

THE ANGLICAN GROUP
FOR THE
ORDINATION OF WOMEN.

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SUPPLEMENT TO
"WOMEN AND PRIESTHOOD."
(THE MEMORANDUM SUBMITTED TO THE
1930 LAMBETH CONFERENCE.)

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THE ANGLICAN GROUP FOR THE ORDINATION OF WOMEN wishes to call the special attention of members of THE ARCHBISHOPS' COMMISSION ON THE MINISTRIES OF WOMEN IN THE CHURCH to the following considerations :—

There is one undisputed theological principle which is relevant to the question of women's ministry—namely, "In Christ Jesus there is neither male nor female."

The Lambeth Conference (1930) has explicitly included women among those whose duty it is to seek out and encourage signs of Vocation. (Resolution 61.)

There are women who believe that they themselves have a Vocation to the Priesthood.

Those women associated with the group who have expressed their readiness to have their sense of vocation tested are moved by a desire not to claim a right but to serve Christ.

THE ANGLICAN GROUP FOR THE ORDINATION OF WOMEN.

SUPPLEMENT TO "WOMEN AND PRIESTHOOD."
(THE MEMORANDUM SUBMITTED TO THE 1930 LAMBETH CONFERENCE.)

I

The Anglican Group for the Ordination of Women has very carefully considered those passages in the Report of the Lambeth Conference (1930) and in the Proceedings of the Houses of Convocation (June, 1931) which are relevant to the question of the ministry of women. As members of the group we cannot but deplore the Lambeth Sub-Committee's insistence upon unstated principles which, it is affirmed, constitute an insuperable obstacle to the admission of women to the priesthood; we would echo the criticism expressed in Convocation by the Bishop of Southwell to the effect that the Report of the Lambeth Sub-Committee which attempted to deal with the question of women's work in the Church showed "a lack of guiding principle," and we very thankfully welcome the appointment of the present Commission.

It has been a source of much satisfaction to us that the Archbishop of Canterbury, when receiving our deputation, himself emphasised the fact that the opinion as to the existence of the "insuperable obstacle" must not be regarded as coming with the authority of the Lambeth Conference, but that it was merely the opinion of a majority of a sub-committee.

We have noted attentively that the Archbishop of Canterbury thinks it very important that "not only the Bishops, but the whole Church, should have material before it which would compel its serious consideration of the matter in a manner worthy of its importance." With a view to facilitating this consideration we have been collecting evidence as to both the desire and the lack of desire among educated women to serve the Church, whether as Priests, as Deaconesses, or as Church-workers. The evidence which we have collected will be found in Section II. of this Supplement.

It appears to us that the statements which have been sent to us abundantly bear out our belief that an adequate sphere of service in the Church can be provided for women only by the admission of women to the historic Priesthood, the first step towards which would most naturally and suitably be that of the recognition of the Deaconess as having character, status, and function identical with the character, status, and function of the Deacon. This being the case, it follows that we must note with considerable apprehension the pronouncements set forth in the Proceedings of the Lambeth Conference (1930), page 178 (Report of the Sub-Committee on Deaconesses, etc.) concerning "a vision of a great Order of ministry for women distinct from and complementary to the historic Orders of the Church." It appears to us that either the Committee's "great Order" which, in the words of the Report, is to "satisfy the fullest desires of women," is that same Order of Deaconesses which, the committee itself affirms, has failed to attract women—except in very small numbers, and those not "of the stamp and qualifications envisaged"—or it is something new. If it is merely the order revived in 1862, with certain valuable but not at all far-reaching extensions of privilege, we fail to appreciate the optimism of the Committee with regard to the anticipated response on the part of those "women of ability and education" who have hitherto shown themselves indifferent to the Order. If, on the other hand, it is the intention of the Committee that the Church should inaugurate some new Order distinct not only from the historic Orders of Priests and Deacons, but also from the historic order of Deaconesses, it appears to us surprising that the Committee should suppose that such an Order would be acceptable either to the

opponents or to the supporters of the admission of women to the historic Priesthood. A proposal so revolutionary and so wholly contrary to ecclesiastical tradition would, we consider, repel alike the upholders of the *status quo* and the supporters of re-adjustment.

We ourselves would urgently oppose the innovation, both on the same ground as our opponents—for we equally with them value the historic ministry and its Apostolic origin—and also on the ground that to offer women something which is inaccessible to men is but another way of refusing them what they believe to be a privilege to which sex differences have no relevance. In our opinion the Committee's vision is one the realization of which would involve a change to which Catholic principle, in addition to Catholic custom, is definitely opposed; whereas the admission of women to the historic Priesthood, although it would admittedly be contrary to Catholic custom, would be in no way contrary to Catholic principle. We are baffled by the Committee's suggestion that "once the principle is accepted that the Order of Deaconess is not simply an equivalent of the Order of Deacon, the way is open for a new consideration of the status, functions, and possible development of the Order." The use of the word "simply" in the above context has failed to convey its significance to us. We ourselves have no desire to go beyond the equivalence of the Order of Deaconess and the Order of Deacon. It is indeed precisely that principle of equivalence for which we stand. If the principle were established that the Order of Deaconess were "simply an equivalent of the Order of Deacon," it would, we suppose, follow inevitably that a Deaconess must be regarded as a woman Deacon. There would, so far as we can see, be nothing to hinder an Archdeacon from presenting to a Bishop for Ordination to the historic Priesthood any woman Deacon of a year's standing who appeared to him meet and apt for her learning and godly conversation to exercise her ministry duly to the Honour of God and to the edifying of His Church. In the event of such a woman Deacon being presented nothing could cause the Bishop to surcease from Ordering save the affirmation from among the congregation of some Impediment or notable Crime for the which she ought not to be received into the holy Ministry. It seems to us that in the event of such an Impediment or notable Crime being alleged

against any faithful and diligent woman admittedly a Deacon in the Church of God, it would undoubtedly be the case that the great body of Churchpeople would be outraged and "the party accused be found clear of that crime." Yet, so far as we can see, were the principle of simple equivalence of the Order of Deaconess with the Order of Deacon established, such a situation would be well within the bounds of supposition.

We are, then, anxious that the Commission should elicit the precise significance of the word "simply" in the final paragraph of page 178 in the Lambeth Conference Report (1930) and, further, the precise implications of the Committee's proposals for the realization of its "vision": a realization which, to quote the words of its Report, would give to the purpose of the 1920 Lambeth Conference pronouncement "a new content and application" and which would involve developments such as might be thought to constitute "a departure from primitive practice" and from "historical precedents."

