

Church work

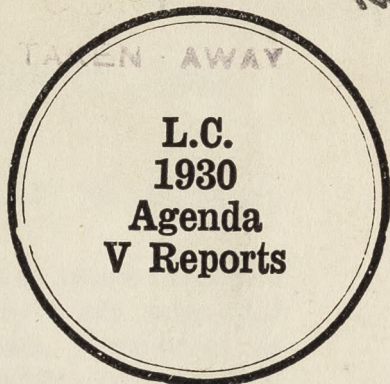
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Report on WOMEN'S WORK

(PROVINCES OF CANTERBURY AND YORK)

1920 — 1930,

Prepared
under the direction of
**THE CENTRAL COUNCIL FOR WOMEN'S CHURCH
WORK.**

OUTLINE.

- I. Women in the Councils of the Church.
- II. Laywomen speakers in Consecrated Buildings.
- III. Organisation of Women's Work :—
 - (a) Diocesan,
 - (b) Central.
- IV. The Worker.
 - (a) Full-Time
Training,
Official Recognition,
Status and Scope,
Pay and Pension.
 - (b) Part-Time and Societies.
- V. Conclusions and Summary of Recommendations.

Pamphlet

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NOTE.—This Report does not deal with the Work of Deaconesses or of Communities, as it is understood that separate reports are being made.

13.31.31. Given to by Miss H.B. Paxton D 44111

I.

WOMEN IN THE COUNCILS OF THE
CHURCH.

At the Lambeth Conference of 1920 the following Resolution was passed (No. 46) :—

“ Women should be admitted to those Councils of the Church to which laymen are admitted and on equal terms. Diocesan, Provincial or National Synods may decide where or how this principle is to be brought into effect.”

When the Church readjusted its internal administration by statute in the year 1920, it did so in terms of clergy and laity, not in terms of men and women. The only reference to women in the Constitution inaugurating the change is indirect. It is merely stated that electors and candidates for election to Councils “ may be of either sex.” Men and women, as the laity, were then invested with new and identical responsibilities and openings, whether as electors or as Councillors.

Church
Assembly.

There are from 60,000 to 80,000 laywomen on the statutory Councils of the Church, and from 1,200,000 to 1,800,000 (or about one half of the total) on the Church Electorate by which those Councils come into being. Thereby a new outlook and responsibility has been imparted on a very large scale to women, the results of which are becoming manifest in the Church generally.

Those who are elected to the Councils are engaged in questions of finance, property, administration and parochial policy in some 13,000 parishes ; in similar matters on a wider basis in 43 dioceses ; in general Church administration, finance and legislation, in the Church Assembly.

Yet perhaps more remarkable than functions or numbers is the fact that the work done is regarded solely as lay work, not as women's work. The lesser is included in the greater.

During the last ten years much emphasis has fallen on the work of the laity, but so little does the distinction between men and women appear to be regarded, that no official records of their relative numbers are collected. And it is remarkable that the balance of diocesan life does not appear to be disturbed when those numbers are in striking contrast. For instance, it can be ascertained that in one Diocese 11.5 per cent. and in another 53.9 per cent. of the lay members of the Diocesan Conference are women.

The new position opened to women has been accepted as quietly and as sincerely as it has been given; the underlying principle of the laity adopted by the Church has resolved all possible discords; and in practice, the situation merits the explanation that has been offered concerning it: that its success, so far, is due to the goodwill of the men and the good discipline of the women.

(Certain estimated statistics and other matter appear in Appendix I.)

Women as part of the laity have taken their place and their share in the work of the Church Assembly they have a corresponding place in the work of Diocesan Missionary Councils and of the Missionary Council. Ten out of the 65 members of this Council are women; there are two women on its executive committee. There has been a woman on its staff from the beginning, and at this moment two out of its five secretaries are women.

In the two largest missionary societies of the Church, during the last ten years women have been taking a much increased share in the work of administration at home.

In the Church Missionary Society every committee is composed of men and women jointly; there are three women departmental secretaries, and in 1927 a woman was appointed full secretary of the Society, undertaking equal responsibility with men for the guidance of the Society's policy.

In the Society for the Propagation of the Gospel women take their place on Headquarters and Diocesan Committees, but the main change since 1920 has been the appointment of women as salaried organising secretaries, of whom there are now five at work. In Diocesan Missionary Associations and in the smaller societies and special missionary organisations women take a proportionate share of the work.

