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Art. V.—THE SOCIAL WORK OF THE CHURCH.

I THINK it is important that we should all remember that the object of the Christian Church is not merely or only worship, Sacraments, or teaching. A stranger might get that idea, perhaps, if he did not look very deeply into what he sees about him. He might think that the most typical members of the Church, the clergy, are chiefly occupied with the buildings which, from the people who assemble in them, are called churches, and with the various forms of public worship carried on in them. We hear, of course, a great deal of talk about these services, and about what is right and proper to be done in them; great sums of money are spent on the building and decoration of churches. But all this is merely a means to the end. And that end is the realization of love to man and love to God in every form of daily life, but especially in cultivation and exercise of the best and most enlightened methods of practical philanthropy.

Sixty years ago the old spiritual revival known as the Evangelical movement had, ever since the end of the previous century, been fertilizing the country with an ever-growing stream of quiet philanthropy. The great crusade against the slave-trade, led by William Wilberforce, Granville Sharpe and Thomas Fowell Buxton, had issued in a great number of similar generous enterprises, both public and private.

In many a town and country parish at that epoch, chiefly under that influence, there was real sympathy for the needs and sufferings of the poor. The sick and aged were carefully tended by ladies from the Rectory and Hall, and places were sought for the most promising young men and women of the village. The Church was engaged, too, in her great struggle to provide a good elementary school in every parish throughout the country. Active philanthropy had not much touched the High-and-dry school, who at that time formed the majority of the clergy, and certainly not the school of the gentleman-like sporting parson, which was also largely prevalent. And for a long time after the dawn of the Oxford Movement, which eventually transformed these two latter schools, it was so much engaged with questions of doctrine and ceremonial that it had little energy to occupy itself with matters social.

One of the first great social campaigns was the movement for factory legislation by Lord Ashley, afterwards Lord Shaftesbury, who died president of 450 philanthropic and religious societies. He was aided considerably by Benjamin Disraeli, the founder of the Young England Party, whose extraordinary perspicuity enabled him to see the reality, the immorality, and the unreasonableness of the great gulf which existed in

English society between what he figuratively described as the "two nations." Lord Shaftesbury subsequently turned public attention to the Ragged School Movement, the Dwellings of the Poor, the Condition of Lodging-Houses, the Care of the Insane, and towards almost every branch of human misery.

In the *Times* newspaper, says Mr. Escott, in his "Social Transformations of the Victorian Age," during the earlier sixties, there appeared a leading article on the homeless poor of London. It was equally noticeable for the humanity that inspired it, and for its vigorous and graphic expression. Not long before this an interest . . . had been imparted to this grim subject by an essay in the *Quarterly Review*, based on the then comparatively recent volumes about London labour and the London poor by the brothers Mayhew. A host of writers have treated this subject subsequently, many of them, conspicuously the late Thomas Archer, with a thoroughness and freshness of knowledge scarcely inferior to that with which it had been approached by the Mayhews. . . . Without hyperbole, in literal truth, the West End was then not only ignorant of how the East End lived, but, with very rare individual exceptions, entirely indifferent to the mingled squalor and tragedy of that existence. . . . Horace Mayhew's work on the deeper depths of London poverty was the one effort of his life. . . . A long period of social indifference and legislative lethargy as to the condition of the very poor in the capital and in other great towns now ensued, only broken by the incessant labours of Lord Shaftesbury, his ally Baroness Burdett-Coutts, and their friends among the clergy. In 1865 the first editor of the *Pall Mall Gazette*, Frederick Greenwood, conceived the idea of commissioning his brother James, a well-known writer on social subjects, to pass a night in the casual ward of a workhouse, rumours of abuse in the management of which were then attracting attention. About a year after this, a winter of exceptional severity afflicted the poorest portions of London, near the docks and elsewhere, with the combined calamities of lack of labour, and as a consequence with famine, firelessness and pestilence. Three friends, each of them then young men, all Conservatives (and Churchmen) by conviction, and all under the influence of Disraeli's novels, were in the habit of frequently meeting with a view of maturing some scheme for the relief of the destitution at the East End, with which existing agencies of help had proved themselves impotent to deal. One of them was Sir Baldwyn Leighton, another Sir Michael Hicks Beach, who has since become Chancellor of the Exchequer. The third was son of a former Bishop of Salisbury. Edward Denison was equally quick to master the dominant facts in a social situation, and

to take the action that seemed the best thereupon. Within a few days he decided that the first step towards remedying the evils recorded morning after morning in the newspapers must be personal acquaintance with their magnitude and their origin, as well as with the habits and homes of the distressed masses. Denison therefore established himself in a small house in Whitechapel, the very heart of the necessitous district.

