

DUP

The Church



Militant

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

Vol. XVII. No. 3.
Quarterly.

JULY, 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.

OFFICERS.

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

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

Hon. Treasurer: MISS S. A. VILLIERS.

Organising Secretary: MISS G. T. ISAAC.

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

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

Telephone: VICTORIA 6150.

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

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

THE CHURCH MILITANT

VOL. XVII. No. 3.

JULY, 1928.

CONTENTS.

	PAGE.
Thanksgiving. By an OLD C.L.W.S. MEMBER	33
Josephine Butler: Thoughts from her Speeches and Writings	37
Equality: Moral and Spiritual. BY JOYCE POLLARD	41
Women's Crusade for Peace	42
Notes from Overseas	43
The Position of Women in China	45
For the Holidays	47

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.

Prayers for the Year.

LET US GIVE THANKS to Almighty God for the achievement of equality in the national franchise.

LET US PRAY that all those now admitted to the franchise shall use their power for the Glory of God and Christ's Church, and for the good of all mankind.

LET US PRAY that the League shall be enabled by the Holy Spirit to fulfil the decisions and intentions of the recent general Meeting of members.

LET US PRAY that all individual members of the League may consider afresh their obligations to the cause for which the League stands.

LET US PRAY that the arrangements being made for the League's work at the Cheltenham Church Congress shall be warmly supported; and that the cause of the Ministry of Women in the Church shall be greatly furthered thereby.

Shew Thy servants Thy work: And their children Thy glory. And the glorious Majesty of the Lord our God be upon us: prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

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

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

THE CHURCH MILITANT

VOL. XVII. No. 3.

JULY, 1928.

CONTENTS.

	PAGE.
Thanksgiving. By an OLD C.L.W.S. MEMBER	33
Josephine Butler: Thoughts from her Speeches and Writings ..	37
Equality: Moral and Spiritual. BY JOYCE POLLARD	41
Women's Crusade for Peace	42
Notes from Overseas	43
The Position of Women in China	45
For the Holidays	47

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.

Thanksgiving.

BY AN OLD C.L.W.S. MEMBER.

"I was glad when they said unto me, we will go into the house of the Lord." Words do not come readily to express the feelings of a full heart; often enough we have no words of our own wherewith to acclaim our gratitude for a great achievement. Then it is that we gladly welcome an opportunity such as that given to us on July 10th at St. Martin-in-the-Fields to join together in a Service of Thanksgiving, taking our words from the time-honoured expressions of religion.

Already many ceremonies, social and religious, have taken place to celebrate the great victory of the Equal Franchise; but I venture to think there has not been, nor will be, a more devoted offering of thanks than went up from the hearts of that representative congregation called together by the League of the Church Militant—or, as we preferred to imagine ourselves as still being called the Church League for Woman Suffrage, under which title we came into existence to bear our Christian witness and to take our share in the fierce fight for political equality.

It was fitting that in the church where we had so often offered fervent petitions for victory we should celebrate the victory itself; and we were grateful to the present vicar—while not forgetful of the many kindnesses of the former vicar, the Rev. H. R. L. Sheppard—for according us this opportunity.

The Service began with a procession of banners belonging to the many Societies represented. While the congregation sang the hymn, "Son of God, eternal Saviour," the banner-bearers walked up the

centre aisle to the Chancel steps where the banners were received by the Rev. John Darbyshire (a member of the Executive of the L.C.M., and a tried friend of Woman Suffrage,) assisted by the Rev. G. C. Langdon and the Rev. G. H. Davis, and placed, one by one, in the Sanctuary.

Standing by the Chancel steps, Miss Corben held the processional cross that has been the symbol of the inspiration of the League from its earliest days. How gladly this office was entrusted to Miss Corben will be readily understood when we call to mind the self-sacrificing services of our first Secretary in building up the early organisation of the League in the days when general opinion was dead against the witness we sought to bear, and the cross so often carried by her in the Suffrage Demonstrations and held at street-corner Meetings was indeed our sign of "reproach." Now we felt with Joan of Arc, when she held her banner at the consecration of the Dauphin, that "it had been in the fighting, it might well be at the victory."

In the absence of the Rev. P. McCormick, St. Martin's was represented by the Rev. A. A. P. Winsor. After the opening prayers had been said the lesson was read by the Rev. Canon J. G. Simpson, President of the L.C.M., from Romans XII: 1-11, concluding with the words, "fervent in spirit, serving the Lord."

When the Rev. C. Hinseliff took his place in the towering pulpit to address us, then indeed, did our joy seem to be full. To have the founder of the C.L.W.S. with us at this moment was a culminating point in our Thanksgiving. Our hearts were at once attune to his first words, taken from Psalm CXXVI, "They that sow in tears shall reap in joy. He that goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him." This was our great Harvest Festival, he told us, such a Festival as we had never before been called upon to keep, and should never keep in the same way again. Joy, and encouragement to go on from one victory to another, were the dominant notes of his happy exhortation.

