


WOMEN'S SERVICE
FILE
NOT TO BE TAKEN AWAY

DUP

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

Vol. XVII. No. 1.
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The L.C.M. (ANGLICAN.)

Working primarily for the Admission of Women to Holy Orders.

OBJECTS.

1. To urge the Church to full recognition in its own ordered life, and to more strenuous advocacy in the life of the nation, of the equal worth of all humanity in the sight of God, without distinction of race, class or sex.

2. In obedience to this principle to pray and work for:—

(a) The maintainance and setting forward of the belief that women as well as men are truly called of God and should be ordained to the Sacred Ministry of the Catholic Church, according to the will of our Lord Jesus Christ: for the promoting of God's glory and the edifying of His people.

(b) The candidature of women to the Councils and Lay Offices of the Church and the safeguarding of the position of women serving the Church in other ways.

(c) The establishment of equal rights and opportunities for men and women in Church and State.

(d) Equal opportunities for all to develop to the utmost their God-given faculties in a community ordered on the basis of justice and brotherhood.

(e) The settlement of all international questions on the basis of right, not of might.

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THE CHURCH MILITANT

VOL. XVII. No. 1.

JANUARY, 1928.

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

Houses—How to get them.

The note last month on the work done by Mr. G. W. Currie, a member of the London Diocesan Conference, in stirring the consciences of his fellow conference-members on the subject of the actual hard facts and figures of housing in London, roused us to approach Mr. Currie with a view to obtaining from him an article on the practical steps that can be taken by individuals or bodies of people in order to set the machinery of improvement in motion. Mr. Currie was obliged to refuse our request on account of pressure of work but he has sent us valuable data of which he allows us to make use, and we are indebted to him for it.

The object of this article is to urge those of our readers (we hope the large majority) who are on their Electoral Rolls, and still more those who are members of Parochial Church Councils to consider the possibility of raising this whole question in the Council or at the Annual Church Meeting, due to be held in all parishes between now and Easter.

Mr. Currie says:—

"It is within the power of most Parochial Church Councils in London to secure, at the cost of a trifling sum, the re-conditioning of insanitary property in its midst. Misunderstanding on this point is evidently widespread. I was asked the other day by one who is regarded as an experienced social worker in Westminster to remember that while Chelsea Housing Association could afford to employ barristers and spend money otherwise on promoting slum clearance other places could not. The truth of the matter is that so far from spending money on promoting the recent excellent scheme in Chelsea, before the Ministry's Commissioner, the Association was not formally a party to the proceedings. Its expenditure on enlightening the public in advance of the scheme is another matter. The machinery provided by Mr. Chamberlain is really of the simplest character. Any incumbent who knows of houses in his parish which are glaringly insanitary, which have for instance walls wet to the touch or are infested with

"vermin in one of its many shapes, need only fill up a complaint in the proper form, and lodge it with the local Medical Officer of Health. This and this alone was the procedure adopted in both Chelsea and Westminster and it operates with the inevitability of a penny-in-the-slot machine and all at the cost of the landlord. It costs neither tenant nor ratepayer one single farthing, and the serving of a handful of such statutory complaints is calculated to give notice to the whole tribe of bad landlords in a neighbourhood that the Church is on the move and to careless landlords it serves as a timely reminder."

Machinery can be set in motion in various ways. The Local Authority has power to repair and renovate houses "not in all respects reasonably fit for human habitation"; to close or repair houses "so dangerous and injurious to health as to be unfit for human habitation"; to make bye-laws with regard to the proper adaptation of tenement houses for use by several families; and to clear unhealthy areas and build new houses for the people thus unhoused. (The statutory form of complaint already referred to is one which may be used to strengthen the hands of the Local Authority. If four Local Government Electors make such a complaint, the Medical Officer of Health must visit and report on the house).

It is obvious that the power to build new houses is in these days the most important of all, for it is well-known that many people are only remaining in overcrowded houses because they cannot get proper accommodation elsewhere at rents within their means. We have in mind the mother of a family of 6 girls and a boy (all grown up) living with their father and mother in three rooms, who went to her local Town Hall to enquire about a house under the borough housing scheme. She was met with the not unfriendly but quite firm retort: "Nine in three rooms? No, we have to deal with sixteen in two rooms before you!"

We learn that there are some people—though we refuse to believe that readers of the CHURCH MILITANT are among them—who are afraid of the spending of public money in this connection. Listen to Mr. Currie:

"Private enterprise resting upon Government subsidy is not of course really private enterprise; its dependence upon the ratepayer and the taxpayer is more remote than in an ordinary municipal scheme. In rural districts, valuable work has been done by private enterprise but London is certainly not a rural district. When co-operation can really be secured between an authority and a private enterprise there is room for the latter, and any building on almost any terms is better than no building at all. In urban areas the point is a practical one. The difficulty is not so much that private enterprise can do little as that it does do little. The field is perfectly open to it. There is always the danger that a borough where much is required will regard a comparatively trifling private scheme as an excuse for inactivity, and I do not think private benevolence would meet such a long sustained effort as would be necessary. The alternative is ordinary municipal action and a council can, if it so prefer, operate through a private utility society by lending it money or guaranteeing its borrowing operations, which comes to the same thing—comes, that is, to pledging the ratepayers' resources under the Statutes. Both rates and taxes are so pledged already. It is all a matter of amount, degree and opinion. My personal preference is for ordinary municipal enterprise, using public money for a public task and spreading the burden over the whole community."

