

DUP

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

Vol. XVII. No. 4.
Quarterly.

OCTOBER, 1928.
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 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.

"Christ's Church Militant Here In Earth."

This is a very big thing and it was in the belief that there was room in the Church for a Society big enough to adopt the Church's own name that the members of the Church League for Women's Suffrage took the important decision in 1918 of changing the name of their Society to the League of the Church Militant. They had a big aim and their object was nothing less than converting the Church to the recognition of the spiritual equality of all mankind. But you will say, the Church has always believed this; it is embedded in the teaching of its Founder and it is possible to point to many passages in the writings of its leaders which show that this teaching is accepted. You are quite right and your argument is the very reason why the League's leaders in 1918 were bold to take to themselves a name which touched the very boundaries of the Church itself. They knew that the world was touched by the Cross at every segment of the circle and they kept the badge (still appearing on the cover of this paper) which had been used in this sense to cover the work of the Church League for Women's Suffrage, to denote the aims and beliefs of the new League of the Church Militant. If that were so, you will say, why the necessity for a special Society? If the Church already held that belief, surely that were enough?

But unfortunately it is possible to hold beliefs and not to act upon them, and the immediate object of the League resolved itself into persuading the Church to live up to its beliefs in certain definite directions. There shall be neither Jew nor Greek, there shall be neither bond nor free; there shall be neither male nor female. What was the Church doing about it and was she doing all she could?

Neither Jew nor Greek. Missionaries have stood out valiantly for this principle: native education and the training of natives for

positions of responsibility, with the corollary of the holding by Europeans of subordinate posts under them, this is a splendid example but there is also another side. Our own people overseas have not always been mindful of their brotherhood with the people they found in the lands to which they went. We are not so very far removed from the days when the Englishman went abroad with the Bible in one hand and the Union Jack in the other, and even now it is not necessarily the professedly anti-Christians who support colour-bar bills and other measures of race-superiority.

Neither bond nor free. Christian England has still something to learn here also, though it has been learning hard. There is much less of what used to be called 'the barrier of class' than there used to be, and consequently much more mutual friendliness when the fortunate 'free' come face to face with those still bound by the fetters of lack of opportunity. Yet here too there is blindness; not wilful blindness indeed, but the blindness of the unimaginative, that cannot grasp the essential oneness.

And neither male nor female. What of this third great division into which the Apostle paradoxically says we are *not* divided. 'For ye are all one in Christ Jesus.' Some people would be inclined to say that in this direction these last days had seen the biggest changes of all. Men and women, they would say, are no longer ruler and ruled, cajoled and cajoler, but free, mutually-dependent comrades and partners. And this is true. But although it is to Christ and the power of His Gospel that women owe their freedom, yet the Church has not been as quick to recognise this in its fulness as it has to recognise the brotherhood of people of different coloured skins and different walks of life. And so, while applauding and helping women in their efforts to give service to the State (efforts symbolised by their struggle for full parliamentary and civic privileges), the authorities of the Church have remained rigid in their refusal to consider the desire of women to offer service as preachers and teachers in the ordained Ministry of Christ's Church. This League, while standing for the oneness of humanity in Christ in the directions of race and class, has found its main work in urging upon the Church this full implication of our Lord's attitude to women—that they are beginning in ever-increasing numbers to desire to serve Him by taking upon themselves the special calling of a Minister of the Gospel.

Now that the original work of the League is over—it was founded to obtain for women the same parliamentary privileges and opportunities of service as are enjoyed by men—it has seemed good to its members to bring it to an honourable end. This does not mean that the question of the Ordination of Women has been achieved, *nor that it has been given up as hopeless*, but simply that a Society founded for one purpose, and that a political one, may not perhaps be the best possible means of influencing a non-political Church. Not that we deery politics: we do not, and we yield place to no one in pride in our past. But the Church is not synonymous with the State, and it is to the education of the Church *qua* Church that those interested in this question must set their hands in the future. We have, as Church-people, to bring home to the Church that the varying gifts of the Spirit are not divided along the lines of sex, and then to ask what forbids that women no less than men should "receive the Holy Ghost for the office and work of a Priest in the Church of God."

"Our Magazine."

Thanksgiving and Intercession.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

Let us Thank God—

For the great advance in Church opinion concerning the Ministry of women.

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In this the last issue it may be of interest to review not the story of the paper, but the progress of the cause for which it has stood throughout its brief career.

