then the Bishop insinuates that the women's movement is responsible for the repudiation of wifely and motherly functions by women, and says that "the world wants desperately not female priests and Bishops, but Christian wives and mothers." Are the two then wholly incompatible? One would scarcely have expected such looseness of thinking from the Bishop of Durham.

* * * *

The Bishop of Willesden has recently ordained Ethel Winifred Chapman as deaconess in St. John's, Stamford Hill. She has been licensed to teach in S. Katherine's School, Tottenham.

The Churches and Disarmament.

A magnificent and crowded meeting was held at the Albert Hall, on February 27th, to voice the Churches' Call for International Disarmament. The meeting was arranged by the League of Nations Union, the British Council of the World Alliance and Copec, and was remarkable in that all the Churches—Anglican, Roman and Free—were represented among the speakers.

At the opening of the proceedings letters of sympathy and encouragement were read from the Archbishop of Canterbury, the Cardinal Archbishop of Westminster and the Rev. Thomas Nightingale, Secretary of the Evangelical Council of Free Churches.

The Bishop of Winchester presided, and in the course of his speech described the attempt to establish International Peace as the Supreme Crusade of the 20th Century. No other crusade could compare with this one, for on its success all others depend. All other movements for the betterment of mankind would be destroyed in the event of another war. Arbitration, Disarmament and Security go together, and it was hardly possible to exaggerate the grandeur of the opportunity which is ours to manifest that kind of faith which is also the highest wisdom. Only in Christianity could the needed inspiration be found.

Sir Josiah Stamp dealt with the economic argument for the reduction of armaments and pointed out that, provided the measure was not unwise from the point of view of security and international understanding, then on economic grounds any reduction in national expenditure which is devoted to disarmament has a greater effect upon the standard of life of the people than a reduction of similar magnitude in expenditure devoted to any other subject.

The Rev. H. R. L. Sheppard, although upon the platform, was too ill to speak, and his place was taken by the Rev. G. A. Studdert Kennedy, who, in a characteristic speech, emphasised the unique

opportunity at the present moment to choose between preparation for peace and preparation for war. We *must* choose, for if we drift we shall drift into war. It is impossible to drift into peace. We shall never conquer war by being afraid; wars are made by fear. He warned the meeting that governments must not be allowed to camouflage real disarmament by false disarmament.

The Very Rev. Bede Jarrett, O.P., in a very fine speech, urged the audience, in the name of Christ, to use their personal influence to persuade the State to lay aside these growing armaments. He said "We believe this to be an affair of the will, and faith is the will's flame. We believe this to be an affair of the will because we know it cannot come to pass till men trust one another; till they have laid aside fear and suspicion. This is possible always in His name who is Love Incarnate. . . . We do not ask impossible things, we do ask hard things. We ask that this Christian country should be great enough to set an example to other nations in the following of Christ."

The Rev. J. D. Jones declared that the Free Churches stand shoulder to shoulder with the Anglican and Roman Communions in these matters of Arbitration and Disarmament. Let England take the lead in this Crusade and get rid of the detestable heresy of talking of war as "inevitable." There was no reason why war should not follow plague, famine and duelling into the limbo of the past.

G.M.B.

Notes from Overseas.

Recommendations that women be given a place in ministry of the United Church of Canada are contained in the report of a special committee of preachers and laymen which will be submitted to the next General Council of the church. If the findings of the duties of a minister are adopted women will be empowered to perform all the duties of a minister except administer the Communion service. They will be able to baptize, to preach and to carry on all other pastoral duties.

The official recommendation reads in part:—"That the diaconate of women be recognized by the United Church of Canada as an order of the ministry, with authority to perform such pastoral duties as may be required and in particular to teach, preach, and where necessary to baptize.

"That women manifestly called of God and adequately trained be ordained to this office.

"That the members of the deaconess order as now existing be continued in their present work and retain their present status, but that the name of deaconess in future be conferred only on women ordained to the deaconess order."

