

THE C.M.S. AND THE C.E.Z.M.S.

By CHANCELLOR P. V. SMITH, LL.D.

IT is probably known to many of our readers that of late years suggestions have been made and conferences have been held with a view to bringing about a closer union or possibly an amalgamation of the Church of England Zenana Missionary Society with the Church Missionary Society. The reasons for proposing such a step are not far to seek. Before the year 1887 the C.M.S., with a few isolated exceptions, employed no women missionaries, unless the wives of missionaries could be regarded in that light. Accordingly, to reach the women of India, who were inaccessible to individuals of the other sex, the Indian Female Normal School and Instruction Society was founded in 1861, to send out women missionaries for giving Christian teaching, with the aid of Indian helpers, in girls' schools and in zenanas, on an undenominational or interdenominational basis. In course of time many of the Church of England supporters of the Society felt this basis to be unsatisfactory, and in 1880 an amicable division was arranged; those who adopted this view forming themselves into a new Society with the title "The Church of England Zenana Missionary Society" and taking over a portion of the work and part of the staff of missionaries; while the rest remained attached to the old Society, which some time afterwards assumed the name of the Zenana Bible and Medical Mission in place of the rather ponderous title which it had previously borne. With reference to its new name it should be mentioned that before the split its operations had included the establishment of hospitals and dispensaries for women and girls; and the employment of medical missionaries; and both Societies afterwards developed this branch of missionary enterprise on a considerable scale. The original Society had always worked more or less in conjunction with the C.M.S.; and this association of effort was continued by both the old and the new Society after the severance; the C.E.Z.M.S. expressly declaring in its constitution that it should work in co-operation with the C.M.S. Thus the two bodies supplied in India the element of missions by women to women which had been practically left untouched by the C.M.S.; and the C.E.Z.M.S. soon extended its operations to South China.

So matters stood until towards the close of the last century. As Dr. Eugene Stock tells us in his *History of the Church Missionary Society*, vol. ii. pp. 397-399, the Committee of the C.M.S. had more than once affirmed the policy of separate organizations for the two sexes. In 1863 they resolved that as there were already two Societies, the Society for Promoting Female Education in the East (since extinct) and the Indian Female Normal School and Instruction Society, whose professed object it was to send out ladies for schools and zenanas in India, they were not prepared to take up that branch of missionary operations, except under very special circumstances or for the supply of their training establishments for Indian schoolmistresses. And a year later they again resolved that they could not send out ladies for zenana work. In 1867 they received a memorial urging them to take over the existing Zenana Societies altogether. To this they replied that while the C.M.S. already imparted a large amount of instruction to the women and girls of India in Zenanas, Bible classes and schools by the wives, sisters and daughters of its missionaries, they believed that there were openings for the employment of additional female missionaries, especially for zenana teaching. But they conceived that the C.M.S. could not undertake to organize such an agency on any considerable scale consistently with the claims of other branches of its work; whereas a Society, professedly established for educational purposes and conducted by a ladies' committee, might advantageously undertake and carry on the work in co-operation with various missionary societies.

In 1887, however, the C.M.S. completely changed its policy as regards women missionaries and began to employ them systematically as part of its regular staff. No fewer than 214 were sent out during that and the following seven years; and the number has gone on increasing until it has actually exceeded that of the ordained missionaries of the Society. On June 1, 1918, the Society had on its staff in the mission field 325 ordained men, 75 laymen, 264 missionaries' wives and 338 other women, sent out from home. At the same time the employment of women in the organization of local associations and the collection of funds to assist the Society's work was largely developed; so that the C.M.S. is not only now engaged in the same missionary operations as the C.E.Z.M.S., but is also appealing for the support of those operations to practically

the same constituency and by the same methods as the smaller Society.