"Neither Jew nor Gentile, neither bond nor free, neither male nor female in Christ Jesus"—that has been the great principle it has striven to emphasise. It has sought equal treatment and opportunity for all races and classes and especially it has sought to voice the claims of women to an equal place with men in the life of Church and State. It contributed, we hope, its tiny quota to the stream of purpose which seeks to make right, not might, the determining factor in international relations and to order the common life on the basis of justice and brotherhood. But the position of women in Church and State has been its main pre-occupation, and it is in this sphere that its most fruitful service has been rendered.

And what abundant cause for thankfulness there is, if we look back over the past sixteen years and realise the advance made by women during that period! In 1912 no woman possessed the parliamentary vote. To-day it is possessed by women on the same terms as men and the principle we advocated from the first has been at last accepted in its entirety. Not only are women enfranchised but they are eligible for election to the House of Commons and are in fact sitting there. The legal profession has followed the example of the medical and withdrawn completely the sex barrier. The ancient Universities, following in the wake of the more recent foundations, confer their degrees on women, and have given them a real though restricted share in their corporate life. In a word, the whole position has been transformed; and whereas in 1912 women were on all sides knocking at closed doors, to-day the doors are for the most part wide open and we are ceasing to remember that they were ever closed.

We do not overestimate the fact we played in bringing all this about; but we did play a part. We prayed; and 'more things are wrought by prayer than this world dreams of': and we educated a not unimportant section of the community. There was no clergyman in England, Ireland, or Scotland whom we did not approach and when the war came, and all active suffrage propaganda for the time being ceased, the volume of support from the clergy for the enfranchisement of women was increasing daily and had already reached notable proportions.

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By F. M. GREEN.*

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But it is in relation to women and the Church that we may fairly claim to have rendered most effective service. In 1912 women were excluded from all share in the deliberations of the Church. They might not serve as lay Representatives in either the Ruridecanal or Diocesan Conference, nor, except they were ratepayers, had they any voice in the election of such representatives. The 'electoral roll' of those days consisted of 'qualified persons of the male sex and of full age . . . and qualified persons of the female sex who are entitled by ownership or occupation to vote at a vestry of the parish'. To-day all this is changed. In all the stages of lay representation from the Parochial Church Council to the National Assembly women stand on an equal footing with men and the primary franchise takes no account of sex. The Lambeth Conference of 1920 marked the furthest point of advance for women in relation to the Councils and Ministry of the Church. But the Resolutions of the Conference hardly went so far as the Report of a Committee of the Conference on which those Resolutions were based. The Report practically gave women all they asked for, save admission to the Priesthood, and contained nothing which would make their admission to the Priesthood more difficult at a later time. The Resolutions were more restricted in their enlargement of women's sphere, and the action taken on those resolutions by Convocation was more restricted still. Thus in the lay ministry to-day women are 'normally' restricted to giving addresses to "women and children" in consecrated buildings and the status of a Deaconess in the Anglican Communion remains equivocal.

It was in the year 1918 that the League as a corporate whole first considered the question of the admission of women to the Priesthood and adopted the position from which it has never since receded. It definitely repudiated the assertion that women are inherently incapable of receiving the Grace of Order: it considered and set aside as untenable the inferences which had been drawn from the action of our Lord in calling men only to the Apostolate; it refused to recognise certain Pauline rules respecting the place of women in the Church at Corinth or elsewhere as determinative for all time; it maintained that whilst Catholic truth is from its nature incapable of change, Catholic custom which has changed in the past may change in the future: and it urged upon the Church the necessity of calling women to the Priesthood both on other grounds and especially that the spiritual equality of the sexes might be evident in its own corporate life.

During the ten years that have since elapsed no steps have been taken by the Church in the direction of our desire. That was hardly to be expected. But many individual churchpeople, including not a few priests, have been brought to see the truth of the position which the League advanced; and it may fairly be said that so far as argument is concerned, the opposition has been beaten off the field.

And now it remains to pray, as indeed we have prayed in the past. None who has shared in the fellowship of the League of the Church Militant can fail to regret its dissolution. Yet its existence was not unattended by danger—the danger lest we should come to think too much of the force of organised opinion and too little of the pressure of the Spirit of God. Perhaps we are better out of the way. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened."

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Quarterly Notes.

The Wesleyan Conference which met in Liverpool in July adopted a resolution approving the admission of women to the regular ministry. Dr. Russell Maltby, Ex-president of the Conference made out a strong case for the admission of women and stated that the movement for a wider life and opportunity for women was not of man, it was deep enough to convince them of its divine origin.