The collection was taken by old and present members of the League; Miss Bradford and Miss Rodgers (both members of the original C.L.W.S.) were responsible for the stewarding and Miss Auld arranged the banner procession. It was a great joy to see with us such staunch defenders of our cause as Captain Cather, Mr. and Mrs. Henderson, the Misses Bell (whose brother, the Rev. Maurice Bell, was one of the founders of the C.L.W.S.), the Rev. W. C. Roberts, Mr. Holford Knight, Mr. and Mrs. Marston Acres, Dr. Sybil Pratt, Mr. J. E. Francis, Miss Hanson and Miss Villiers. Unfortunately space is not sufficient to conclude the long list of devoted workers who had gathered with us. The joyfulness was much increased by this sacred reunion of members. Our thoughts also went out to other prominent members such as the Rev. F. M. Green (former Editor of THE CHURCH MILITANT), Judge Shewell Cooper, and to Miss Maude Royden (a former President), who were unavoidably prevented from being with us.

A brief silence was kept during the Service that we might remember before God those who had passed from this life to keep high triumph in another sphere. Our minds will have turned to the affectionate memory of such brave spirits as Dr. Helen Hanson and Miss Lina Ross, as also to the many others who fearlessly served our cause.

Again our joy was increased by those who came to represent the other Societies with whom it has so often been the privilege of our League to associate, notably Dame Millicent Fawcett, and her sister, Miss Garrett.

The closing act of the Service was the return in procession of the banner-bearers, headed by the L.C.M. cross borne by Miss Corben, and followed by the long line of representatives. Among the banner-bearers were the Young Suffragists and the Guild of Girl Citizens, and the Y.W.C.A., to whom we look to go on sowing the good seed; and Colonel and Mrs. Mansell Moullin were carrying the Welsh Suffragists' banner which had made a timely arrival from Wales a few hours before the Service was to take place. The banner-bearers for our League were, Mrs. Hinseliff, Mr. and Mrs. Kelley, Miss Cox, and Mrs. Futter; other banners carried were those of the National Union of Societies for Equal Citizenship, the Women's Freedom League, the Young Women's Christian Association, the National Union of Women Teachers, the Women's International League and the Six Point Group.

Mindful of the preacher's exhortation to let our joy abide, I should like to close this article with the words of another "Jeanne"—words not less inspiring than those of the warrior maid.

"Take joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her!
Then will she come and often sing to thee,
When thou art working with the furrow, aye,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad,
Joy is the grace we say to God."

—Jean Ingelow.

Prayers for the Year.

LET US GIVE THANKS to Almighty God for the achievement of equality in the national franchise.

LET US PRAY that all those now admitted to the franchise shall use their power for the Glory of God and Christ's Church, and for the good of all mankind.

LET US PRAY that the League shall be enabled by the Holy Spirit to fulfil the decisions and intentions of the recent general Meeting of members.

LET US PRAY that all individual members of the League may consider afresh their obligations to the cause for which the League stands.

LET US PRAY that the arrangements being made for the League's work at the Cheltenham Church Congress shall be warmly supported; and that the cause of the Ministry of Women in the Church shall be greatly furthered thereby.

Shew Thy servants Thy work: And their children Thy glory.
And the glorious Majesty of the Lord our God be upon us: prosper
Thou the work of our hands upon us, O prosper Thou our handy-work.

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

Monthly Notes.

At the recent London Diocesan Conference Miss Sybil Thesiger moved a resolution stating that (a) in view of the importance of the evangelistic and educational work which women parochial workers are now called upon to perform; (b) the standard of training to which they are expected to attain; and (c) the desirability of securing for the diocese the service of women of high capacity, the present salaries are seriously inadequate. Miss Thesiger explained how high was the standard to which it was necessary for women to attain before they undertook work for the Church and how great was the responsibility that rested on them where, as in nearly a hundred parishes, the priest was single handed and the main bulk of work among women, girls and children fell to the share of the woman worker. The Rev. E. D. Merritt, who seconded the resolution, pointed out the painful discrepancy between the valuable services rendered by women workers in the Church, and the pitiful salary upon which many of them existed. Until January last the minimum salary which women could receive in order to obtain a grant from the Diocesan Fund was £90 and many of them were so badly paid that the amount they could spend on food was in some cases about ten shillings. The resolution was passed unanimously.

* * * *

We cannot forbear to pass on to our readers the significant opening of Miss Thesiger's speech, reported to us by a member of the Conference; she thought it necessary to preface her remarks on the status of women church members by stating categorically that she was not one of those who stood for the admission of women to the priesthood. The Conference received this remark calmly and without the heated applause which it would have brought forth at an earlier stage of our work. What interests us is that Miss Thesiger realises that our subject is sufficiently a matter of general interest for it to be worth her while to express an opinion upon it.

* * * *

The revision of the Canons and the Prayer Book in use in Scotland is being undertaken by the Provincial Synod of the Episcopal Church in Scotland. One of the most interesting points settled is that of the woman's vows in the marriage service. The Bishops by four votes to three suggested that for the words "Wilt thou obey him and serve him?" there should be substituted "Wilt thou love him and comfort him?" They also proposed that instead of the woman promising to "love, cherish and obey," the reading should be "love and cherish." The Bishop of Moray pointed out that in some of the medieval forms there was the word "obey" and in some there was not. Canon Mackay (Edinburgh) supporting the omission of "obey" said it was only bringing it into conformity with fact. In the Lower House 19 voted for the omission of the word "obey" and 14 for its retention. The phrase "love and cherish" was accordingly adopted.

