


DUP

WOMEN'S SERVICE

FILE

NOT TO BE TAKEN AWAY

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

Vol. XVI. New Series. No. 1.
Quarterly.

JANUARY, 1927
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The L.C.M. (ANGLICAN.)

OBJECTS.

1. To urge the Church to full recognition in its own ordered life, and to more strenuous advocacy in the life of the nation, of the equal worth of all humanity in the sight of God, without distinction of race, class or sex.
2. In obedience to this principle to pray and work for:—
 - (a) The maintenance and setting forward in the Church of the belief that women no less than men may be truly called, according to the will of our Lord Jesus Christ, and ordained to the Sacred Ministry; for the promoting of God's glory and the edifying of His people.
 - (b) The candidature of women to the Councils and Lay Offices of the Church and the safeguarding of the position of women serving the Church in other ways.
 - (c) The establishment of equal rights and opportunities for men and women in the State.
 - (d) Equal opportunities for all to develop to the utmost their God-given faculties in a community ordered on the basis of justice and brotherhood.
 - (e) The settlement of all international questions on the basis of right, not of might.

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THE CHURCH MILITANT

VOL. XVI. NEW SERIES, No. 1.

JANUARY, 1927.

The Church Militant.

The Quarterly Paper of the League
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CONTENTS.

	PAGE
Education for Work	1
Women and the Service of the Church—	
1. The Councils of the Church	3
A Message of Hope	7
The E.C.U. and Unlicensed Preachers	9
The Position of Women in Early Times	13

The insertion of Letters and of Signed Articles in this paper implies that their contents are thought likely to prove of interest; but the League is not responsible for the opinions thus expressed.

Education for Work.

January is the month of educational conferences: the columns of the daily press are full of the speeches and arguments of educationalists, and eminent public men and women are found holding forth on the platforms of child study associations. One emerges from a course of this kind of reading and listening with a sense of the necessity for clarifying afresh one's own ideas of education, and it will not perhaps be amiss if we give some consideration to this matter in the light of the aims and ideals of our own society.

First and foremost it is clear that our own *purpose* is unashamedly educational—we wish to lead the Church on to accept certain ideals which are, we believe, implicit in her own ordered life—and to draw out of her the realisation that such acceptance would be for her own good and that of the state. Next it will not be disputed that we have to and do use educational *methods*. We are unfortunately limited to some extent in the choice of those methods—we are often obliged to be didactic when we would fain be practical. For instance, we cannot follow up as often as Mr. Squeers would have thought it advisable, the precept "make use of the powers of women" by pointing to the successful fulfilment of those powers. For we are caught in a vicious circle. It is possible for it to be said with truth that there is no great demand for the services of women in—let us say—evangelistic work—when the fact is rather that there is no supply of women fit to preach. And why is there no supply, why are there not among the young women of to-day many more who have a desire for theological training? May it not be because sub-consciously they feel that when they are equipped and ready, there will be no demand for their services except perhaps on that foreign field to which they may not be drawn, for all are not, or to which their home ties may not allow them to go. Education then we want, and the education of the demonstration room even more than of the lecture-hall.

And also it is very true that women want educating on this matter of service: the more we can do this, the more likely it will

become that real pioneers will emerge. So long as there is for instance, a dearth of pioneers, so long will it be said with truth that "women do not want this opportunity." One of the greatest difficulties of the pioneer women who desired to serve humanity in the medical profession was the taunt that they were unsexing themselves and that they desired notoriety. The question of opportunity in the service of the Church will not be solved until there are more outstanding pioneers than exist at present, ready to stand against the taunt that they want to do this thing for the sake of seeing themselves doing an unusual thing in an unusual place.

The fact that we ourselves belong to an educational society should make us ready to sympathise with others who are seeking education—not only the very women to whom we have referred who are seeking to equip themselves for work in the church, but also all who seek higher education of any kind. The movement for Adult Education is one of the most wonderful and encouraging signs of our times. It gives the lie to any who talk of our present age as materialistic and mechanical. The growth of the Workers' Educational Association with its scholarly courses of definitely prescribed study—by no means to be lightly undertaken for they involve a pledge to continue—proves that this thirst for education and knowledge is as strong (and perhaps stronger) amongst those who have no traditions of learning as amongst those who have, eager though these often are. And such an institution as Hillcroft College, Surbiton, referred to in a note in the present issue, shows by the queue of students on its waiting-list how great is the unfulfilled desire. The writer of our note assumes that all readers will have some knowledge of the Working Women's College, but we think in this connection that we will assume ignorance and quote its "Aims." It sets out to "enlarge the vision of its students, to develop their mental and spiritual growth and their capacity for leadership and service."

And moreover it is not only among "working women" (in the sense of women drawn from the lower ranks of industry) that we find this urge for education. There are many professional associations (including trade-unions) with an educational clause included in their objects. And associations of employers sometimes strike the same note. The Women Launderers' Social Club does not exist only for the purely social intercourse its name might imply: one of its objects is "to help executive business women to attain and hold higher administrative positions by means of wider education." This is worth noting for it is a recognition in a frankly professional body which exists to help its members to succeed in their chosen business, that such success can and will come by means of *wider* education, which we feel confident those responsible for the Club would agree, should not be confined solely to technical affairs. The education is to enable the work to be better done.

Surely that puts the case for education in a nut-shell and explains why education is "at the bottom of" every subject we touch and handle. If the work of the world is to go on—and we probably all know the mood in which we feel impatient with ideals and idealists and find comfort only in the remembrance that the work of the world has to be pushed on somehow—it can only go on satisfactorily by being done more and more intelligently and less and less blindly. To open the blind eyes and to unstop the deaf ears is the work of education.

Women and the Service of the Church.

I. THE COUNCILS OF THE CHURCH.

By E. ANNE GILCHRIST.

"The 'Enabling Bill' may well be called the *Layman's Magna Carta*. Hitherto, the 'Church' has often meant the 'Clergy'; in future, every baptised layman of 18 and upwards will have a voice in its constitution and will be responsible for the way things are done. If the Church is badly financed, badly organised, badly officered, ill-disciplined, wasteful of its man power, it will be the layman's duty in his local Council or by means of his 'member' in the Central Council (or Church Assembly) to set things right. The Enabling Bill will enable him to do this; and if all this power is to be given to laymen what a magnificent vista of new opportunities is opened up!"