* * * *

The Reformed Church at Mulhausen has appointed a woman as curate of the parish of S. Etienne. She will give religious instruction and preach.

* * * *

Canada still lags stubbornly behind her fellow dominions of Australia and New Zealand. The Provincial Legislative Assembly of Quebec recently defeated by 39 votes to 11 a private member's Bill providing that women should be eligible for the Provincial Franchise and for election to the Legislature. In British Columbia, however, opinion seems to be more enlightened, for the British Columbia Legislature has established a precedent for all British Legislatures. The

Speaker, Mr. Buckham, on leaving the chair, asked Mrs. Ellen Smith, a member of the Legislature, to occupy it temporarily. Mrs. Smith, however, might have occupied that position permanently, for in 1921 she was offered the Speakership of the House at the united request of the Government and the Opposition, but declined the honour because she preferred to remain on the floor of the House, where she could speak for herself.

J. FEARNE BELL.

The Centenary of Josephine Butler.

1828—1928.

By E. M. TURNER, Secretary of the Centenary Committee.

"It may perhaps be, as has happened with other saints, that, as the memory of the earthly life fades, the force of the spiritual life dawns, and the Josephine Butler of history may, in the growing spiritual civilisation of men, be greater than even her immediate friends perceived or perceive."

These words were spoken of Josephine Butler at the great Commemoration meeting held in London in 1907, shortly after her death. Now, twenty-one years later, as we celebrate her Centenary, we realise how true they are for those who never knew her in her earthly life. Very few of those who will gather together all over the world to give thanks and praise for her life and work have had the opportunity to meet, face to face, this woman who so deeply impressed such men as Victor Hugo, Joseph Mazzini, Cardinal Manning, John Stuart Mill, and Professor James Stuart. We know she was beautiful, compact of courage and imagination, loving freedom in all its forms, hating slavery with an uncompromising vigour. But the beauty that was so real to them, and to all with whom she came in contact is to us a legend. It is "the force of the spiritual life" that will call us together in her honour. Each one will recreate her in his own image, as we recreate Joan of Arc and other women who, by reason of their courage or their beauty, have left their mark on history and our imagination. Those who knew Josephine Butler and were witnesses of "her indomitable courage," sharing with her the difficulties and dangers of a long-drawn-out and fiercely-contested campaign, must often have congratulated themselves on their good fortune; the few who are left to take part in the Centenary meetings and services this year will experience a sense of victory and attainment that we cannot share. Yet we, gathering the abundant harvest which she sowed, have this consolation. We see the wonder and splendour of her life, as a whole; she has become a legend and an inspiration. To us she is "the Josephine Butler of history—greater than her immediate friends perceived or perceive."

No one who came in contact with Josephine Butler ever doubted her power; no one who estimates the historical result of her challenge can doubt it. In 1869 Josephine Butler, forty-one years of age, a happy wife and mother, who had gathered around her a circle of cultured and unusual friends, was unknown beyond that circle. In a few months she was plunged in bitter controversy, the target for every kind of misrepresentation and violence. Her very name roused fierce passions and scurrilous abuse. From end to end of Great Britain she was fiercely attacked and as fiercely defended. Why? Because she dared to challenge the system of State Regulation of prostitution,

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1869
1828
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then in force in England and practically every other civilised country. In doing this she challenged the customs and taboos of centuries, and the oldest and vilest form of slavery. She dared to protest—she was the first to do so—against the exploitation of that unhappy out-cast, “the common prostitute.”

Everyone knows the result of that challenge, how men and women in ever-increasing numbers rallied to her side; how the struggle increased in intensity, spreading out from England to Europe and America; how victory after victory was won until now regulation is discredited even in the few countries where it exists. Medical science and the weighty reports of the League of Nations Experts Committee on the Traffic in Women justify her statements and build up their work on the inspired beginnings. The double moral standard in law and in custom is challenged everywhere. She has altered the thought of the world; Professor Stuart’s praise, “The world is different because she lived” is no vain and empty boast. It is profoundly true.