The share given to women in missionary administration appears to be proportionate to the share which the Church calls them, as part of the laity, to take in the general work of the Church.

II.

MINISTRATIONS OF LAY WOMEN.

At the Lambeth Conference of 1920 the following Resolution was adopted (No. 53):—

“ Opportunity should be given to women as to men (duly qualified and approved by the Bishop)

to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Such Diocesan arrangements, both for men and women, should wherever possible be subject to Provincial control and co-ordination.”

The above Resolution was endorsed by the Convocation of York in February, 1921, in the following terms:—

“ That under conditions laid down by the Bishop of the Diocese it should be permissible for women, duly qualified and approved by him, to speak and offer prayer in consecrated buildings at services or meetings for prayer or instruction other than the regular and appointed services of the Church.”

and by Convocation of Canterbury in February, 1922, in the following terms:—

“ That under conditions laid down by the Bishop of the Diocese it should be permissible for women duly qualified and approved by him, to speak and pray in consecrated buildings, but that such ministrations should be on occasions other than the regular and appointed services of the Church **and are intended normally for congregations of women and children.**”

Progress in this direction has been slow, but some of the Bishops, especially in the Northern Province, have recently indicated their willingness to make use of women speakers in Church and have laid down regulations for the purpose. In most of the Dioceses of the Southern Province this permission is limited normally to the addressing of congregations of women and children in accordance with the ruling of Canterbury Convocation quoted above. The type of woman to whom permission is granted varies in different dioceses; among those who have received permission (apart from Deaconesses) are licensed and authorised lay workers, Bishop's messengers, accredited speakers of the Mothers' Union, G.F.S., and other societies, and certain women specially qualified for the work. A larger use of women by the Missionary Councils or Societies as organising secretaries is hindered by the fact that the parochial clergy, not unnaturally, prefer visits from secretaries who can speak from the pulpit. A woman secretary of the C.E.Z.M.S. and some of those working for S.P.G. have permission from

ERRATA. Page 5, line 43.

The word “ pulpits ” applies to the case of one C.E.Z.M.S. worker, not to those of the S.P.G.

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It is felt that more use might be made of the services of women in this direction—especially in view of the shortage of clergy—in accordance with the following recommendation of the Committee appointed to deal with the Ministry of Women at the last Lambeth Conference :—

“ We desire to lay down the principle that with regard to lay people speaking both in consecrated and unconsecrated buildings the same opportunities under the same conditions should be given to women as to men.”*

III.

ORGANISATION OF WOMEN'S WORK.

Diocesan.

The recommendation of the Lambeth Conference Committee† (endorsed by Convocations) that there shall be in each Diocese a Diocesan Board (or Committee) of Women's Work is being carried out in an increasing number of Dioceses.

An enquiry made in the present year (1930) shows that twenty-three Dioceses (as against four or five in 1920) have appointed some form of Diocesan Board, Council or Committee to be a general co-ordinating body for the Women's Work of the Diocese.

Fourteen of the Boards receive an annual grant from Diocesan funds, which varies from £25 to over £1,000 in one large town diocese.

Fourteen Boards are Committees reporting to the Diocesan Conference; seven are responsible to the Bishop only, and two are related to the Diocesan Evangelistic Committee.

In some ten or twelve Dioceses, the Board is responsible for considering all applications from women lay workers for the Bishop's Licence, Authorisation, etc.; and for testing their qualifications.

The activities of these Diocesan Boards are various, but two main objects appear to be common to all—education and fellowship.

The educational function of a Board is a wider matter than is commonly understood, many supposing that it

*Lambeth Conference 1920. Report No. V. Section (3) Lay Women. Lines 3-10.

†Report No. V., (3) last paragraph.

concerns itself solely with examinations. A number of Boards now have definite educational programmes, not only for official workers, but for churchwomen of all classes; they make use of a panel of lecturers, and where it is possible to afford it, of women tutors. It is found that lectures stimulate the intellectual life of the workers, giving them vision outside their immediate duties, and deepening also their sense of corporate diocesan life. In scattered areas the same kind of educational stimulus may be carried on by means of study groups, correspondence classes and occasional conferences planned to a definite programme. Women living at home (or professionally engaged) can often be inspired to equip themselves for the valuable work of leading study groups. In some cases a Theological lending library (postal, if necessary) is supplied, which is increasingly used and appreciated. Conferences, Retreats and Week-end Fellowships, organised by the Board, have also been found to be of value in bringing refreshment and renewal into the life of the busy worker.