These words were written by a Member of Parliament before the Church Assembly came into existence. They are as true to-day as they were eight years ago.

The writer went on to say "Personally, I look upon the reforms to be carried out as providing a glorious opportunity for co-operation between men and women in the Church's work." . . .

Clearly, he was an enthusiast. Imagine looking upon the prospect of assisting at a meeting in either a bitterly cold or chokingly stuffy vestry as *glorious*! Is it in the least thrilling to discuss interminably whether the verger's salary should be raised, how to overcome the deficit caused by unexpected repairs, where the Sunday School's outings are to be held this year, whether the offering on St. Everyman's Day should be given to the East or to the West? . . . yet it is that sort of thing which makes up the business to be talked over and decided by those who serve on the lesser Councils of the Church. It is not really a breathless privilege so to serve, but an unselfish and energy-sapping duty.

Of course, the gentleman whose words have been quoted, if he ever realised, did not remember these details. He was, as has been stated—he is, I am glad to say, still—a Member of the House of Commons for a populous constituency, a member of the Church Assembly, and the kind of man who is put on important Committees as a matter of course. It may all be very tiring work but it is interesting, and that is the factor which counts.

The Church Assembly meetings certainly are full of interest. There is, to begin with, the subject matter before the three Houses, reforms which for years have been overdue and which in the past the Church was unable to carry out owing to the out-of-date machinery which hindered it at every turn. It was, a Church dignitary once said, as if one had to employ a sedan-chair instead of a modern motor-car, but the Enabling Act of 1919 changed all that. This is not the place to summarize the history of the passing of that Act, which was the consummation of a long process of development, extending over more than half a century—not, as some would have us believe, a sudden concession brought about by the appearance of any temporary organisation. Historians know that no such phenomenon has been known to occur. In passing, whenever this aspect of the subject comes to mind I recall the words of the Archbishop of Canterbury, at that wonder-

ful first meeting of the Church Assembly. No one present is likely to forget the way in which His Grace, in drawing attention to this very fact of ordered development, pronounced the words, "First the blade, then the ear, then the full corn in the ear," and

"There is a day in spring,
When under all the earth the secret germs
Begin to stir and glow before they bud.
The wealth and festal pomp of midsummer
Lie in the heart of that inglorious hour,
Which no man names with blessing; but
Is blest by all the world. *Such hours there are.*"

As to whether the Church Assembly has justified its existence the answer lies in the list of Measures—two dozen in number—which have been presented by the Assembly to Parliament and received the Royal assent.

Next to the important subject matter the personnel of the Assembly, apart from other considerations, would interest any student of humanity.

There is, first of all, the Bench of Bishops.

The Bishops sit in exceedingly uncomfortable arm-chairs (unpadded) in two long rows in front of the raised platform, where the President presides and the speakers speak. That reminds me that I ought to have begun with the platform. There, in a sufficiently impressive chair, sits the Archbishop of Canterbury, surely one of the most revered and remarkable personalities of our time. On his right, the long legal form of the Secretary of the Assembly is ever at its post. To watch these two outstanding figures alone, to notice how they are ever alert through all the interruptions, messages, suggestions, etc., that are constantly being poured into their ears during the long sittings from which their attention must never waver for a moment, is full of interest. It takes an exceptional man like the Primate successfully to preside over and (I, for one, believe) enjoy the proceedings. Like a moat semi-surrounding the little green island of the platform is the ring of reporters, then on the edge of the shore, so to speak, we return to the Bishops.

There could be no greater proof of the characteristic diversity in unity of the English Church than to study the exterior of the Bishops. Surely every type of Englishman is represented here. Writing at random it is interesting to note the faces that are instinctively recalled to mind. There is a Bishop with keen dark eyes, small spare form, slightly puckish expression, full of humorous and intellectual acuteness. There is the Bishop who looks like Mr. Pickwick, beaming kindly behind his spectacles; there are several detached looking Bishops, whose thin, pale, scholarly faces, bear the unmistakable print of the student of deeper things; there is the attractive sociably-smiling Bishop, with just a hint of sarcasm, hovering in the lines of his mouth; the Bishop who looks as if, clad otherwise, he might pose as a heavy-weight champion; the Bishops who never look anything else but as if they were heads of scholastic establishments, and, to save the tradition, there is the kind of Bishop one is accustomed to look for in the pages of Trollope and who is always portrayed on the stage, though it must be said he is now-a-days the rarest type of all in real life.

The Clergy are of all kinds, Deans, Archdeacons, Prebendaries, Canons, Rectors, Vicars. The only clerical degrees lack-

ing are the Deacons, men and women. I suppose we shall see them there in time. It is this House which, of the three Houses which make up the Assembly, is most prone to call for a division, when everyone has decided that the question before the Assembly is really settled. The Deans and Archdeacons naturally take a leading part in discussions. They are capable men of affairs with courtly manners and a full knowledge of the subjects they debate. It is probably owing to the fact that the Assembly is a young body in point of time that none of the episcopal and clerical members wear robes as they do when the historic Convocations meet. While this distinctly robs the scene of spectacular interest, it is, one supposes, more in accordance with the democratic conditions of our time for members of the first and second Houses to appear as the laity do in ordinary everyday garb. Personally, I would like to see not only the bishops and clergy, but the laity wearing robes of office in the Assembly, and Sir Philip in a wig, holding back his robe with one hand when he rises to speak; but we live too quickly nowadays to spend much time on the more gracious aspect of life.

The laity, men and women, sit separately from the clergy, but on the same kind of hard uncomfortable chair. It is really surprising how patiently all members of the three Houses remain for hours in the vitiating atmosphere of the great hall of the Church House. The hall is nearly always full, and this small fact alone shows how seriously the affairs of the Assembly are being taken by those chosen to represent the rest of the Church in carrying out the necessary procedure of reform.

Next to the Bishops the House of Laity seems to contain the most varied type of Churchmen. It is an intellectual pleasure to listen to the well-thought out arguments advanced by trained legislators, the witty and at the same time profound speeches of Members of Parliament, like Lord Hugh Cecil, the definitely legal speech, always the easiest to remember and transcribe; the views of the few working men; of a number of gentlemen of municipal experience in the provinces, the wives of the clergy, and some lady-members of the teaching profession, who I regret to say are possibly the only professional women in the Assembly. This is where the representation is weakest. The women who are daily counting more and more in the professions and businesses of ordinary life are, apart from the important ones mentioned, conspicuous by their absence.