* * * *

The Church Army has put into force a scheme of old age pensions for its commissioned officers and sisters. Pensions become payable at 65 years of age, the men receiving thirty shillings and the women twenty shillings weekly. The scheme has been rendered possible by special benefactions and will be maintained on a contributory basis. A Disability Scheme is also being drawn up to provide for those who break down in the service before reaching pensionable age. This is admirable, but why the invidious distinction between men and women?

When both have borne the burden and heat of the day equally (though the probability is that on the whole the women have worked harder) why should not each receive an equal pension?

* * * *

Is a Deaconess in Holy Orders or not? This is a question which Convocation will have to face sooner or later. The Lambeth Conference of 1920 declared that "the Order of Deaconesses is for women the one and only Order of the Ministry which has the stamp of Apostolic approval," a statement capable of varying interpretation. The Legal Board of the Church Assembly has published an Opinion on the subject—" (No. 10 Deaconesses) A Deaconess is not entitled to membership of the Diocesan Conference as a 'Clerk in Orders' (L B22—1927)." Clearly then the Legal Board has decided that the Deaconess is a member of the laity. Until some authoritative statement is made by the Church defining officially the status of Deaconesses they will be in an invidious position, "neither flesh, fowl nor good red herring!"

Josephine Butler—1828—1928

THOUGHTS FROM HER SPEECHES AND WRITINGS.

"I have only thought God's thoughts after Him."—Kepler.

During the last few months, the world has been doing honour to the memory of Josephine Butler. Many people have renewed acquaintance with her writings as an outcome of the Centenary Celebrations, and others have read for the first time her amazingly far-sighted and deeply spiritual message. All alike must have been impressed by the fact that Josephine Butler was greatly in advance of her age. Indeed, in many respects her message is in advance of ours, for we have not yet reached her standard.

Her name will always be mainly associated—and rightly so—with work for national and international social purity, but as we read the numerous articles, letters and reminiscences from her pen, through which we seek to know more of her character and the source of her spiritual strength and influence, we must realise afresh how she followed in the steps of her Master, in teaching the absolute spiritual equality of men and women.

There seems also a special significance to the L.C.M. at this time, of her wise words on the use of organisation, and the dangers of abuse.

There is always a danger in translating and applying the teaching of any prophet or thinker to conditions other than those which obtained at the time their message was given, lest the message be distorted or unfairly applied; but I cannot help thinking that Mrs. Butler realised the practical implication of the spiritual equality of men and women, and pointed out the benefits resultant from the co-operation of men and women in all religious and social work.

The following extracts are given without further comment, readers being left free to draw their own conclusions and to point the moral as seemeth best and truest to them.

E.L.A.

"It is not good for man to be alone" was a very early announcement in the history of the world. Neither is it good for man to work alone in any matter whatsoever which concerns the welfare of the great human family; and the larger the work be which he undertakes, unassisted by her whom God gave to him for a helpmate, the more signal will be the failure in the end.

1869. Introduction to *Woman's Work and Woman's Culture*.

The author of *Ecce Homo* has set the example to those to whom it did not occur to do so for themselves, of venturing straight into the presence of Christ for an answer to every question, and of silencing the voice of all theologians from St. Paul to this day, until we have heard what the Master says. It may be that God will give grace to some woman in the time to come to discern more clearly, and to reveal to others, some truth which theologians have hitherto failed to see in its fulness; for from the intimacy into which our divine Master admitted women with Himself it would seem that His communications of the deepest nature were not confined to male recipients; and what took place during His life on earth may, through His Holy Spirit, be continued now. It is instructive to recall the fact that the most stupendous announcement ever made to the world, the announcement of an event concerning which the whole world is divided to this day, and which more than all others is bound up with our hopes of immortality, the resurrection of Christ, was first made to a woman.

1869. Introduction to *Woman's Work and Woman's Culture*.

Search throughout the Gospel history, and observe His conduct in regard to women, and it will be found that the word liberation expresses, above all others, the act which changed the whole life and character and position of the women dealt with, and which ought to have changed the character of men's treatment of women from that time forward.

1869. Introduction to *Woman's Work and Woman's Culture*.

For many years past I have been able, by God's grace, not only to acquiesce in apparent failure time after time, but even in a measure to rejoice, knowing that the way is thus being prepared, both in our own hearts and in the outward circumstances, for a more complete victory in the end.

January, 1895. In an interview given in *Wings*.

I counsel you, Friends, to be strong. Cultivate sound judgment. Take this question into the solitude of your chamber; let the light from God's presence penetrate your inmost thoughts; see clearly and act firmly. . . . May He grant us the disciplined conscience whose unfaltering logic shall hold its own against every fallacy.

1897. *Personal Reminiscences*. P. 244.