But until quite recently there remained one distinguishing feature which differentiated the two. The missions of the C.M.S. were directed by a committee of men; those of the C.E.Z.M.S. were under the management of a committee consisting, with a few exceptions, of women; who not only were able from the more limited size of the Society to maintain a closer personal touch with its missionaries than was possible in the case of the C.M.S., but also from being of the same sex were naturally in more complete sympathy with them. During the last few years, however, this aspect of the case has undergone a change. Owing partly, no doubt, if not wholly, to the general advance in the position of women since the outbreak of the Great War, the C.M.S. has admitted women to its committees, so that the work of its women missionaries is now directed in part by individuals of their own sex. This last assimilation of its machinery to that of the C.E.Z.M.S. has naturally led many of the supporters of the smaller Society to reconsider the question of the desirability of its union with the larger organization, and to adopt the affirmative view in place of the negative which they had opposed to it when it had been discussed on one or two previous occasions. There can be no doubt that if the policy and practice of the C.M.S. had been in 1880 what it is at present, the C.E.Z.M.S. would never have been founded; and, that being so, it is natural to surmise that its continuance as a separate organization may not be any longer expedient in the general interests of missionary enterprise in India and China.

A further feature of the present situation has pointed in the same direction. While the income of both societies has happily increased, the cost of missionary operations has increased in far greater proportion, owing to the enhanced prices abroad as well as at home, and the rise in the Indian and Chinese exchanges, which means that more English money is required for conversion into rupees and dollars than before the war. In short, work which before the war could be done for £100 now costs something like £170. The C.M.S. is making a great effort to meet the crisis by means of a gigantic Peace-thanksgiving Offering as well as an increase in its annual income. But the C.E.Z.M.S., with its smaller organization, finds it difficult to make a corresponding effort with any adequate

success: and it is accordingly faced with the prospect of being obliged seriously to curtail its work. In these circumstances the general interests of the mission work would seem to require that any necessary reductions should only be made with the concurrence of the C.M.S. and with liberty to the C.M.S. to step in and supply the gaps wherever it considered that these general interests would be seriously injured by them. But this would be most easily and effectively accomplished if the two Societies were united together in a common organization.

These considerations led, in the early part of the present year, to a renewal by the committee of the C.E.Z.M.S., with a far greater approach to unanimity than before, of overtures to the C.M.S. for union with that Society, which had been made some years previously but without any result. And on May 27 a joint Sub-committee of members of the C.M.S. and C.E.Z.M.S. committees agreed to the following points as a basis on which the union of the two Societies might be effected:

1. That the C.M.S. should take over and accept responsibility for the whole work, excluding Singapore, of the C.E.Z.M.S., as from an agreed date, it being understood that the work at Singapore be transferred to another body before the agreement comes into force.

2. That the C.M.S. shall take over the missionaries of the C.E.Z.M.S. on to the active list of the C.M.S. as shall be arranged between the two Societies.

3. That, in the roll of missionaries of the future united Societies, a mark indicating those who have been C.E.Z. missionaries appear against their names.

4. That the C.M.S. should accept responsibility for salaries and allowances not less than C.E.Z. now has for the C.E.Z. missionaries taken over.

5. That the C.M.S. shall establish a C.E.Z. Auxiliary Fund, and all contributions to it, including legacies to the C.E.Z.M.S., be strictly appropriated for such work as has been previously carried on by the C.E.Z.M.S.

6. That the C.M.S. Committee should feel free to shape its future policy as regards C.E.Z. institutions as may appear to be best for the future work of the united Societies.

7. That there should be freedom in the location of all C.E.Z. workers.

8. That, for a time, as far as possible, the words "with which is incorporated the C.E.Z.M.S." be inserted in brackets under "Church Missionary Society."

9. That the C.M.S. shall ask some present members of the C.E.Z.M.S. Committees to accept membership of C.M.S. Committees.

10. That, for a time, the C.M.S. shall appoint a consultative Sub-committee on C.E.Z. work, which shall include some who have been members of C.E.Z.M.S. Committees.

11. That, in the future Home work, as in the future Foreign work of the whole Society, the C.M.S. Committee shall be free to adopt such methods as may seem to be desirable.