Besides the actual work of the Assembly Sessions, there are numerous Committees, Special Meetings, Conferences, and so on connected with the main body so the contention that the Assembly itself is full of interest and likely to absorb the attention of any privileged to belong to it, is not likely to be contradicted. Admitted then, that the lesser Councils of the Church are not so full of attraction as the larger body, it is not for a moment suggested that Churchwomen with a wide outlook should not prepare to serve upon all the others, the Diocesan, Ruridecanal and Parochial Church Councils. For one thing, the only way to be elected to the Assembly is by the somewhat circuitous route of these other bodies. It should be remembered that the Parochial Church Council elects Ruridecanal Councils, which elect Diocesan Councils which elect the Members of the House of Laity. It is not, of course, essential that those who are elected to the House of Laity by the Diocesan Councils should be a member of any of these lesser bodies, but obviously, unless the nominee is very well-

known in a public way there is no chance of election, however fitted the candidate might be on other grounds, if he and she is not in touch with the electors. Certainly, the method of election is a very great safeguard against introduction of members into the Assembly who have not really the Church's affairs at heart, but it is a method which has the defects of its qualities. There may be some whose way of life makes it impossible for them to give much time to lesser details of parochial affairs, but who yet on wider issues connected with legislation or administration, would be able to give up a few days three times every year to serve upon the Assembly.

As far as the readers of this paper are concerned I would suggest that if they feel they could serve the Church in this way they should endeavour before the next election to the House of Laity (which will be in less than four years' time) to be in touch with the Diocesan Conferences and should make it known that they are willing to serve on the Assembly should they be elected there. In order however to make good their claim to be allowed to serve it is desirable to do a considerable amount of spade work, serious study of Church reform, the Measures that are likely to be required or that are already before the Church for discussion, the necessary procedure in the Assembly, etc., and *to do this for themselves*—not to take the word of any party organisation whether it be high, central, or low. It lies now in the power of Churchwomen, especially those who are in established professions, or are of independent means, to make their convictions felt in the Councils of the Church. It is their own fault if they leave this opportunity solely to others whose livelihood is connected with the official staffing of the Church itself and who have every right to be heard. It will be a disaster if the House of Laity is to be composed, as far as the women are concerned, of those who move in clerical circles while the great contribution of modern womanhood remains outside. One has only to glance at the latest list of Committees which has been published by the Press and Publications Board to see what I mean.

[The above is the first of a series of four articles—old arguments re-stated—on "Women in the Service of the Church." We have secured the Rev. Cyril Norton and the Rev. F. M. Green to write on "The Diaconate" and "The Priesthood" respectively.—Ed. *Church Militant*.]

A PUBLIC MEETING on the "Aims of the L.C.M.," will be held at the Church House, Westminster, on Friday, March 25th, 1927, at 8-30 p.m.
Speakers: Miss Margaret Bondfield, M.P., Canon Raven, D.D., Miss A. Maude Royden.
Admission Free. Collection. A limited number of seats will be reserved at 1s. each. Application should be made to the Sec., L.C.M. Office.

A Message of Hope.

ADDRESSES BY THE BISHOP OF KENSINGTON.

Last month a brief note only was possible in recording the Quiet Afternoon held on Dec. 4th at S. Saviour's, Paddington. So helpful and encouraging was the message given to us by the Bishop of Kensington, that more members, we feel sure, would like to gain some knowledge of the addresses, although the spirit of fellowship experienced in corporate prayer and meditation cannot be passed on in cold print. The Bishop treated us as one big family moved by a common desire to surmount its present difficulties.

The keynote of his addresses was Hope, and the meditations centred round Eph. I., verses 18 and 19; "The hope of His calling"; "The riches of His glory"; "The greatness of His Power."

God chose us before the foundation of the world that we should be holy. He has given us His Holy Spirit; has brought us into His heritage that we may know Him. The Christian hope rests on tremendous facts—on what God has done. When the inner eyes of our hearts are enlightened, then we are in a condition in which the Holy Spirit can teach us. Hope rests on the unseen. Hope that is seen is not hope. There is often little in what we can see to inspire hope. The ideal is in the mind of God and our aim is to achieve it by the power given unto us.

Patience is connected with hope. We get impatient with ourselves and with others. We cut the anchor of hope by our impatience and we are adrift on a fitful sea. We are impatient at our slow progress; amazed at people's stupidity and dullness. Hope is so sure of its foundations that it can wait. The end must be reached in God's way. Think of His infinite patience. Yet patience and waiting mean working for our aims. Patience is the endurance that holds steadfast to its goal. A telling illustration was given here of a miner who was entombed. When rescued he said, "I never lost hope, I kept the pick going." There is always a door of hope in every Valley of Achor. The pilgrim at the Hill of Difficulty may have to moderate his speed but he will never turn back.

* * *

"The riches of the glory of His inheritance." We are all of one family chosen to fulfil His purpose. "Yea! we have a goodly heritage," yet *God's inheritance* is something infinitely greater, something that requires the eyes of the heart to be enlightened to know; to see in all human nature the raw material to God's hand. Laurence Housman in one of the Little Plays of St. Francis says, "Without man Christ was not made." He saw the raw material out of which God was to make a Perfect Thing: to make The Christ. Francis had this vision of humanity as the material through which God desires to express Himself.

Our Lord educated people by getting them together. To His disciples He taught the lesson of fellowship. Think for a moment of the amount of service rendered to us in one day. We accept such service grudgingly. We feel annoyed if we are held up on the telephone; at the lift; in the bus. Yet all these people are in God's inheritance—all service is a part of God's service. Can we not practice courtesy? Open the eyes of the heart and see Jesus everywhere and find in stupidity a challenge for love

to be released. Think of all this as the practising school for being peacemakers in God's world—but we must first have the vision—"without human nature Christ was not made."

* * *

"The exceeding greatness of His power." The hope, the rich inheritance are made possible by the power of the risen and ascended Christ. The power of God is on the side of His love. His power is available for us. There is no limit except the limit we impose by lack of faith. Love cannot compel. Love will wait and suffer. "No room in the Inn." It looked as if Love had no chance, yet Love triumphed. We are here to be used as instruments and can count upon and expect the promised power in whatever work we do for Him. All life here is a discipline to a more complete surrender of ourselves to God.