The Rev. Ensor Walters, who opposed, said he believed in a ministry of women parallel to and honoured as the ministry of men but he was not in favour of the inclusion of a few women in the itinerant ministry because that would be a subordination of women and not an addition to their dignity. On the whole the discussion was on a high level and the leaders of this reform in the Wesleyan Ministry have not to encounter the deep seated prejudice and fear of departure from precedent which characterises the opposition to women's admission to Holy Orders in the Church of England.

* * * *

The first joint meeting of the Northern and Southern Provincial Councils for the Order of Deaconesses has been held in the Church House, Westminster. The Bishop of Winchester presided, and the subject of the training of women for the diaconate was discussed and a report co-ordinating the functions of the nine training Houses of the Order was drawn up for presentation to the House of Bishops.

* * * *

On the occasion of the meeting of the "World Union for Progressive Judaism," in Berlin last August, the Hon. Lily Montagu, J.P. preached the sermon at the Reform Synagogue. She dealt with the subject of public worship and personal religion and the effect of both on life. The service was crowded and many expressions of admiration and gratitude were expressed.

* * * *

We understand from *The Vote* that Miss W. Bryant, a member of the congregation, preached the sermon at Chalfont St. Giles (Bucks.) Parish Church recently. Our informant does not tell us on what occasion this occurred, but tells enough to make us want further particulars.

* * * *

We are indebted to our American contemporary *Equal Rights* for the following quotation from *Frauen Weckruf*, the organ of the Bund Deutscher Frauen:—

"The first German woman upon whom the Government has conferred the right to ascend the pulpit is Fraulein Sophie Kunert of Spandau. She has been appointed a chaplain to the Woman's House of Correction in Hamburg. Those who know her say that she was born to fill this difficult position, for she has courage, strength, a loving heart, and firm belief in humanity. She is a consecrated being, a singing soul, bringing light and warmth and kindness to build up poor, broken lives."

Women and the Missionary Council at Jerusalem.*

BY IRENE PARKER CRANE.

There were great moments at the International Missionary Council Meeting during the discussion of "The Christian Message," but none was greater than when the oriental women described the liberty Christ had given to their fellow country-women. None who were there will forget the thrill of thanksgiving as we listened to the testimony of those brilliant women to the power and influence of Christianity in giving freedom and a sense of personal value to those who were offered by their own religions, only contempt and repression. "The Confucian Message is not enough for China" said Miss Tseng, "because it only touches half the nation. The Chinese women can only find full life in the Message of Christ. . . . Christ has given women life, soul, and the way to come to God. In Christ the women of China will find their right position, not only as citizens of China but as citizens of the Christian World."

"It was only when the life and message of Christ were brought to Korea," said Miss Kim, "that the women found themselves to have intrinsic values. Christ has shown clearly both in His life and teaching that to God one human personality whether it be man's or woman's, is just as valuable as any other. Christian young women, and men as well, of Korea have learned this lesson and diligently seek to apply this teaching consistently in their lives."

As the representatives of the Church in Africa and the East addressed us abundant evidence was given of the *reality* of the "Younger" Churches, of the spiritual power of the leaders and of their experience in the things of Christ. This impression of life and reality was created by the full, rich contribution of the women members, no less than of the men. And the contribution was made by the women not only when speaking specifically about the unique gift of Christ to women but also when taking part in the discussion of other subjects. Two noteworthy speeches were made by Miss Tara Tilak. In the discussion on Race she was the only speaker to deal with the 'individual, personal, human, practical point of view,'† by urging us to ask ourselves, "Am I definitely trying to enter into an understanding fellowship with individuals of other races?"

Regret was expressed by the Chairman that the number of women present was so small. In a membership of two hundred and thirty the women numbered only thirty-nine.

I suppose it is natural that women in a such a gathering should always be anxious lest the needs and the work of women should not receive due attention. Within the first twenty-four hours the question was raised, privately among the women, of holding a separate women's meeting. As far as I could gather there was little desire for it, but the fear lest something might be lost if we did not meet brought us together immediately after breakfast on the third morning. Against a desire to exchange views about women's work it was strongly urged that the best contribution the women could make to the work of the fortnight was not to dissipate time and energy in women's meetings but to pull

*We are indebted to the editor of *The Student World* for permission to print this article, which forms part of a longer article written for that paper for the current month.