How greatly are prophets and prophetesses needed in these days. . . . The word, to 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 sow 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." . . . That women as well as men were destined to be prophets was fully acknowledged by St. Paul, by his acts as well as his words. He gave careful directions as to how women were to appear as prophetesses, so as to avoid the malicious criticism of the enemies of the new-born faith, ever on the watch for some ground of accusation against the Christians. It is an astonishing and melancholy thing that the churches and their ministers, and the Christian world in general through all these generations, should apparently have ignored or made light of the following blessed fact, the fact that on the day of Pentecost, the great day when the Holy Spirit was poured forth on that multitude of all peoples and nations gathered in Jerusalem, when the New Dispensation was inaugurated in which we now live, the Apostle Peter, in his magnificent first Pentecostal sermon, proclaimed the actual *fulfilment* on that day, and for

all the days to come, of the promise of the Prophet Joel, "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and on my servants and on my handmaidens I will pour out of my Spirit." "This has come unto you," said St. Peter, "which was spoken by the Prophet Joel." Is it possible that the Church has ever fully believed this, has ever truly heard or understood this mighty utterance from heaven, recorded first in the Hebrew scriptures, and again at the great inauguration of the Dispensation under which we are now living, a Dispensation of Liberty, Life, Impartiality, Equality, and Justice, in which there is, or should be, "neither male nor female, neither Jew nor Greek?"

1897. *Prophets and Prophetesses*.

We need, and we ask of God, prophets and prophetesses, seers, who will see as God sees, and who will judge of all things in the light of God. They will be very unpopular, these seers, if they are faithful. Many of the humbler people will hear them gladly, but the world will not love them. Quite the contrary. Conventional morality does not like to be disturbed, the respectable as well as the disreputable prejudices of ages are hard to root up.

1897. *Prophets and Prophetesses*.

Good workers in a good cause, even when they know it to be God's cause, sometimes fall into a minor key, and utter sad wails concerning the gathering clouds, the dark outlook and the power of evil.

. . . No one is fit or safe to lead, or even I would say to follow, in a misunderstood and unpopular cause, or ever so humble a forlorn hope, who has not attained to so much of self-control as to be able to close his lips if he has reason to fear any utterance may be coming forth from them which is not a note of victory. Courage and faith are highly infectious. A sigh, or a sad look, or a "but" from a leader is equally infectious, and not in a good sense. Sometimes they are disastrous. And after all, what is this kind of courage except moral faith? It is that faith in God and His eternal promise which removes mountains, and which sees hope in the darkest hour, and more than hope—certainty of victory.

1898. *The Storm Bell*.

I have no faith whatever in organisations except so far as they are a useful means for making known a truth or dispensing help to those who need it, and when they are completely subordinated to those ends. They are apt to become a snare to those who invent them and work them, unless great care is taken to revive continually within them the life by which alone they can usefully exist.

1899. *The Storm Bell*.

I had for long observed that writers on the subject of woman's position in the world and her relations to man seldom referred to any higher authority than that of St. Paul. Persons of many different shades of opinion, speaking and writing on this subject, have professed to bring their theories to the standard of Christian ethics. Yet from the earliest ages of the Christian Church till now, they have very rarely brought them to the test of the words and teaching of Christ Himself. They appear to have preferred to be guided by the earliest adaptations of the principles announced by Christ, rather than by the pure principles themselves. Thus accepting, as if it were a necessary part of the principles themselves, the primitive and crude form into which those principles were constrained by the circumstances of the times, they have fallen into confusion and error which they would have escaped by a faithful and constant reference to the pure principles themselves,—to Christ, in short, and to none other. But

they have preferred to appeal to, and for long enough they have wrangled over, the words and teaching of an Apostle, who spoke for the exigencies of a given period. That Apostle spoke also from the point of view of a man born under limitations of vision and judgment, but enabled by a divinely-given insight to apply with wisdom the essential teaching of the Master to the accidents of the time and society in which he lived.

For it was thus, that, without revolutionising a heathen society from the outside, or setting masters and slaves, men and women at variance, He (Christ) was inspired to promote the truer revolution, and the deeper and only sure reformation, namely, that which begins in the consciences of men In the midst of the confusion which there is among writers both Christian and Materialist, with respect to the social direction of certain principles of Christianity, my appeal is to Christ and to Him alone, and not to any Church, or tradition or dogmas, nor yet even to an Apostle (who when dealing with some matters of social interest, declares moreover, "I speak this of permission and not of commandment.") A greater than St. Paul is here! but we seem to have long time forgotten it.

My appeal then is to Christ, and to Him alone, as the fountain head of those essential and eternal truths which it is our wisdom to apply to the changing circumstances, and the progressive development of human society.

The teaching of Christ's great typical acts is not less profound than that of His words. Those acts had a supreme and everlasting significance. His teaching was for all time. Many of St. Paul's counsels were for a given time.

There has been at all times a silent minority who have held this belief and gone back to this standard. In the darkest ages before the Reformation there were women whose whole lives were a protest against the capricious and various teaching of the church concerning women; and in the days of Luther and the Puritans the silent minority maintained a similar protest against the narrowness of Scripture interpretation in this region. . . . The equality which Christ proclaimed is on the widest and deepest basis, and until the truth of that equality is admitted by Christendom, and recognised in our laws and religion, there will continue to be the unrest, unhappiness, wrongs and injustices which have existed and still exist.

January, 1900. The Storm Bell.

The Passing of a Great Leader.

By the invitation of Canon Woodward the funeral Service of Emmeline Pankhurst took place at the Church of St. John the Evangelist, Westminster.

It was singularly appropriate that the last offices should be said in the peaceful setting of Smith Square, almost within the shadow of the Houses of Parliament in the precincts of which the great pioneer of Woman Suffrage had so fearlessly waged war for the causes she served with such self-forgetting bravery. After the storm came the great unending calm.