It seems to us important that no misapprehensions should be suffered to exist with regard to the reception among the upholders of the admission of women to the historic Priesthood of any proposal to inaugurate an Order for women parallel to, and therefore distinct from, the historic Orders of the Church. The inauguration of such an unhistoric and unsacramental Order could not but be received coldly and with disfavour. The character, status, and functions of those whose admission to this contemplated Order has been advocated by the Sub-Committee have not as yet been indicated except by negative implication; but that negative implication is of such a nature that no positive statements whatever could, in our opinion, compensate for the limitations which it involves. We should like to emphasize the fact that no member of an Order distinct from the historic Orders of the Church could, in accordance with Catholic principle, be suffered to execute any priestly or genuinely diaconal function. We need scarcely remind the Commission of this fact, since it has been explicitly set forward in the Preface to the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons according to the Order of the Church of England. In view of the pronouncement set forward in the Preface,

it is clear to us that whatever might be the lines of development of the Order envisaged, it would under no circumstances provide that for which we are seeking. Nor could it provide an adequate substitute for that which we are seeking. In our opinion it is impossible for the Church to provide for those who believe themselves called to the historic Priesthood any adequate substitute for the privilege of administering the sacraments and of preaching at the liturgical services of the Church. It would seem to us inevitable that the inauguration of such a parallel Order as has been envisaged by the Committee would prove to be in fact a dead letter and no solution of the problems that have arisen. The Committee itself has frankly admitted that the hopes underlying the 1920 Lambeth Conference's action in formally recognizing the Deaconess "have been but meagrely fulfilled." If this has been the case when there was at least a loop-hole for the belief that the Church was serious in its assertion that women were admissible to an Apostolic Order of Ministry in the Church of God, it appears to us improbable that an admittedly unapostolic Order carrying with it no priestly or diaconal character, status, or function should make any considerable appeal to women of education and ability.

We feel that this section of our evidence would be open to a grave criticism on the score of inadequacy were we to ignore the objection that the admission of women to the Priesthood would split the Anglican Church, and frustrate the Church's projects for reunion not only with the Orthodox and Old Catholic Churches, but also with certain of the Reformed Churches such as the Church of Sweden. We are ourselves keenly alive to both the desirability of reunion and to the dangers of disruption within our own Church. We have no desire to burke discussion on this very important and complicated issue. The prospect alike of internal disruption and of a widening of the breach with other Churches is distressing and repellent to us. We find it, however, difficult to believe that even so striking a breach with Catholic custom as would be involved by the admission of women to the Priesthood would tend as definitely to split the Church and to hinder reunion as would the inauguration of an order, *distinct from the historic orders of the Church*, the members of which would be authorized to exercise priestly functions.

It appears to us that in the event of the inauguration of such an unapostolic and uncatholic order a large number of Church people would feel themselves compelled to leave the Church of England for the Church of Rome. We must not be understood to be exhibiting any menacing or bargaining spirit in putting forward this argument, nor must we be identified with those whose point of view we are seeking to express; what we are anxious to suggest is that a breach with Catholic principle as well as with Catholic custom is more, rather than less, likely to split the Church and hinder reunion than is a breach with Catholic custom alone. If it be urged by the upholders of the proposed new order that the exercise of priestly functions by its members is not contemplated, and that the scope of the order has been misunderstood, then we should like to emphasize once more the fact that there are women who believe that they have a call to the historic Priesthood, and that an order expressly designed to meet the needs of such women which omits to provide for the exercise of any priestly functions is an order which from its inception is doomed to fail. We would at this point emphasize also the evidence set forth in Section II, sub-section iii and Appendix I of this Supplement which appears to us to indicate the grave danger of an alternative to disruption which would, perhaps, prove even more disastrous to the Church. The alternative we envisage is that of leakage. We would ask the Commission very seriously to consider whether that which is going on at present, and which would, we feel, rapidly increase were the inauguration of the proposed order to go forward, is a less evil, though it may be a less conspicuous evil, than would be the defection to the Church of Rome of a highly articulate and effectively organized, but probably a not very extensive group of intransigents. It appears to us inevitable that such women as those whose aspirations we have quoted on page 22 of this Supplement would, when they came to close quarters with an unapostolic, uncatholic, unsacramental order, feel that, to put it bluntly, they had been fooled.

Here, again, we are anxious not to be misunderstood. We ourselves are convinced that the suggestion of a parallel order has been put forward in all good faith as a compromise which, it was hoped, would satisfy alike the women with a sense of vocation and

the conservative church people who shrink from the admission of women to an historic Order. It would, however, be idle to pretend that we consider the compromise a good one. We cannot but feel that when, upon examination, the proposed order reveals itself as nugatory (as we believe it must unless it prove itself more revolutionary than any proposal which we ourselves could have put forward), the women whose hopes have been so pathetically raised will suffer a grievous reaction and either drift away from Christianity altogether or join the Church of Rome, the Friends, or the Free Churches.

There is a further consideration which we should like tentatively to suggest to the Commission. The sense of vocation to the Priesthood is not confined to members of the Church of England. There are women within the Church of Rome itself who believe themselves called. These women will presumably be faced with opposition even greater than are we ourselves; and yet is it wholly fantastic to suggest that the Church of Rome possesses certain characters which make it in some ways freer than the Church of England? A single Pope, were one to be converted to a belief in the need for women priests, would be in a stronger position, we suppose, than would a single Archbishop of Canterbury or York. The Church of Rome has nothing which at all exactly corresponds to a Lambeth Conference meeting once in ten years, to the Houses of Convocation, or to the Church Assembly. Nor, we believe, has it anything which at all exactly corresponds to the English Church Union. As regards Catholic custom it may, furthermore, be observed that in the Church of Rome, at any rate on the Continent, the prejudice against women taking an active part in the Church services is less than that found in the Church of England. It is, as members of the Commission are well aware, common for women, as a matter of course, to collect alms, carry the *pain bénit*, and lead in singing litanies, in continental Churches. It would be indeed surprising were there to be women priests within the Church of Rome before there are women priests within the Church of England, but it is not, we feel, wholly outside the bounds of possibility.

