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them. Wind and twist circumstances and times as we may, we look for and trust in a wisdom and love and holiness greater than our own." This ancient faith awoke high sentiment, working into fervent desire for purity, and then waxed into invincible efforts to know God's life in their soul. It was spiritual as distinguished from the natural, in a material sense. It pierced the mask or guise of things, and sought, and thought it found, that God, the Great, the Holy, the Supernatural, who, making and abiding in nature, is the Creator of all, the Giver of every law, and without whom nothing was, or is, or can be.

Our twofold view of material nature and the whole history of man affirms that the fountain of all is the Supernatural.

JOSEPH WILLIAM REYNOLDS.



### ART. III.—A CHURCH CRUSADE, SOCIAL AND SPIRITUAL.

"O, be some other name!

What's in a name? That which we call a rose,  
By any other name would smell as sweet."

SINCE the first representation of "Romeo and Juliet," men have been asking each other the question, "What's in a name?" and the inquiry has been as frequently and variably answered, perhaps, as it has been made. When applied, however, to the organization which is the subject of this article, there are but few people who will not grant that the patient, pointed, persevering work of the Church Army, had it been called by another name, would long since have won for that body a place amongst the wealthiest and most acceptable of our Church of England societies. Here is a case, not of a number of men of wealth and reputation assembling together in a London office, intent on the formation of a new society which should execute some special theory of their own, but of a few men, rich only in faith and energy, each earnestly and aggressively working in his own parish in different parts of the country, each with the double conviction that his work has been given to him of God, and that the National Church, which has been rightly called the "Church of the people," has both the power and the will to labour in this cause as no other body can labour. They do not claim for the Church in which it is their privilege to labour, any privilege but that of service, nor any precedence, except that of claiming the post of danger. The union of these isolated individuals under their inevitable and indefatigable leader, the Rev. W. Carlile; an occasional word of counsel and encouragement from one or other of their

lordships the Bishops; kindly notice from the editor of some newspaper or magazine, such as that which appeared in *THE CHURCHMAN* about twelve months ago; and, best of all, the unflinching Divine benediction, have brought about during the nine years of their existence a considerable measure of success, which, whilst helpful to the Church, has brought much glory to God.

The "Army" part of their work—*i.e.*, the directly Evangelistic or Conversion work—is comparatively easy; and it has also been proved over and over again, that the "Church" part of their work—*i.e.*, the revivification of earlier Churchmanship, or even the work of grafting into the Church—can be effectually secured. In cases where Church Army work has been counted unsuccessful, the cause of failure has almost invariably been an attempt to divorce the two elements of Conversion and Churchmanship, the fruitfulness of which union, as shown in this work, gives abundant proof that they have also been joined together by God. Herein, surely, is a happy combination; for there has thus been turned to good account, military organization, discipline, and phraseology, which, though they do not commend themselves to the cultured and refined, are uncommonly well adapted, with proper safeguards, to uncultured and untrained minds. These agencies have been linked with the Church, which, in this country at least, stands unparalleled alike for her antiquity, catholicity, Scriptural fidelity, and numerical strength. Besides, was not military language once thought out in detail (Eph. vi. 11-17), and considered well adapted for the rank and file, as well as for their superior officers? Are not many such terms, at once military and ecclesiastical, found in Holy Scripture, and in our Prayer-Books and hymn-books?

This happy combination of Church "Army" work was seen at their recent annual celebration of Holy Communion in Westminster Abbey, when clergy of all types were present, together with a crowd of men and women won for Christ and His Church from the lowest depths of society, all mingling in the act of worshipping our common Lord. Few, in fact, could fail to think of the time when that great military genius, the Duke of Wellington, took a poor trembling man by the arm and insisted on their kneeling together for the same holy service, saying, "We are all equal here."

This Army within the Church is, notwithstanding many recent criticisms respecting it, "endeavouring to keep the unity of the Spirit in the bond of peace," and urges as a *sine quâ non* merely that her agents may have sufficient opportunities for preaching Conversion, Churchmanship, and Consecration (Heb. vi. 1, 2) in whatever parish they work. It has

plainly and fully shown that these three lines of teaching are workable with, and point the way of unity for, all three great schools of thought in our Church, if not for all the Churches. The old Gospel of the Church of England, which the Church Army takes as its propaganda, incorporates the whole of the Ten Commandments, and its teaching includes the whole of the Bible and Prayer-Book, with the Sacraments in their unique place of honour and Divine usefulness. Only recently the Regius Professor of Divinity at Cambridge aptly said: "An undenominational Gospel finds no place for the Sacraments which Christ ordained in His Church." Exhorting and rudimentary teaching is done by the Evangelist in the mission-room every evening, more detailed teaching by the Clergy when they can be present at the evangelistic services, but especially at the Sunday morning and week-night church service, at which Church Army Officers, Soldiers, and Labour Home Brothers are always expected to be present.