The officiating clergy were Canon Woodward, the Rev. Hugh Chapman, and Dr. Geikie Cobb, who gave the address.

The Suffrage Societies thronged to do honour to their departed leader, offering as a last tribute of admiration their "colours" in floral emblems. The L.C.M.'s tribute of white and gold flowers bore the words, "In Remembrance of a Valiant Leader." Our League was represented by Mrs. Seymour Seal and several other members of the Executive Committee.

E.R.

Equality, Moral and Spiritual.

BY JOYCE POLLARD.

The centenary of Josephine Butler has left behind it in the minds of many people, a deep desire to work for an equal moral standard for men and women. This seems to them the surest way of achieving true morality and the most effective way of attacking prostitution.

To establish this standard is work which should specially commend itself to Christian people and it is natural that they look to the Church for help. A world freed from the bondage of prostitution, with its immense burden of degradation and disease, and a world in which the sacramental nature of the relations between men and women would be more generally recognised, would be a world brought considerably nearer to the Kingdom of God. An equal moral standard was first taught by Our Lord Himself, when a woman taken in adultery was brought to Him, and He said that only those men had the right to condemn her who were themselves without sin. The Church, with her work for social purity and her demand for a high standard of morality for both sexes, is indeed likely to give encouragement and help to a campaign for an equal moral standard, and it is very encouraging to find a most interesting chapter on this subject in the C.O.P.E.C. report on the relations between the sexes.

It is however, most deeply discouraging to find in the organised life of the Church a fundamental difficulty and stumbling block. The attitude of the Church in refusing to ordain women priests and the very general practice of individual Churches with regard to lay offices, tend to perpetuate the shocking ideas of ceremonial uncleanness and the inferiority of women. So long as people believe that a woman can ever be in any way unclean or inferior to men simply because of her womanhood, it is almost impossible to establish a moral standard which is really high and which is equal between the sexes. Such a belief is utterly contrary to anything we can find in the life and teaching of Our Lord and shows a lack of reverence to the Creator of men and women. "So God created man in His own image; in the image of God created He him; male and female created He them."

We are often told that this belief does not really exist and has no part in the opposition that is raised to the admission of women to the priesthood. Experience teaches those of us who are working for this object that our opponents are here deceiving themselves. Sometimes people tell us frankly that they hold this belief and find in it a fundamental obstacle to the ministry of women; at other times it is perfectly clear that whether it is held consciously or sub-consciously, it lies at the bottom of much vague opposition and many rather foolish arguments. People who find something definitely shocking in the thought of a woman administering the sacraments or performing the other duties of a priest, and others who say more moderately that they "do not like the idea" of these things, find it very difficult to explain their objections. If they are honest and logical they have to admit that they are shocked or disapproving simply because a woman is concerned; in other words, that there is something in her womanhood which, in their opinion, makes her unfit for these holy offices.

The same attitude of mind is reflected in the usual practice of parish Churches. Theoretically women are not excluded from the performance in Church of certain duties which may be undertaken by the laity; actually they are very seldom permitted to perform them. Certain of them are entrusted to small boys rather than to women. That children should be permitted to take a share in Church services is

in itself a beautiful thing and wholly desirable, but that boys should be allowed to do things that are forbidden to their sisters and their mothers, and forbidden on the grounds of sex alone, is extraordinarily bad for the boys themselves. It suggests a superiority of the male sex which is very harmful to their moral outlook. Choirs are very generally composed of men and boys alone, and when they contain women as well, it is usual for the women to go singly to their places, while the men and boys walk to the Chancel in procession. We hear a great deal about difference of function, but it has never yet been suggested that singing is outside a woman's sphere, and it would surely be a little ridiculous to suggest that they could not walk through a Church with as much dignity and reverence as boys. In Churches where it is the custom to have servers at Holy Communion these servers are, with extremely few exceptions, men or boys. Here again there can be no suggestion that women are incapable of performing the required duties or that they would not perform them in an orderly and reverent manner. The only reason for their exclusion from the Sanctuary is the fact that they are women. It is their womanhood that excludes them; this fact inevitably carries with it the suggestion that womanhood is, at least, less holy than manhood, an idea that is contrary to the mind of Christ and that makes all work for morality more difficult.

That renewal of interest in religious matters, which is so striking a feature of the present day, affects women at least as much as men. Numbers of women who previously felt little interest in religion or who were definitely agnostic, feel to-day the new stirring of religious life in the community. It is very natural that many of these, realising their need for help and also desiring to serve, should first turn to the Church. It is tragic that they should find there an attitude towards their sex which is less Christian than the attitude of the state.

A brief reference in a recent book to the ministry of women is described in the preface as "to most people disproportionate and to many offensive." It is difficult to imagine anything more deeply wounding to women than the use of such an adjective in such a connection. Nor is it women alone who are wounded by the attitude of mind that prompts this kind of opposition. You cannot harm one-half of the human race and leave the other half unscathed. Morality, and with it much of the happiness and welfare of the human race, depends upon a belief in the holiness of manhood and womanhood alike. Our bodies, whether we be men or women are "Temples of the Holy Ghost." It is essential, in the interests of morality, that we should get rid of the idea that there is anything in womanhood itself which renders a woman unfit for any sacred office that may be filled by men.