* * *

With such encouragement to go forward in L.C.M. work, we should indeed play the coward did we not seek to rise to the call of fellowship and service. We may go through the Valley of Achor, yet will we remember the door of hope, and even if we have to moderate our speed up the Hill of Difficulty, we will not turn back.

We will keep the L.C.M. pick going!

* * *

Our most grateful thanks are offered to the Bishop for strengthening us anew; for revealing afresh the privilege of having been called to the work which lies before us; and for pointing us the way to obtaining the power wherewith to perform the same.

AN L.C.M. MEMBER.

Annual General Council Meeting

The Annual Council Meeting will take place this year on March 25th, at 5-30 p.m., and will be followed by a Public Meeting, particulars of which will be found on another page. We feel that Lady Day is a peculiarly suitable day for such meetings, and hope a large number of members will be present on both occasions.

Preliminary to the Council itself, a meeting of the Central Branch will be held at the Office on Wednesday, February 2nd, at 5-30 p.m. for the purpose of framing Resolutions and nominating Hon. Officers and Executive Committee of the League. It will be remembered that the office of Hon. Treasurer has to be filled; Mr. Marston Acres is very kindly filling the appointment at the present time, but cannot go on doing so owing to pressure of other work. The Central Branch meeting also offers opportunity for individual members to bring forward Resolutions for the Council Agenda on subjects which specially interest them.

Already resolutions have been sent in dealing with the title of the League and possible changes in its objects and methods of working, and we are looking forward to an animated debate on these matters at the Council Meeting.

Copies of the final Agenda will be sent to all members of the League at the beginning of March. Please make a note of both dates, February 2nd. and March 25th.

E. M. CHANOT, Secretary.

The E.C.U. and "Unlicensed Preachers."

At a meeting which overflowed the limits of the Hoare Memorial Hall of Church House, Westminster, the Council of the E.C.U. submitted the following resolution:—

"That this Meeting of the E.C.U. records its belief that the admission to the Pulpits of the Church, and especially of the Cathedrals, of Nonconformist and other unlicensed preachers is contrary to Church order and justly gives offence to Church People. It therefore calls upon members of the Union to use their influence to counteract this evil in every legitimate manner that lies in their power."

The Earl of Shaftesbury presided. Dr. Waggett regretted that they had to speak against what was obviously meant as an amiable and respectable practice, but any fusion on the lines suggested could only result in confusion. That such divorce between the preacher and the pastor and priest was fatal to the life of the church. The result to the priesthood had been seen in the days of the Friars and under the Reformers of whom Milton was spokesman. In the Old Testament the priest engaged in sacrifices that were not spiritual and the preaching was done by prophets, only occasionally both offices being exercised by one and the same person. This came to an end with Our Lord Who was both the Sacrifice and The Word. The altar was sacred but the pulpit also was sacred: the throne of sacerdotal teaching.

Prebendary Leary who proposed the resolution gave examples from the practices of various dioceses citing the invitations that had been given to men and women to occupy cathedral pulpits. Not that there was any difference in principle between such preachers being invited to cathedrals or to the pulpits of parish churches, but the ignorant were apt to think that what was done in a cathedral church might be taken as a pattern for the diocese; therefore such invitations were the more disastrous. So severe was the speaker in his strictures on the authorities of the cathedral church of Bristol under the late regime, that he said people found little difference between it and a dissenting chapel. He was equally severe in criticising the action of the Dean and Chapter of Liverpool Cathedral who had invited to the pulpit a certain lady who evidently had the courage of her convictions—all honour to her for that. It was difficult to know what this lady's beliefs were, he found them so nebulous, but in the realm of Catholic practice her attitude was known to all. He then proceeded to criticise the doings and writings of the preacher under discussion and said that when the invitation was given, the authorities must have known that she herself desired to be a priest and that she represented a body of people who were desirous of seeing women priests. In addition to those whose theology was obviously unsound he knew of a case where an unbaptised person had been permitted to preach. The Dean of Canterbury had said that people were getting much more used to the interchange of pulpits and if the Dean had been rightly reported in all he said it was high time that those who, like the E.C.U., were against such practices should be up and doing.

Sir Henry Slesser seconded the resolution.

The resolution was to be sent to all bishops and rural deans and those present, both clergy and laity, were pledged to ask at the next meeting of Diocesan and Ruridecanal Conferences if the

resolution had been received and whether it could be read and discussed.

Two gentlemen on the platform were impressed to the point of comment with the number of men in the audience, and it was good to see that the press table is no longer a male preserve on such occasions, but we have yet to see a woman presiding or even sitting on the platform with the august priests and laymen of the E.C.U. Council!

We have no opportunity to do more than report the proceedings of a meeting held just as we go to press. We will therefore reserve further comment until a later stage when the speeches will be available in a verbatim report. Such sentiments publicly expressed by E.C.U. officials at this time should do much to stimulate interest in the L.C.M. meeting which has been arranged for March 25th in the Great Hall, Church House, Westminster, when Miss Margaret Bondfield, Miss Maude Royden, and the Rev. Canon Raven, D.D., are to speak on Problems of Race, Class and Sex.

L.C.M. Hon. Press Sec.

Equal Franchise.

In the region of Equal Franchise, the Church leads, for as our readers are probably aware, the Councils to which our contributor, Miss Gilchrist, directs our attention in her article this month, are elected by the Equal franchise of baptised men and women of 18 years and over. The state however lags behind this democratic position and although we might have expected the inequality to have been remedied before now, it still remains.

Last year we commented on the government's delay in honouring their pledges in this matter, and the delay is now so serious that we are tempted to doubt whether they are acting in good faith. Owing to the fact that the Parliamentary Register is now only made up once a year, legislation enfranchising women on the same terms as men should reach the Statute Book not later than June of this year if any women at present unenfranchised are to vote at any general election taking place before October, 1928.

