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Catholic members of Parliament, chiefly from Ireland, are a difficulty, no doubt. But Romanism is showing various signs of weakness, on the Continent, if not here; and meantime England is the predominent partner in the United Kingdom. Let us have faith in God's word, and the State will concede all needful liberties. The recent surprise in the Free Church of Scotland must make everybody see that to liberate religion entirely from State control is not quite so easy as some have fancied. *Magna est veritas, et prœvalebit.* I will hope that, ere this twentieth century ends, the new Roman Westminster already built, and the new Wesleyan Westminster that is to be, will have joined hands and hearts with the ancient and national Westminster into which our nation and our kings have brought their glory and honour for more than eight centuries—that Westminster Abbey to which not only England and her colonies, but her great daughter America, looks as to the very hearthstone of our race. And I heard in my dream that all the bells in the city rang again for joy.

J. FOXLEY.

ART. VI.—"CHARITABLE RELIEF"—II.

THE fourth chapter of Mr. Rogers' book is upon "The Standard of Life and Character," and in it he rightly lays stress upon the need of a "right judgment" in dealing with the poor. He also shows how this can be acquired only by *trained* experience: "the worker must be able to form accurate judgments of facts, of men, and of life." Among "facts" by which we can judge is "the condition of the home," and Mr. Rogers gives many valuable hints about this—*e.g.*, dirt does not always mean poverty, nor does a clean and tidy home necessarily imply its absence. In regard to judgments upon men, he reminds us that "roughness is not synonymous with a bad character," and "the manners of a factory girl are not those of a domestic servant." Then, judgment is needed as to what amount of money means, in any particular case or district, what we may term a "sufficiency." Again, as to the value of "references," very careful judgment is necessary. The *weight* of these must be carefully estimated.

Upon one point we are glad to see Mr. Rogers lays great stress: "Like children at school, the poor have a very keen sense of justice, and if the impression is current that money is given by chance or by favour it has a bad effect on

the whole tone of the neighbourhood" (p. 77). Not a little of the alienation of the working-classes from the Church is due to real (if unintentional) or imagined injustice, especially if it is seen that the clamorous are relieved, while the silent, yet more deserving, sufferer gets nothing.

Mr. Rogers quite rightly notices among evil present tendencies "the weakening of the family tie." "There is a growing disinclination on the part of sons to support their parents, whom they look to see relieved by charity or out of the rates; and it is an undoubted fact that this prompts, and is fostered by, much of the language that is used about old-age pensions" (p. 78). On the other hand, the temptations to parents to fail to take upon themselves their responsibilities —*e.g.*, in the education and maintenance of their children— are by perhaps well-meant, but certainly ill-considered, charity constantly growing stronger.

At present most people, even the poorest, have some standard of life and duty, though this may be unrealized. We must be most careful to keep them up to that standard, even if it be only the duty of joining a sick club or a provident dispensary, because keeping them up to their present standard is our one hope of raising them to a higher one. Unfortunately, so much foolish charity actually relieves them of the obligation of attaining their own very moderate standards.

At the end of this chapter we have a strong, but wise condemnation of those so-called philanthropic movements or schemes which seem each year to become more numerous. Those who are responsible for increasing outdoor relief (*i.e.*, for supplementing low wages), for opening soup kitchens and municipal relief funds, for giving free breakfasts and dinners to children, rarely consider the *wider economic effects* of their action. The crying needs to-day are two: (1) More numerous workers, so that cases can be dealt with individually upon their merits; (2) trained and intelligent workers, who have a knowledge of the laws of sociology and of social economics, so that they can foresee, and thus prevent, the inevitable consequences of foolish and ignorant action. In this connection Mr. Rogers wisely insists upon the need for the clergy to study at least the *principles* of sociology, because it is their duty both to train workers and to create a healthy public opinion. The question may be a painful one, but what percentage of the clergy, even of those who are in charge of poor town parishes, have qualified themselves for these tasks?

Chapter V. deals with "State and Private Relief." Here we enter upon a subject whose importance can hardly be overestimated, and one which, we are thankful to note, is

rapidly becoming a "burning question." It is bad enough for people to be pauperized by voluntary effort, but when pauperism is increased, as at the present time, by the ignorant administration of compulsorily levied rates, it is the duty of every truly patriotic citizen to protest.

It would be difficult to praise too highly the pages (94 to 100) in which Mr. Rogers explains the true functions of the Guardians, and in which he shows how at present they are taking upon themselves tasks which are really outside their proper work. "Boards of Guardians often adopt a policy which contradicts the fundamental principle of the law they are elected to administer." The Guardians are not appointed to relieve *poverty*, but to deal with *destitution*, which is obviously "a danger in the midst of an organized society." Private charity should relieve poverty, "where its judicious bestowal will lead to the abolition of poverty." The true function of the Poor Law is thus clearly defined: "Just as moral destitution must be dealt with by the police, so material, mental, and physical destitution is provided for by the Poor Law in the workhouse, the asylum, and the infirmary."

Mr. Rogers then briefly, but clearly, sketches the history of the Poor Law up to the time of the appointment of the Royal Commission in 1832, which resulted in the "New" Poor Law of 1834, which, as he says, "confined the action of the law to its proper sphere of safe-guarding the nation and providing for the destitute alone. In the place of the attempt to be benevolent, it substituted fairness and honest administration, and the country leaped into prosperity. There was at once a marked development of charity; the self-respect, and with it the welfare, of the working classes increased enormously; an immediate rise in wages was the result, and the great working-class movements connected with the friendly societies and co-operation began to flourish; pauperism steadily decreased, and was in a fair way to be extinguished by a gradual diminution that continued until about ten years ago. Unfortunately, a loophole was left in the Act of 1834 for a return to the mistaken and cruel policy that had preceded it" (p. 99).