Women's Crusade for Peace.

The new Note from Mr. Kellogg is considered by the British-American Women's Crusade, which is working in support of the proposed Peace Pact, in no way to do away with the necessity of continuing to press vigorously for the unreserved acceptance by our Government of the Peace Treaty. The terms of the pact are identical with those of the original draft, and the members of the Crusade want the British Government and those of the Dominions to do what Mr. Kellogg says he hopes they will be able to do: "promptly to indicate their readiness to accept without qualification or reservation" the form of Treaty now suggested. The Crusade believes in the great moral value of this simple unequivocal declaration against war, which

commends itself to the peoples concerned and which will therefore, if accepted by the Governments, be a real guarantee of peace.

Twenty-five women's national organisations in Great Britain including the League of Nations Union are co-operating in this Crusade. Meetings are being organised in all parts of the country, pamphlets circulated, resolutions passed, and M.P.'s approached on the subject of the Kellogg Note. The campaign is to be focussed in a demonstration in the Queen's Hall, London, on Wednesday, July 25th, at 8 o'clock. In view of the fact that the Dominions are accepting wholeheartedly the principle of the proposed Treaty, this meeting will be a British Commonwealth of Nations demonstration at which there will be speakers from Great Britain and one from each of the Dominions and India. Lady Acland will be in the chair and the British speakers will include Viscountess Astor, Miss Margaret Bondfield and Miss Nancy Stewart Parnell. One of the American speakers will be Miss Ruth Morgan, Chairman of the National League of Women Voters in the U.S.A. Stewards are wanted for this Meeting. Will those who can offer their services in this capacity please send in their names to us at Church House, Dean's Yard, S.W.1?

Overseas Notes.

A decree has been signed by the President of the Finnish Republic empowering women to hold office as diplomatic representatives in foreign countries and to serve as Judges in the inferior courts of the Republic. Finland is still in the van of the movement for equality of the sexes.

* * * *

Sanniyeh Baboob, who is studying medicine in Pennsylvania, will be the first Mohammedan woman physician.

* * * *

For those women who possess in addition to their theological knowledge, the gifts of a strong constitution, the love of adventure and the ability to endure hardship, there is a wide field of service in Western Canada. An attempt to keep alive the Christian religion in scattered English families isolated in sparsely populated districts of the diocese of Kootenay was begun by Miss Eva Hasell and a companion in 1926. They started a Sunday School mission caravan and visited the most lonely and inaccessible places. There are now eight motor caravans and two women go with each van—a driver who can do repairs, and a trained teacher. Many more caravans and teachers are needed. Here is an opportunity for service and self-sacrifice, the women receive no salary, some even pay their own travelling expenses, but what a field of fruitful opportunities is opened out when one realises that there is only one priest in a district of 16,000 square miles, and that both parents and children need the most elementary teaching in the Faith. Young and ardent Churchwomen! here is an opportunity!

* * * *

In Switzerland the question of admitting women to the ministry of the Church is being much discussed, and in the canton of Geneva Marcelle Bard, a bachelor of theology, has been authorised to preach and is attracting large congregations.

* * * *

Japanese women are fighting for the principle of a single moral standard, and a ruling of the Supreme Court has been obtained to the effect that husbands are required to observe the same moral standard that they expect from their wives.

The Legislative Council of the United Provinces of India has removed the sex qualification which prevented women from becoming members of the Council.

* * * *

In *The Symbol* for this month is a very interesting account of the work of women in the Japanese Church.

One of the oldest catechumens, Mrs. Minamioka, received the Bishop's licence, and for 35 years worked faithfully in the Church of Japan, going here and there wherever she was sent, and generally being sent to difficult places because she was so dependable.

One daughter married a Japanese Priest, but the son who wished to become a Priest died at the age of 20.

One widowed daughter is a most valued Church worker; and her daughter is a mission kindergarten teacher; so that three generations of women are giving themselves to the service of the Church.

Two other women, Miss Ichikawa and Mrs. Takino have received the Bishop's licence, after a course of study and training.

One wonders why these women are condemned to do, without the grace of ordination, the work which men are ordained to do.

* * * *

Extract from letter from a Priest working in East Africa:

"Thank you for the book you kindly sent me (Canon Raven's). I find it very difficult to find time for reading. However, I have now found sufficient time, and I was very interested though, I am afraid, not convinced by his statement of the case.

It is of course a very difficult position and no one can say what will happen in a few years' time. It is only right that one should see the other side of the case. It is so very easy, especially when so far away, to miss things that one should read."

* * * *

Canada. Recommendations that women have a place on the ministry of the United Church in Canada are contained in the Report of a special committee of preachers and laymen which will be submitted to the General Council of the Church.

* * * *

Norway. The double standard of sex morality has roused the indignation of Oslo. A police raid in a notorious hotel in that city, resulted in the arrest of every woman found on the premises; while every man was allowed to go free.

* * * *

Mlle. Daunevig, a Norwegian, has been appointed successor to the late Mme. Wicksell as member of the Permanent Mandates Commission. This Commission still numbers only two women amongst its members.