Mr. Currie gives his personal preference, but he expresses himself interested in schemes of each type and regards the point as one for local settlement. We have in past issues referred to schemes run by the Church Army, by Copec Continuation Committees (in Birmingham and Manchester) and by Women's Citizen Associations. The successful work of the St. Pancras House Improvement Society, Ltd., is well known. We appeal to all our readers to have a finger in the pie *somewhere*: we appeal to them as individual citizens and as members of the Church which is the Body of Christ.

The Relative Place of Women in the Churches of the United States.

By E. LOUIE ACRES.

A Joint Committee representing the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of North America and the Federal Council of the Churches of Christ in America has published its report under the above title. The report represents the actual findings from a questionnaire which was widely circulated and does not stray into the realm of mere opinion or prophesy.

"The right of women to become members of the Church Universal, without the restriction of sex, is unquestioned. The right of women to enjoy the ministrations of the church is accepted. The right of women to contribute is less certain; their right to contribute funds, even to the extent of 'all her living' has certainly been commended through the whole history of the church, but their right to contribute all their life, through the ministry of the word in its pulpits, or even through such part of life as might be involved in serving on church boards, has been challenged, and is still challenged in certain of the denominations in this country," says the report.

"Such a situation, where the church, seen to be an organisation made up of men and women, maintained for men and women, is not also conducted by men and women, was felt to deserve a careful study."

It is extremely difficult for the reader to weigh the information given, for the terms used do not carry the same meaning or value in all denominations—for example, "ordained minister," "deacon," "elder," and it certainly is illuminating for the enquirer on this side of the Atlantic to read the list of denominations included in the survey. Truly, there are indeed many religious labels in the States.

The status of women as laymen and as ordained ministers is considered, a summary made, and the general tendencies noted with a tabulation of replies from the 114 denominations to which the questionnaire was sent.

One question asked was "How do salaries compare which the church pays to men and women giving the same service and carrying the same responsibility?" This question is begged in many of the replies: "Lower salaries. Men have had larger experience and are entrusted with greater responsibility," says one. "Salaries not equal. The offices which the women hold are minor," reads another. "When our Women's Boards became part of our National Boards the salaries of the men remained static. The salaries of the women were substantially raised from the lower figure up to 70% of the men's salaries," was the experience of one church. Another reported "It was found that the salaries of the men secretaries were much larger than those of the women doing exactly the same character and amount of work. After eight years the women members of the Board recommended a very small increase for women secretaries. At the beginning of the next quadrennium the men of the Board called attention to the discrepancy in these salaries, whereupon the women agreed to another small increase" It is interesting to read the concluding sentence, "although they refused to consent to equal salaries."

There is nothing new brought out as to the reason for the prevailing lower range of salaries. Comparisons are made with the world of industry, and the usual arguments as to the temporary nature of women's employment in many cases is cancelled out by the generalisation that women have lighter domestic responsibilities than men. "This is not always the case, but is such frequently enough to govern the practice, even though women secretaries may have in many cases as heavy financial and family responsibilities as men."

The Protestant Episcopal Church in America does not give women any regular place as preachers, but exceptions are made with the authority of the Bishop, as Miss Royden and others have demonstrated to the world at large. Women have spoken on occasion in Cathedral churches as well as in parish churches, and they have been "well received."

The Report says "A ministry of women, parallel to the ministry of men, under as definite a sense of vocation, equally recognised by the church, held in the same honour, trusted with adequate authority and united by the same bond of fellowship, is the subject of discussion in private conversations, standing committees, and national gatherings" in many countries, so that it really seems as though the feeling is gradually becoming world-wide, that women's spiritual contribution in all departments of church life is vital to the usefulness and well-being of that life.

A long quotation is given from Bishop Welldon, Dean of Durham. "It will in the end," says the Dean, "prove impossible that women should be treated as equals of men in the state and their inferiors in the church It is difficult to believe that they will always be excluded from the privilege of ministry in the sanctuaries of the Church of England They will receive an ordination, as indeed deaconesses receive it now. Whether it will be the same ordination as clergymen receive, with the same privileges and duties attaching to it, I cannot decide. For my own part I think it will be, and my thought is not alien from my hope. The ordination of women may in the end prove an immense strength to the church."

The compilers of the report believe that there is a general tendency to get away from the idea of separate organisation for men and women; to forget sex and to make personality the basis of selection; to recognise that men and women can work side by side as "human beings" for the glory of God and the good of His Church.

There are side lights on difficulties that have to be met, and these difficulties seem to be just those that confront the League of the Church Militant in the Church of England. Clergy who are progressive find that they have not the support of the laity; laymen who wish to move forward find the way blocked by obscurantist authority. As for the women, they are on both sides of the field. "The conservative women who do not function when asked to serve on a basis of fitness, and the progressive women who carry work which needs to be done without thinking—how wonderful for a woman to do this—are found in all denominations."