Since then the example thus set has been followed frequently. Denison became the pioneer of the movement for settlements in congested districts by men of some particular University, college, or public school, for the study of social problems, and the elevation of the people, particularly the men and the boys.

Gradually the spirit of active practical philanthropy spread from one section of the Church to the other; the Nonconformists joined in with heart and soul; and it is now the greatest characteristic of contemporary Christianity.

It is impossible to put this progress in actual order of dates, for one portion of the general work would be developed at one time, one at another. It will be best briefly to sketch what is being done mainly by the Church in various fields. Nor will it be possible entirely to separate the work of the Church of England from the work of the Nonconformists, because, thank God, Philanthropy, while depending necessarily on His faith and fear, is to a large extent neutral ground where all can work together side by side.

I will first give a short picture of the social work of a modern parish, which is now typical of hundreds and thousands of others. Mr. Charles Booth, in speaking of his great work on the "Life and Labours of the Poor in London," said that what had struck him most was the quiet, unobtrusive and unsuspected social influence of the Church of England parish. The following is a list of the funds for which subscriptions are asked in one parish: Poor Relief, Workers, Soup Kitchen, Invalids' Dinners, Children's Dinners, Coffee Rooms, Temperance Society, Entertainments, Excursions, Sick Nurse Relief Fund; Church and Garden Sustentation, Senior Scholars' Institute, Country Holiday Fund, Ladies' Working Party, Blankets Fund, Lodging-House Mission, three special missions in different parts of the parish, an Industrial Home, a Band of Hope, a Parish Magazine, a Working Men's Mutual Association, a District Visiting Society, Day and Sunday Schools. All these different branches of social work, which have each grown up naturally as experience and need suggested them, imply constant and unremitting labour, and, when permeated by religious hope and faith, a wholesome influence also that ever widens. So

great in the present day is the activity of the parish system, that the clergy run a real danger of becoming absorbed in these organizations, and of finding little time for reading, prayer, meditation, and the supreme work of personal exhortation and conversion in pastoral visitation.

This is only an example of what is being almost universally done at the present day wherever there is a working-class population. But to speak of work outside parish lines, and of a more general character, let us take the book of the other Mr. Booth, the Salvation Army leader, and look at the map of the vast philanthropic scheme which he launched some years ago. We shall see the work that was there proposed to be done, by almost every one of his attractive little pictures, had been appropriated by various branches of the Church. In the narrow limits of an article it is impossible to mention all, nor do I for a moment mean that the work is at all complete, or incapable of improvement; but the map would be covered in the following kind of way:

Night Shelters.—Of these there are a great number. The best known are the Field Lane Refuges, the Ham Yard Hospice, the House of Charity, the Houseless Poor Asylum, the House of Shelter, the Newport Market Refuge, the Providence Row Night Refuge, and the numerous Shelters of the Church Army.

Rescue Homes.—Of these there are the St. James's Diocesan Home, the Society for the Rescue of Women and Children, the Reformatory and Refuge Union, the Rescue Home for Young Girls in Danger, the Poplar Rescue Work, and many others.

Homes for Inebriates.—Of these we have not enough, but there are these, as well as others: The Home for Female Inebriates, Homes in England and Wales, numbering about a dozen, Westbourne Park House, West Holme Retreat, Hounslow, Twickenham Home for Inebriates, and St. Raphael's Hospital, Croydon.

Homes for Children are almost innumerable. The most famous are those of Dr. Barnardo, who is a member of the Church of England, and a lay reader of the diocese of St. Albans, and those of the Church of England Waifs and Strays Society. I have a list of more than forty such homes before me besides, and would mention the Home and the Ragged School Union, the Farningham Homes for Little Boys, the Homes for Working Boys, the House-boy Brigade, the National Refuges for Little Children, the Gordon Boys' Home, the Boys' Home, Southwark, and the various training ships such as the *Arethusa*.