What is the source of this almost miraculous power? We find the answer to our question scattered everywhere in her writings, but most clearly perhaps in some papers in the “Storm Bell” in 1900. This was a little magazine, containing some of her best works, produced in monthly numbers, and written almost entirely by herself, about six years before she died. It reveals in the simplest and sincerest terms the working of her mind; for she is writing for the readers she loved best, namely, working men and women. She has leisure; the stress of battle is over; she looks back and weighs events; she looks forward with eager hope to the ultimate victory which will be won by others who carry on the struggle; and in sentence after sentence, paragraph after paragraph, she reveals her mind to the reader.

She was “A convinced Christian,” a Christian moreover who received all her inspiration from Christ Himself. Neither teachers nor priests could help her much, her genius was great enough to meet Him and commune with Him, face to face. She became like Him an instrument fit for the service of God. In “Prophets and Prophetesses” she writes:—

“It is in the solitude of the soul, alone with God, that His thoughts are revealed. It is in great humility, in separation from the spirit of the world, in asking and receiving *His* spirit, ‘the Spirit of Truth’ which ‘shall guide us into all truth,’ that we learn to think His thoughts.

“It requires much courage to be alone with God; to elect to retire for a time, and even for long times, and to listen to *His* voice only. It requires more courage than is needed to meet human opposition, or to battle with an outward enemy, and is altogether different from worship in the congregation with others around us. Let anyone who doubts this make the trial, in humble determination, ‘I will not let thee go except thou bless me, until thou admittest me to the inner sanctuary of thy presence, and speakest to me.’

“For it is then that the keen searchlight of His presence reveals the innermost recesses of the soul, so that the creature, who has been bold enough to seek such a solitary interview with the Creator, shall fall on his face, as Daniel did, in self-abasement:—‘I, Daniel, fainted and was sick certain days.’

“It is then that all which is of self, all subtle egotism—the egotism which takes such a multitude of forms—is searched and hunted out of the soul. It cannot live in His presence. The praise of man becomes as dust beneath the feet, and the soul

trembles even to receive any honour of men, or to be recognized in this world as of any worth.

“It is then, also, that the great Enemy of souls essays to draw near, bringing all his forces to bear on that divinely bold but humbled creature, and seeking to wreck the blessing which he knows must come of such an interview between Christ and a human soul. It is then that he disputes every inch of the ground, sought to be won that day by the Saviour, and by the disciple whom His spirit has stirred up to draw thus awfully near to Him.

“Jesus was ‘*led of the Spirit*’ into the wilderness to be tempted of the Devil. It is in the very heart of this great dispute between our God and Satan, and in such a solitude, that some of the deepest truths are learned, and that God speaks. Then the enemy is defeated, and only the light is left, the light which was sought and which reveals God’s thought.

“And what is the sequel of such an encounter? There are many who can bear witness that the enemy, discouraged by the humble and determined soul, departs never to return, and then it pleases the Lord sometimes, in His great love and pity, to grant to His child, in a measure, that communion which the Hebrew saint had, with whom God spoke face to face, ‘as a man speaks with *his friend*.’”

Is it any wonder that Josephine Butler, thus prepared and disciplined, was able to challenge and destroy a system that seemed impregnable, buttressed as it was with the passions and prejudice of centuries. Is it any wonder that F. W. H. Myers said of her:—

“Christianity came to me in a potent way—through the agency of Josephine Butler. She introduced me to Christianity, so to say, by an inner door, not to its encumbering forms and dogmas, but to its heart of fire.”

Through prayer, which enabled her to know the mind of God, she passed to prophecy, the shewing forth of the mind of God. “In Prophets and Prophetesses” she writes again:—

“What is meant by a *prophet*, and by the world *to prophesy*? Let it be clearly understood. It does not mean here the fore-telling of future events, although those who are deeply taught of God have more light than others on the future, and are able, better than others, to read the signs of the times, according to the promise, ‘He—the Holy Spirit—shall show you things to come.’