Not only in their Evangelistic work are they to be regarded somewhat as an "advance guard," but in the chief unit of their social work, viz., the City Labour Home, they were also considerably, even in point of time, in advance of the workshop factory which has created so much stir throughout the country during the past few months.

The great social evil connected with trampdom, criminals, and inebriates, or, in the expressive words of Mr. Francis Peek, the problem connected with the "workless, thriftless, and worthless," is painfully present everywhere. Before we can hope to deal successfully with it, it is necessary to know what classes of persons are included therein, and as near as possible what are the chief causes of their present condition. Careful investigation shows that nearly all have been degraded through drunkenness, many of whom now feel the slavery of their vice, and would gladly free themselves if they could. Some, again, are brought low through gambling, idleness, misfortune, loss of friends, illness—their own or that of some member of their family—who may have thus lost the cunning of their trade, or whose places have been filled by others. Many would work if they could obtain work. There are said to be 90,000 men unemployed, representing 300,000 persons, in London alone. Some neighbouring police authorities wrote to the Church Army the other day, saying that one of their applicants fell down from exhaustion and died on the spot, with a note of admission to one of their Labour Homes in his pocket. Some, it is true, are in work; but through an unholy competition, or, worse still, the "sweating system," out of which flow long hours, low wages (a dozen garments being made for 2½d. in some cases), unsanitary conditions of labour, and irregularity

of work, men are driven almost to desperation, and women's needles are running a race with starvation. Then, again, the proportion of our population after the age of sixty dying as paupers is shown to be not less than 45 in every 100, and let it be remembered here that no less than half of those who reach the age of twenty are found also to reach the age of sixty.

The Church Army does not reckon at present to deal with the whole of these people, but rather, we may say, with one class of the mass, by which I mean the helpable class, or, in other words, those who will use a chance for making a fresh start in life when it is brought within their reach; nor does it require a political economist to point out the folly of spending a large amount of energy and public money endeavouring to pull into respectability men who will not help themselves.

Our first inquiry ought, then, to be, Who can be helped? and then, paying strict regard to the causes of their present condition, What things are essentially necessary in the regeneration of these fallen men? Our next endeavour should be to make a careful selection of all helpable cases. At this point it is perhaps well to quote part of a letter received from the Archbishop of Canterbury a little while ago. His Grace says:

I have the pleasure of asking you to accept £100 from me towards the work of the Church Army. . . . I am sure you will allow me to offer one or two observations upon method. As to the labour shelters or working homes, after reading and consultations with capable judges, I am led to hope that you will not go in for large working homes. Nor do I believe that lasting good would be effected by opening their doors to every comer and goer. This would be to create very soon, not a means of moving upward and onward for destitute men, but merely a cheaper form of common lodging house. It would simply make it possible to get a certain modicum of shelter and food at the price of less and less labour. It would not really promote industry, for it would not teach or help men to meet needs higher than the very lowest. To effect these, the desirable ends, it is necessary to "follow men up" with individual care. The ideal would be only to receive men selected and sent to you from different parishes and different committees as believed with fair reason to be ready to work as well as necessitous, and then not losing sight of them until they are replaced in some satisfactory form of maintenance. This would be the effective form of labour shelter; all possible local influence ought to be brought to bear. In the meantime there is not sufficient organization for this, and your own committee must largely do the selecting, but I trust you will select, and escape the great evil that must arise from indiscriminate reception.

Selection having been made, we think that cleanliness, total abstinence, hard work, sufficient food, fair wages, home and personal influence, are at least necessary for the work of regeneration. In addition to this the Church Army obtain the signature of each inmate to the following agreement:

I hereby undertake to obey cheerfully all the rules of this Church Army Labour Home, and I enter it with the determination to make an honest endeavour to live a truly Christian life according to the principles of the Church of England. I agree also to be a total abstainer. In the event of my leaving the Home in less than two months' time, without the consent of the Captain, or being dismissed for drunkenness, idleness, or any other breach of the rules, I shall expect to be discharged at a moment's notice, and to forego any moneys which are placed to my credit. I undertake to do my best during the second month to obtain work, and if I stay on for a third month to be satisfied with half-pay, and if for a fourth month with no pay whatever in excess of board and lodging. I will do my best to obtain a situation for myself as well as for the other men after leaving the home, and to help by money to support the Church Army Labour Homes if my means eventually permit.