We have thought it well to set forth in some detail the grounds alike of our bewilderment, our apprehensions, and our desires in

the hope that a definite statement of our position may tend toward the clarification of the problems to be dealt with by the 1940 Lambeth Conference; we are anxious once more to express our sense of satisfaction in the appointment of the Commission and of our sympathetic appreciation of the grave difficulties with which the Commission must be faced. The Group would wish in conclusion to assure the Commission of its unshaken loyalty to the principles of the Catholic Church with respect to the historic Orders of the Ministry, and of its whole-hearted recognition of the desirability that the Bishops and Pastors of God's flock should "lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of His Church."

II
SUPPLEMENT TO APPENDIX G, "WOMEN AND
PRIESTHOOD," PAGE 46.

(A) STATEMENTS, RECEIVED BY THE SECRETARY OF THE GROUP SUBSEQUENTLY TO THE 1930 LAMBETH CONFERENCE, FROM WOMEN WHO DO NOT DESIRE TO CLAIM A RIGHT, BUT TO SERVE CHRIST, AND WHO DEFINITELY BELIEVE THAT THEY HAVE A VOCATION TO EXERCISE FUNCTIONS WHICH WOULD NOT BE EXERCISED WITHIN ANY ORDER DISTINCT FROM THE HISTORIC PRIESTHOOD:—

(i) "I feel more strongly than I can say that we should 'work for the Ordination of Women to the Priesthood and to convince the Church of its necessity and value.'

"A great deal of what is written by individuals in Appendix G could have been written by me. I have been aware of my call since childhood, even before Confirmation, and have responded as far as I have been allowed by the Church.

"The widest experience of my ministry that I have been given has been under Bishop Furse, in the Pretoria Diocese, where I prepared men, women, boys, and girls for Confirmation, in many parishes, during the war-years, and conducted two Quiet Afternoons in Church for Confirmation candidates.

"Some years before that I prepared candidates, individually or in tiny groups, when I was on the staff of the South African Church Railway Mission. I have had much responsibility and experience in pastoral, parochial, and organization work. I have done Sunday School teaching and training of Sunday School teachers for the best part of my life, and have sought to be always a learner as well as a teacher. I have no degree but hold Church Reading Society certificates and was for one term at the Deaconess Institution at —, and passed all the examinations that term, but I was bitterly disappointed at the narrow and restricted views of those in authority *re* the status of women "ministers," and at the acquiescence to it of those being trained there. I, like the writer on page 54 of the Appendix, 'cannot seek admission to the Order of Deaconesses as

it is at present presented to the Church." The status should be raised and recognized, the sphere and scope enlarged.

"At present I am carrying on, with a fellow-worker on the Diocesan Mohammedan Mission for a large district of the Cape Peninsula covering four parishes, where the Moslem population is 13,000.

"I am fifty-seven, but if it were possible, even now, I would seek ordination."

MARY A. B. ATLEE.

(ii) "I can hardly say that mine is a case of 'frustrated vocation.' Such was my attitude; but I believe that in the priesthood or outside one can know the joy of creativeness in the lives of others, in which knowledge the sense of frustration loses its sting.

"But I can say that if the priesthood were thrown open to women I should gladly and I think inevitably enter upon the service of the fellowship to which I owe so much; and yet I do not feel called upon to enter deaconess work.

"Six years of university life have meant the incurring of financial responsibilities. Particularly to my mother I owe a debt I can never repay. The salary of a deaconess would not be sufficient to give back to her anything of what she has given me. I do recognize, however, that financial difficulties are not insuperable; and that in Christ's service apparent hardships may be the occasion of the deepest joys. If God directed me into deaconess work I have no doubt at all that he would guide me as to my mother's future.

"The order of deaconesses at present seems to me to have a backward and not a forward look. The Spirit of God must breathe on the traditions of the past if they are not to be more than a dead hand on the living present; we need a seeking in penitence and humility for individuals and for the Church for a fresh indwelling of the Spirit: for an answer to the question 'And what wilt thou have me to do?' Such an attitude implies a readiness on the part of the individual and the Church for continual self-criticism, a 'divine discontent' with things as they are. I feel that a deaconess is not expected to give an unconventional message.

"I have been privileged to have the confidence of many friends to whom life has seemed no more than a meaningless chaos, and to know those who see in the Church nothing more than a narrow ecclesiasticism. God has given to me a desire to share with them the joy of the intellectual, moral and spiritual freedom which Sons of God can know. I believe that to become a deaconess would restrict such friendships; I judge this partly by the forbidding effect that an unæsthetic uniform has upon ordinary folk, and partly by the shocked reaction that the mention of the word produces. The *priesthood* of women has no such associations.

"I believe that university women have a distinctive contribution to make to the task of presenting a message that has creative power for the world to-day; because its inspiration is mainly drawn from the past, the diaconate does not fully express the questing spirit by which youth is impelled, unless it has lost its way in cynicism.

"Recognizing the obstacles in the way of its accomplishment, and the sincerity of those who hold different opinions, I nevertheless believe that the opening of the priesthood to women is one of the new channels needed for the inflow of God's power into the world to-day. Not a few of my college friends owe an awakening or a strengthening and deepening of their faith to the ministry of Miss Royden at the Guildhouse.

"I do see the danger of an intolerant pride that is unwilling to serve God in a humble way. It makes me afraid of any claim that is based upon right, rather than upon a sense of the world's need. I think that those of us who desire a fuller ministry for women need that our motives should be cleared from pride and self-will. It is partly for this reason that I hesitate to claim a certain knowledge that God has called me to the priesthood. But I do believe that he has called me to think much about the matter, and in my finite vision to catch a glimpse of His purpose for a redeemed world."

MARJORIE CHAPPELL.

(iii) "From the time that I was quite a child I longed to enter the ministry of the Church of England. I read everything to do with theology that I could lay hands on, and when at college found some sort of outlet in the work of the Student Christian Movement. I had, however, to earn my own living, and therefore had to take an Honours degree in some 'useful' subject (English) and to get my Cambridge Teacher's Diploma. Since 1917 I have worked at a boys' school in the war zone and at a large London girls' school. I have been able to spare neither the time nor the money to take any examinations in theology. I love teaching, but I know all the time that my work would have been fuller in every way if I could have been ordained. A great deal of the most vital work done by deaconesses can be done with as great effect as a teacher and form-mistress; but it is not for the odd jobs that one craves for the ministry, they are only some of the means of expressing the great truths for which the priest stands, and by the power he possesses of celebrating mass he carries with him a force that no other man or woman can carry, and from which no person in the world should be excluded by sex alone."