“But the word embraces more in its fulness of meaning. The word ‘*prophesy*’, is best translated by the learned, as ‘to show forth the mind of God’ on any matter. What a high gift! What a holy endowment this, to be enabled to show or set forth to man the mind or thought of God!

“In order to attain to that gift, the soul must live habitually in the closest union with God, in Christ, so as to realise the prayer of the saint who cried,—‘*Henceforth, O Lord, let me think Thy thought and speak Thy speech.*’”

“This is the special character of the prophet’s word,” said a Persian mystic, “it fulfils, it creates, it triumphs.” Judged by this test Josephine Butler’s words are prophetic. They fulfil themselves before our eyes. They triumph on every side. They are creating a new world in which injustice and inequality is unthinkable. She being dead yet speaketh to us all.

Eighteenth Annual Council Meeting.

Although there were no burning questions to discuss this year the Council meeting was a very pleasant and profitable gathering. The proceedings prove more and more each year that notwithstanding the differing opinions on all subjects held by the members, there is an inner bond of union with regard to the aims and work of the League that causes a very real harmony of spirit. Our President, the Rev. Canon J. G. Simpson, was in the chair during the first part of the session, and referred in his opening remarks to his recent visit to the United States. He had visited the Deaconess House in New York and inquired as to the status of the deaconesses in the American Church, but only received the reply "we are waiting to see what you are going to do." He wanted to impress upon the League to go on pegging away at the deaconess question and not to be depressed because things did not move as quickly as they hoped. When the woman deacon was given the status of the man deacon in all parts of the Anglican Communion they would have broken the back of the task they had set themselves to accomplish.

In presenting the annual report Mrs. Acres said that the year had been one of exceptional difficulty and of great encouragement. She felt they ought to increase the devotional side of the work and this would be attempted during the coming year.

Miss Villiers presented the Treasurer's Report. Largely owing to Dr. Hanson's legacy they were in a fairly good financial position for the time being, but in order to place the League on a firm basis at least £150 more was needed in annual subscriptions. The Rev. J. Darbyshire moved "That under Section VII. of the Constitution the following be deleted 'Three of those members who have served on the Committee longest shall not offer themselves for re-election for the current year, retiring in alphabetical order.'" This was seconded by Mrs. Seymour Seal, and carried by a considerable majority.

Miss Escreet moved certain amendments to the Constitution which had the effect of abolishing the Branch system of working, but of encouraging members to form groups for keeping alive local interest.

Miss Bradford seconded, and the resolutions were carried.

Mrs. Pollard moved "that as soon as it is convenient after the passing of the Franchise Bill, a special Council be called to reconsider the policy of the League." Miss Bell seconded. Mr. Marston Acres proposed as an amendment: "in the event of the Franchise Bill receiving the Royal Assent, the Executive Committee should consider the amendment of the Constitution and the future policy of the League, and should present their proposals to the members at a special general meeting." This was seconded by Mrs. Seymour Seal, and carried.

The following urgency resolutions were also carried:—

"That this Council welcomes the introduction of the Franchise Bill and thanks the Prime Minister for his promise on behalf of the Government to ensure that the newly enfranchised women shall be enabled to vote at the next election."

"That this meeting protests against the action of some of the London Hospitals in proposing to exclude women from their schools."

"That this Council desires to witness to the great work of Josephine Butler and welcomes the efforts being made by the Josephine Butler Centenary Committee to bring home to the world the need for carrying on her good work for social purity."

After the last resolution the members stood for a moment in silence in honour of Josephine Butler.

The meeting then settled down to discuss the best way of bringing before the public and especially before the Church, Canon Raven's recent book on "Women and Holy Orders." Miss Isaac related how she had suggested to Canon Raven that he should write a book for propaganda purposes and how quickly and warmly he had responded to the suggestion. On the motion of Miss Escreet, seconded by Miss Bell, it was decided to send a letter of thanks to Canon Raven.

C.E.C.

Reviews.