† Mr. Basil Mathews, "Roads to the City of God," p. 68.

their weight in the full sessions and in the work of the groups. There were women present well qualified to speak with knowledge and authority on the subjects within the programme, and without their contribution the value of the whole would be immeasurably lessened. It was suggested, for example, that if an adequate estimate of the non-Christian systems and of the Christian Message were to be arrived at the experience and opinion of oriental women were essential.

A second women's meeting was held at which, I understand, a resolution on women's work and its development was drawn up. That resolution was never produced; it did not even reach the business Committee and for the simple reason that throughout the meeting women took their full share in every discussion—and owe grateful thanks to Dr. Mott for the opportunities he gave—and because the urgent need for pressing forward with work amongst women was repeatedly recognised.

Dr. Speer, who opened the discussion on the Christian message said the message of Christianity was not to systems but to *persons*, to men and women, and he wished to lay special emphasis on the words 'and women.' The great majority of their Missionaries were women. They were yet, however, far away from recognising the place of women in the Church and the World and they had to recognise that women had a very distinctive place. This was not an intellectual question but one that was exceedingly practical. "The real issues of life in the world to day are in the hands of women." Bishop Temple summing up the discussion noted the significance of the testimony from every quarter of the globe to the liberation effected by Christ for women. And later came the decision that in future the International Missionary Council shall have three Vice-presidents, one of whom shall be a woman.

This decision is in line with recent action of the I.M.C. and also with the present tendencies of Mission Boards to amalgamate men's and women's work.

In 1923 the Council initiated an inquiry into the changes which have taken place in the lives of women in mission lands in recent years and into the efforts being made by the Church to adapt itself to the new situation. Information was collected by groups in almost all the national organisations which compose the Council and is presented in the Report "The Place of Women in the Church on the Mission Field," published in January 1927.* In the preface, Dr. Warnshins wrote "This report as a whole is to be regarded only as a preliminary study. The purpose of the enquiry has not been merely the preparation of a scholarly or statesmanlike report. It has rather been to stimulate missionaries and missionary boards to consider the problems created by the rapidly changing position of women in all parts of the World."

As was to be expected the Report reveals work for women at different stages in different parts of the world. In some places it is not a question of the Church adapting itself to a new situation but of creating a new situation. Generally speaking, however, the Report indicates changes of a far-reaching kind in the lives of women in big centres of population in all countries. The changes are so amazing that one has to be careful to remember that but a minute fraction of the world's womanhood has as yet been touched.

* I wish to acknowledge my indebtedness, throughout this article, to the Report.

The Report shows "that the church of to-day, the world over, is giving more than casual consideration to the ministry of its women." Many of the replies expressed gratitude for the enquiry. "It has called common attention, in some cases startled attention, to the whole position and possibilities of women's influence in the Church and outside. . . . The open discussion of a Christian standard and opportunity, to which present conceptions and conditions but faintly conform, . . . cannot but lead to fruitful results."

The need for further investigation was put in the Jerusalem Meeting by Mrs. Robert Speer who reminded us that while it is true that Christ and His Gospel are having a liberating effect upon woman it is also true that the Christianity of the West has only just begun to carry through into modern life the implications of the thought and practice of Jesus for women. "If there is one thing to which the Church is summoned," said Mrs. Speer, "it is to face the implications of our Lord's teaching about women!" A whole new set of standards had come into the life of women and she regretted that no special place had been given in the meeting for the study of the significance of the changing place of women.

It is to be feared that for some missionaries and mission board secretaries it is still necessary to deal explicitly with women's work. One would think for example that it would be impossible to advocate rural education and to plan it without remembering that half the 'green proletariat,' to use Mr. Basil Mathews' phrase, is made up of women, and yet it is no exaggeration to say that even to-day in work affecting women so closely as village community education the tendency is to think first of men and only sometime afterwards of women. "To the ordinary lay observer of mission work it is always a matter of surprise that mission effort is not concentrated to a greater extent on female education. The influence of the African woman in the African home cannot be exaggerated. . . . the best agency for introducing anything novel to the African is through the women—convince the women and the men will soon follow suit."* Unless women in every part of the world are keenly interested in this urgent need for community education amongst the women in rural areas and are ready themselves to take their full share in pushing it forward, there will not be equality of development as between the men's and the women's side. This is true, generally speaking, both for areas where the mission is responsible and where the Church is responsible, and it is true not only for rural work, taken here only by way of example, but also for the other questions discussed at Jerusalem.