12. That all arrangements with regard to the future of the Home Staff of the C.E.Z. will have to be governed by the necessity of securing all possible

economy in administration, the C.E.Z. being informed by the C.M.S. before the agreement comes into force as to the persons who shall be taken over by the C.M.S.

The C.M.S. Committee agreed to the amalgamation of the C.E.Z.M.S. with the C.M.S. upon the above basis with the addition of the following point :

13. That all the landed properties and other assets of the C.E.Z.M.S. be transferred to the C.M.S.

The C.E.Z.M.S. Committee on their part, generally approved the thirteen points of the proposed basis of union, but very properly resolved that the opinion of their whole constituency on the subject ought to be ascertained ; and a Special General Meeting of the Society was accordingly held for that purpose on July 9. It was summoned to consider whether the Society should be incorporated with the C.M.S. on the basis accepted by the Committee of the C.M.S. and generally approved by the Committee of the C.E.Z.M.S. But before it was held, there were signs that the proposal would meet with a considerable amount of opposition ; and Bishop Stileman, a former Secretary of the Society, gave notice that, although personally in favour of the union of the two societies, he should move that in view of the absence of any approach to unanimity on the question, negotiations for the union should for the present be dropped. The President of the Society, who was in the Chair at the meeting, decided that this motion should have precedence over the resolutions which had been prepared in favour of accepting the proposed terms of incorporation ; and the result was that these terms were never actually discussed nor was the opinion of the meeting expressed upon them. The personality of the mover of the shelving resolution, and the persuasive speech in which he introduced it, contributed no doubt to its general acceptance. It was carried with only a very few dissentients in the following form :—

“ That with reference to the suggested amalgamation of the C.E.Z.M.S. with the C.M.S. this meeting, recognizing that a sufficient measure of unanimity amongst the members of the C.E.Z.M.S. does not exist such as to justify a definite proposal to the C.M.S., resolves that negotiations with a view to union of the two Societies be not further proceeded with at the present time ; and that the constituency of the Society throughout the country be urged to continue their whole-hearted support of the work.”

So the matter at present rests. But the resolution evidently contemplates that the last word has not been spoken in reference to

it; and a consideration of the *pros* and *cons* of the question may assist towards arriving at a right decision upon it, when it next comes up for serious discussion. The issues involved are evidently twofold: (1) Is any sort of union of the two societies desirable? and (2), if so, upon what terms should it be arranged?

(1). The main reason for a union of the societies is the importance of unity of command and of organization in the mission field. On this point we have received a never-to-be-forgotten object-lesson from the Great War. The Allied forces in France and Flanders had all the same object in view, and they were eventually thoroughly equipped to achieve it. But as long as they acted independently, they could make no decisive impression on the enemy. When, however, they were placed under one supreme command, they moved forward in concert to ultimate victory. The forces of heathenism and Mohammedanism in the spiritual sphere are no less formidable than were the German armies in the material world, and in attacking them we cannot afford to waste our resources and our energies by independent action without concert or co-ordination. It is true that there is already a certain amount of co-operation between the two Societies and their missionaries in the mission field. There are local conferences of women missionaries on which the missionaries of both societies sit and vote on equal terms. And the corresponding clerical secretary of the C.M.S. in each mission district acts also as the corresponding secretary of the C.E.Z.M.S. But he must keep the accounts of the missionary work of each Society separate, and must remit them with any questions which may arise as to the conduct of that work to the Committee of the Society concerned. And the aggregate force of the women missionaries cannot be manipulated as a single unit without the concurrence of two independent Committees which may not always see eye to eye in a particular matter. Obviously here there is a real loss of power and concentration, entailing injury upon the whole work; and the fact that this would be cured if the Societies were united is the strongest and most obvious reason for their union. But the probable achievement of economy and retrenchment in the home staff and administration may be advanced as another reason; and in support of it there can, no doubt, be adduced the widespread tendency, which we observe in the commercial world, for smaller undertakings to combine with larger undertakings of a similar character.