The three organisations responsible for the publication of this report are to be congratulated on having produced a useful piece of work. Of necessity the report is tentative, and as is pointed out, the situation changes from day to day. It would be extremely interesting if something of this nature could be done in other countries. When the Anglican Advisory Council for Women's Service in the Church is more firmly established, it might usefully undertake the compilation

of such a report covering the activities of lay work and work by women in the Diaconate in the Church of England and those other churches in communion with the Anglican church. This would, I believe, be specially useful in three directions. First, in that it would show the Church that there is a vast store of spiritual power latent in women's work that is not being used to the best advantage, and secondly it would show where opportunities for service are to be found; whether these opportunities are or are not adequate to the capacity of those willing to serve, and it would indicate how the whole situation could be improved, until the Church, strengthened and enriched by the united work of her sons and daughters working side by side, enters into her full heritage of service to her day and generation.

[NOTE:—The American Report can be obtained from "The Federation of Women's Boards of Foreign Missions of North America, 419, Fourth Avenue, New York City, at 25 cents each copy.]

Notes from Overseas.

Two extracts from an Overseas Paper may be of interest, as shewing what women are doing in the Mission field:—

Miss Eva Hasell gives a thrilling picture of her adventures in the diocese of Kootenay, while working with the "Sunday School by Post and Caravan Mission."

"To reach one family we drove along a road which ascended 1,000 feet in 1½ miles. Some of the hills were 15 miles long. After rain we sometimes had to clear large rocks off the road before we could get along. We also had to take great care not to get into forest fires which raged round us for part of the summer. Another danger was that the roads sometimes give way at the edge when you are passing cars."

"No one could write about the West without paying tribute to the splendid way in which women have settled to the task of empire building, and also to the building of that Kingdom which shall have no end.

One of the finest bodies of women in the world is that noble army of the Women's Auxiliary to the Missionary Society of the Church of England in Canada.

It is a dominion-wide movement and the Church in Canada could not live without it." A PARSON ACROSS THE ROCKIES.

* * * *

We find remarkable progress along the line of Equal Rights throughout Germany since the war.

Opposition has been overcome in many instances; but women still get the second place in most branches of industry. We find woman in almost every kind of work; she has been appointed to the higher positions in the Government; she is represented in the Reichstag; 74 women hold seats in Parliament, 41 in the Landtag, and 8 were present in the Evang. Church Parliament. There is a great increase in women teachers of chemistry and the sciences, and women have the right to act as judge on an equal footing with men, and to sit on juries.

* * * *

Dr. Maria Hagemeyer has been appointed District and Provincial Judge, being the first woman to hold such a position in Germany.

Three more Indian States have promulgated laws raising the age of legal marriage to 12 years, and of real marriage to 14-16 years. In Kota the age at which boys may marry is raised to 16 years, and that of girls is 12 years, while girls under 18 years old may not marry men over 35 years old, nor girls under 20 years men over 45 years.

* * * *

Miss Elizabeth Wilson and Miss Clarissa Spencer were licensed Local Preachers, and ordained Deacons in the Methodist Episcopal Church in America, last Spring. We regret to learn of Miss Spencer's death in April.

* * * *

Mrs. Winifred Kiek, B.A., B.D., was ordained a minister in the Congregational Church last June. This is the first time a woman has been ordained in the Congregational Church of S. Australia.

* * * *

Mrs. Skene and Mrs. Glencion are the first women to be appointed to the Office of Justice of the Peace under the bill recently passed by the Parliament of Victoria.

* * * *

Spanish women are making a success of pharmacy careers. During the last year 250 women received licences to operate drug stores in Madrid, and throughout Spain there are numerous pharmacies under the direction of women, who also do much of their own research work.

* * * *

In an address delivered at the Lausanne Conference on Faith and Order, the Rev. Timothy Tingfang Lew, Ph.D., D.D., St.D., of Yenching University, Peking, said: "In the development of the Chinese Church we find that women have played a very important part. To an increasing number of Chinese Christians of this generation there is a definite hope that in the completely united Church of God there should be nothing that can be interpreted as 'prejudice against women.' They shall serve the Church in every capacity so long as they are qualified for it. There shall be equality between men and women in all opportunities and offices of the Church according to the coming day."

It will be strange if equality in the Church comes from the East instead of from the West.

* * * *

All our readers will congratulate the women of the State of Rio Grande no Norte on having been granted the suffrage. This is the first suffrage victory in Brazil. We hope that this step will be followed by the other States, and also by the Congress of Brazil, so that women may have full political rights in that country.

* * * *

Gudrun Trogstad, 19 years old, is the first woman in Norway to take the examinations for Coast Skipper at the School for Seamen in Oslo.

The permission of the Government department in charge of navigation had to be obtained in order that she might enter for the examinations. She has shipped with her father since she was 14 years old.

J. FEARNE BELL.

The "Quiet Afternoon" at Christ Church, Westminster.

On Saturday, December 10th, the Bishop of Kensington conducted a Quiet Afternoon at Christ Church, Westminster, for members and friends of the League. From 40 to 50 people were present during the greater part of the time. The Bishop gave three helpful and inspiring addresses, between which he guided the intercessions and meditations, many of the League's prayers being used. These prayers always seem to take on a special significance on such occasions.