And yet, I do not regret the absence of a separate session on women's work. I believe progress will be made not by passing resolutions about the need for women's work and for its recognition but by women themselves taking their full share in framing mission policy and in carrying it out in the practical work of the mission field. For historical, and geographical and for traditional reasons work for women on the mission field developed later than work amongst men. It was necessary for women to prove the need for it and to demonstrate their ability to undertake and to organise it. No one—or very few—to-day questions either the need or the success of the work accomplished.

Recent development in America and Britain is towards uniting the separate Women's Boards with their main Missionary Societies—a

* "Impressions of Le Zonte." International Review of Missions. January 1927.

development which indicates the possibility, before long, of a general recognition that women's work is necessary not for the sake of women alone, but for the sake of men too—for the sake of the whole. It is true that many in missionary service (and a still greater number in the general work of the Church in the West) do not realise this; but, as we women know very well, the number of men who do recognise it, not in theory only but in practical policy, is steadily growing and it seems that the time has come when most will be gained by men and women working together in this matter. And in this joint service it is for women to make a contribution that is of real value. That contribution will be welcomed—it will be sought. The woman 'doing her bit' will be given her place.

This may seem too optimistic in view of the limitations that in certain directions women still suffer; but there are unmistakable signs that gradually the teaching of Christ is being understood. This does not mean that the influence of Missions on Womanhood is as widespread or as potent as it should be, that the proportion of work for women is adequate or that woman's place in the Church is in accord with the teaching of Christ. But it does mean that in the I.M.C. and, generally speaking, in the national organisations that constitute it, the Christian view of womanhood is more and more accepted, that there is a growing readiness to understand its implications and to be guided by them. It means too very definitely, that because of this awakened attitude there is more than ever the need that women all over the world should respond. It is for us women, whoever we are, wherever we may be, whatever may be our work, to ponder the Reports of the Jerusalem Meeting to realise that every one of them touches the women of every race and tongue and in every walk of life and to hear through them the call of Christ to "a more heroic practice of the Gospel."

As the members from the West listened to the oriental women we had no doubt about the influence of Missions on Womanhood. The power of their spiritual leadership was manifest. They represented the small groups of women who every year are leaving the quiet of home life and are taking their place in the professions, in business, in politics, in a wider social life and in the Church. Many, nearly all, in these groups are the fruit of Christian missions. The Church's great contribution to the freedom of women has been its insistence on women's education. Having educated them, is the Church willing to offer opportunities of service that will challenge the best efforts of Christian women? And are well-educated Christian women ready to take their share in the work and Ministry of the Church among simple people?

Inherited ideas from the West and also the fact that so few women are ready for leadership result in women as yet having but a small share in the councils of the Church. But in some of the 'younger' churches, notably in China, it is being taken for granted that women should be included in fair numbers and on the same footing as men, in the management of Church affairs and there comes the complaint from some of these churches that women are loath to take responsibility and though present at Committees and Church meetings are silent. It is true that here, often, we women are to blame; we ought to have more courage to risk being fools for Christ's sake. At the same time too much must not at first be expected; women have little experience in public affairs and are horribly afraid still of speaking in Committees and gatherings that include a majority of men. "Women do not take responsibilities of Committee work as seriously as men, and few are as useful. The

consequence is the decreasing appointment of women. Women need practice and should not be dropped because of silence or non-attendance. Enlarge Committees, appoint more women, and once trained reduce the Committees again."*

The fact remains that in politics, in industry, in the professions and in social work, women are taking their place and making their contribution more speedily and fully than in the Church. Mission boards and Churches must press forward with the provision of education for girls, in many places still far below that made for boys; and they must make adequate plans for training women in Christian leadership and for giving them full freedom to exercise it.

And to Christian women in all Churches and in all lands comes the call to take their share in reaching the new Christian conception of life that Dr. Kraemar of Java called for—a Christianity "newly formulated and newly lined." That half the spiritual force of the Church should be suppressed or inoperative in so pressing a task is unthinkable. Christian women everywhere must seek to be so filled with the spirit of Christ as to be able to make Him a reality and a power of life for the countless women still unreached by the Gospel. There was a time when women remained untouched by change until the influence of Missions reached them. To-day unnumbered millions are daily, hourly, coming under the influence of that militant 'secularism' which is everywhere so powerful an opponent of Christianity. The newly won freedom of women carries with it danger. There is imperative need for guidance to be given to the 'new' woman to-day and that guidance and help must be given by Christian women. The bewilderment of women hustled into the industrial world from the quiet countryside; the licence, mistaken for freedom, which is working havoc in so many lives; the wistful readiness to copy new ways—all these constitute a call to Christian women throughout the world to lives of strict self-discipline for themselves and of self-sacrificing service for others. Christian women everywhere are called "to a more heroic practice of the Gospel. . . . to take up the Cross of Christ and all that for which it stands and to go forth into the world to live in the fellowship of His sufferings and by the power of His Resurrection, in hope and expectation of His glorious Kingdom."†

The League at the coming Church Congress.