Eighty per cent. at least keep this agreement, in which will be easily discovered a considerable amount of discipline, inducements to self-respect, and, in short, a promise that the subscriber will do his best to keep those "two great commandments, upon which hang all the law and the prophets." That he should be expected to do this "according to the principles of the Church of England" is only a practical way of ensuring his doing it at all, not to mention here any higher claims of the Church.

Committees, societies, Boards of Guardians, private individuals, and a variety of agencies, have for many years been trying on their own peculiar lines to regenerate the fallen, and some have used one or two of the factors just enumerated. For example: The Charity Organization Society have tried investigation and selection; magistrates have tried terms of hard labour in gaol; but these, it goes without saying, have failed in the regeneration of men. Kindly disposed individuals have tried a system of religious advice with monetary help, but indiscriminate giving of this sort, as every true philanthropist knows, has not only failed, but, as the Bishop of London said at the opening of the Whitechapel Labour Home, "It tends to encourage men in their improvident and foolish habits, and is often a means of increasing the evil." Temperance reformers have tried total abstinence, and in some cases have combined with it hard work, yet this, without the strictest cleanliness, and without a distinctly religious and personal Christian home-influence, has not been really successful. Boards of Guardians have tried three or four of these factors in combination. In the casual wards and workhouses men have had food provided, been made to keep themselves clean, and to do hard work, and these were expected in some remote and mysterious way to bring about their regeneration; but precisely the opposite effect has frequently been the case, and has resulted in the degeneration rather than in the regeneration of men.

Some think that night-shelters are perhaps the thing more necessary than any other, and the plan which gives a man shelter from extreme cold or severe storm is perhaps useful in its way; but experience goes to show that bad men are not usually made better by putting a great number of them together, without at least proper cleansing and sufficient privacy in their sleeping accommodation. Again, night-shelters put no premium on industry, and are most welcome to the shiftless, irresponsible individual who does not want to do regular work of any kind. In London at least there are more than enough of these benevolent shelters. The consensus of opinion at a recent exhaustive investigation concerning the condition of the homeless classes of our Metropolis has shown that to open additional night-shelters would greatly tend to increase vagrancy. Some agencies have failed because they did not set men to work; others because they did not offer sufficient remuneration for that work; others, possibly, because men had not sufficient food to enable them to do that work; others because men were allowed to tamper with their besetting sin of drunkenness; others again, because of insufficient cleanliness; and some, because they were without the civilizing and Christianizing environment of home life. These are all necessary in order to secure that desire for self-help and self-respect which must be created in every one of these fallen men before he can be trusted to make his own way again as an honest, straightforward working man, and what is far better, before he can learn that his security is in Christ and His keeping power. Is not this the teaching of St. Paul in his Epistle to the Philippian Church?—"Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." If to all these influences enumerated above we add evangelistic and personal religion, by which I mean, an endeavour in the strength of Christ to induce the will of these unfortunates faithfully to work and live, we shall have got a combination of those important elements now in operation in the Church Army Social Scheme.

The chief unit of their Social Work is a Labour Home fitted up for twenty or twenty-five men. Whilst this is distinctly a bridge to respectability from the workhouse, the prison, and the streets, it also gives a fresh chance to the fallen well-to-do. In this respect it somewhat justifies the encomium of the late Bishop Lightfoot, who used to speak of "its magnificent hopefulness for the very worst." Whenever possible, a mission hall or schoolroom, unused between the Sundays, is turned to account, and in it a bath and clothes-cleaner (both of which are freely used), separate beds and bedding, reading room, etc., are set up, and men of almost every type, both as regards

their previous history and occupation, are received, recognised as brothers, and live under the same roof with one of the trained officers, who is at once both master of the labour and Evangelist for the mission services in connection with the Hall. His wife and himself act as "mother" and "father" of the Home; and he also conducts family worship morning and evening with the brothers. These homes are Labour Homes, and men are set to work making firewood, repairing boots, tailoring, mat-making, writing, and many other kinds of unskilled employment. They work fifty-four hours per week. They have a piece-work system of payment, and sell their goods at market prices. As will have been already seen in the agreement, each man is expected to stay two months, and if he remains beyond this period he is only entitled to half-pay, and should he stay for a fourth month he obtains no payment whatever in excess of his board, washing, and lodging. The line of their labour was foreshadowed by the great Apostle of the Gentiles in his second letter to the Thessalonian Church: "If any would not work neither should he eat." In this Home, too, they obtain not only the test of work, but there is a continual moral test, for each man is made to fight the besetment of his life day by day. The rate of payment permits him, besides putting away a shilling or two a week for the purchase of clothes, or, in the case of married men, for the support of their wives, also to obtain about twopence per day for pocket-money. Should he, therefore, have fallen through intoxicating drink, every day when he obtains his liberty from six to ten p.m., he is obliged, in passing a publichouse, to fight a daily battle and to obtain a daily victory over this temptation and besetment; thus having daily contact with, and daily resistance of, the outward world, it is easily seen that by the end of two months such a man has had a good moral training, and is fairly strong when he obtains another situation. When this time arrives "corresponding associates"—ladies and gentlemen offering for this purpose—"follow up" the cases of those who have passed through the Labour Homes. Personal and individual dealing is much in vogue, men being frequently set to work by themselves in order to obtain additional opportunities for such treatment. It will doubtless be granted that such men have another good chance afforded them of making a fresh start in life, and at the same time it will be sufficiently obvious that the system is calculated to make the lazy work, as well as to gain and maintain control over confirmed drunkards.