HILDA KNIGHT.

(iv) "Had the Priesthood been open to women when I left school I should certainly have done my best to start training for it immediately. As it was, I had to enter some profession, and I more or less decided on the one that had the widest range, in the hope that I might at least be able to do some work in connection with someone in Holy Orders. I have been very fortunate and have found here, working as Secretary to the Headmaster, who is himself ordained in the Church of England, quite a large scope and above all many opportunities of studying human nature, and ways of helping.

But having once settled on this work, I am more or less bound now, at least until the younger members of my family are grown up, to carry on, unless there is some possibility of a livelihood in the vocation I should naturally have chosen. That is why I should refrain from offering myself as a Deaconess at present.

"For the same reasons I have no qualifications at present. I could have gone to a University on leaving school if I had wanted

to do so for some definite object: now I should have to wait until I could save sufficient money to pay for myself or, alternatively, go to a Theological College. . . .

"I am only twenty years of age at present, so that time is on my side."

G. HELEN SOLKON.

(v) "It is borne in upon me more and more as I grow older, and approach the time of retirement from Academic work, how much I have missed from not having had the opportunity which I should have welcomed when I left College, if such a thing had then been conceivable, of entering the regular Ministry of the Church. Even now when my teaching days are nearly over, while I am still active and vigorous, do I feel that anything the years may have brought of experience, sympathy, insight, wisdom and faith could best be used for the service of others in the position of an ordained minister. Without such a position any help that I can give must be casual and intermittent, and at the mercy of circumstances."

M. E. J. TAYLOR—Number 12.

(vi) "I always felt very strongly when I left College that if I had been a man I should have been ordained; but, being a woman, my whole life since then has been an endeavour, more or less successful, but always difficult, to find its equivalent in other work."

MARGERY S. WEST—Number 13.

(B) TYPICAL STATEMENTS BY WOMEN WHO ARE NOT PREPARED TO SAY THAT THEY BELIEVE THEMSELVES CALLED TO THE PRIESTHOOD, BUT WHO REALIZE THAT HAD ORDINATION BEEN OPEN TO WOMEN THEY WOULD IN THEIR YOUTH HAVE ASKED THEMSELVES THE QUESTION: "WHY SHOULD I NOT BE ORDAINED?" IT APPEARS TO THE GROUP THAT SUCH STATEMENTS POINT TO THE POSSIBILITY OF A DORMANT SENSE OF VOCATION.

(i) "I was brought up under definite Evangelical influence and my family were all closely connected with Church work in a lay capacity. We had many personal friends among the clergy, and as a girl I often wished I had been a boy, that I might, when I grew up, be a 'clergyman,' and from my teens onward I helped in such branches of Church and mission work as came my way.

"When the possibility of the ordination of women to the priesthood was first mooted in my hearing and publicly discussed, I could not easily accept the idea, and I did not connect it in any way with the wish of my youth. By this time I had moved to a more definitely Catholic conception of the Church, and although I could not see any arguments against the ordination of women I was inclined to believe that there must be some I knew not of. I therefore read all I could on the subject and made a point of hearing Dr. Gore, Fr. Pinchard, Fr. Magee, Dr. Sparrow Simpson, and other opponents to the idea. This brought me to the position that if they could state no argument I found convincing I could, without doing violence to my loyalty as a Churchwoman, accept the position taken up by the advocates of the ordination of women to the priesthood.

"I then began to relate this question to the desire of my youth and to feel that had ordination been open to women then I should have tried to offer myself for the Ministry.

"I entered into the teaching profession, and since my marriage I have served on Parochial Councils, Ruridecanal and Diocesan Conferences both in London and the country. I have taken part in Missions and Pilgrimages and have been on special occasions, invited to speak in Churches and conduct Quiet Afternoons for women, and give series of addresses to them. I have taught in Sunday Schools and have taken teachers' preparation classes and done other such work as has been possible to a laywoman.

"As I have already said in Appendix G. to the Memorandum, my feeling of frustration and personal bitterness, which was at one time quite strong—more on behalf of other women, I think, than on my own behalf—passed when I had made a practice of uniting myself to the future by an Act of Faith concerning women Priests in the Church."

E. LOUIE ACRES—Number 8.)

(ii) "I cannot honestly say I suffer myself from a sense of frustration, but I do very definitely feel that it ought to be open to me to think of taking Orders if I thought such a course useful to people in this college, or to women's work generally. Naturally, also, if I were considered suitable by a competent authority. I think

the tests for women for ordination should be very searching and the standard high. My age, and the fact that I have another occupation which is necessarily partly of a pastoral nature, as well as other considerations, make me hesitate to say that I am 'frustrated' exactly.

"I feel that one consideration is very important, and that is that it is very difficult indeed for clergy to be in close touch with a women's college. I believe that a learned and well-trained woman in full Orders could be of very great use to women students. She could give advice, she could be consulted on theological points, she could be approached when it is difficult to trouble parish priests who are already overworked, and she could take Celebrations for women students, again when one hesitates to ask a parish priest to do so. A great need in this college from the Church's point of view is to develop a corporate sense among its members, and obviously corporate celebrations are the best method.

"But only a first-rate trained woman with full orders and the authority of the Church behind her would be of any use. She must have status. A Deaconess would not carry any weight here, because the students do not think her functions differ from those which any laywoman can, with leave of a bishop, perform."

E. M. CHRYSTAL.

(iii) "I do not believe myself to be called to Holy Orders, but I think it right to state that had I been born a boy, I should undoubtedly have had to face the question: 'Why should I not be ordained?' My father was a clergyman and it would have been unnatural if, as a boy, I had not considered Orders. Being a girl I did not consider them, nor did I even consider lay work, for the kind of service I was eager to give when I came down from Oxford in 1906 was not then asked for by the Church. My meaning is this: I desired to serve the community and I desired to serve it (as I then put it to myself) 'properly,' i.e. professionally. I fulfilled this desire by entering the Factory Department of the Home Office, in which I worked as an Inspector of Factories for over fifteen years, in the provinces as well as in London. I have always been interested in Church institutions and I was for part of this time member of a Church Council, before the passing of the Enabling Act.