An important function of the Board is the care of the paid worker. It takes cognisance of her qualifications, pay, conditions of work, insurance, and of the development of her capacities. (This is no less important where the number of trained workers is small as it is often those in isolated parishes who are most in need of advice and help.) It can act as a clearing-house of information on women's work, and can help in fitting the right worker to the right work. It can also promote the requisite co-ordination between the leaders of women's and girls' organisations, and where it is a committee of the diocesan conference it forms a necessary link between the varieties of women's work and central diocesan life.

It must be admitted, however, that to be effective the personnel of such a board, and more particularly that of its permanent officials, is a matter of extreme importance.

Efforts made by the earlier Boards to improve the standard and conditions of work had shown the need of a common policy in this respect, and led to the formation in 1919 of a training committee representing three Diocesan Boards, who laid down certain lines of training, to be followed by the issue of a certificate having Inter-diocesan value. By 1928 this Committee had grown into a Council representing fifteen boards, pledged to maintain definite standards of training (The Inter-Diocesan Council).

Central.

Other problems besides training presented themselves, not only those of pay, pension and conditions of work, but those arising from lack of information and of co-operation in the whole field of women's work. The only means of co-ordination was through the Central Conference on Women's Church Work, a continuation Committee of the Women's Pan-Anglican Committee of 1908. This, however, was a purely deliberative body intended to provide a means of conference between the leaders of Women's Church Work at home and overseas. Therefore, an experimental Advisory Council came into being in 1927. The separate existence of these three bodies inevitably led to confusion in the dioceses, and to wasteful overlapping of time and effort. The natural outcome has been the merging of these bodies into one Central Council for Women's Church Work, having a membership of men and women drawn at present from thirty dioceses, and including leaders of all kinds of women's work, as well as those engaged in training.

IV.

THE WORKER.

At the last Lambeth Conference the following Resolution was adopted (No. 54):—

“The Conference recommends that careful enquiry should be made in the several branches of the Anglican Communion as to the position and recognition of women workers in the church, the conditions of their employment, and the remuneration of those who receive salaries.”

Training.

Sunday School Work.

As regards the training of women for church work in all its branches, the last ten years show decided advance. This is most marked perhaps in the provision made for the training of Sunday School teachers. Of the forty-three dioceses in the two Provinces, twenty-eight have a trained woman organiser of Sunday School work; in some cases, though by no means all, the organiser is responsible to a Priest Director of religious education. This system of diocesan organisers is the pivot of what is being done to equip Sunday School teachers. Through their activity, training weeks are held in parishes and at centres and the work is gradually built up. All the dioceses have accepted, with local variations, a scheme which is worked in co-operation with the Sunday School Institute through St. Christopher's College, and in connection with it there is a Correspondence School. The whole of this work of equipping Sunday School

teachers would proceed at a vastly improved pace if even a small number of trained teachers could be put into the field. Present experience shows that the task is possible, but also that it is beyond the power of a single worker to grapple with the training work needed in a whole diocese. Each diocese needs three or four trained leaders, whose part it would be to train other local leaders in deaneries and parishes.

The same need for women as leaders and organisers has been felt in the field of Moral Welfare work, and the training has accordingly been adapted and extended to meet this need, whether taken in a training-house or by a non-resident student under the auspices of the Archbishop's Advisory Board and the Assessors of the Inter-Diocesan Council. The full two years' course approximates to university standards, with specially adapted practical work; while a shorter course, including a study of psychology, social administration and social purity, is arranged for those unable to afford the time or cost of two years' training. Students in both courses take the elementary examination in Theology arranged for the Inter-Diocesan Certificate.

Moral Welfare Work.

Some of the most remarkable changes in the methods of training women workers are found in the Missionary Training Colleges, where the curriculum has been widened, not so much in the sense of adding subjects as in a new approach to them. For instance, Christian Doctrine is related to the Comparative Study of Religions; Anthropology and other scientific study to Bible History; and Church History to Missionary development. The training is made personal, and is specialised as far as possible to suit different areas of work.