Various societies are therefore arranging meetings demanding from the government legislation on Equal Franchise at the earliest possible opportunity. A successful meeting in the Borough of Holborn (under the auspices of the Women's Freedom League) at which two of our members (the Rev. W. C. Roberts and Miss Rodgers) spoke, was held on Jan 20th; another under the same auspices has been arranged for 8-15 p.m. on Feb. 7th at the Minerva Club, 56, Hunter Street, Brunswick Square, in the constituency of St. Pancras, and yet another at the Small Town Hall, Haverstock Hill, at 8 p.m. on February 17th. A similar meeting was held in Marylebone under the auspices of S. Joan's Social and Political Alliance, early in December.

The N.U.S.E.C. to which the L.C.M. is affiliated, sends us early notice of a Mass Meeting to be held in the Central Hall, Westminster, on Thursday, March 3rd, at 8 p.m. Among those who have promised to speak are Miss Margaret Bondfield M.P. and Lord Balfour of Burleigh.

The attendance of our London members at these meetings is very much to be desired.

W.P.

News from Overseas.

MISS GRACE FLETCHER sends us news of some of the important happenings at the General Convention of the Church in Australasia. The rather clumsy and somewhat ambiguous new title for the Church, "The Church of England in Australia," was adopted; and by freeing itself from its legal connection with the Church in England, the Church becomes autonomous. By this legal severance is meant freedom from the law courts of England as necessary tribunals in Church affairs, while retaining the use of the Book of Common Prayer and the canons ecclesiastical of the Church in England. The Church of England in Australia will hold itself free to accept the English revised Prayer Book or to make its own revision. By its autonomy it claims to be co-equal, independent, national, yet preserving the essentials of the One, Holy Catholic, Apostolic Church. Before the new Constitution can be brought into effect a Bill must be passed by five State Parliaments and the separate Diocesan synods must assent.

* * * *

At the second annual meeting of the S. Hilda's Deaconess Training Home, East Melbourne, the Bishop of Gippsland paid a tribute to the fine spirit shown by all the workers and testified from his own experience to the valuable work of women missionaries in the foreign mission fields, particularly in China. The Bishop regretted that the home had been opened on a Diocesan basis and said, "I have felt for a long time that what is weakening our church life is our parochial and diocesan methods, and the way in which we work in a watertight compartment, as if we were not brother and sister, and not working on the same job."

The Bishop has written a warm letter of thanks to the L.C.M. for the financial support it has been able to give to the work of the Deaconesses. He says, "This earnest and valued support of our work by yourselves encourages me more than I can possibly say. We find that the Ministry of Women is terribly difficult to finance because of the lack of vision on the part of the Church and the public generally. But the knowledge that a body of women like yourselves stands behind us in this touching way, gives us all the more heart and strength."

Our Gippsland Fund has, of course, been contributed to by men members as well as by women members of the League. We in our turn are glad to record that we have some men of vision behind us.

* * * *

The International Woman Suffrage Alliance and the National Council of Women are to be congratulated on the appointment of one of their members as pastor of a Congregational Church in South Australia. Mrs. Winifred Kiek brings distinguished gifts to her pastoral work. She has the degrees of B.A. and B.D., being the first Australian woman to acquire the latter. Her husband is Principal E. S. Kiek of Parkin College, and she has three children. We heartily endorse the comment of the *International Woman Suffrage News*: "Women pastors, indeed, are so far sufficiently rare in most lands, though it would seem that the ministry of the Church presented a specially wide field for the exercise of womanly powers and qualities."

* * * *

The Churchman (New York) gives the following report, the pith of which for our readers will be found in the concluding

sentence. Judge Florence E. Allen of the Supreme Court of Ohio addressed women ministers in the Annual Assembly of the International Association of Women Preachers, meeting in Cleveland, November 3—5. Judge Allen spoke of the ethical greatness of the original American ideal of government. Women ministers representing the following denominations were present at the Assembly: Baptist, Congregational, Friends, Disciples of Christ, Christian Church, Methodist Episcopal, Methodist Protestant, Evangelical, Salvation Army. Even the Episcopal Church was represented by a student in training. If any of our readers in the U.S.A. should be acquainted with her, we should much like to know who this distinguished student is.

* * * *

Having received enquiries from some of our overseas correspondents as to what is required of Deaconesses in England in order to qualify for ordination to the Diaconate, the following particulars kindly supplied to the L.C.M. by Head Deaconess Siddall of the Rochester and Southwark Diocesan Deaconess House (Theological College for Women) will interest our readers. She tells us that candidates are required to show an adequate knowledge of Holy Scripture, Christian Doctrine, Christian Ethics, Pastoralia, Church History, Comparative Study of Religion, and the Principles and Methods of Religious Education. The standard of the papers set is about the same as that for the General Ordination of men deacons. The Southern Provincial Council, which is appointed by the Archbishop to supervise all matters connected with the diaconate for women, is now concerned with drawing up a syllabus which shall provide a standard for ordination candidates.

Those of us who have the welfare of the Church at heart realise how important it is that a high standard should be maintained both for men and women. It is also highly desirable that quite as much shall be required of women candidates as of the men.

* * *

It is satisfactory to note that the Women's Enfranchisement Union in S. Africa has included the vote for native women as well as for European women in its representations before the Select Committee appointed by the S. African Parliament to hear the demands for the ballot. A native woman was chosen as spokeswoman for her fellow country women.

* * *

Jewish women in Palestine have made more progress in their political opportunities than in their religious privileges. According to *Equal Rights* there are now twenty-eight women members of the Palestine National Assembly. This is out of a total population of one million. There are four women on the Executive Committee of the Assembly with thirty-three men. The Rabbinical Court forbids women rights of inheritance and equal guardianship of their children, and does not permit them to sue for divorce.

E. RODGERS.

The Position of Women in Early Times.

BY C. E. CLARK.

All down the ages in varying degrees woman has been considered and treated as the inferior sex. She has been the possession, the chattel, the slave and the plaything of man, to whom she has always been more or less an enigma and a mystery. Consequently in his secret heart he has always half-consciously feared her and therefore has determined that she must be kept in her "proper place."

In the most brilliant of ancient civilisations Greek married women were scarcely more than slaves, being totally uneducated and completely under the authority of their husbands. It is true that courtesans as a class were freer and better educated but though regarded as the companions as well as the mistresses of men there was no conception of anything like equality.