But the cases are not exactly on all fours. Each of the combining commercial undertakings has had its own constituency or body of customers, and the combined venture may confidently expect to retain both of these and to add more to them. The constituencies of the C.M.S. and C.E.Z.M.S. are, however, largely, though, of course, not wholly, identical; and it is gravely problematical to what extent individuals who now contribute to each, or parishes which now collect for each, would continue to give the same aggregate amount to the work if the two Societies were united into one. It must also be remembered that although the union might enable us to dispense with some of the home staff of the C.E.Z.M.S., yet the collection and manipulation of some £52,000 a year and the provision for some 220 missionaries cannot be carried on without the expenditure of a substantial sum in administration; so that if, as is, of course, contemplated, the present C.E.Z. funds and operations are maintained at their present level, a considerable part of the present home outlay of that Society would still be required to be expended by the united Societies.

(2). Assuming, however, that union is desirable, mistakes may easily be made in the terms on which it is effected. What are we to say about the basis of union which the meeting of July 9 was to have been asked to approve? It will be noticed that, of its thirteen articles, seven may be regarded as laying down principles, while the remaining six indicate the machinery by which those principles are to be carried out. The first set consists of articles 1, 2, 4, 6, 7, 11 and 12. They prescribe that the C.M.S. shall take over and accept responsibility for the missionaries and the whole work (except Singapore) of the C.E.Z.M.S.; that the C.M.S. Committee shall be free to deal with the C.E.Z. institutions and the location of all C.E.Z. workers in such manner as may appear best for the future united work; and that the C.M.S. Committee shall decide which of the Home Staff of the C.E.Z.M.S. shall, with regard to all possible economy in administration, be taken over by the C.M.S., and shall in the future be free to adopt, in the Home work no less than in the Foreign work of the whole Society, such methods as may appear to them to be desirable. If there is to be union, all these points seem to be essential elements in it, since they are all concerned with that unity of command and organization which it would be the primary object of the union to secure. But as to the machinery

for carrying out these points there is room for difference of opinion. The proposed basis contemplates the extinction of the C.E.Z.M.S. as a separate entity. It is not to remain as a subordinate part of C.M.S. organization; it is to be replaced by a C.E.Z. Auxiliary Fund; all contributions to which, together with legacies given to the C.E.Z.M.S. by name, are to be strictly appropriated for such work as has been hitherto carried on by the C.E.Z.M.S. But all the landed properties and other assets of the C.E.Z.M.S. are to be transferred to the C.M.S. with no proviso that they, or the money's worth of such of them as may at any time be devoted to other purposes, shall be used exclusively for C.E.Z. work. For a time, however, a consultative Sub-committee on C.E.Z. work is to be appointed, which is to include in the first instance members of existing C.E.Z.M.S. Committees.

It is not surprising that these proposals should have met with strong opposition from many warm friends and supporters of the smaller Society. They are open to objection both on sentimental and on material grounds. To abolish the fourth largest Missionary Society of the Church of England after a successful career of nearly forty years would wound the feelings and affections and tend to alienate the sympathies of a large number of individuals who are at present keenly interested in both Societies and are associated with both by tender ties. But this is not all. The bulk of pecuniary support to the C.E.Z.M.S. comes from parishes and persons who also contribute to the C.M.S. Some of these would, no doubt, for a time continue to give both to the general funds of the C.M.S. and to its new C.E.Z. Auxiliary Fund. But many would undoubtedly decline to do so from the very first, and as time went on it would be increasingly difficult to maintain the double contributions. It may be said that these sentimental and material objections to the scheme ought not to exist. But we must take human nature as we find it, and make allowance for its limitations and imperfections. There are, however, other substantial objections to the contemplated extinction of the existing C.E.Z.M.S. It is proposed that legacies bequeathed to it shall be paid into the new C.E.Z. Auxiliary Fund of the C.M.S. to be used for C.E.Z. work. But will that Fund be entitled in law to receive them, or, owing to the Society to which they were given having become defunct, will they lapse and fail and so be altogether lost to the missionary cause? It might be