* * * *

The attention of our readers is drawn to a most interesting and obviously well-informed article on "modern movements among women in India" in the April number of the *International Review of Missions*. We read of the steady growth of consideration in the case of a Brahman official who sent his car with his wife to the hills and toiled to his court daily on a pedal bicycle, and of a non-Brahman Hindu who cheerfully gave up plans for an expensive holiday in Kashmir in order that his wife and children might share in one nearer home. "Yet all this does not mean that woman's millennium has come; these are but the advance guard of India's men."

J. FEARNE BELL.

The Position of Women in China.

*Miss Edith Pye reports on the Mission of Friendship to Chinese Women.**

Presided over by Mrs. Chen, Vice-President of the Y.W.C.A. in Shanghai, who in Chinese dress and speaking excellent English delighted her audience by her reasoned point of view, a large gathering collected at the Friends' House, Euston Road, last month to welcome Miss Edith Pye, who has recently returned from a tour in China as the British member of the Women's International League Mission of Friendship to Chinese Women.

Everywhere, said Miss Pye, they were received with great interest and friendliness, in Shanghai, Peking, Nankin, Canton and Hankow, although warned by Europeans that some of them were unsafe. They did not mix in political circles, but saw all kinds of women and everywhere they met with the same hope—a belief in a new united China and in the policy of the Nankin Government. The women of China however showed no sign of militaristic spirit. They were caught up in a vast and many-sided revolution—or rapid evolution—in thought and practice and were warmly supported by their men in their new responsibilities. Far from self-aggrandisement, women in responsible administrative positions were touchingly humble and anxious to learn from Western women. The Chinese women take an active interest in politics and in peace. They speak against the unequal treaties, against any departure from strict neutrality by the Powers, and against the smuggling of opium; most important of all they deplore the importation of arms without which civil war would be barely possible.

Miss Pye described an International Women's Day at Canton to which every foreign woman received an invitation and which ended with the calling of slogans. Many of them were feminist appeals familiar the world over—Equal Pay for Equal Work, Equal Moral Standard for Men and Women—but down with the slavery of etiquette for women had an amusing ring to English ears.

Miss Pye was deeply impressed by modern educational methods in China. There are so many levels of civilisation in this vast country, some very low, but at its best modern education appears to equal or surpass anything in the West. In one school charming Chinese children in their padded coats were enjoying the very latest kindergarten methods. The temperature of the school is very low but the Chinese seem quite content and Miss Pye quoted the Chinese saying "the Chinese wear clothes, foreigners wear houses."

At Hankow it was significant to notice that trees had been planted round the Bund and that a tablet had been erected to commemorate the voluntary and friendly rendition of the Concession.

Referring to the present troubles in China Miss Pye begged her hearers to realise that much of the news of China in our papers was tintured by war psychology, correspondents living mostly amongst Europeans and not in touch with much Chinese thought. She believed that there was a glowing future before this great country, but that she required friendship, faith, hope and patience in its development.

She moved a resolution, which was seconded by Miss Emily Balch, who gave a most able speech on the position of the United States of America and its relation to China. The resolution was unanimously adopted by the meeting as follows:—

* See CHURCH MILITANT, October, 1927.

"This meeting extends its deep sympathy to the Chinese people during their period of renewed struggle. It urges upon all Governments having interests in the disturbed area carefully to avoid taking any position which may seem to threaten the complete integrity of the country, and hopes that a united China may be soon ready to take her rightful place among the nations of the world."

This resolution is being cabled to women's organisations in China as well as to the Chinese Press.

N.U.S.E.C. Council Meeting.*

The resolution in which the L.C.M. was most interested was passed with one dissentient in the following form—"That this Council reaffirms its conviction that the full ministry of religion should be open to both sexes, and further, it urges upon the Archbishops and Bishops of the Established Church of England the importance of dealing with this matter at the forthcoming Lambeth Conference, 1930."

Miss Helen Ward, in proposing the resolution on behalf of the Executive Committee of the N.U.S.E.C. pointed out the tremendous interest in spiritual things that had been manifested during the last few months in connection with the revision of the Prayer Book. She felt that the Council, for that reason and in view of the forthcoming Lambeth Conference in 1930, should reaffirm the resolution on the Ministry of Women passed by a former N.U.S.E.C. Council.

Mrs. Marston Acres, who was only allowed three minutes for her speech, in seconding the resolution on behalf of the L.C.M. said that she was addressing the Council as citizens. Had she been addressing an audience of Church people she would have spoken on other lines and would have wished for a differently worded resolution. She urged the necessity for women to be allowed to take their part in the teaching and ministry of the churches, and said that in her opinion their exclusion from this sphere had a close connection with the double moral standard.

G.A.B.

AN APPRECIATION.

Mrs. Byrde, formerly a member of the Executive Committee of the L.C.M., has recently published through the Athenaeum Press, a small book of poems and translations written by her daughter Charlotte Eleanor (Elsie) Byrde. The translations from Russian, Polish and Italian poets have been praised by those qualified to judge, and the original poems, the expression of an artistic gift denied an outlet through music in consequence of ill health, were the first fruits of a talent late in showing itself and denied time for full development. The author was well known to members of the C.L.W.L. of the Edinburgh branch in the pre-war days of Suffrage activity. Mrs. Byrde has kindly placed thirty copies of this book on sale at the office in aid of the funds of the League. The price is 1/-.