WOMEN AND HOLY ORDERS. By C. E. RAVEN, D.D. (Hodder and Stoughton. 2s. 6d. net).

All who are anxious to see women called to the Priesthood of the Catholic Church will feel deeply grateful to Canon Raven for the publication of this book. In three particulars he has rendered signal service. His book is the most complete statement of the case which has yet been published; it has a background of experience which gives notable weight to its testimony to the needs of the Church and to the capacity of women to serve in the Sacred Ministry; and by reason of the eminence of its author it will command a hearing which might otherwise have been denied to it. Canon Raven is under no illusion as to the results to which its publication will straightway lead, and the "fierce and prejudiced criticism" has already begun. Let him set off against it the grateful thanks of all who see the truth of the cause for which he pleads.

For this book is "a plea," and as such it may be said at once that it has the defects of its qualities. The author feels deeply and expresses himself strongly, and readers of judicial temper may sometimes feel that he has overstated his case in this or that particular. It is possible to suppose that he has painted too darkly the standards of morality a century and a half ago (p. 39) and that the comradeship of young men and women to-day is described in too flattering terms. One may read with surprise not untouched by amusement that "in the countries of the Roman allegiance it is almost impossible to be both a Catholic and a democrat" and wonder whether "the Church of England is the only body claiming to be Catholic which has preserved the freedom to grow." But *obiter dicta* such as these will not prevent any candid reader from finding in these pages a passionate plea for a Church, not hide-bound by precedents but responsive to the Spirit, alive to all the possibilities and perils of emancipated womanhood, ready to develop its organisation to meet the claims of its changing environment, neither denying to the Church as a whole, and especially to its younger women, the ministrations of women priests nor refusing to women engaged in fact in ministerial work the sacramental equipment for its exercise.

This book is "a plea to the Church of England" and its last chapter is entitled "The immediacy of the need." Canon Raven writes scornfully of the point of policy—"beware lest you hinder the prospect of re-union with the Holy Orthodox or the Papacy." It "sacrifices truth to expediency; it appeals to fear; it justifies reactionary obscurantism." He writes, "the refusal to ordain women is unquestionably bringing sacramental religion into disfavour." What then does he desire? Would he wish some bishop to announce his readiness to ordain women to the priesthood? Does he hold that the Synods of Canterbury and York could warrant such a step? Would

he postulate the assent of the whole Anglican Communion? These questions may lie in abeyance for those who are content to assert the capacity of women for the priesthood and to deny that to hold otherwise is an essential of Catholicity. But Canon Raven's book reaches a point at which the question inevitably presents itself for immediate answer, "By what authority may women be called to the priesthood in the Church of England," and to that question no answer is suggested.

F. M. GREEN.

WHAT CAN A MAN BELIEVE? By BRUCE BARTON. (Constable. 3s. 6d.).

The answer to the question put, in this very interesting book of an American business man, is, from his own showing, The Catholic Church. But he does not think so: "I am a Protestant of a score of generations. It is impossible for me intellectually to be a Catholic, spiritually I often wish that I could be." He does not appear to know anything of the Episcopal Church of America, and his division is the common one of Catholic and Protestant, and his ignorance of the former is so great that in an appreciative paragraph on the Roman Catholic Church as "a headquarters for spiritual inspiration, an oasis of reverence, a giver of peace," he goes on to say that "from early morning to late at night it keeps its doors open and repeats its masses!" And on the same page he writes of the spiritual help which he has received from "the deep bass notes of the glorious chants" in the Russian Cathedral, apparently thinking that Orthodox and Roman Catholics are one and the same. But he has a deep sense of the need of all men for religion and prophesies a future time when a prayer will be broadcast and the minister "teleseen" in every place of business before work begins, and when the Church will be always open for private prayer, with a perpetual organ recital, very few services and only two sermons a year. It is an exceedingly interesting book, especially the first half. The second part will be more useful in America as conditions, both religious and secular are so different here.

T.