Members and friends who may happen to be in the neighbourhood of Cheltenham from Sept. 29th to Oct. 5th, are asked to remember that the League does not come to an end until the end of 1928 and will therefore be in evidence as usual at the Church Congress this year. We have secured a good stall at the Exhibition where pamphlets and leaflets will be on sale and where the usual band of adherents will be in readiness to give information to questioners, to discuss with doubters and to encourage sympathisers! A Public Meeting will be held on Thursday, Oct. 4th, when the chair will be taken by the Rev. W. R. Matthews, D.D., and Lady Barrett, C.B.E., M.D., M.S., and the Rev. Canon Guy Rogers, B.D., M.C., will speak on the Ordination of Women. For details as to time and place see Advertisement on page 2 of cover.

* Miss Luela Miner, National Christian Council Bulletin, August, 18th, 1921.

† *The Christian Message*: The World Mission of Christianity, being messages and recommendations of the enlarged Meeting of the I. M. C. held in Jerusalem 1928.

The L.C.M. and the Press.

At the request of the Executive Committee, the following letter was drawn up and circulated to the press. Most of the papers, including the religious press, published the letter in full, some with sympathetic and reasonable comment. One contemporary, a religious weekly, did not reproduce the letter, but inserted instead a misleading paragraph to which attention was drawn by a letter sent to the editor by the Chairman of the L.C.M., who asked that the original letter in its entirety should be published. The editor thought fit to take no further steps in the matter. Comment is superfluous!

E.L.A.

THE LEAGUE OF THE CHURCH MILITANT,
CHURCH HOUSE,
DEAN'S YARD, S.W.1.

July 30th, 1928.

To the Editor,

Dear Sir/Madam,

At a meeting of members recently called, it was resolved to dissolve the League of the Church Militant before the close of 1928, and we shall be grateful if you will be good enough to give publicity to the reasons by which this decision was reached.

The members of the League, formerly the Church League for Women's Suffrage, felt that with the passing of the Equal Franchise Bill, part, at least, of their society's aims had been achieved, and while still desiring to see women ordained to the threefold historic Orders of Ministry in the Church, they felt that the movement within the Church had reached such a phase that the education of Church-people along these lines could now be carried on more satisfactorily through other channels than those of a society whose activities had been directed along political lines in the past.

Since the League started its work of education and propaganda, thought on women's service in the Church has advanced so rapidly that it was felt that ordination to the priesthood must inevitably follow in due time, and that the best way that women of this and future generations could further this cause was by prayer for its fulfilment and by preparing themselves mentally and spiritually to meet those opportunities and responsibilities of service in the Church that may open up to them in the future.

Yours faithfully,

(signed) J. G. SIMPSON (President),
E. LOUIE ACRES (Chairman).

Memoir of Helen Hanson.

By the Chairman of the L.C.M. Executive Committee.

We would like to call the attention of readers to this memoir, a review of which appears on page 62. Copies can be obtained from the L.C.M. Office, price 2s. 9d. post free.

An Illustration of Progress.

By THE DEAN OF WORCESTER.

Reformers are often disheartened at what seems to them the slow progress of a cause, or causes, which they advocate and to which they are devoting their lives; but if only they would look back and compare the present with the past—say fifty years, or a hundred years ago; not a long time in human history—they would realise the marvellous rapidity with which their cause has advanced.

Let me give one illustration from my own experience. In 1878 I was one of the Secretaries of the Church Congress which was held in Sheffield in that year. Two or three of us, who were young and daring, decided we would propose that a lady be invited to address the Congress on Women's Work in the Church. We accordingly suggested that Miss Wheatley, who had considerable experience, and as a sister of an Archbishop was eminently respectable, should be invited to read a paper.

This was regarded as a very revolutionary proposal, about on a level with proposals for women being ordained to the ministry now. It was strongly opposed, but eventually carried in the Sub-Committee. When the suggestion came before the General Committee, the Archbishop of York, Thompson, was against it, and it would have been rejected by a large majority had the Chairman taken a straight vote, but his brow-beating one of the advocates of the proposal so irritated the Committee that, to the Archbishop's great annoyance, they voted for Miss Wheatley being invited. She accepted. Her name was printed on the programme, but, after all, she did not appear on the platform, being prevented by illness.