Decentralization is another fundamental principle, and consequently these Labour Homes are of a manageable size in every case. The system of small homes, always pursued by the Church Army and endorsed by the Archbishop, has



many advantages. It enables them to detach fallen men from their previous companionships and surroundings; to plant Homes in all necessitous parishes, and by this means to deter countrymen from coming into London. Each town's labourers ought, as far as possible, to be kept from

That city of appalling contrasts,  
Where wealth accumulates and men decay.

In some cases, notably the town of Derby, a combination of parishes is deemed most desirable, yet as a rule the Homes are parochial, with clerical sympathy and supervision. This creates and conserves local interest, and secures a stronger personal influence over the men for good.

Though the Church Army has Labour Homes actively working in Marylebone, Holloway, and Whitechapel, at Bath, Stockport, and Derby, they have felt from the outset that to approach the already over-burdened parochial clergyman with another piece of work requiring much supervision and time from him personally would simply make such work impracticable, and hence they have spared no pains in perfecting the system and machinery, which now requires little else at the hands of the Clergy, except that they set it in motion. At present they can do this by writing to the Church Army headquarters, offering some parochial premises in addition to thirty shillings per week as the joint salary of an Officer-Evangelist and his wife. The central committee undertake to supply the necessary plant, furniture, beds, bedding, bath, clothes-cleaner, tools, etc., and in very poor parishes they pay the rent if the premises have to be taken, and in every case make themselves responsible for any weekly deficiency. A lieutenant or foreman is also provided by headquarters. In connection with every Labour Home there is immediately set up a Sales-room for the poor, and especially for the brothers of the Home, where they may, through the generosity of their richer brethren, who from time to time send unused clothing to the local Home, obtain a suit of good second-hand clothes at a very trifling cost. Here an outlet for kindly sympathy is offered to the rich, a spirit of gratitude and self-respect is kindled in the poor, who have in part earned them; additional opportunity is afforded to each man for obtaining employment, and the local Home has a little better chance of becoming self-supporting. Almost all their support, both financial and in kind, has been given by members of our own Church of England, and it is pleasing to note that in this support several cathedrals and some hundreds of our parish churches, and vicars of all schools, as well as private philanthropists, have shared.

In this work we have an adaptation of the German Labour Home Colony, and there are at least the following points of agreement between the German system and that of the English Church Army: They deal with the same kind of people; the whole of the country is cut up into parishes or districts; each man entering the colony must sign a form of contract; idlers are dismissed, and all are made to work as hard, or harder, than they would have to do outside. Their system of payment is that of piecework; their goods are sold at market prices; their average earnings are about the same. The Homes are in charge of a sufficient number of trained officers; they have a central as well as local committee, and all the Homes are governed on exactly the same lines, and a strong combination is thereby maintained.

There are some decided advantages, however, in the German system. For example, they are enabled to give a longer period of training, and their Homes are numerous enough to meet the necessities of every district, an advantage, however, which will cease when sufficient ways and means are obtained; and the central Church Army committee, who have already many applications from parochial clergy, at whose invitation only the homes are planted, are able largely to multiply their number. Again, German Homes are subsidized by the local authorities in some cases, and the laws of their country dealing with beggary are much more stringent than ours. On the other hand, there are some disadvantages in the German system, when compared with that of the Church Army. They have not always suitable buildings; they are less self-supporting; they exact longer hours of work; they do not allow their inmates to touch a penny of their earnings, nor, indeed, to leave the Home without supervision, from the time they enter until they finally leave. They make no mention of emigration, whereas the Church Army recognises the fact that if some are restored to situations, others must be sent out of the country. Like the Germans, however, they consider that labour on land is one of the best ways in which work can be found for all, and especially is this the case with agricultural labourers. The London Superintendent of Casual Wards said recently that "most London casuals are born in the country districts," and accordingly every encouragement is given by the Church Army for countrymen to remain on the land and cultivate it. The system is also economic, and as the expense of training inexperienced men for farm work would of necessity be very considerable, requiring great sums of money from the public, and on the part of those trained assurances of adhesion, they think it inexpedient at present to set up an expensive model farm. The Germans, who sometimes spend