There are also many *Preventive Homes for Girls.*

Of *Reformatory Work* there is a vast machinery.

The Church of England Temperance Society has 35 diocesan branches, and has penetrated into thousands of parishes. It has special branches of great usefulness in the Police-Court Mission, Prison-Gate Mission, Racecourse and Van Mission, besides the inebriate homes already mentioned. The Ellison Lodge is a permanent home for confirmed drunkards.

The Reformatory and Refuge Union has 666 affiliated institutions. Besides reformatories and industrial schools, it has a Children's Aid Society, a Women's Mission to Women, and a Discharged Prisoners' Aid Society. Besides this there are 14 or more prison missions, more or less supported by members of the National Church.

Of Reformatory and Industrial Schools for Boys the Church of England has 24, and 19 for girls, scattered over the country.

Of Penitentiary Work much is being done. The Church Penitentiary Association has in union with it 41 penitentiaries and 44 refuges. The *Church Year-Book* gives details of 66 Church penitentiaries, 62 refuges, and 4 children's homes. Other institutions of the same class are the Church Mission to the Fallen, which has no homes, but directs its efforts to the work of conversion. It has branches at St. Pancras and at the East India Docks. The Female Mission to the Fallen has 6 homes and 25 agents working in London. The Ladies' Association for the care of Friendless Girls has 90 branches, chiefly in larger towns.

Of *Church Orphanages* there are 17 for boys, with accommodation for 905; 40 for girls, with accommodation for 2,087; and 13 for both, with accommodation for 2,416. There are also a great number of large, flourishing and important orphanages, supported largely by Church people, but not directly in the management of the Church.

The Metropolitan Association for Befriending Young Girls has done an enormous work amongst young servants and others who have chiefly been brought up in workhouse schools. The Girls' Friendly Society, which has had a marvellous effect in raising the standard of morality amongst servants of the better class and shop-assistants, was founded in 1875. It has upwards of 1,000 branches in England and Wales, some 30,000 associates or workers, upwards of 132,000 members, and upwards of 32,000 candidates. The society exists in 6,013 out of the 14,000 parishes in England and Wales, besides Continental towns and the colonies.

Of social and religious societies for *Young Men*, there is the Young Men's Christian Association, partly managed by members of the Church of England, with 500,000 members all over the world; the Church of England Young Men's Society, with branches in England and Ireland; and the

Young Men's Friendly Society, founded in 1879, with over 6,000 affiliated branches, and over 35,500 associates and members.

Of *Cheap Food Depots* there are 11 well known in London, besides the almost universal Parish Soup Kitchen of the winter months.

Emigration was a great point in General Booth's map. We had already at work in the field the Church Emigration Society, the Clerkenwell, the Colonial, Dr. Barnardo's, the Juvenile Emigration and Colonization Society, Miss Rye's Emigration Home, the National Association for Promoting State Colonization, and the Discharged Prisoners' Emigration Fund.

As to the *Poor Man's Bank*, which General Booth advocated, there are Penny Banks and Self-Help Clubs all over London and the country. My mother had them in full work in my father's parish in Leeds fifty years ago, and afterwards in that in the country.

As to *Visits to the Seaside*, the beneficent work of the Children's Country Holiday Fund, as well as other kindred associations, takes hundreds of thousands of London boys and girls for a blessed and fairylike fortnight into the country or by the sea. And it has this direct result on the parents, that, struck by the wonderful change in the children, they begin themselves now to save up and provide for themselves similar holidays.

The Church also, chiefly through the *Army and Navy Chaplains*, does special work for men in both branches of the Service, in the way of institutes, homes, and clubs in garrisons and barracks.

For our *great Seafaring Population* our Missions to Seamen Society has 45 mission-vessels and boats, besides a 42-gun frigate converted into a stationary mission-ship, 54 seamen's churches and mission-rooms, by means of which it keeps up an evangelizing and elevating work amongst the shipping all round the coasts and harbours, and visits lighthouses and lonely islands off the coasts.

The *St. Andrew's Waterside Mission* has spread from Gravesend to 7 other places on the Thames and 3 on the Mersey, and has promoted the care of seamen in many foreign ports.

The *Thames Church Mission* employs 1 chaplain, 6 lay missionaries, and 8 seamen colporteurs, amongst sailors from Putney Bridge as far as the North Sea Fisheries.