Missionary Training Colleges.

For Parochial work at home the standard of training has been definitely raised, two years' residence in a training house being regarded as the normal for a fully-equipped worker, while the Church Army and Ranyard Mission have raised their minimum period from four and a half to six months. Definite standards of attainment on the theoretical side are set, varying from the university examinations in theology taken at two of the Deaconess Houses and at Greyladies, to the Grade C examination papers of the Inter-Diocesan Certificate, which can be taken after six months' training by Church Army sisters and others. There is a tendency to-day for the educated student to prefer the larger centres, conducted on modern lines, where she can rub shoulders with a greater variety of students, have the use of a good library, obtain adequate tutoring for her theoretical

Parochial Workers.

and practical work and still find opportunity for spiritual development. The provision of such centres is in accordance with the policy recommended by the Church Assembly Commission on Religious Education in connection with theological colleges.

General Co-Ordination.

A co-ordinating factor in the training of women workers for home service has been the Inter-Diocesan Council (now merged in the Central Council) which has laid down lines of training, undertaken the inspection of Training Houses and co-operated with them in the planning of programmes and setting of examinations. Eighteen houses are "recognised" by the Council for the purpose. Examinations are also conducted by the Council for non-resident students or workers, in elementary theology, pastoralia, social work, etc., and some 400 papers are taken annually.

Recognition.

The Certificate of this Council is not given on paper work alone, but is concerned also with practical qualification in some branch of service, educational, social, pastoral, and with the general suitability of the candidate for church work as vouched for by a Diocesan Board of Women's Work. Three grades of attainment are possible, but the one Certificate links together as "recognised" workers for the Church tested women of widely differing powers. Eight hundred and three women now hold the Certificate. A new note has been struck by including those who take certain public certificates and diplomas in Social Science and in Health Services, and it is interesting to find an increasing number of such women making a study of theology in order to receive the Certificate and identify their work with the Church. For those who do not take public examinations the Council has laid down certain lines of training.

Social Workers.

Club Leaders.

Training in Club Leadership particularly has direct value for Church work. Parochial clubs, if rightly handled, have an important part to play on the preventive side of moral welfare work. This leadership, moreover, is a contribution which can be made to the church by younger women, if they have been started on the right lines, have access to some expert guidance from time to time, and are not over-burdened by parochial duties unsuited to their age.

Official Authority.

The Inter-Diocesan Certificate is merely a recognition of fitness and not a formal authority to work, which the Bishop alone can give. There is no doubt that women, whether full-time workers or not, appreciate the issue of a formal authority from the Bishop as giving them a definite place in the Church's ministry.

In thirty-one dioceses some document expressing official authority to serve is issued by the Bishop to women workers. In six of these the authority is a form of Commission or Licence issued only to Bishop's Messengers but in the others it has a wider range.

In at least ten dioceses the Bishops have adopted, as a convenient general test, the standards of the Inter-Diocesan Council, and certain other dioceses are considering the advisability of this practice.

Some measure of uniformity in the standards adopted and also in the titles used appears to be important in these days of mobility of labour and in order to give some recognised status to the woman worker.

That so many of the older untrained workers have been able to reach standards demanded to-day is due to much patient work on the part of men and women tutors. Most of these women tutors have been holders of the "Lambeth Diploma," instituted twenty-one years ago by Archbishop Davidson. There are now 132 women who hold the Diploma. Over forty are teaching in elementary and secondary schools, six are lecturing in training colleges for teachers, one is tutor to women studying theology at King's College, London. Others are acting as tutors in Church training centres and colleges and to a few Diocesan Boards of Women's Work. It is partly on account of this examination that the numbers who take the Honours examinations in Theology at the Universities is small, but there are in addition women educationalists who make a systematic study of theology, but are unable, by reason of their professional work, to sit for the higher examinations. The Vacation Term for Biblical Study has been a great assistance to such women.

Scope.