The main theme of the addresses was Christ present in our midst, waiting for man's response and co-operation before exercising His power. There examples were chosen to illustrate this waiting attitude of Our Lord as the subjects of the three addresses.

In the first address, the healing of blind Bartimaeus was pictured. Jesus was arrested by a cry of distress and "stood still." Though He has all power to meet all needs He waits for certain conditions before using that power. For the satisfaction of the world's tremendous needs He awaits a great cry of corporate prayer from the whole body of Christians: in this instance the appeal for help came from one outside—one of the "unprivileged"—to whose cry we Christians are almost deaf, or if we hear it are apt to consider it "bothersome," for there are so many other calls which we deem of greater importance. But it is the cry of the unprivileged that Christ hears. He says to his disciples "Call ye him," and He would have us bring to Him those who have never had a chance to come—those who are blind.

"Be of good cheer: arise: He calleth thee." This is the gospel, the "good news," which we can carry to the unprivileged; they are to arise, for they were meant for higher things: Christ wants them and calls them. Bartimaeus responded immediately—cast away his garments, sprang up and came to Jesus. We are often reluctant to cast aside the things that hinder us—we refuse to part with ingrained habits of thought, and wrap ourselves in mean, paltry excuses. Whatever hinders us from coming to Jesus, though it be only a beggar's cloak, must go.

Bartimaeus, when Christ asked "What wilt thou?", knew what he wanted. Our prayers, too often, are but vague generalisations, emotional outbursts, or pious expressions. We should formulate definite petitions and concentrate will and desire on the great needs of the world—the things that really matter. God has made our desire part of His plan, and waits to respond to our petitions. Are we prepared for all that would be involved if God took us at our word?—do we expect our prayers to be answered? Bartimaeus' petition was a definite one, "Lord, that I may receive my sight?" and the answer was complete. "Straightway he received his sight and followed Jesus in the way."

The subject of the second address was the picture of Jesus "standing" at the door knocking. Love, in all the power of infinite patience, always stands knocking and waiting for the door to be opened. Trivial things engage our attention, and we pay no heed to the knocking: or there is so much noise going on inside and the claims of our guests—the world, the flesh and the Devil,—are so insistent, that we don't hear the knocking. Or perhaps we are so much occupied that we have no time for Jesus; or are involved in some controversy

which "upsets" us and have no tranquil moments. Yet all the while He is knocking, and is waiting for some quiet time when we are free to listen.

In the prayer of petition we seek God, but God is always seeking us and speaking to us, and the prayer of silence is needed that we may hear His voice. We fail to understand spiritual things because we don't give ourselves time to listen. If we hear His voice and open the door, He will come in, but He cannot come in if the room is full, or if the throne is already occupied by a usurper; we must open our whole self to Him that He may fill us.

And we must open the door of our hearts at the knocking of the unprivileged who need our understanding and sympathy, recognising their need as that of Jesus Himself. We must set the doors of our hearts open so that Christ may not only come in but may also pass out through that human door to minister to men's needs.

The third address was based on the words "When day was now breaking, Jesus stood on the beach." After Our Lord's Resurrection the disciples found it difficult to realise that He was still with them, and St. Peter and six others decided to go back to their ordinary occupation of fishing. After a night of toil, during which they took nothing, they returned to the shore utterly dispirited. But Jesus was standing on the beach, though they did not recognise Him. They followed His instructions, cast their net on the right side of the ship and enclosed a great multitude of fishes. Then recognition came: they knew it was the Lord. When they reached the shore they found a fire on which fish was broiling, and bread—all the things that hungry, cold, tired men needed.

That same Jesus is always standing watching His disciples at their work, and only waits for them to discover Him. The disciples had not expected to find Him in the cold grey dawn, and at a time of failure. Christ wishes us to have the joy of discovering Him—and it is not usually at moments of high feeling, or at specially appointed places, or in moments of great exaltation, or in the sunshine of success—but often in the cold grey hours that we shall recognise His Presence. We must discern Christ and depend upon Him in our failures. Sometimes He sends us, as He sent the disciples, back to the enterprise that had seemed hopeless—but under His direction it is so no longer. He is with us in our failures and, when we discover this, life is transformed. In finding Christ, we, like the disciples, shall find all that we need.

W.M.A.

The Church in 1927.

We are indebted to the Press Bureau of the Church Assembly for a summary of the notable events of the year 1927; we reproduce it in a condensed form.

THE NEW PRAYER BOOK.

The outstanding event of the year under review was the passage of the Revised Prayer Book Measure through the Church Assembly, its subsequent approval in the House of Lords and its final rejection by the House of Commons.

The Final Revision of the Book occupied the House of Bishops from January 12th to 22nd, and again from March 2nd to 5th, and it is interesting to note in this connection that on the revision stage the House of Bishops was in session nearly fifty days. Before the revision was finally completed the Book was sent by the Bishops in a provisional form to the Lower Houses of Convocation of Canterbury and York to give them an opportunity of making further suggestions. The Book in its final form was again submitted to the two Convocations sitting together on March 30th. Consent was given by the Convocations to the Measure being laid before the Assembly for Final Approval, and this stage was reached at the Summer Session, the debate occupying two whole days, July 5th and 6th. Final Approval was moved by the Archbishop of Canterbury, and carried by 517 votes to 133.