A.

*This was unfortunately crowded out of our April issue, but is printed now in view of its interest for women citizens.

For the Holidays

AN INTERNATIONAL SUMMER SCHOOL.

At a time when International peace is a matter of such universal concern, it is interesting to consider the contribution which might be made by the new theories of Government introduced within recent times.

An opportunity to do this is provided by the Women's International League which is holding an International Summer School, in the Training College, Westhill, Selly Oak, near Birmingham, from July 27th to August 10th. The subject is "New Theories of Government (Socialism, Bolshevism, Fascism, etc.) and their relation to International Peace."

Students from many countries, including Denmark, Australia, Germany, Holland, France, etc., will meet there to hear some of the greatest authorities in the world lecture on these different theories. Professor Salvemini and Commendatore Luigi Villari will speak on Fascism, Mr. E. F. Wise, C.B., and Mr. W. T. Goode on Bolshevism, and Mr. H. M. Brailsford will discuss Socialism. At the end of the School there will be a Debate on the subject, "Is any one form of Government more likely to promote International Peace than another," to be opened by Mrs. H. M. Swanwick, the President of the W.I.L.

The Students will not study all the time. Attractive excursions have been arranged, including an all-day visit to Stratford-on-Avon and a visit to Warwick and Kenilworth Castles. Mrs. George Cadbury is giving a Reception at Northfield Manor on the first night of the School.

All further particulars can be obtained from the Secretary, W.I.L., 55, Gower Street, London, W.C.1.

A SUMMER SCHOOL FOR NEW VOTERS.

"Democracy in relation to Industry, Politics and the Home" has been selected as the main theme of the Summer School to be held at St. Hilda's College, Oxford, from September 4th to 11th. The School has been arranged by the National Union of Societies for Equal Citizenship with a special view to interesting in Citizenship the women who will be enfranchised by the new Bill. "Can the Vote be Intelligent?" "Women in Industry," "Women in the Professions," "Ideals of the Three Political Parties," and the "Legal Status of Wives and Mothers," are subjects which will be considered at the School; and among the lecturers will be Mr. Norman Angell, Mrs. Blanco White, Miss K. D. Courtney, Mrs. Eva M. Hubback, Miss Marjorie Maxse, Mr. Pethick-Lawrence, M.P., and Miss Eleanor Rathbone, J.P., C.C. Although mainly for the new voters, the School will by no means be limited to them only, and any who contemplate going to Oxford may obtain full particulars from the Secretary, N.U.S.E.C., 15, Dean's Yard, S.W.1.

Headquarters' Notes

The best attended office meeting so far was held on May 22nd, when there was a very keen and interested discussion on Canon Raven's book "Women and Holy Orders," opened by the Rev. J. Darbyshire. The sale of the book from the office has been steady but there is still more which might be done if every member would buy a copy and lend it to friends. It may be secured by sending a postal order of 2s. 8d. to the office.

Once more most grateful thanks are due to Mrs. Baron Mills and her helpers for undertaking so splendidly the entire responsibility of the League stall at the Jumble Sale held at the Guildhouse on June 14th. The amount realised was over £10, even better than last time. We would also express our gratitude to the authorities at the Guildhouse for again making it possible for the League to have its stall at the Sale.

Speakers from the League have addressed meetings at the Working Women's College, the Toc H. League of Women Helpers and the Croydon Women Citizens' Association. Several meetings are fixed for the autumn in the North of England in connection with local Women Citizens' Associations.

A floral tribute was sent from the League to Mrs. Pankhurst's Funeral Service and Mrs. Seymour Seal attended the Service as the official representative of the League.

Plans for the Campaign at the Church Congress are well in hand but more financial help is needed if full advantage is to be taken of the opportunities thus presented.

The Office will be closed during August, but correspondence will be attended to and interviews arranged by appointment.

During the past quarter three old members, Mrs. Northeroft, Miss O'Malley and Miss Edith Rodgers, have rejoined the League; and the following have become new members—Mrs. and Miss Bickmore, Miss Muriel Dignasse, Mrs. Matthews, and Dr. Estcourt Oswald. Miss Sybil Thorndike has also joined and consented to become a Vice-President.

NOTE:—the name of Miss Ferrar was included in the list of new members last quarter. It should have been Miss Farrar. We apologise for the mistake.

The Treasury.

(Money Received from April 1st—June 30th, 1928.)

	£	s.	d.
Subscriptions	53	14	2
Donations	3	18	11
Subscriptions to, and Sale of CHURCH MILITANT	6	4	2
Literature Sale	0	6	1
Sale of "WOMEN AND HOLY ORDERS," by			
Canon Raven	7	19	0
Gippsland Fund	0	4	0
Proceeds of Jumble Sale	10	2	6
Church Congress Fund	25	4	4
	£107	13	2

FORM OF APPLICATION FOR MEMBERSHIP.

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

I am a member of

*the Church of England

*a Church in full communion with the Church of England

and approve of the objects of the League.

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

Name

Address

*Please cross out what is not applicable.

SUBSCRIPTION FORM FOR CHURCH MILITANT,

(2/2 per copy per annum).

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

Name

Address

FORM OF BEQUEST.

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

Name

Address

*The sum to be written in full.

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