At present the demand for educationalists trained in the teaching of theology is limited, but there are signs of a possible increase. A growing number of schools are appointing Divinity specialists (particularly where a subsidiary subject can be offered). In this connection it is interesting to note the recommendation of the Church Assembly Commission on Religious Education that . . . "women as well as men should be appointed (as inspectors of religious teaching in Church schools), and that adequate salaries should be paid to them." In unpaid work there is scope for qualified women as leaders of Church Tutorial classes, of whom there are only eight at present. Women also have a special contribution to make as leaders of study groups of similar type but of a more elementary nature, and at present little provision is made

for these. The educational work of the Mothers' Union has met with a ready response, and there is a further field of activity outside their sphere. There are signs of a desire for the study of theological subjects as well as others, provided that the right approach is made, and the study proceeds rather by way of group discussions carefully led than by instructional lectures. In some districts qualified women can give part-time service in this way, but in others full-time tutors or organisers appointed by Diocese or Archdeanery would prove of value. It is important that the women selected should have, in addition to their knowledge of theology, some educational experience and a working knowledge of the conditions of life of their audience, so that too academic an approach may be avoided. It is also important that where the work is paid, either for full-time service or for special courses, an adequate salary should be offered.

**Moral
Welfare
Work.**

There is ample scope for the service of women in all branches of Moral Welfare Work to-day. An increasing number of local committees have been formed in the various dioceses, each of which support separately or jointly an outdoor worker. The continued co-operation of government and local authorities by grants to Maternity and Medical (V.D.) Homes and the extension of this to certain refuges and short-time Training Homes for Juveniles, has secured a certain standard of conditions and work, and has enabled more workers to be maintained. Fuller realisation of the importance of dealing with children who have suffered some moral hurt has led to developments in this branch of service for which fifteen special workers have already been appointed. There has been also an increasing appreciation of the need for sound spiritual teaching of young people of both sexes. The standard of training must be high, and there is at present a shortage of educated women to fill posts of responsibility in connection with all branches of the work. This is perhaps due to lack of information about the nature of the work. Unpopular methods, now out of date, are still associated in the minds of many people with the name of Rescue Work; and it may be due also to the special character of the work. There are few callings which make more exacting demands on a sensitive temperament, and for this reason special attention should be paid to the care of the worker herself, and to her right equipment.

**Parochial
Work.**

It is perhaps in parochial work to-day that the status of women and the scope of their activities leaves most to be desired. It is still rare for women to be regarded as members of the staff, or to be given definite areas of work

for which they are responsible and upon which they are consulted as experts. Conditions of work are also unsatisfactory in many cases. Diocesan Boards have had to fight hard to ensure adequate time for rest, for recreation, for study and for personal devotions. There is a tendency (in which women themselves too easily concur) to multiply activities and to look at quantity rather than quality of work. There is no recognised security of tenure except in a few dioceses where the Board has succeeded in securing a formal agreement for due notice, and the result is that the workers are sometimes dismissed at very short notice when a curate is obtained, or a temporary financial crisis occurs.

These conditions, and the lack of a high standard of training in the past, have re-acted unfavourably on the supply of workers, so that a less capable type of woman finds her way into parochial work than into other forms of social work, and a widespread feeling has been produced among educated women that they can give better service outside the Church than in it. In this way a vicious circle has been created, which needs for its breaking a constructive attack upon the whole problem. The work would be lifted on to a higher level and better material would be forthcoming if the contribution to be made by women in parochial life could be realised by those in authority, and due provision made for it in the planning of diocesan and parochial work and in the allocation of funds. There is definite need for the woman who has sufficient ability to plan experiments in consecutive teaching among women, not only with a devotional but also an intellectual approach, and who can develop the power of leadership in others.

An enquiry made in 1919 revealed the fact that salaries for workers of elementary education varied from £50 to £100, and for those of secondary education from £75 to £200. Salaries of over £100 were normally paid only to those doing organising work in connection with the Sunday Schools and Societies.

Pay.

Salaries of Organising Secretaries to-day have reached a higher level. £200 is the usual figure for a Sunday School Organiser; £200 to £300 is paid to Organisers in Moral Welfare Work, and in the majority of general administrative posts.

The question of pay for the parochial worker is still serious. In some ten Dioceses a minimum salary is recommended and can be enforced where a Diocesan grant is asked for. This minimum ranges from £100 to

£130, with £150 for the Deaconess or equally qualified worker. More than £150 is rarely offered in parochial work, while less than £100 is still the case in some districts. Some dioceses have a scale of pay recommended according to the qualification of the worker. In one case a diocesan board, after investigation by the Bishop, has recommended £160 as the minimum to be aimed at at present, £190 in the future, but it is too soon yet to know of any results.