The Measure was then sent to Parliament, the debate in the House of Lords taking place on December 12th, 13th and 14th, where the Measure was carried by 241 to 88. It was considered by the House of Commons on December 15th, where it was rejected by 238 votes to 205.

CHURCH ASSEMBLY.

In addition to the work carried out in connection with the Revised Prayer Book, many important matters were dealt with by the Church Assembly, which met for three Sessions in February, July and October. During the year the following measures received the Royal Assent:—the Indian Church Measure, which gives self-government to the Church of England in India, the Clergy Pensions (Amendment) Measure, which safeguards the position of clergy who, after serving at home, go abroad for a term of years and then return, and the New Dioceses (Transitional Provisions) Measure, which deals with certain technical constitutional points.

The Assembly has considered during the year Measures dealing with increase of pay for unbeneficed clergy, amending the law in regard to the sale of Parsonage Houses, and amending the Rules for the representation of the laity. The following reports, amongst others, have also been presented to the Assembly:—that of the Cathedrals Commission; that of the Special Clergy Commission appointed to consider the special new burden of the clergy, e.g., immediate payments for pension premiums and dilapidations and the question of tithe; and that of the Widows and Orphans Committee appointed as a result of representations made in the Pensions Measure debates. All these reports have been received and referred to appropriate Committees for action by way of the introduction of a measure or otherwise.

Those interested in the above short summary will find our monthly contemporary, the *Church Assembly News*, of use in keeping them up to date in such questions. Orders can be given direct to the Press and Publications Board or through the L.C.M. Office (price 1/6 per annum, post free).

Notes of the Quarter.

In the *Observer* for Christmas Day, the following was quoted as an excerpt from our contemporary's issue of December 23rd, 1827:—

"FEMALE PREACHING.—Miss Macaulay made another application to the magistrates at the Middlesex Sessions on Thursday for permission to deliver lectures on religious subjects in Jerusalem Chapel, Lisle-street, but her application was unsuccessful, and she was referred to the Bishop of the Diocese."

Pioneers, O Pioneers!

* * * *

We have been much distressed at the recent reports in regard to the London Lock Hospital, and offer our sympathy to the Ladies' Committee, which, after long effort to work with the Governing Body (of men only) has felt itself obliged to dissolve as a protest. Our memory goes back to the courageous action of Mrs. Simon, of Manchester, during her husband's year of office as Lord Mayor. She refused to visit a certain hospital in the city, as it excluded women from its Board of Management; and it was not long before men and women were sharing the work. Would that the publicity given to the affairs of the London Lock Hospital might bring about a like result!

* * * *

We learn with satisfaction the King's College, London, has honoured itself by bestowing an Honorary Fellowship on Miss Evelyn Underhill (Mrs. Stuart Moore). Both King's College and Miss Underhill stand in the public eye for the study of Religion and Theology, so it is fitting that they should be thus associated.

* * * *

We have received an interesting letter from a member in Scotland who has been attempting to bring about a constitutional change to make women eligible to serve upon the Vestry. She adds:—"Of course, the Vestry in the episcopal church in Scotland has more powers than in the established church of England." We wish our correspondent good luck in her efforts, and are not sufficiently versed in Scottish ecclesiastical law to challenge her remark, though we should like to do so! Anyhow, we are proud of having equal franchise and opportunities of service in all the Councils of the Church on this side of the Border. We look forward with interest to further letters from this member.

* * * *

Our representative on the Central Advisory Council for the Service of Women in the Church, an article on which appeared in the April issue of the *CHURCH MILITANT*, informs us that it is badly hampered by lack of funds, and cannot yet do much real constructive work. While realising that the Council does not go all the way with us, we are yet able to express our sympathy with its objects and our satisfaction that our representative on it keeps us in touch with its doings.

* * * *

We are glad to record that Miss Dorothy Wilson, B.A., Oxon., has accepted a call to become Assistant Minister at Carr's Lane Congregational Church, Birmingham, the Minister of which is the Rev. Leyton Richards. Carr's Lane Church stands for much in the religious life of Birmingham and we are grateful to its members for the lead they have given.

Prayers for the Year.

THANKSGIVINGS. MEDITATIONS. INTERCESSIONS.

As there are only four issues of this Journal in the year, it is only possible that each issue should contain suggestions of a few general ideas which may be exemplified by the sympathetic imagination of those who care to use them in their devotions.

Let us make the principal thought for 1928 what we too easily call it—A.D. Anno Domini, or, again, this Year of Grace.

May it prove to be such for each and every one of us: individually and collectively.

May it be a year of advance in grace and truth, in both the interior spiritual life and in outward expressions in the Church and World.

May God use us all for His Holy Purposes in our respective regions of service: Home and School, Industry and Commerce, Municipal, National and International Life.

EPIPHANY TO EASTER.

THANKSGIVINGS:

For another year of opportunity.

For renewed hope and vision.

For health and strength to serve. *We thank Thee, Lord.*

MEDITATIONS (at noon if possible).