There are also the great inter-denominational and strongly Christian British and Foreign Sailors' Society, and Missions to Deep-Sea Fishermen.

For the *Care of the Sick* there are, besides the great general hospitals, hospitals to meet every variety of disease, promoted and supported by Christian people, the great majority of whom are members of the Church of England. Everywhere, also, we find Convalescent Hospitals, Cottage Hospitals, Nursing Sisterhoods, and Parochial Nurses.

Lay Helpers.—Nearly every considerable parish has its Lay Helpers, in the shape of Sunday-school teachers and volunteers for committee work. In 16 dioceses there is a Diocesan Lay Helpers' Association, whose object is to organize and help in training the religious lay work of the diocese.

District Visitors.—The great majority of town parishes and rural parishes have a body of District Visitors, for the most part ladies, whose weekly visits promote friendly intercourse between classes, and who keep the clergy in touch with great numbers of the people. Their total number must, perhaps, exceed that of all other agents put together.

There are also *Sisterhoods*, Deaconesses, and Parochial Mission Women and Bible Women, whose work amongst the homes of the poor is genuine, sympathetic, consoling and encouraging.

A marvellous commentary on the reality of the kingdom of Christ amongst men is the fifteenth annual edition of the "Classified Directory of the Metropolitan Charities" for any particular year.

"It is satisfactory," says the Editor of Low's "Handbook," "to see that the true theory and the sound practice of discriminating almsgiving are also finding growing numbers of adherents. The discovery that charity, if well directed, may be preventive, as well as curative, in its dealings with want and misery, has led to a widespread reform in the matter of popular philanthropy, and a corresponding check of waste is the result. That much still remains to be done in this direction is unfortunately only too true, and it is to be hoped that as the attention of the country is more systematically given to the subject it may be possible to educate not only the great philanthropists, whose munificence too often lays them open to imposition, but the givers of the smaller sums, whose contributions, though separately insignificant, go to swell the grand total of which England is justly proud. The contention of the reformers, who, under the name of organisers of charitable relief, have been working in our midst for the last ten or fifteen years, is that the sum now given year by year for eleemosynary purposes would, if wisely administered, be sufficient for the relief of all who really need and deserve assistance, and it will be no slight gain when the resources thus available are so used as to attain the desired result."

APPROXIMATE INCOME FOR ONE YEAR.

Income not given	Income given		£	£
	4	Bible Societies	220,631	
2	13	Book and Tract Societies	87,560	
				308,191
10	54	Home Missions	617,361	
1	13	Home and Foreign Missions	207,482	
1	23	Foreign Missions	982,334	
				1,807,177
2	24	Charities for the Blind	71,141	
2	6	Charities for Deaf and Dumb	18,069	
2	6	Charities for Incurables	56,776	
2	1	Charity for Idiots	26,158	
				172,144
2	16	General Hospitals	417,071	
1	8	Consumption Hospitals	76,352	
	5	Ophthalmic Hospitals	10,587	
	3	Orthopædic Hospitals	7,000	
1	4	Skin Hospitals	6,138	
7	14	Hospitals for Women and Children	64,283	
1	5	Lying-in Hospitals	13,114	
3	27	Miscellaneous Special Hospitals	112,453	
				706,998
2	31	General Dispensaries	27,965	
1	12	Provident Dispensaries	9,869	
	6	Institutions for Surgical Appliances	26,497	
24	24	Convalescent Institutions	58,308	
10	5	Nursing Institutions	7,183	
				129,822
46	107	Pensions and Institutions for the Aged		459,014
10	82	Institutions for General Relief	413,702	
6	9	Food Institutions, Loan Charities, etc.	10,084	
				423,786
41	45	Voluntary Homes		167,140
17	38	Orphanages, etc.		176,266
38	38	Institutions for Reformation and Prevention		79,276
28	66	„ Education		462,992
30	19	„ Social Improvement		66,940
11	12	„ Protection		87,701
301	720			
	301			
	1,021	Grand Totals		£5,047,447

Here, of course, the direct and exclusive work of the Church of England is not discriminated from the general societies, which, however, for the most part have Church of England people in various degrees among their supporters. But, as I said at the beginning, it is impossible to limit the work and influence of the Church of England as it exists amongst its lay members, or to say where it begins and where it ends. It is the great leader in the general stream of philanthropy.