It cannot be too strongly emphasised that the general rates of pay for the parochial worker are quite inadequate as a living wage, and hamper her usefulness by causing a low standard of health and a tendency to overstrain. Much of the narrowness of outlook and lack of balance associated with a certain type of parochial worker is definitely fostered by inadequate pay; while women who have money to repay on their education or have the prospect of some family claim are often definitely debarred from entering Church work. The danger of a minimum wage is that it tends to become the normal or even the maximum rate, and it is often forgotten when settling the question of pay that it is not being offered for a few years at the outset, but for life-long service.

Pension.

The question of pensions is allied to that of pay. So far two dioceses only have had pension schemes, and the matter is under consideration by the Church Assembly. It is of vital importance to the welfare of the woman worker that some scheme should be adopted which will enable her to move from one diocese to another without penalty.

Part-Time Work and Societies.

The call of the Church, however, is not only to the full-time worker, but to those who can give part-time service, and in this direction the response has been marked during the ten years by an increasing recognition of the importance of quality rather than quantity of work. One of the most interesting and promising developments is the rise of the Messenger Movement, which was in its infancy at the time of the Lambeth Conference, but which has now penetrated to twenty-three dioceses. A feature of the movement lies in the fact that each Diocesan Corps is an entity in itself directly under the jurisdiction of the Bishop or someone appointed by him, and there is also provision for co-operation and the pooling of experience in the meetings of diocesan leaders. In almost every case Messengers themselves are women in ordinary walks of life, giving a certain portion of their time voluntarily for evangelistic and other work. In most cases a period of a week or ten days once or twice a year is asked. Messengers

have to equip themselves on the intellectual side to the satisfaction of a director, and are trained on the practical side under a mission leader. There is a great scope here for women with the best gifts, spiritual and intellectual, and it is interesting to note that in some dioceses where their services have been welcomed, experimental work has occasionally developed into some permanent form of pastoral service.

Women have also been able to give supplementary help in the work of the Crusades.

Marked changes have also taken place in the life of Societies, such as the Mothers' Union, which shows a vastly increased membership. Co-ordination has led to increased efficiency in organisation, and has enabled much work to be done, particularly along two lines, the provision of educational programmes and the development of a prayer-life, both individual and corporate. The fact that there is in over 11,000 parishes a band of women desiring to maintain the highest standard of family life must in these days be a strength to the whole life of the Church.

Efforts are made to attract and include the younger married women by means of the Fellowship of Marriage, which seeks to work in co-operation with the Girls' Friendly Society, so that the member may be in continuous contact with Church life.

The work of the Girls' Friendly Society has also widened and increased, both in the provision of educational and recreational facilities and in the development of a spirit of service to others in the girls themselves. The same increase in prayer-life, both corporate and individual, can be noted as in the Mothers' Union. The task of bearing effective witness to the Christian ideal has become increasingly difficult with the constantly lowering standards which prevail, but the Girls' Friendly Society has tried to keep true to its aim and also to encourage its members to keep in touch with the Church wherever they go.

Interesting experiments have been made in one part of the country by "Fellowship Days" organised by the Girls' Diocesan Association, to bring together in fellowship and devotion girls of very different circumstances.

RECOMMENDATIONS.

In conclusion, it may be said that the changes which have taken place in the years 1920-30 in the position of women in the Church are natural to the period and are similar to those which have taken place in other departments of the nation's life. In the councils and administrations of the Church, women have taken their place naturally as part of the laity, and are giving the same steady service as men, according to their capacity as individuals. On the executive side, whether educational or pastoral, it is perhaps inevitable that larger areas of work should fall to women than to laymen. In particular, it is claimed that women have a special contribution to make in diocesan and parochial life as teachers and evangelists, especially in approaches to women and girls, not only on the devotional but also on the intellectual side, and in the way of general development—*e.g.*, through club work. The years since the last Lambeth Conference have seen a determined effort by men and women to raise the standard of this contribution.

But, after consideration of the recommendations of the last Lambeth Conference, it will be seen that though some progress has been made, the Church at large has not yet fully made use of, or claimed, that contribution which women by reason of their wider opportunities, are now enabled to give and are giving in other fields of service.