possible, by proper provisions in the instrument by which the absorption of the C.E.Z.M.S. into the C.M.S. is accomplished, to render it probable that the Courts would order legacies bequeathed to the extinct Society to be paid to the new C.E.Z. Auxiliary Fund ; but it would be scarcely possible to frame provisions which should place executors under an obligation to pay to that Fund without obtaining the sanction of the Court a legacy given to the C.E.Z.M.S.t particularly if bequeathed with the usual direction that the receipt, of the Treasurer of the Society should be obtained for its payment. Thus these legacies, if secured at all, would be secured less the expenses of obtaining a decision of the Court upon them. Again, the funded and landed properties of the C.E.Z.M.S. are at present held by " The Trustees of the Church of England Zenana Missionary Society Registered," a body of four trustees incorporated by the Charity Commissioners under the Charitable Trustees Incorporation Act, 1872, with a common seal which is to be affixed to documents with the signatures of two of the Trustees and the Financial Secretary of the Society and a provision that the Committee of the Society may from time to time appoint members of the Society as new Trustees to fill vacancies in the number. What is to become of these properties if the Society is extinguished ? The proposed basis of union contemplates that they shall be transferred to the C.M.S., that is, to the Church Missionary Trust Association Limited, which is the trust body of that Society ; and it has been suggested that the sanction of the Charity Commissioners might be obtained for the transfer. But the Charity Commissioners have no jurisdiction over the C.E.Z. landed properties in India, and for the transfer of these a similar sanction from the Courts in each Presidency would appear to be required. And is it not the case that properties vested in the C.M. Trust Association Limited are subject to a floating charge to secure the repayment of certain debentures issued some years ago to increase the capital of the C.M.S. ? Is it clear that the Charity Commissioners or any Court would sanction the transfer of unencumbered charitable trust property to a body in whose hands it would become subject to a charge ; or a transfer from trustees whose liability is unlimited to a body with limited liability ?

These grave objections to the proposed basis of union appear to be capable of being removed without prejudicing its main features. At the joint Conference on May 27 it was expressly stated on behalf

of the C.M.S. that it was intended to make the proposed C.E.Z. Auxiliary Fund a definite part of C.M.S. organization ; to be supported not only by separate sermons and meetings and contributions, but also by separate literature and having a staff of its own to work it and its own Annual Meeting in the May week. Well then, instead of establishing this fund in lieu of the C.E.Z.M.S., let the C.E.Z.M.S. itself be retained to act the part which this Fund is intended to take, and nothing more. Its constitution would, of course, require to be altered and greatly simplified, but this could easily be done, if there was a general agreement on the subject. Instead of being an independent Society having as its object to make known the Gospel of Christ to the women of India and, if so determined, in other heathen or Mohammedan countries, and working in co-operation with the C.M.S., it would become an integral and subordinate part of the C.M.S., and its object would be to form an Auxiliary Zenana Fund to assist the C.M.S. in making known the Gospel of Christ to the women of the above-mentioned countries under the direction of the Committee of the C.M.S. Membership of the Society would be acquired by contributing to this Auxiliary Zenana Fund. The Society would have a Committee acting in all respects as a Sub-committee under the direction of the C.M.S. Committee and such officers and staff as the C.M.S. chose to appoint ; but the Lay Secretary and the Treasurer of the C.M.S. would also be the Financial Secretary and the Treasurer of the C.E.Z.M.S. There would be, as heretofore, an Annual Meeting of the C.E.Z.M.S. on the Friday afternoon in the May week, and the C.M.S. Committee would nominate to this meeting the persons to be elected on the C.E.Z. Committee for the ensuing year. It should also have the power of filling up vacancies on this Committee, so that if for any reason the Annual Meeting declined to elect its nominees, these could still be placed upon the Committee to supply the places which would thus be left vacant. The incorporated C.E.Z. trustees would continue in existence and would hold as part of the assets of the Zenana Auxiliary Fund not only the existing C.E.Z. properties, but also any capital funds and properties hereafter given for the purposes of that Fund. All these funds and properties would, however, be at the disposal of the C.M.S. for the objects of the Fund, and if the C.M.S. Committee at any time considered that any of the landed property in India or elsewhere, not subject to any specific trust, was no longer required

for those objects, they would have the power to alienate it on providing the Fund with its proper equivalent in money or property.