On the *Incarnation*: The Word ever being made Flesh: the Ideal ever becoming actualised in us and through us.

On the *Manifestation* of God in Christ for the Salvation of All Men: Jew and Gentile, Greek and Barbarian, Male and Female.

On the *Meaning of the Mystery* why Our Lord took form "of the substance of Mary, His Mother." Its bearing on the Sanctification of all Womanhood and Child-bearing.

INTERCESSIONS:

Let us pray specifically for any cause or occasion which may occur during the days and weeks as they pass, according to the following principles:

That the League shall be faithful to its ideals of fulness of life for all, irrespective of class or creed or colour.

That the Church of England shall recognise its call to serve the present age in new as well as in old ways.

That the Holy Spirit shall lead us into ever enlarging perception of the Truth as it is in Christ Jesus, and that we shall dare to act thereupon.

O Lord, hear our prayer. . . .

More detailed Intercessions will be found in future issues of the Monthly Letter to Members of the League.

Coming at Last!

VOTES FOR WOMEN

ON THE SAME TERMS AS MEN.

It is not proposed in this short space to condense the immense amount of work carried on in Parliament and in the Country on behalf of unenfranchised women since the first measure of success was gained in 1918, nor would it be possible to give in detail the facts regarding the Bills which have been brought in nearly every year by all political parties to give votes to women on the same terms as they are now granted to men since the passing of the Representation of the People Act in 1918. It is significant, however, that the year 1927 will be regarded by all those who have followed closely the Suffrage Movement as one of outstanding importance, in that the Government promised to give votes to women on the same terms as men.

On March 13th, the Prime Minister received a deputation of Women's Organisations. The Deputation only extracted a reiteration of Mr. Baldwin's promise to make an announcement of the Government's intentions later on; this statement was made by the Prime Minister in the House of Commons on April 13th to the effect that he would introduce a Bill this session giving the franchise to women at the age of 21, on the same terms as men.

Let us, therefore, consider the present position. The long struggle for a complete measure of women's enfranchisement is nearing its close and we are now awaiting in full confidence the carrying out of the Prime Minister's pledge this year. What does this mean? That women will vote on equal terms with men at the next General Election and that responsibility will rest alike upon men and women. It is argued that women under thirty are less fit for responsibility than men of the same age, but when the official figures are examined, it is shown that the new women voters of 21 will represent something less than 2% of the voters. Let us remember too, that women of 21 may sit in Parliament, may serve on Juries, they may become Doctors of Medicine, they may practise as Solicitors or as Barristers, they may enter the Civil Service; surely it is logical that these women should have a voice in electing their representative to the House of Commons, just as under the new measure it is only common justice that women wage earners who are, at the present time, disqualified from the full privileges of citizenship because they have not a husband, a house or unfurnished rooms, should be included. According to certain sections of the Press these women are included under the term of "Flapper." This is characterised more by sensationalism than by accuracy and can be dealt with by the official figures. No measure becomes law until it has received the Royal Assent. Let us, therefore, not relax our efforts. There is still work to be done!

All members of the League are cordially invited to attend a "King's Speech" Meeting to be held under the auspices of the Equal Political Rights Campaign Committee, in the Caxton Hall on Wednesday, February 8th, 1928, at 8 p.m., to hear what Women's Organisations think of the Announcement in the King's Speech on the Government's intentions in regard to Equal Franchise. The Viscountess Rhondda will be in the Chair, and the speakers will include Mrs. G. F. Abbott (Open Door Council), Miss E. E. Froud (National Union of Women Teachers), Mrs. Pethick Lawrence (Women's Freedom

League), and Miss Nancy Stewart Parnell (St. Joan's Social and Political Alliance). Admission will be free—a few reserved seats at 1/-.

Then there is to be a great United Demonstration in the Queen's Hall on the evening of March 8th at 8 o'clock., organised by the National Union of Societies for Equal Citizenship, at which the Prime Minister has promised to speak. This will be a unique occasion in the history of the Suffrage Movement, for women of all political parties will take the opportunity of paying a tribute to Mr. Baldwin for his consistent support and at the same time convincing him of the strength of opinion on the subject in the country. Miss Bradford has been appointed by the Executive Committee to represent the League on the Advisory Council set up in connection with the Demonstration, and the League will have a decorative "name-board" placed in the Hall on the evening of the meeting to indicate where Members are sitting. The Community Singing will be conducted by Mr. Martin Shaw, and a procession of future young voters will march from the Hall at the close of the Demonstration. Tickets, 10d. each, and all information regarding both Meetings can be obtained from the Secretary, L.C.M. Office. Book both dates NOW!

D.A.

The Josephine Butler Centenary.

APRIL, 1928.

Last month we reviewed in these pages a pamphlet on Josephine Butler, and this month a review will be found of a new Life of this great woman, which has been written by Dame Millicent Fawcett, G.B.E., and Miss E. M. Turner. We now call the attention of our readers to the event in connection with which both these publications were brought out, i.e., the celebration of the Centenary of the birth of Josephine Butler, which is being kept in April next.