Under Roman law a woman was supposed to remain absolutely under the power of father, husband or guardian and to do nothing without their consent. Indeed this authority was so great that the father and husband could after calling a family council put the woman to death without a public trial. The reason for such guardianship was "on account of their unsteadiness of character," "the weakness of the sex," and their "ignorance of legal matters." Nevertheless women were a very real power in Rome and their political influence during the first three Christian centuries was as great as at any period of the world's history. For instance, the wife of Pilate, the Roman Governor, did not hesitate to interfere with his judicial duties and ventured to advise, nay almost to command, her husband to refrain from pronouncing sentence of death on an innocent victim.

The Annals of Tacitus are full of instances of the strenuous part taken by the wives of governors in politics and army matters. Of course no woman ever had a right to vote, but since the Roman government had become an absolute despotism, neither had anyone else. The unjust laws of guardianship, though still on the statute book, were no longer enforced. The great jurist Gaius wrote as follows in the 2nd century:—"That women of mature age should be under guardianship seems to have no valid reason as foundation. For what is commonly believed, to the effect that on account of unsteadiness of character they are generally hoodwinked and that therefore it is right for them to be governed by the authority of a guardian, is more specious than true. As a matter of fact women of mature age do manage their own affairs and in certain cases the guardian interposes his authority as a mere formality, frequently indeed he is forced by the supreme judge to lend his authority against his will."

With regard to marriage, the Roman marriage was purely a civil contract based on consent. No husband was allowed to have a concubine, and he was bound to support his wife adequately and look after her interests. A wife was compelled by law to go into solemn mourning for a space of ten months upon the death of her husband, but a husband was not compelled to do any legal mourning for the death of his wife. Roman law insisted that it was unfair for a husband to demand chastity on the part of his wife if he himself was guilty of infidelity. (The civilised world has progressed backward in this respect!) Also during the first three centuries after Christ, the wife could take the initiative

and divorce her husband whenever and for whatever reason she wished. The married woman as well as the single had complete disposal of her own property. Women engaged freely in business pursuits, and even conducted their own law suits. Gaia Afrania wife of a Senator, always conducted her case herself before the supreme judge "not because there was any lack of lawyers," adds the historian, Valerius Maximus, "but because she had more than enough of impudence." The Roman woman therefore had a large amount of freedom during the Roman Empire but it was in no way regarded as an inherent right and she was never for a moment considered as capable of holding office in the State on an equality with men.

In the Jewish nation it was also assumed that women existed chiefly for the benefit of men, indeed the Jewish ideal is by no means a lofty one and cannot compare with the honour accorded the Roman nation under the Empire. The writer of Ecclesiasticus declares that the badness of men is better than the goodness of women "Better is the churlishness of a man than a courteous woman" Ecclus. XLII 14, and all through the Old Testament there runs the idea that women are a source of danger to men. The statement in Genesis that sin entered into the world through the instrumentality of a woman partly accounts for the low esteem in which women have been generally held by the Jews. Women were allowed to enter the Temple precincts but were segregated in a court of their own at some distance from the Holy Place, and it was only the first male who was "holy unto the Lord." A few great women figure in the Old Testament pages. Deborah, the judge, who contrasts so nobly with the pusillanimous Barak—Huldah the prophetess consulted by king and high priest—Hannah the pious mother and inspired singer—Esther the patriot who risked her life by venturing uninvited and illegally into the presence of her husband in order to save her nation from massacre. But these are shining exceptions and had no effect in increasing esteem for womanhood. The status of woman was so low that their testimony was not accepted in a court of law and no Rabbi would speak with a woman.

It is a truism that the teaching of Christ was in direct opposition to this and it has often been pointed out how He ignored all differences of sex and treated women for the first time in their history as human beings and immortal souls. "He was followed about by women who ministered to His needs and those of His disciples, He admitted them to His most intimate school of learners. His miraculous powers in healing, in feeding were exerted for them as much as for men. It was to a woman that He first showed Himself after His Resurrection and He made her His first messenger of the good tidings to the rest of His followers. In the matter of spiritual privilege He put no difference between the sexes."

One would have expected the Christian Church to have followed the example of her Founder and to treat women as He did as human beings and not as an inferior sex. To some extent this has been so. In theory at any rate "all equal are within the Church's gate" but in practice the age long tradition of masculine superiority has died very hard, in fact it is not nearly dead yet.

The fact that the Pentecostal gift was bestowed alike on men and women and that both had the gift of prophecy could not be denied and in spite of Jewish prejudice and Jewish tradition women were allowed to play a prominent part in teaching and

spreading the Gospel. The list of women to whom St. Paul sends greetings as having "laboured in the Lord" in the 16th Chapter of his Epistle to the Romans is sufficient evidence for this. In the Acts of the Apostles Priscilla is recorded as having with her husband Aquila instructed the learned Apollos in the full tenets of the Christian Faith. S. Paul in I. Tim., III, exhorts women deacons to "be grave" just as he exhorts men deacons to be grave. The translation "wives" in the A. V. is an example of the way in which translators show an anti-feminist bias since the word literally means "women." S. Chrysostom commenting on this passage says "Some say that this is spoken of women generally but it is not so. For why should he have thrown in something about women amongst things which he has been saying? But he speaks of those that have the dignity of the diaconate." Originally the deacon had (according to Dr. C. H. Turner) nothing at all to do with worship, with preaching the Word or administering the Sacraments, and when he rose in dignity and became a subordinate minister of worship, the deaconess did not share in his promotion. There is no mention in the West of the title of deaconess or woman-deacon between S. Paul's Epistle to the Romans written about A. D. 56 and the year 300. But in the Eastern Church they were very prominent. In the document called *Didascalia* the bishop is to select out of the whole community fit assistants for his work—men deacons and women deacons. The latter's duties are: to visit Christian women in pagan households, to attend on women who are sick, to anoint the body of women who are baptized, and to instruct the newly baptized that the seal of baptism must be kept unbroken in chastity and holiness.

In the Apostolic Constitutions the name of the deaconess is inserted between the deacon and the sub-deacon, and she is to be ordained with laying on of hands by the bishop and prayer. Also it is laid down that no woman shall approach the bishop or deacon without the deaconess.

Much controversy has raged over the question of ordination of deaconesses. The later Greek Church did apparently ordain them in the full sense of the word, and in the 4th century the deaconess enjoyed a position of high distinction in the Eastern Church, but she was never considered one of the major clergy, only in minor orders, and after the 4th century her status declined rapidly and soon she became merely "the Servant of the Deacon."