It may be objected that this scheme is only a half-measure. If it were, this would not necessarily condemn it. There is an old saw that half a loaf is better than no bread ; but there is a still older and equally true saying that the half is oftentimes more than the whole. A process may be achieved by two steps with intervals between them which cannot be effected by a single stride. It is, however, claimed for this scheme that it would really accomplish the whole of the essential objects of the proposed basis of union. And, except as regards the merely technical point of the legal tenure of the C.E.Z. properties, it would do so by practically the same machinery, though under a different nomenclature. But, it may perhaps be said, the idea of one Society as a subordinate part of another Society is preposterous. That, it is submitted, depends altogether on the relations established between the two bodies and not on the designations by which each is known. The C.M.S. has already many associations within its organization ; and " Association " is only another name for " Society." It would, no doubt, from a literary point of view be preferable to style the C.E.Z.M.S. when incorporated into the C.M.S. a Fund, or an Auxiliary, or an Association. But there are cases, and this, it is contended, is one of them, in which substantial reasons to the contrary ought to outweigh considerations of mere literary taste or accuracy. As Pascal said, " Je ne dispute jamais du nom pourvu qu'on m'avertisse du sens qu'on lui donne."

One further observation in conclusion. In taking counsel as to the relations between the C.M.S. and C.E.Z.M.S. we ought not to ignore the uncertainty which hangs over the future of ecclesiastical organization in India and in China. It may be profoundly affected not only by changes in the civil government, but also by the development of the Christian Church in those countries. As long ago as 1894 that great ecclesiastical statesman, Archbishop Benson, expressed the opinion that the era of societies, as directors of missionary enterprise, was drawing to a close. It seems likely that, as time goes on, mission work will become more and more locally managed and controlled either by diocesan authorities or by a larger indigenous Church. If, as may not impossibly be the case, the closing months of this year witness a union of the non-episcopal South

India United Church with the Anglican Church in the Madras Presidency, the unified body can scarcely fail to claim a dominant voice in the conduct of missions to the surrounding heathen. The C.M.S. has always bidden us to look forward to the time when all missionary operations and all mission property will be handed over to a duly constituted and flourishing local Church. The possibly near advent of this consummation of our evangelistic efforts supplies an additional reason against desiring to incur the expense and trouble of disturbing the existing tenure of C.E.Z. property in the mission field by transferring it from one trust body to another unless such transfer is absolutely necessary for the good of the work.

P. V. SMITH.

THE CHAPELS ROYAL OF BRITAIN.

BY J. CRESSWELL ROSCAMP, M.E.

III. KING HENRY VII'S CHAPEL, WESTMINSTER.

THE very name of Westminster conjures up in the mind a picture of old-world dignity and grandeur and associations with the Royalty of England from time immemorial. The old Abbey, standing here still as it has done since before the Norman soldiers ever trod the shores of Great Britain, is one of the most cherished possessions of the Nation. It is a "Royal Peculiar," that is to say, it is an ecclesiastical possession of the Sovereign alone and no Archbishop or Bishop has any authority within its doors, for the Sovereign is its Ordinary. History breathes from every chapel and every part of the magnificent edifice, but if one portion more than another calls to the imagination as "a temple not made with hands" it is Henry VII's Chapel.

When those beautiful gates are opened and a glimpse of the Chapel is obtained, it seems indeed as if it were not of this world's making but had been designed and erected by the dainty hands of angels, and one feels impelled to walk softly lest by chance the sleep of the illustrious dead that lie within should be broken. Henry