A special Committee has been formed, consisting of representatives (with others) of the organisations primarily responsible, i.e., the Association for Moral and Social Hygiene, and the Josephine Butler Memorial House (one of the training centres established by the Church for the training of Social Purity Workers). This Committee describes its object as threefold—to give thanks and praise for a uniquely beautiful life; to commemorate a notable victory; and to restate the fundamental principles which were the basis of all Mrs. Butler's work for social morality.

The Centenary Celebrations will be held all over the country next April and May. In London there will be a special service at Westminster Abbey on April 25th at 5 p.m. The Rev. H. R. L. Sheppard will preach. The Service will be followed by a great public demonstration at the Central Hall, Westminster at 8 p.m.

Committees are already at work making similar plans for other great towns, and our readers who live out of London are urged to get into touch with their local Committee as to the local arrangements. Further information in regard to this, and supplies of leaflets, may be had on application to the Secretary, Josephine Butler Centenary Committee, Orchard House, Great Smith Street, S.W.1. Speakers for local meetings arranged to stir up interest will also be sent on request.

H.C.E.

The Church and International Disarmament.

A religious demonstration, at which all denominations will be represented, is being organised to take place in the *Albert Hall, on February 27th, 1928*. The Bishop of Winchester will be in the Chair, and the speakers will be the Rev. H. R. L. Sheppard, Sir Josiah Stamp, the Rev. Dr. J. D. Jones, Honorary Secretary of the Congregational Union, and the Very Rev. Bede Jarrett, O.P.

The meeting is being held in order to rally the churches to the support of the movement towards International Disarmament which has been started by the League of Nations Union. In a statement sent us for publication the Union says:—"Owing to the great moral issues involved in the limitation and reduction of armaments, organised religion cannot remain aloof, no matter what differences of opinion exist as to how and when the reduction is to be brought about. Once the principle is generally accepted, the details can be made to fit in."

We would appeal to our members to remember No. 2e of the League's Objects and to support this meeting.

Reviews.

"I BELIEVE IN GOD." By A. MAUDE ROYDEN. (Ernest Benn. 7/6.)

In an attempt to help those who, in the conflict of creeds and the impact of scientific knowledge, are confused and perplexed in their search for truth, Miss Royden has written a book of considerable value, instinct with high courage and obvious sincerity. Perhaps in endeavouring to make a confession of faith within 300 pages too much was attempted, for the subjects dealt with are of such importance that they require more adequate treatment than is possible within the limits of this volume. The theological views of Miss Royden might perhaps be described as those of a Catholic Modernist, and since it is unusual for the Catholic and Modernist views to be reconciled in one mind, few of the readers of this book will be prepared to agree with all its conclusions. It will pain some that the writer is unable to accept the view which the Church has always believed and taught concerning the Virgin Birth of Our Lord, while others may not be in entire agreement with the chapters on "Belief in Hell," "The Bible," "The Church" and "Sacramentalism," for which many will be grateful. In the chapter on "The Church," Miss Royden hints at the possibility that the Church of England might wish to "cast her out"—presumably for holding some views that are unorthodox. We cannot think so, for within the Church there is room for many divergent views, and its modern development is not in the direction of exclusiveness. The essential matter is that Christians should remain in the fellowship, and in a spirit of true brotherhood should discuss their differences with the sole desire of discovering the truth.

W.M.A.

PIONEER WOMEN. By MARGARET TABOR. (Sheldon Press. 2/6.)

JOSEPHINE BUTLER. By DAME MILLICENT FAWCETT, G.B.E., and E. M. TURNER. (The Association for Moral and Social Hygiene. 1/6 paper, 2/6 cloth.)

At any time when one feels that the road leads uphill all the way to any reforms, especially in the object of our League, a few minutes with either of these books ought to cheer us on our way. The dead weight of public opinion which was against these women, the apparent hopelessness of their work, their wonderful faith, cheerfulness and sense of humour, will certainly breed in us a spirit of humility when we compare our own so much easier conditions, but will also encourage us to think that perhaps fifty years hence we may be able 'with elation' to 'look back along the road we've passed.'

T.

CIVIC HEALTH AND WELFARE. By ANNIE CATON and MARIAN BERRY. SOCIAL INSURANCE. By EVELYN MARTELLI. (P. S. King & Sons. Price 2/6 each.)

These convenient little books are the first of a series of handbooks (the "Sign Post" Series) issued under the auspices of the N.U.S.E.C. and contain in small, compact volumes a great deal of valuable information for the local government elector.

No. 1.

In the first chapter on Maternity and Child Welfare, two points are specially mentioned which deserve serious attention, the more so as there now seems to be a little uneasiness in the public mind at the very little improvement shown in the maternal death-rate during the last 25 years:—

(a) The first of these points is the danger of handy women who are still employed at confinements, generally when a doctor is engaged rather than a midwife. Considering the large number of women who take their C.M.B. certificate every year it surely seems time that the handy woman should disappear.

(b) The second is the need of Home Helps during the time the mother of the family is laid up. The authors state that four provincial and some London boroughs supply these helps, but it appears that many more are needed if the handy woman, with a smattering of nursing knowledge (far more dangerous than complete ignorance), is to be eliminated.