In the East her duties at one time, according to a canon of Jacob of Edessa in the Jacobite Pontifical, included the cleansing of the sanctuary and lighting the lamps in the absence of the higher clergy and the mixing of the Chalice with the permission of the bishop, but she was not allowed to place a fragment of the Bread in the Chalice as the deacon did. She might, however, take the Eucharist from the receptacle in the sanctuary and deliver it to women and infants, and she might carry it to women who were unable through illness to come to church. The 15th canon of the Council of Chalcedon enacts that the deaconess shall not be ordained before her 40th year, and if she should subsequently become married "let her be accursed."

As has been said there is no mention of the office of deaconess in the West until the fourth century and then only to forbid their ordination. In a synod at Nîmes, in 394 dealing with Eastern immigrants who had flocked into Gaul and some of whom were tainted with Manichean heresy, one of the canons state that it

appears that these immigrants have "women who hold the levitical office," and in violent language the bishops repudiate such ordinations and say that nothing of the kind is to be done in future.

The first council of Orange (441) declared that deaconesses were on no account to be ordained, and that if there were any already, they were to rank with the laity. The 2nd Council of Orleans (533), while recognizing the deaconesses already existing, determined that none should henceforth be set apart "by reason of the frailty of their sex." In spite of this, however, deaconesses were still ordained eleven years later.

Besides deaconesses there were in the early Church the offices of "widows" and "virgins." The former are mentioned in S. Paul's 1st Epistle to Timothy, and he lays down a systematic body of directions concerning them. They were, however, simply "the recipients of the official poor relief of the Church." If their character and history pass the tests laid down by S. Paul, the community undertakes to keep them, and the widows, who are "widows indeed," spend their time in continual supplications and prayers to God. They had a special place assigned to them in the assemblies of the congregation, but in the *Apostolic Tradition* of Hippolytus it is expressly stated that a widow is not ordained with any laying on of hands because she has no ministry, her duty is prayer.

In the 4th century the *Apostolic Church Order* shows a transformation into an active ministry, of the three widows who are to be appointed to a normal small community, two are "to wait on prayer" for all those who are in trial, but the third is to attend on the sick and to give the necessary information about them to the presbyters. In the *Didascalia* the widow overshadowed the deaconess. "Not the deaconess or the virgin but the widow and the orphan are conjoined with deacons and presbyters as the Christian representatives of the Levites, or the priests and Levites of the older dispensation." But it is emphasised that the first and main duty of the widow is prayer. "Let the widow have no other care than to pray for those who have given alms to her support, and for the whole Church." "For this are ye appointed, O women, and you specially, O widows, that you pray and entreat the Lord God." The widow was to stay at home and pray in her own house, not to gossip in other people's, she might go to the homes of her fellow widows, but only if they are sick, to fast for them and pray and lay hands on them. She may carry out any orders of the bishop or deacons, but "the widows are from beginning to end not an order of ministry but the objects of ministry."

With regard to virgins there was no thought for two centuries or more after Christ of anything like an order of virgins. Vows of celibacy at first were to be private and secret. In course of time they became separated outwardly from their fellow Christians, and Cyprian urged that the virgin ought to be seen and understood to be one by the plainness of her attire. Some were wealthy women and they were sharply distinguished from the widows, not only on the score of their worldly position, but also because, unlike the widows, they consisted of women of various ages, young as well as old. Those advanced in years were to advise the younger, and the younger ones to rival each other in zeal. They were not engaged in works of mercy, and had no liturgical functions. From the beginning of the 4th century the

institution of virgins flourished in the Eastern as well as the Western Church. S. Basil speaks of the Church in Asia Minor advancing in strength and the "order" of virgins increasing in numbers. He places the virgins above the widows and below the deaconesses.

Ultimately the three institutions of widow, virgin and deaconess, became merged in one another and survived only in the professed nun.

It will be seen that notwithstanding the fundamental principle of the spiritual equality of the sexes enunciated so clearly by S. Paul—"in Christ there is neither male nor female,"—there was no real belief in, or attempt to carry out, the principle in practice. The woman was allowed no ministerial status, she was always under the guidance of men, who "cribbed, cabined and confined" her in every possible way, she was grudgingly allowed to minister to her own sex in material things, to pray with them, and when ill to bring them the Holy Eucharist, but always she was made to feel her subordinate position.

Prayer in 1927.

WITH this number the CHURCH MILITANT starts its career as a Quarterly. Of necessity that will alter the plan of monthly intercession. We are therefore recasting the form of our devotions, for it is so easy to become formal and stereotyped and it is good sometimes to strike out on new lines. It is the wish of those responsible for drawing up the thanksgivings and intercessions that members should help with suggestions which will always be gratefully received and given most careful consideration even if they cannot always be acted upon. Suggestions should deal with principles and special aspects of L. C. M. work. Writers will realise that it is impossible to particularise and deal with personal matters in prayers that are to be used by all readers.

This year we are called upon to make a determined effort to enter into the missionary enterprise of enrolling new support for the League. It is a sound psychological fact that one cannot really be said to know the full significance of any truth until it has gone through three processes: reception, assimilation, expression. It is suggested that we group our prayers for the second, third and fourth quarters of 1927 under these three headings in an effort to go back to the beginning and to think out anew the great principles on which our propaganda should be based. That we may examine afresh all lines of approach, according to individual capacity and time at our disposal, in order to become better informed on questions arising out of L. C. M. work; that we may ponder and assimilate these facts; that we may learn to express to others what we ourselves have discovered; that filled with the true missionary spirit of a St. Andrew we may go seek our brother and show to him the vision we have been privileged to see.

Before doing this we need preparation, and it is suggested that during the first quarter of the year we rededicate ourselves to the task of preparing the Church and the State for the putting into practice of the great truth uttered by St. Paul that "in Christ Jesus there is neither Jew nor Gentile, bond nor free, male nor female."

PRAISE.

"Praise to the Holiest in the Height."
 "My Soul doth magnify the Lord."
 "Let us bless the Lord."
 "Thanks be to God."

PREPARATION.

"Lord teach us to pray."

RE-DEDICATION.

"Here am I, send me."