CIVILISATION REMADE BY CHRIST. By F. A. M. SPENCER, B.D. (Geo. Allen & Unwin. 7s. 6d.).

It is easy to say Christianity has to reform the world; it is hard to apply the principle and show the ways in which it can do so. To show some of these ways is the object of "Civilisation Remade by Christ," and its readers, although they may not agree with all its conclusions, must admire the courage with which this difficult but necessary task is undertaken. The author deals in a practical way with such subjects as War and Peace, Charity, the Treatment of Offences, Marriage, Fraternity and Education. The chapter on marriage includes a discussion of sex equality, which will be of interest to members of the League. One passage may be quoted:

"As to religion, women cannot as a class be accounted as markedly inferior to men in spiritual experience and capacity, as the records of both missions and mysticism make evident. Is it not time that womanhood, as well as manhood, should be dignified with St. Paul's wonderful appellation, 'the Glory of God,' and therefore be invited to contribute to the thought and practice of the Christian Church?"

A welcome reference is made in the same chapter to an equal moral standard, which the author finds implicit in Our Lord's words to those who brought Him the woman taken in adultery. This extremely important point is too often overlooked by commentators.

J.P.

FEMINISM. By KUNDSEN. (Constable, 12s.).

As the author heads his first chapter with a quotation from Nietzsche, "Let us call any truth false that had not a laugh in it," one must not call this book amusing for fear that that might prove it to be true. Which it certainly is not, neither is it amusing. It reads like an echo of Anti-suffrage arguments of long, long ago, frequently refuted, still cropping up like bad half-pennies. The book was written to answer the question of a Japanese, "Why do you European men treat and regard your women with such respect?" and his conclusion is that it is due to an idealistic desire innate within him for "the helpmate man is said to have been promised in the Garden of Eden, but never got."

T.

Letters to the Editor.

Dear Sir,

It seems a matter for regret that there are not more women ready to avail themselves of the opportunities offered to them of studying Theology and taking such degrees in this subject as are open to them. The reason usually given why they do not do so is that, as the Ministry of the Church (in any case that of the Anglican branch of the Church) is not, at present, open to them, there would be no outlet for their achievements.

May I point out that, even to my limited knowledge, there are many important posts involving intensely interesting work in which a Theological training would be of supreme value. It is becoming more and more customary for lectureships to be offered to trained women by the many religious Societies. Not the dearth of opportunity for the use of such talents as are required is lacking, but the scarcity of women capable of writing the papers which call for expert learning in the subjects with which they deal.

One also ventures to think that if there were more capable women preachers their opportunities would be forthcoming. The number of the laity who frankly admit that they would welcome the enrichment of the present somewhat alarming poverty of the pulpit by calling in the aid of the really eloquent and thoughtful women is steadily increasing. One must believe that the men who monopolise the pulpit do so from force of circumstances and not from choice, for they must realise that the quality of their homilies would improve if they were called upon less frequently to exercise this very important function which necessarily requires much time and careful effort by way of preparation.

There are also useful opportunities for the exercise of trained theological talents in the better type of public girls' schools where a weekly lecture on Divinity is arranged for. It is usually expected that training in this subject will be combined with other qualifications, but is there any reason why the voluntary Church worker should not extend her sphere of usefulness to these quarters? The teaching of Divinity in such schools would probably be of much more frequent occurrence if the headmistress (and one may also venture to think, in some cases, the headmaster of a boys' school) could draw on a separate source from the already overstrained tutor who has more than enough to do in keeping up-to-date in the many subjects included in the ordinary school curriculum. Would not parents also be glad to know that the Divinity taught to their children (which does not usually go beyond the exegesis of the Old and New Testaments) is of as sound and sane a kind as the best Theological faculties of our Universities can make it, and that the children are served in this respect by properly trained tutors who will not give them such uncultured stuff as in the face of more scientific study on their own part they will speedily feel bound to reject? How much distaste for religion has been engendered by the teaching of the inexpert, one trembles to think!