"Since I left the Factory Department I have (with a short interval) been occupied directly in professional work for the Church. I am the Honorary Secretary of the Church of England Advisory Board for Moral Welfare Work and Editor of the Board's Quarterly Leaflet. I am on the Committees of two local branches of Moral Welfare Work (in one case as Secretary) and I am also Secretary of my own parochial Church Council and a member of the Ruri-decanal and Diocesan Conferences. I am fortunate in belonging to a parish in which the services of women are used in every branch of Church work, except that of serving at the Altar, and I look forward to the day when they will be used for this also."

H. C. ESCREET.

(iv) "I must have been a very young girl when I first realized that had I been a boy I should have had to face the question: 'Why should I not be ordained?' As I was a shy and diffident child with a great shrinking from human contacts involving responsibility, my feeling was, I think, predominantly one of relief that I should not be forced to consider ordination. I knew that if it had been open to me I should later on have had to offer myself. It did not at this period occur to me that the priesthood ought to be open to women.

"In later adolescence I temporarily lost my faith in Christianity and in the Church. The Church seemed to me out of touch with modern thought. I felt that its attitude towards the emancipation of women was of a piece with its attitude to other causes which seemed to me of supreme value. It appeared to me certain that the forces outside the Church which stood for the principle of equality between men and women would ultimately prevail within the Church, but it was naturally not until I had recovered my faith in Christianity that I found myself moved to work for the admission of women to the priesthood. My motive when, in 1913, I began to work was not primarily feministic—though I was keenly interested in the suffrage movement—but religious. I thought I heard a call myself, and I was sure that there must be other women who heard a call.

"I have no hesitation in saying that my vocation, if I have one within the Church, is to ordination in the historic Priesthood and not to the Deaconess Order as it exists at present or to any order distinct from the historic Orders of the Church. I have no difficulty in deciding between my present work and work within an unapostolic and unsacramental order such as that suggested by the sub-committee of the Lambeth Conference. If I have a vocation within the Church it is one not only to pastoral work and to preaching to women and children, but also to administering the Sacraments, pronouncing Absolution, and preaching at the liturgical services of the Church. Without the power to exercise the priestly functions, I think that I can serve Christ best by going on with my secular work. If there were any prospect of ordination to the historic Priesthood I should regard it as my duty to contemplate laying aside my other work in order to begin studying theology while having my vocation tested. In that event I should not be putting my present work aside from a sense of weariness and defeat. It would be hard to put it aside; the measure of the hardness would be also the measure of the sense of urgency to serve Christ in his Church should I be shown to have a vocation."

URSULA ROBERTS—Number 17.

(v) "I must frankly own that in my early days the idea of receiving Holy Orders, and becoming a priest did not even occur to me. Think how we were brought up! It would have seemed so completely outside all preconceived ideas, and out of my range. Had I come into the world fifty years later than I did, and when the whole position of women was so changed and revolutionised it would have been different. It is hard to say

"However, directly I heard that some women were wishing it, I as an older woman felt in keenest sympathy with them, and I felt the principle was right, the time ripe, and the need very great, and I am most truly thankful that there are women in these days who feel they have the vocation to serve God in the priesthood.

"As a Church-worker and a worker among girls in rescue work,

I have felt most urgently the need of a woman priest, especially for their confessions. I sincerely trust that it may not be long before the sex bar is removed."

FLORENCE WARD.

(vi) "Twenty-five years ago I believed that I could have given good service had ordination been open to women. For the last thirty years I have been Secretary to the Headmistresses' Association."

RUTH YOUNG.

III

EVIDENCE AS TO THE ATTITUDE OF THE YOUNGER WOMEN OF TO-DAY.

The Group has recently set out to make an informal inquiry among University students (graduates and undergraduates) with a view to discovering to what extent Church work presents itself as a career to be considered. Speaking generally, lack of adequate scope, status, and remuneration seems to have had the effect of banishing the thought of Church work from the minds of those who have been questioned. The evidence so far is of a predominatingly negative character:—

(a) *Cambridge.* Miss E. M. Chrystal, a member of the staff of Newnham, reports that the idea of careers in the Church seems remote from the minds of Newnham students. She finds that the Nonconformists are keener on their ministry than are Anglicans, and adds: "I think because the way is more open to them." She finds that "the Newnham students are not at all interested in Deaconess' Orders, even in their modern form. They feel," she adds, "that if women are to have orders, they must have full priests' orders if they are to be of real use in the ministry." "In Newnham," she continues, "the students are interested in the idea of a women's priesthood, and are not repelled by it. Their position is difficult, because they are limited by the necessity they are mostly under to earn their living. I think the way will have to be opened for them."

Miss Chrystal reports that the response made to an enquiry carried out informally among the students by the Mistress of Girton showed that the more Catholic Anglicans "did not see any value in an order of Deaconesses," and that the other Church of England students "were not impressed by the idea of Deaconesses, even of the modern type."

Miss Chrystal adds: "When I was asked, some years ago, to find a young graduate to go to work in a large town parish, I could not find anyone from either Girton or Newnham, chiefly because the salary was so small, and the work seemed to lead nowhere."

"There is," writes Miss Chrystal, "a great deal of 'boredom' associated with the Church in the minds of the students here. They escape from that into the Student Christian Movement, where they are allowed to do things, or into the Oxford Group Movement—or they go over to Rome because they say they find real practice of religion there, or they let the whole thing drop and concentrate on self-expression or the practice of virtue and hard work. These last form much the largest class. They are not against religion, but there is nobody to interest them, and they feel rather out of the whole thing and that the Church is dull and out of date, while the higher education and the professions are extremely interesting to each one of them. It seems to me that a very simple and obvious need exists for women clergy to carry the claims of the Church to young women. As a laywoman I find that I feel the want of an experienced woman to consult, and that such a person in this Diocese would be of great use to me upon occasion. I say this without in the least detracting from the immense help give me by my spiritual director. His ability and his spiritual qualities are beyond question. No one could be more devoted or more successful than he, and in this matter as in others, the ministry of women would be often complementary to that of men, but the point is that the women must be equal in status and in opportunity.

"Apart from the ministry, I should like to say that as I grow older I deplore increasingly the inferior position of women in the ordinary congregations. I think it is definitely bad for them not to encourage them to serve, to read lessons, and do other things which give lay men a sense of responsibility and dignity. It is no doubt true that no real inequality exists, but I think that the "inferiority" feeling does exist, often unconsciously, and that it deprives the Church of the interest and the ability and energy of some of the best women, and lowers the standards of many others.