Let us make an act of penitence for our share in the state of society in which war, social injustice, sex degradation, are possible. (Lent commences on Ash Wednesday, March 2nd.)

Let us pray that the significance of St. Paul's great Charter of Freedom may be more and more realised in Church and in State. (St. Paul's Day, January 25th).

Let us pray for all about to be ordained priests: for men and women deacons, praying that God may hasten the time when sex barriers to the sacred ministry shall fall. (Ember Days, March 9th, 11th and 12th).

Let us thank God for the obedience of the Blessed Virgin Mary which, in revealing a new standard of womanhood, for ever wiped out the curse of Eve. (February 2nd and March 25th).

Let us remember before God all on whom rests the responsibility for Prayer Book revision; for those called upon to receive the Alternative Book; for charity and mutual forbearance, for breadth of outlook and balance of judgment; for stability to hold fast the Faith; for boldness to grasp fresh knowledge, and clearness of vision to see the demands of a new day.

During the war, many people found it possible to make an Act of Recollection at noonday. Can we not recapture that spiritual force for the work of the League? Can we not form the habit of a moment's thought at twelve o'clock, or say an "Our Father" with Special Intention?

"For so the whole round earth is every way
 "Bound by gold chains about the feet of God."

Letters to the Editor.

DEAR EDITOR,

Apropos of C.E.C.'s article in the December "Church Militant," entitled "Covering the Head," it may be of interest to note that according to a recently published book* it is the men of the Tuareg tribe that are veiled while the women go unveiled and enjoy "a measure of freedom which would shock even the moderately respectable folk of Southern Europe." After marriage, we are told, they settle down to industrious domesticity. The women are consulted by the men on all matters relating to the tribe, and have a recognised voice in the government of the community.

Yours, etc.,

E. L. A.

*"People of the Veil." By F. Rennell Rodd.

Notes of the Quarter.

We welcome the fresh impetus given to the movement for the Higher Education of working women, by the move to a larger house in Surbiton of the Residential College started at Beckenham seven years ago. The College works in conjunction with the existing agencies for Adult Education and provides (for the modest sum of £80 per annum) education and residence for three terms. The students come from varying industrial and domestic environments and we learn that about half of them return to their former employments after their course is over.

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Miss Buckingham, pupil of Mr. Hobbs, headmaster of the Norwich School of Art, has executed a portrait in bronze of the late Bishop of Thetford (Dr. Bowers). It was unveiled in Norwich Cathedral on the anniversary of his death. With the exception of the casting of the memorial which was done in London all the work was executed by Miss Buckingham.

* * * *

Deaconess Frances Birley who has recently retired from the position of Head Deaconess in the Diocese of Manchester did not confine herself to purely church interests. She was a founder member of that active body the Manchester Women Citizens' Association, which has accepted with regret her resignation from its central committee.

* * * *

An interesting Conference convened by the Association for Moral and Social Hygiene was held recently to discuss the present position of the law in regard to solicitation and proposals for amending it. The Association stands by the Public Places (Order) Bill which was in fact introduced for them into the House of Lords a few days after the Conference. There are other societies, however, which take a different line and oppose this Bill answering in the affirmative the question whether special legislation is needed to deal with the evil of solicitation. This point of view was raised at the Conference by the representative of the "Associated Societies" (which include the Archbishops' Advisory Board for Rescue and Preventive Work.) All the Societies represented however combined in asking the Government for a Committee of Enquiry and this has been promised "in the New Year." So far no further announcement has been made.

* * * *

Edinburgh University has recently conferred a degree in divinity upon Miss Elizabeth Hewart. This degree is the first of its kind to be conferred on a woman in the five hundred years' history of the University.

* * * *

The following resolution was passed by the Church Assembly at its last session:—

"That the Assembly re-affirms its profound regret for the still unremedied oppression of Christian women and girls in Turkey, and its sympathy with all who are labouring on their behalf, and asks for this subject the prayers and efforts of the Church."

Executive News.

Executive Committee Meetings are held twice a month at 5-15. Sometimes they last two hours, sometimes longer, never less.

Then there are various sub-committees for finance, for organisation, for paper-selling.

“But what do you DO?” we are asked, or alternatively, “But what DO you do?”

Well, we discuss ways and means (especially means) of rousing Churchpeople to ask questions of themselves and of their neighbours.

Why, for instance, need there be so serious a shortage of candidates for ordination?

Why do so many of the younger women care no longer for their Church?

We hope to hold a big Public Meeting on March 25th, the most appropriate day surely that we could possibly choose.

For a meeting to be a success, much steady spade work is needed long beforehand, and anyone who can help in any way is asked to volunteer at the office.

The N.U.S.E.C., the National Council of Women, the Consultative Committee, the British Commonwealth League and the Council for the Representation of Women in the League of Nations all want to know whether we will continue to be affiliated to them or not.

Shall we cease to be reckoned among the pioneers or shall we go on upholding the cause of women in the ministry of the Church?

If we keep ourselves and our cause to ourselves, who else will bring this particular question before the minds of Churchpeople? Who?

We hope soon to have in the office an enlarged and suitably framed photograph of Dr. Helen Hanson. It will be an outward sign to all of us of her eager and vivid personality, surely now, as in the past, joining with us in our prayer and work for the League. Mrs. Marston Acres has most kindly undertaken the arduous task of collecting material for a Life of Dr. Hanson, which we hope to publish later.

During the last quarter the following new members have joined the League:—Miss N. Stannard, Mrs. Ibbotson Hutt, Miss R. M. Gulliver, Miss E. Wadsworth, Miss Maury, Miss L. Maury, Mrs. Montgomery, Miss D. A. Plastron, Miss D. Olive Turton, Miss D. Auld.

SYBIL PRATT, Hon. Secretary.

The Treasury.

(Money received from December 1st—31st.)

	£	s.	d.		£	s.	d.
Subscriptions	13	9	10	Literature Sales ..	2	18	11
Donations to Deficit Fund	27	15	6	Sundry receipts ..	2	4	3
Subscriptions to and sale of <i>Church Militant</i>	20	8	5				
					<u>£66</u>	<u>16</u>	<u>11</u>

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

I am a member of

*the Church of England

*a Church in full communion with the Church of England

and approve of the objects of the League.

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

Name

Address

*Please cross out what is not applicable.

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

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

Name

Address

*The sum to be written in full.

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