£6,000 on a single farm, find that the changing of the labourers just when they are becoming competent is a very considerable leakage and loss. It will be seen, therefore, that with regard to those in Church Army City Labour Homes already qualified for work upon farms, market-gardening, or even for emigration, they are pursuing the line of decentralization, and are placing as few as possible together, and as many as possible in separate situations with different farmers, so as to obtain and utilize the wholesome influence of respectable and, where it can be had, God-fearing families, with the most prolonged and intimate touch of their own Evangelistic agents that they can secure. Several competent and well-disposed farmers have already offered to make openings, and arrangements are being made abroad, as well as at home, with Church of England emigrant Chaplains and our Country and Colonial Clergy for this purpose.

Co-operation with existing parochial and social agencies is carefully and economically pursued, and where such things do not already exist, headquarters can institute a Medical Mission, Provident Dispensary, Penny Savings Bank, Women's Rescue and Labour Homes, Boarding-house, etc., and, pursuing the same lines of confederation with other social agencies, their apparently smaller work becomes at once both economic and comprehensive. The Church Army are absorbing in their Social Scheme other similar and separate institutions for the management of boys, youths, and men, and have established mutual arrangements with parochial clergy, Guardians of the Poor, the Charity Organization Society, Church of England Temperance Society, relieving officers, casual ward governors, workhouse masters, prison chaplains, prison-gate missionaries, proprietors of rescue homes and model lodging-houses, with the Church of England emigration work, and last, but not least, with the work so excellently done by the Bishop of Bedford's fund. Strictly economic, they are thus turning other societies to better account, by conveying cases specially suitable for them, considerably reducing working expenses, and by this intercommunication are able to detect clever loafing adventurers who do their best to exploit in turn every kind of charitable agency. The Salvation Army, a High Church Sisterhood, the Wesleyan Methodists, and Roman Catholics alike, have, since the Church Army commenced this work, each initiated similar work for themselves—a position, by the way, not at all foreign to our catholic and comprehensive Church of England.

The evil is a national one, but most Churchmen will feel that our national Church can deal with the evil at least so far as the Church at any time ought to do so. Let but each

necessitous parish have its own labour home, then let all the parish priests stretch out their hands and take hold of each other, and they can with confidence inquire, what part of this great country is untouched? Surely no better Institution can be offered for this purpose than the provincial, diocesan, rural-decanal, and parochial Constitution of the Church of England.

On the first 100 cases, 26 were received from various and responsible persons, and 74 were selected by a working-men's committee on their own application. Of these, 43 obtained permanent situations, 3 were restored to friends, 10 were passed on to convalescent homes and infirmaries, 8 had the usual permission to go out and look for work and did not return, 11 were dismissed for drunkenness, 7 for idleness, 1 for theft, leaving 17 promising cases in the central Labour Home.

The average age of admission was 33 years, and the average length of training for each man 53 days. The Church Army will be quite within their province, therefore, to claim at least 50 per cent. as successful cases amongst those who have come under their treatment. This success they regard as another triumph in the name of God and His Church, and they lay at His feet all the glory.

One or two communications, which may be of interest if incorporated here, have recently been received. Thus the honorary secretary of an important London branch of the Charity Organization Society writes: "I feel that we are giving you a great deal of trouble, but yours is the only agency to which we can confidently refer such cases." The chairman of one of the London Boards of Guardians says: "The Guardians voted your organization a grant of £5. . . . And they recognise the value of religious influences being brought to bear on the men." Surely this is another evidence that our National Church is becoming, in the highest and best sense, "a National provident institution for mutual life insurance."

W. H. HUNT

(Secretary of the Social Work of the Church Army).

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#### ART. IV.—FURTHER MATERIALS FOR THE HISTORY OF THE OXFORD MOVEMENT.

*The Oxford Movement. Twelve Years—1833-1845.* By R. W. CHURCH, M.A., D.C.L. Macmillan and Co.

IT is some time since we reviewed Mr. Wilfred Ward's book, and endeavoured to assign to his father, W. G. Ward, his proper place in the movement which has had such effect upon the history of the Church of England. Since the death of