This was the first attempt to break down the male monopoly of the Church at the Church Congress.

Overseas Notes.

Miss Rowlands, of the Welsh Presbyterian Mission in Sylhet, who is the Principal of the Language School in Darjiling, has achieved the unique feat of taking the M.A. degree in the Calcutta University in Bengali and Sanskrit, and beating all the Bengali candidates.

In addition to a knowledge of the languages unique amongst Europeans, she is an admirable teacher.

* * * *

Speaking at the Annual meeting of the Oxford Mission at Calcutta, one of the Fathers said referring to the lack of men going out to the Mission:—"He did not believe for a moment that the O.M.C. was going to become extinct; but if men were not forthcoming it meant that it would pass on to those devoted women who came out in a regular trickle to serve God and India's women. And it seemed as if it would be reserved for old priests like himself to give spiritual ministrations and the Sacraments to those sisters."

When will the time come when women will not be dependent for their spiritual food on the ministrations of men, but will themselves be admitted to the "office and work of a priest" in the Church of God?

J. FEARNE BELL.

Reviews

HELEN HANSON, M.D., B.S.Lond., D.P.H.Oxon. A MEMOIR. By E. LOUIE ACRES. (Allenson, Ltd., London. 2s. 6d. net.)

Friends of the late Dr. Hanson will feel deeply grateful for the publication of this Memoir. It is an admirable piece of work by one who knew her well and who has kept herself sedulously in the background. It covers all the ground from the beginning to the end—which is also a beginning. Schooldays; the Study of Medicine; Missionary work in India; War Service in Belgium, France, Serbia, Malta, Salonika, Constantinople; School Medical Work—all are passed in review. We are shewn something of her beautiful home life; of her genius for friendships; of her 'spiritual pilgrimage'; of her devotion to 'Causes'; and of 'herself'—this last chapter a very happy lightning sketch.

If the intimate and life-long friends of Helen Hanson will value this little book there will be others to whom it will be scarcely less welcome. Her life was so full, so varied in its interests, so kaleidoscopic in its activities that there must be many, very many, who knew and loved her—the word is not too strong—yet who never had the privilege of access to more than a little corner of the wide field over which her interest and activity ranged.

The reading of this book will be to them a real joy. They will meet an old friend again amid new scenes; enjoy a posthumous intimacy which the exigencies of life denied them; and find all their personal memories enriched and illuminated by these pages.

As to the readers who never knew her—well, in this life they never will. It would be impossible for any portraiture however skilful, to recreate that vivid and amazing personality. Yet even they may find here much to interest and inspire. They will lay aside the book with fresh occasion to thank God for all His servants departed this life in His faith and fear.

The book reproduces some portraits of its subject at various stages of her career and contains a 'Foreword' by Lady Barrett and an introduction by Canon Simpson.

F.M.G.

WOMEN UNDER ENGLISH LAW. By MAUD I. CROFTS. Second Edition. (Butterworth & Co. 5s. net.)

We are glad to welcome a second edition of this useful little book. The fact that a second edition has been called for is to our mind a guarantee that it is a useful little book. We congratulate Mrs. Crofts (a member of the League) upon the skilful way in which she has kept the book no larger than the earlier edition. It is obvious that it has cost her no little labour. Proper feeling prevents a *Church Militant* reviewer making too favourable comment on the section undertaken by Miss H. C. Escreet, though the present writer believes she describes signs of the same hard labour here also.

M.

SPIRITUAL DIRECTION. By T. W. PYM, M.A., D.S.O., (Student Christian Movement. 5s. net).

Canon Pym has written an interesting and stimulating book, intended, as he says, to help clergy, theological students and church-workers. He treats the whole subject of the care of souls from the very widest standpoint and in spite of his title (and he realises its dangers) churchmen and women of very different points of view will not be caused to stumble by what they find. He obviously values the help of women in advising women and he addresses wise words on the subject to the young priest tempted to magnify his office of counsellor: but we look in vain for any suggestion that women are ever to do more than 'co-operate'. "The really efficient priest is probably as helpful as the right woman, but a mark of his efficiency will be that he seeks her co-operation. The right woman is undoubtedly of more service than the inefficient priest." Thus Canon Pym. But why should not the right woman and the efficient priest be combined in one person? We should like to know what our author thinks.