I will conclude with a passage from a Charge of my uncle,

the late Archdeacon Sinclair, delivered many years ago to the clergy of the Archdeaconry of Middlesex on our parochial system:

"One of the greatest orators and statesmen of the New World, Daniel Webster, crossing over to this side of the Atlantic, visited our chief marts of industry and commerce, conversed with the prominent leaders of our various sects and parties, made himself thoroughly acquainted with our social and political institutions, and afterwards, on his return home, was heard to make this remarkable declaration—a declaration the more remarkable as coming from the lips of a decided patriot, an enthusiastic admirer of American institutions in America: 'Among the many great advantages,' he said, 'which the English nation enjoy, the greatest is their parochial system, which not only is an institution of inestimable value in itself, but that which gives stability to all the rest.'

"Respecting this very interesting acknowledgment from a first-rate politician of a rival country, where parishes in our territorial sense of the term are unknown, I may repeat that it resulted, not from hearsay or historical reading, but from keen personal observation of existing facts. For my own part, if I were desirous to impress upon an intelligent stranger, coming from a land where an ecclesiastical establishment like ours is unknown, the value of that precious gift of God, I should conduct him to some elevated spot from whence he could survey a wide expanse of English scenery. Having pointed out to him a long succession on every side of hills and woodlands, rivers, parks, and mansions, towns and villages, with all, in short, that agriculture and commerce can do to fertilize and enrich a country, I would especially direct his eye to that which to a reflecting mind, such as I have just adverted to, constitutes the chief attraction of our English landscape, namely, the standing evidences of ancient piety, the numerous towers and spires dedicated to the Maker and Preserver of all, each of them the centre of a civilizing, and sanctifying, and saving influence to the surrounding population. I would inform him that, in whatever direction his curiosity might lead him throughout the length and breadth of the land, he would discover a similar panorama of sacred edifices not less costly nor less beautiful than those which at that moment were exciting his admiration. I would inform him that the whole number of parishes and ecclesiastical districts throughout the kingdom amounted to not less than 15,000, each with its own pastor, and its own fold, and its own parochial machinery for diffusing sound religion, moral purity, and social happiness. No wonder if, with such a scene before him, the intelligent

spectator should exclaim with devout enthusiasm, *What hath God wrought?* No wonder if he should call upon the people, who have derived from their forefathers so glorious a heritage, to magnify the Giver, and to defend the gift."

The spirit of practical social philanthropy was revived by the Evangelical Movement, it has embraced the Tractarian Movement, and now the whole Church is working together for the good of the people. Without aiming at social revolution, it will endeavour gradually to permeate the whole social organism with the principles, the spirit, the self-denial, and the love to man, which Christ came to teach as the foundations of His Kingdom.

WILLIAM SINCLAIR.

ART. VI.—GIRLS, NOVELS AND PLAYS.

PLATO, in his immortal "Republic, or Ideal State," in discussing the education suited to the governing or upper class, was particularly anxious that the surroundings of the young people, and all the ideas put into their heads, should be such as should give them a strong impulse towards what is virtuous, praiseworthy, noble and true.

"Ought we," he says, "to confine ourselves to superintending merely our *poets* [of course, he would have included novelists if they had existed at the time], and compelling *them* to impress on their productions the likeness of a good moral character, on pain of not composing amongst us? or ought we to extend our superintendence to the professors of every other craft as well, and forbid them to impress those signs of an evil nature, of dissoluteness, or meanness, or ungracefulness, either on the likenesses of living creatures or on buildings, or on any other work of their hands, altogether interdicting such as cannot do otherwise from working in our city; that our governing class may not be reared amongst images of vice, as upon unwholesome pastures, culling much every day by little and little from many places, and feeding upon it, until they insensibly accumulate a large mass of evil in their inmost souls? Ought we not, on the contrary, to seek out artists of another stamp, who by the power of genius can trace out the nature of the fair and the graceful, that our young men [still more would he have said this of our young women, had he been writing of them], dwelling as it were in a healthful region, may drink in good from every quarter, whence any emanation from noble works may strike upon their eye or their ear, like a gale wafting health from salubrious lands, and win them im-