Again, there is work of a particularly fascinating kind to be found for the student in Theology in the many Training Schools and Colleges for native men and women connected with missionary work abroad.

If the great need of India for education is gradually but surely being responded to, there will soon come a time when there will be a demand (probably on a very large scale) for a true and reasonable presentation of Christianity, and it will be deplorable if there is not a sufficient number of qualified women, who will be needed to work alongside the highly-trained teachers of secular subjects, to respond to the appeal.

But by far the most important reason why women (and particularly the younger women) should ardently enter into the study of Theology is that when the time comes for women to enter the Ministry of the Church—as come it is bound to, on the principle that what is right and true will in the end prevail—the authorities of the Church may find a supply of women, already made capable by some experience, trained and duly qualified, upon whom they can draw in order to increase the efficiency of the Church's service to the world.

Even if the opportunities pointed out as already existing were not there, the study of Theology, as it is dealt with in our modern Universities, is so attractive that women might well enter upon it if for no other reason than to add to their other accomplishments for which they sometimes think they may not have any particular use beyond an additional adornment of the world. A knowledge of Theology cannot but enrich the life of any woman or man, and will have a radiating influence for good upon all with whom she or he may come into contact.

Yours, etc.,

EDITH RODGERS.

The Minerva Club,

London, W.C.1.

8th March, 1928.

Headquarters' Notes.

The last quarter has been a very busy one and the two members of the staff at the Central Office have been very grateful for much voluntary help given by individual members of the League. They have also been very glad to welcome quite a number of visitors from the provinces.

There have been two Office Meetings when members have met together to discuss problems of common interest. The next of these meetings will be on Friday, April 20th, when Miss Yeatmann-Biggs (Secretary to the Advisory Council for Women's Service to the Church) will meet the members and their friends. Tea is at 4-30 and all will be welcome.

The Conference on the Diaconate in February was well attended and most interesting. It was very good to have with us Deaconess Mary Siddall and others who are exercising the ministry through the Diaconate.

Plans are already in hand for the Church Congress Campaign at Cheltenham when Lady Barrett and Canon Guy Rogers have promised to speak for the League. Offers of personal and financial help will be very gratefully received.

To those who are spring-cleaning, may we remind them that the spring Jumble Sale, at which cast-off clothing, books, furniture, etc., can be turned into profit for the League, is being held on June 7th, and that, by courtesy of the Guildhouse authorities, we shall have the usual stall. Contributions may be sent to the Office at any time, but should come in any case before Whitsun.

The Annual Report for the year ending Jan. 31st, 1928, is now ready, and copies may be had on application to the office.

A report of the Annual General Meeting will be found elsewhere in this issue. The Hon. Officers were re-elected and the following form with them the new Executive Committee:—Mrs. Marston Acres, Misses D. Auld, Banks, C. Barker, J. F. Bell, M. A. Bell, Bradford, Clark, Coldwells, Rev. J. Darbyshire, Miss Hammick, Dr. Eva Morton, Miss Platt, Mrs. Pollard, Miss C. Robinson, Mrs. Seymour Seal, Misses F. Taylor and Margaret Taylor.

The following new members have joined during the last quarter: Miss Brideoaks, Miss Coales, Miss Ferrar, Rev. N. Hallas, Miss Joy, Miss E. M. Schofield, Miss Sandbach-Marshall, B.D., Sister Vera; and the following has rejoined: Miss K. M. Pain.

The Treasury.

(Money received from January 1st to March 31st, 1928).

	£	s.	d.
Subscriptions	92	12	2
Donations	4	1	4
Subscriptions to and sale of CHURCH MILITANT	15	3	1
Literature Sales	2	19	3
Affiliation Fees	0	2	11
Sale of "Women and Holy Orders," by Canon Raven	14	4	4
Gippsland Fund	1	0	0
Sale of Jumble	0	5	0
Waste Paper Sales	0	7	6
Refreshments, Council Meeting, March 23rd	1	11	0
Library	0	5	0
	£132	11	7

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.

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

Name

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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.

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