"As a practical argument, I should like to say that these services are given to men to perform with the object of keeping up their interest in the Church. My experience is that the Church is losing the young well-educated women at a dangerous rate. Ought the clergy not to apply their own methods to the other sex? I am aware, of course, that many men and women would say that to

urge this is pure feminism, pride, and unworthy of the higher nature of women. My experience, however, tells me that women are as human as men, and that doing things and being in positions of dignity and responsibility does bring out their devotion, and does teach them as no theory can.

"I should like to say in conclusion that it is not desire for equality with men that troubles me, but anxiety that the Church should use every means in its power to stop the drift of women from it, and to make them wish to serve and use their powers in it. I am sure that it will take some time to get full Orders for women, but I do most earnestly hope that the bishops and clergy will realize that it is their duty to encourage women to aspire to this, since it is they who have been primarily responsible for the present position of women in the Church. I do not say this in any spirit of bitterness, it seems to me simply to be a fact. I am convinced that this matter ought not to be looked at as a women's movement, or an outburst of feminism, but as a very serious need and most important for the future of the Church. The leaders of the Church ought to take the initiative. I see the difficulties in the way of change. I want to encourage meanwhile all forms of women's Church work. I hope for increase in the number of good men ordinands, and a better appreciation of their services, but still the obstinate conviction comes up that the present position of women in the Church is a source of great weakness and slackness in the service of God.

(b) *Oxford*. Mrs. F. R. Barry sends the summary report of a Group Discussion of women undergraduates in Oxford. This document covers a very limited field and represents the findings about *ordained* work for women. The report runs as follows:—

"There have been in Oxford during the last three years groups of women undergraduates discussing the question of the Ministry of Women. The result of one group was the correspondence in *The Times* two years ago before the report of the Lambeth Conference was published. The following is the summary report of another such group which met during 1931.

"The Group started by discussing the alleged theological objections in the way of the ordination of women, but was unable to find any. It found itself united in its desire that women should be

admitted to Holy Orders on an equality with men.

"It felt that the work done by women in the Church to-day shows how valuable a place they can fill; and if it be argued that they fulfil useful functions now and therefore there is no need to admit them further into Holy Orders it may be replied that to urge that comes very near to arguing that the priestly order gives nothing beyond what any layman may possess. People will consult priests when they will not consult laymen, and probably they would consult women priests when they would not consult laywomen. Moreover, women and girls would surely consult women priests about matters which they would not discuss with men priests.

"The Group was keenly alive to the practical difficulties involved and was of the opinion that these might most easily be overcome by thinking in terms of a ministry of women which was parallel with and supplementary to the ministry of men, working always primarily, though not exclusively, amongst women and children.

"The Group discussed the best method of working for their ideal. It was united in feeling that patience was essential, that to clamour loudly for the priesthood now, refusing to enter the diaconate as it now is, because it is not yet a step towards the priesthood, is the wrong course of action, that it is essential to work from what is already here, quietly and prepared for sacrifice. The Group felt that the best method of developing the deaconess's work was to get people slowly used to seeing women fulfil functions in Church hitherto only fulfilled by men, and to see that if and when the Lambeth 1930 resolutions became law they should gradually be acted upon. It felt the necessity for some organization to keep in touch with incumbents favourable towards the development of women's work and to enable keen and progressive deaconesses to find posts where they would be given full scope. A scheme that seemed to have possibilities was that a group of young deaconesses of University standing should go together and work in some big city where the ecclesiastical authorities were favourable to the idea of enlarging the scope of women's work. It was suggested that, though they would probably be working in different parishes, they should keep in close contact with one another in order to overcome

the feeling of loneliness and frustration which attacks so many women working in the Church; but that they should not live together as an order as this is apt to have a somewhat narrowing influence.

"The Group felt that one of the most hopeful lines of development lay in girls' schools and women's colleges. One or two of the big girls' schools have deaconesses attached to their Staffs, and much more might surely be done in this direction. A Deaconess teaching Scripture (and why not another subject too, if she had the necessary qualifications?) throughout the school, and taking services in the school chapel might have unique opportunities for personal teaching and influence. Again the need for a Chaplain in women's colleges is being strongly felt, and this post might well be filled by a woman in orders holding a theological or other Fellowship. But while the priesthood is denied, a man from outside would still have to be called in to administer the Sacraments, and this seriously weakens the whole idea of sacramental worship as the culmination of the life of a community.

"The question of the deaconess's work abroad was discussed, and it was agreed that great opportunities offered themselves to women overseas, and it was felt that the impetus and encouragement to progress might (as so often happens under the pressing conditions of service on the mission field) come to a large extent from abroad.

"The Group finished by discussing the question of marriage and was united in asserting that women in Holy Orders should be allowed to marry. For a while a married "clergywoman" might not be able to carry on her work as priest, but for that reason should surely not be cut off from performing it for the rest of her life. Moreover, it was unanimously felt that the experience of married life might be of the greatest value to a woman priest in her pastoral work."

One of these students—Miss Rachel Storr—writes from Lady Margaret Hall: "I think an enormous number of girls have never even considered the possibility of becoming deaconesses—have never realized that they were Church of England officials. They have never thought about the women priesthood question, having been brought up to think of it only as a man's profession. When

definitely approached on the question there is a great deal of interest shown. I think once girls begin to think of the priesthood as even a vague future possibility they automatically think of the deaconess office as a possible profession. I can't honestly say that I think many people have actually thought of becoming deaconesses. I have given up the idea because of the limitations of the office, but I do think that if the scope of deaconesses widened, more women would offer themselves. . . . There is no question that the whole subject of enlarging the diaconate and of opening the priesthood is *not* a matter of indifference to Oxford women."

(c) *London*. Miss Margaret Taylor, Classical Lecturer at Royal Holloway College, writes:—

"Enquiries among students show that work for the Church does not find a place among the possible forms of life-work for students choosing their career, except in the case of the few who feel a call to serve in the mission field. The work of deaconesses is regarded as too restricted, and not affording scope for the trained and enterprising University woman. Consequently it seems less useful and less interesting than other forms of social service. In short, the openings offered at present for work for the Church make little or no appeal to the University woman.