C.

THE FREEDOM OF THE KIRK. By VISCOUNT WOLMER, M.P. (S.P.C.K. for the Church Reform League. 1s. net.)

This is a learned little treatise. It sets out to be "a record of the legal steps by which the Established Church of Scotland attained to its present position of liberty." We have obtained much entertainment from what only professes to be a record of legal documents and the last chapter, "Sauce for the Gander" is irresistible.

M.

FORTHCOMING EVENTS.

We have been asked to give publicity to the following:—

- (1) A Course of five lectures on Christian Foundations of Peace, arranged by the London Union of the Fellowship of Reconciliation, to be held on alternate Mondays at 6.45 p.m. beginning on Oct. 22nd in the Upper House of Convocation, Church House, Westminster. Our readers will be interested to learn that the lectures include the Rev. Constance M. Coltman, M.A., B.D., of Cowley Road Congregational Church, Oxford, and Miss N. Bradley, B.A., Rondfield College, Oxford, formerly of Berkeley Street Congregational Church, Liverpool. Fee for the Course, 3s. 6d. Single lectures, 1s.
- (2) A Victory Day Luncheon and Reception, arranged by the Equal Political Rights Campaign Committee to be held on Wednesday, Oct. 24th. The luncheon will be held at the Hotel Cecil at 1.15 p.m. (tickets 5s.) and the Reception at the Caxton Hall, Westminster, at 8 p.m. (tickets 2s.)
- (3) The Annual Fair of the Women's International League, to be held this year on Wed., Nov. 7th, from 3 p.m. at 50, Porchester Terrace, W.2., kindly lent by the Hon. Mrs. Franklin.

Headquarters' Notes.

The last note to be sounded from headquarters is one of thankfulness to all the members of the League who have supported the central office by their prayers, by their help in organising and routine work, by their financial contributions (often at great personal sacrifice) and by their letters and words of encouragement and cheer. It would have been very different indeed to have carried on during days of stress and strain without the splendid help of many individual members of the League. It is impossible to mention names here, but special thanks must be given in this last issue of the "Church Militant" to the member, who, almost from the first number of the League paper, has with unflinching regularity and care addressed and stamped all the wrappers for the postage of the paper.

To many sympathisers and friends, who have not been members of the League, very grateful thanks are due. Their help in many and sometimes quite unexpected ways, either through the central organisation or the columns of this paper, has always been most warmly appreciated.

Members are reminded that the Church Congress Meeting will be held as arranged on October 4th, and prayers are asked for all the work that will be done at Cheltenham on behalf of the ministry of women. Two further meetings in the neighbourhood of Cheltenham are also being held this week. A series of meetings has been arranged in the North of England to be addressed by Mrs. Pollard during the third week in October. Particulars can be obtained from the office.

The final Jumble Sale will be held in November (by kind permission of the Guildhouse) and contributions will be most gratefully received at the office. It is very important that the League should not be allowed to close with a balance on the wrong side and the help of members is asked—both by the supply of "Jumble" and by the payment of their subscriptions to date.

The office will remain open probably until the end of the year and visitors will be very welcome between 10—5. Suggestion as to possible plans for the future should be sent in to the Secretary. The final goal of the League has not yet been won but the end is certain. All who have worked at headquarters go forward, not only with thanksgiving for the past, but with fresh determination to seek the will of God in this matter and to do it.

The Treasury.

(Money received from July 1st—August 31st, 1928.)

	£	s.	d.
Subscriptions	13	12	6
Donations	2	0	0
Subscriptions to "CHURCH MILITANT"	1	0	0
Sale of Literature	1	18	11
Donations towards Church Congress Fund.. .. .	6	9	6
Collection, Thanksgiving Service, St. Martin-in-the-Fields, July 10th	6	14	2
	£31	15	51

The League of the Church Militant.

A Public Meeting

WILL BE HELD IN THE

Junior Y.M.C.A. Hall, Cheltenham

ON

Thursday, October 4th, at 5-30 p.m.

WHEN

Lady Barrett, C.B.E., M.D., M.S., and
The Rev. Canon Guy Rogers, B.D., M.C.

WILL SPEAK ON

THE Ordination of Women

Chairman:

THE REV. W. R. MATTHEWS, D.D.

(Dean of King's College, London)

ADMISSION FREE

A few Reserved Seats at a 1/- each.

Reserved Seat Tickets can be obtained at the L.C.M. Stall, Block D,
Church Congress Exhibition.

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