One very beneficial result of the School Medical Service is mentioned, viz., the great improvement which has taken place in the cleanliness of small children's heads during the last 20 years. No one who has worked in a London Hospital during that period can have failed to notice this great change.

The chapters on Housing and Smoke Abatement contain much interesting matter, and it is indeed a striking example of English Conservatism that 265 years after John Evelyn wrote that "men walk and converse in London, pursued and haunted by that infernal Smoak," the Public Health (Smoke Abatement) Act should have excluded from its operation the principal offenders, viz., domestic fires.

No. 2.

The second book of the series is on Social Insurance.

One striking fact emerges from the study of this subject, which is that the workers pay voluntarily for Burial Insurance a much larger sum than the total amount spent by the State on sickness, disablement and maternity benefit.

The author states that in most foreign countries Burial Insurance is included in health or pension schemes, and considering the large number of these policies which lapse every year, some similar scheme for this country seems worth considering.

The author is in favour of the State administering all insurance schemes, without the aid of Friendly Societies, a method, she feels, which would be less expensive, and also avoid considerable overlapping. She is in favour of an 'ALL IN' Insurance scheme, as in spite of the various schemes instituted by the Government, there are still uncovered gaps in the life of the workers, and, as she pregnantly remarks, "to offer a last refuge to those who have exhausted their right to insurance benefit, there still remains the Poor Law, a constant reminder that our social insurance system has not yet exercised the bogey of destitution."

S.A.V.

The Study of the Bible.

The following courses of lectures are being given by our fellow member, Miss Marjory S. West, B.D., B.A., at University College, Gower Street, W.C.1, on Fridays and Mondays:

- (1) A First Year Course on the Old Testament;
- (2) A Second Year Course on the Gospels;

and at Dr. Williams' Library, Gordon Square, W.C.1, on Tuesdays:

- (3) A Third Year Course on the Acts, Epistles, and the Revelation of S. John.

The lectures begin at 6-30 p.m., last one hour and are followed by a discussion class. They began in the October term last year and are continuing in this (the Lent) and Summer terms.

Miss West is also giving a special terminal course of 10 lectures on "The Religion of Israel" at the Goldsmiths' College, New Cross, S.E., on Thursdays at 6-30 p.m., beginning January 19th, 1928.

Further particulars of all these lectures may be obtained from the Hon. Sec., London District Divinity Lectures Committee, 112, Algernon Road, S.E.13.

We are also glad to announce that Miss West is bringing out a bi-annual paper, "The Bible and Modern Thought" (price 1s. each, January and July) which can be ordered through the office.

Books Wanted.

The Librarian (Mr. John B. Kaiser), of the Oakland Free Library, California, U.S.A., would be glad to hear from anyone who can supply him with the following works either written by or contributed to by Miss Maude Royden, with the terms on which the publications may be obtained. We presume Mr. Kaiser desires second hand copies, as most of the books and pamphlets on his list are no longer available through the ordinary channels.

Books: Hour and the Church, 1918. Downward Paths (Macmillan) 1916.

Pamphlets: The Great Adventure (Headley Bros.) 1915. How Women Won the Vote. Physical Force and Democracy. The True End of Government, 1912. Votes and Wages.

Executive News.

Those readers of the CHURCH MILITANT who are members of the League know that the Committee have decided to send out a monthly letter giving notices of current events and fixtures. Such a letter is intended to keep members in closer touch than has hitherto been possible with Headquarters and with each other.

We desire to offer our sympathy to our colleague on the Executive, Miss Platt, who has recently lost her mother.

Miss Isaac began her work as Organising Secretary at the beginning of the month, and we are glad to say that Mrs. Futter still remains with us also. We take this opportunity of again urging all members and friends to visit the Office; we are particularly glad to see visitors from the country who may be in London for a holiday.

It is reported that less use than formerly is being made of the Library. This seems a pity, for we have a good collection of books on general theological and civic subjects in addition to specialised books on Woman and the Ministry. Among recent additions are:—*Mother India* (Katharine Mayo), *I believe in God* (A. Maude Royden), *Josephine Butler* (Dame Millicent Fawcett, G.B.E., and E. M. Turner), *Catholic Evangelicalism* (J. G. Simpson, D.D.), *The Kingdom of God in a Country Diocese* (Church Congress Report, 1927).

During the last quarter the following new member has joined the League:—Miss Cecil Barker.

The Treasury.

(Money received from October 1st to December 31st, 1927).

	£	s.	d.
Subscriptions	50	8	2
Donations	16	15	3
Subscriptions to, and sale of, <i>Church Militant</i>	13	10	0
Literature Sales	2	6	9
Proceeds of Jumble Sale	9	8	2
Church Congress Fund	24	2	5
Library	0	10	0
Gippsland Fund	5	0	0
	<hr/>		
	£122	0	9

FORM OF APPLICATION FOR MEMBERSHIP.

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

I am a member of

*the Church of England

*a Church in full communion with the Church of England

and approve of the objects of the League.

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

Name

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*Please cross out what is not applicable.

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I wish to subscribe for copies of THE CHURCH MILITANT,

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FORM OF BEQUEST.

I bequeath to the League of the Church Militant the sum of

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

Name

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*The sum to be written in full.

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