"Yet there is considerable evidence of reality in religious life and interest in religious questions among students. Institutional religion and conventional forms of service rouse little enthusiasm. The Sunday college services are very poorly attended, in spite of the fact that the preachers are carefully chosen, and are often men of eminent position. Many students, however, are regular and frequent communicants; and they form a considerable part of the congregation at the 8 o'clock Celebration at the parish church. A kind of revival movement, on the lines of the Oxford Group movement, is attracting many to whom the Student Christian Movement seems to demand too little in the way of personal surrender. Lectures on psychology, in connection with religion, given by the Vicar, are well attended by students, and arouse keen interest. But, on the whole, active Church membership among college women seems to be declining—perhaps owing to the failure of the Church to open opportunities of service to trained and well-educated women."

APPENDIX I.

ALIENATION FROM THE CHURCH.

The Group can unfortunately produce considerable evidence as to the existence of a grievous sense of alienation arising on account of what one correspondent describes as "the strain imposed upon faith by the continual sense of frustration." It must be clearly understood that the Group does not identify itself with the points of view expressed. The Group consists of those who, though they may from time to time have been tempted to share the views of these correspondents have yet remained loyal members of the Catholic Church. The long statement here given and the two short quotations which follow have been brought forward as evidence that the Church's attitude towards women is a stumbling-block, and that certain women are as a matter of fact drifting away or cutting themselves off from the Church in the conviction that what they need is not given and that what they have to give is not wanted. It appears to us that the apprehensions of the Committee Appointed to Consider and Report upon the Position of Women in the Councils and Ministrations of the Church (Lambeth Conference, 1920) have been grievously justified, and that the warning given twelve years ago is in urgent need of re-emphasis to-day.

"We run the grave risk of alienating from the Church, and even from Christianity, not a few of those able and high-minded women before whom, if they turn to social or educational work, there open out careers of great and increasing responsibility."

(i) MISS AVIES M. PLATT (Number 15 in Appendix G) writes on "Frustrated Vocation":—

"I am deeply grateful to be given this opportunity of speaking openly, without any hint of mystery or concealment, of the matter which has affected my life—and that by no means a narrow uneventful life—more deeply than anything else. And I make no apology for dealing with it in a personal manner. Vocation, whether fulfilled or frustrated, and notwithstanding the effect of such fulfilment or frustration upon the lives of others, is of necessity a

* Bitterness which I had to encounter
on every side. Now I have to state

supremely personal affair. My own experience then, is, quite obviously, all that I have to offer, but, for what it is worth I offer it gladly.

"In the statement which I contributed to the Memorandum presented to the Lambeth Conference of 1930 I referred to my deep sense of vocation to the Priesthood; I endeavoured to explain how this sense of vocation had come to me and how it had proved stronger than all the forces which had tried to silence it; I made mention of my total inability to seek admission to the Order of Deaconesses (however extended the scope of that Order and no matter in what manner presented to the Church), but of my willingness, quite another thing, to offer myself for ordination to the Diaconate; I spoke also of the tremendous strain imposed upon my faith by the continual sense of frustration and by the state that there came a time when I could bear this strain no longer; that, in short, my faith has completely collapsed. This statement, however, is one which I must qualify at once, for if I turned aside from the Faith and cut adrift from the Church it was that I might remain faithful to what I conceived to be the Ideal and Reality beyond. True I was well-nigh exhausted, so fierce was the struggle, but the final break was due to the fact that I felt it a moral necessity to make it, and that for the simple reason that I could find no way, no method, of carrying on within except under hypocritical conditions which made honesty and self-respect alike a sheer impossibility.

"I was a convinced Catholic, eager for the triumph of the Catholic revival in the English Church and for the complete reunion of Christendom, firm in the belief that the Catholic Church was God's appointed means for the salvation of the world. And I knew beyond question that my sense of vocation and desire for ordination was born of and bound up with my Catholicism and was not, as some said, an excrescence there in spite of it. In early days, however, I was affected little by the taunts of others, for I was full of a hope not less joyful because due to ignorance—ignorance, that is, of the strength of the prejudice I had yet to face. But as the years went by and my desire grew more intense while the practical fulfilment of it seemed ever more remote, I began to feel the strain. I was often filled with bitterness and despair and with an over-

powering sense of the sheer futility of the professional work in which I was engaged. 'Blessed is the man who has found his work; let him ask no other blessedness.' I had not found mine. I was not blessed, and it was the Church which was preventing me from being thus blessed. Not, I hasten to add, that I set out with any thought of obtaining for myself a state of blessedness! But now I seemed definitely cursed. I determined, however, to hold on, for my immediate task seemed clear. It was to work for a state of affairs, irrespective of whether or no such would come in my own life time, wherein the ordination of women would be no more strange than the ordination of men. This meant to work for the fulfilment of the ideal I had so slowly come to realize was not, however implicit, part of the living faith of the Church; the ideal that is that the utmost forces of humanity, irrespective of sex as of rank and race, must be developed and consecrated to the highest service of man and God, and that in such development and service and in such alone could men and women alike find that perfect freedom which is the birthright of all His sons. So for the ideal's sake, I endeavoured to consecrate myself. But just because of my Catholic way of life (I use the phrase here in reference to the commonplaces of Catholic practice, whether connected with persons or buildings or occasions or writings) and because this way, owing to my particular circumstances, was, geographically speaking, over a wide field, I found myself up against an accumulated amount of opposition and bitterness incredible either to those whose ideal evokes little or no opposition or to those whose way brings them into contact with the source of it at less frequent intervals and within a more limited field. So that the very life which was, or should have been, my greatest help, was also my greatest hurt.

Now all this—that is, the deep distress and ever-increasing strain consequent upon the attitude of supposedly Christian people towards the ordination of women to the Christian ministry, is, of itself, creative of a situation of supreme difficulty. But this is not all. The battle has to be fought continuously against a background of almost every other sex inequality imaginable. The minute one enters a consecrated building one is faced with a Pagan, or at best Jewish, attitude toward sex long since abandoned not merely by

the world outside, but by *Christian people* in the world outside. It is this division of life into compartments which seems to me so essentially false. Surely Life is One, and a creed which professes to fit life must be one also. Surely something is wrong when in the world I have the freedom of the song of God while in the Church I am for ever reminded that I am a daughter of man. I am allowed there, it is true. But although I may receive I may not give (except an abundance of alms), although I may listen I may not speak, I may watch, but I may not do. All is based upon the exploded theory that I am by nature passive and not active. My sex is thrust upon me at every turn as an 'Impediment and notable Crime.'