The following are some of the directions in which support and advance are most needed:—

(1) The provision of Training Colleges for Church Work, adequately equipped for threefold training, spiritual, practical and intellectual, to a standard equal to that prevailing in other professions.

(2) The use of women as well as men as Inspectors of Religious Education in Church Schools.

(3) An increase in the number of organisers used in Sunday School and Moral Welfare Work, particularly those specially trained for children's work.

(4) A constructive policy regarding the use of women in diocesan and parochial life, which shall include:—

(*a*) Further opportunities for women of intellectual ability and educational standing, as well as of practical experience, to act as leaders and inspirers

of others, in all branches of educational and evangelistic work.

- (*b*) Equal opportunities for women as for laymen to speak and offer prayer in consecrated buildings and a more general use of women in this respect.
- (*c*) Recognised status for the fully-trained worker (whether paid or unpaid) in diocesan and parochial life, with opportunities for responsible work in accordance with her experience and qualifications.
- (*d*) Official recognition by the Bishop of all qualified workers in the diocese.
- (*e*) A determined effort to raise the standards of pay for all classes of Church work.
- (*f*) The adoption of regulations or agreements when the worker is engaged, securing due notice to both sides and satisfactory conditions.
- (*g*) The adoption by all dioceses of a pension scheme, organised so that workers may be enabled to pass from one diocese to another without undue penalty to themselves or to one of the dioceses concerned.

(5) Support for the work of the Diocesan Boards, composed of men and women, as Committees of the Diocesan Conference, with a proportionate share of Diocesan Funds for the development of their work.

(In Dioceses where this is not practicable at present, the appointment of a leader for Women's Work is sometimes a solution, but the selection of a woman with the right educational abilities and the right personality for breaking new ground is essential.)

June, 1930.

APPENDIX.

LAYWOMEN ON THE COUNCILS OF THE CHURCH.

NUMBERS.

1. **Church Electoral Roll.** Compulsory in every Parish (13,000). The total Roll for all Dioceses (1929) is 3,627,104, or roughly $3\frac{1}{2}$ millions. From one-third to one-half are estimated to be women, or 1,200,000 or 1,800,000 respectively.
2. **Church Assembly.**—The House of Laity elected in 1920 had 39 women and 314 men ; that elected in 1925 had 49 women and 303 men. Elections in 1930 are not yet complete.
3. **Diocesan Conference.**—Total lay membership of 43 Diocesan Conferences is 14,900. Probably 30 per cent. or about 5,000 of the members are women. Extreme percentages were given in two instances on page 1 ; various other actual percentages selected at random are as follows :—31.8 ; 21.7 ; 43.4 ; 30.4 ; 30.1 ; 31.4 ; 28.6 ; 38.3 ; etc.
4. **Ruridecanal Conference.**—There are 750 Rural Deaneries, but Conferences being optional not all have organised them. It is estimated that there are about 30,000 members, of whom perhaps 25 per cent. to 30 per cent. are women.
5. **Parochial Church Councils.**—There are over 12,500 such Councils in (13,000) parishes, with an average lay membership of 20 persons, giving a total of about 250,000 councillors. If a quarter to one-third are women—conservative estimate—then there are from 60,000 to 80,000 women Parochial Church Councillors at any given time.

FUNCTIONS.

1. **Voting.** Probably 500,000 women as electors record their vote annually. Constitutional and representative voting is having an educative influence on the discernment, judgment and mental independence of women.
2. **Administration.** (a) Parochially, women work up to statutory standards and within statutory limitations for spiritual ends, in co-operation with the incumbent, churchwardens and the other laity. Matters of parochial property, finance and policy are involved, often demanding legal and technical knowledge. As further Measures of Reform are passed by the Assembly, these requirements increase.

(b) Diocesan Conferences touch, but more generally, matters similar to Parochial Church Councils. Women are elected to the Standing Committee of Diocesan Conferences as a matter of course ; also often to Diocesan Boards of Finance.
3. **Legislation.** At the Church Assembly, legislation—the chief function of the Assembly—is added to administration. Here women, through earlier inexperience, have much to learn. But they have applied themselves with remarkable industry and attention to technical, constitutional and drafting questions, and take infinite pains to vote wisely thereon.

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