"What are the actual factors which compose this background? They are rarely given the consideration they deserve, but they cannot, I am convinced, be left out of any adequate discussion of the matter in hand. For my own part the convention of the covered head comes first. I have long since abandoned hats, and to cover my head with anything whatsoever is a physical discomfort which prevents my attending to what I am doing. The covering of women, unlike the uncovering of men, is no longer a ritual act of courtesy to which I must adhere elsewhere, and to be ordered to cover in church is to make church-going unnatural and worship a thing apart. So that at the very outset a spiritual home is hard to find. There are places where Seats for Women, Seats for Men, and Retreats for Women, Retreats for Men are the order of the day, as if the comradeship of the sexes in religious worship were an unholy thing. There are young boys serving at the altar, There are middle-aged men reading the Lessons, there are old men collecting the alms, The chief qualification of all of whom seems to be male sex. There are choirs where women are not, unless heard and not seen (a desirable condition, however, when one considers their garb) and there are processions composed of 'a noble army, men and boys' while 'the matron and the maid' look on. There are Deaconesses in extraordinary uniform come forth from a Deaconess House, but never a woman Deacon from a Theological College clad in ordinary diaconal attire. There is the Sacrament of Marriage administered, for all the Revision, so strangely unequally and with

such barbarity, and there is a Celibacy which prevents the normal courtesies of life. There are directors devoid of the idea that a woman has a mind and there are Confessors who tell her, when her soul is torn with all these things, to see a doctor with all speed. . . . The children of this world are indeed wiser in their generation than the children of light. . . . For me, it was this sex-ridden, sex-distorted atmosphere in which I had to fight the conflict in my soul set up by the sense of frustrated vocation, that drove me, finally, to my present position.

"What exactly is this position? None knows better than myself that it is a manifestly unsatisfactory one, that I am caught in a vicious circle from which I can in no wise escape. If God, Christ, the Church and my vocation are so inextricably bound up, how can I do that which, for so long, I have been asked to do, that is deny the one and hold faithful to the Others? I cannot. How, then, can I do that which I seem to be attempting now, that is deny the Others and hold on to the one? Again, I cannot. I can only go my way as if, one and All, They were not. And even as I go they are. But are They? For others, yes. For me it is the Reality behind Them that remains. This is greater than They and from this I need no escape. But I must know Them now by other Names and serve them in other Forms. A great loss is mine, but a great gain, too, the moral gain of my self-respect, for my way of life and my acts therein no longer, as day by day they did before, give the lie to my ideal. If the true name is God and the true Form the Church (I know not) then some loss must be Theirs also. Be this as it may, I must remain without unless, and until, someone can show me an unmistakably honest way to walk therein. But the Church is oblivious of my going, her priests indifferent to my return and my friends but dimly conscious of the conflict through which I have passed."

(ii) MRS. MARSTON ACRES (Number 8 in Appendix G) writes:—

"Women have honoured me with their confidences on spiritual matters at week-end Retreats and have come to me with difficulties, and I have thus seen, in this connection, the great service that women priests might render. In this way I have also come to realize very

forcibly the danger of the growing practice of substituting this for sacramental confession, and I have tried to put these women in touch with an understanding and experienced priest who would not anathematise them because of their views on the priesthood of women."

(iii) MISS CECIL BARKER (Number 3 in Appendix G) writes:—

"Much has happened since I wrote the statement for you last time and all of it has strongly confirmed my conviction that I have a vocation to the Ministry. I have often wondered whether if the Ministry of the Church of England had been open to women I should have left it and joined the Friends. . . ."

(iv) MISS RUTH YOUNG, herself still a communicant member of the Church of England, writes emphatically as to women's loss of hold on the Church and on organized religion, and attributes the loss to the leadership of men "who are tied to tradition and are *out of touch with modern life.*" "I do not myself," she adds, "know any clergyman to whom I should feel able to go for spiritual guidance; but I would gladly consult an ordained woman. I could more naturally ask my business friends to meet a woman Priest. I could get to know and trust her before turning to her for spiritual direction. I believe that many of my friends feel as I do."

(v) An Oxford woman graduate (Honours School of Theology, Class I, 1930) writes: "A year ago I would have willingly and sincerely said: 'I wish to be made use of by the Church in her corporate and institutional capacity.' Now, however, I am almost grateful that there has not been that opportunity, as I am finding it increasingly difficult to reconcile Church practice and ecclesiastical attitudes and orthodox doctrine with what seems to be the highest, and truly Christian. . . . I feel that the Church's attitude towards women is but part of the larger attitude towards truth and values of life as a whole."

APPENDIX 2.

ALLEGED PHYSIOLOGICAL OBSTACLES TO THE ORDINATION OF WOMEN.

We should like to add as supplement to the passage in "Women and Priesthood" (page 12) concerning the taboos of primitive races the following quotation from a letter sent by a young Oxford woman to the secretary of the Group:—

"I find even among those who admit the desirability of women in the Church a repugnance to the idea of association of women with 'holy things,' such as Sacramental elements. Over and over again I have found even the most broad-minded of my friends and acquaintances, after agreeing about women-deacons, for instance, definitely saying, 'I should not like a woman to administer Holy Communion'—or, even, 'to perform marriages.' I think that this rests at bottom on the survival in our racial *subconscious*, if not conscious, mind of primitive sex taboos."

To the quotation we append a comment made by a member of the Group: "I am convinced that this repellent taboo frequently influences people often without their being aware of it. I distinctly remember my own distress the first time my period of menstruation coincided with my Sunday for Communicating. (I was sixteen years old.) I wondered whether I ought to stay away from the Altar; no one had told me to do so, but that they had not might well, it seemed to me, be accounted for by the fact that I ought to be expected to take the inhibition for granted. I did not stay away, but I was unhappy about the situation. I was not brought up by people in any way peculiar. I think my attitude may have been partly due to my having read the books of Deuteronomy and Leviticus to myself. I had forgotten this incident for many years. I believe that people easily banish the memory of a primitive reaction which has become conscious, but that they with difficulty escape from the influence of other notions which are closely connected with the repressed memories. I believe that when people are

genuinely shocked by the idea of a woman priest the influence of the taboo is still at work. I wish the true nature of the reaction could be gently brought home to people. It is beyond belief that Christian men and women in the twentieth century could approve of such a state of things in themselves. Perhaps the Archbishops' Commission will help people to get clear of it."

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