To the very gradual, and even now by many people undetected, return to this evil policy may, I believe, more than to anything else, be attributed the troubles from which we are now suffering. The new policy which the Guardians have been of recent years adopting is admirably defined as one which "ignores the warnings of history, and reverts to the mischievous policy of regarding parish relief as a reward for the deserving, or as a right to be claimed by those who have paid rates. Pauperism, both indoor and outdoor, is

steadily increasing with the adoption of a policy of free out-relief" (p. 99). And Mr. Rogers certainly is not exaggerating when he asserts that, "wherever the Poor Law is well administered, outdoor relief decreases rapidly, and the workhouses get no fuller, or gradually begin to empty."

We come next to the difficult question of the "sick poor." These, if deserving, are probably the best of all subjects for charitable relief; and, speaking from a long experience, I should say that no money is so well spent as that which helps to place the poor but industrious breadwinner into a position in which he can go on earning his own living and provide for his family. A sovereign spent in helping to send the overworked or slowly recovering father or mother for a fortnight into the country or to the seaside does more practical good than many single half-crown doles to a number of indigent people.

Section 3 of this chapter contains some very useful advice to those who may be elected as Guardians, and also points out the danger of persons, not only seeking the office from interested motives—to secure contracts, etc.—but the even more common danger of Guardians being afraid to "speak out" when they detect maladministration for fear of offending others with whom they have commercial relations. Mr. Rogers might have added that it is now in many unions practically impossible to obtain election as a Guardian unless you are prepared to promise to vote for a "liberal policy" in regard to out-relief.

The last section of the chapter points out the advantages which all workers will find in taking part in undertakings wider than merely parochial ones, not the least of these advantages being that in many large undertakings we have the privilege of working with, and learning from, trained and experienced administrators.

Chapter VI. is upon "Non-parochial Agencies," by which are meant chiefly those large organizations with special objects which have for their scope a wider area than that of any particular parish. Here Mr. Rogers states a very useful paradox—namely, that in charity on this larger scale "personal dealing is only possible where charity is organized." He also points out the absolute need for *mutual* knowledge among workers in these large undertakings. Much of this work is highly specialized, and divided into compartments, one person working among boys, another among girls, a third among mothers, etc. Again, workers connected with one religious body may be entirely ignorant of what workers connected with another religious denomination are doing, though both are active in the same district. Thus two kinds of personal

relationships must be carefully maintained: (1) those between helper and helped; (2) those between the different helpers themselves.

In this chapter the management and the results of a great many different kinds of agencies or charitable efforts are considered. Quite rightly, the popular "day trips" for children, whether into the country or to the seaside, are condemned. The money spent on taking away these crowds of children for so short a time might be much more usefully spent in giving a few delicate children a week or a fortnight's change of air at some carefully-chosen farmhouse. Then, by means of a "school's savings-bank holiday fund" many a child might be encouraged to save what would go, at least, some way towards paying for such a holiday. Again, with regard to the many agencies for providing surgical apparatus, it is pointed out that when these are obtained free they are not nearly so carefully used or so much valued as when a portion of their cost is demanded as a condition that the remainder is given.

About old-age pensions Mr. Rogers writes very cautiously. He sees the attractiveness of this form of charity; he sees also that the hope of a pension may be a temptation to want of thrift in early life, and also that it may weaken the sense of duty in children to do something towards providing for aged parents. I can speak from a somewhat bitter experience. I have worked in two parishes in which ancient charities have been converted into a limited number of pensions for old men and women. In both parishes there was, I think, far more than even the average amount of both improvidence and distress. Nearly everyone *hoped* to get a pension, and, consequently, very few made any provision for old age. Actually perhaps one out of four did get the pension; the other three were found by old age in a destitute condition.

Chapter VII. is on the "Prevention of Distress"—surely a most important part of the work of those who seek to benefit their fellows. Preventive work, when properly done, is really constructive, and consists in the building up of character, and in the formation of "habits of providence, unselfishness, and moral strength." In teaching thrift to the very poor, Mr. Rogers speaks highly of the usefulness of the "collecting bank," which may well take the place of the sometimes rather aimless call of the district visitor. The popular *bonus* system, as so frequently applied to clothing and coal clubs, is very wisely condemned. "It is unfair to the local tradesmen that the alms of the charitable should be used for underselling them and favouring one particular shop; while from the point of view of teaching thrift it is positively harmful, as it encourages the subscribers to save only when they can get

special advantages, and not under ordinary circumstances" (pp. 144, 145). The plan of saving so much per week during the year, with a general repayment at Christmas, is also not good, for the money will then probably be all spent, and possibly upon goods that are not urgently needed. There is some excellent advice upon the best manner in which to conduct penny banks, and warm praise is justly given to the work of the great friendly societies, such as the Foresters and Oddfellows, in which the clergy are advised to take a personal interest, becoming, if possible, actual benefit members, and so gaining acquaintance with their practical working.

Another method by which distress may be prevented is by trying "to raise the whole standard of life among 'the poor.'" Towards this the Church may do a valuable, if indirect, work by imparting to the people higher and wider interests.

The employment of married women, where it can possibly be avoided, is to be condemned, because it generally leads to the neglect of the home and the children—a neglect which is the cause of many evils. Something may be done by encouraging girls to go into domestic service. One reason for the unpopularity of this life lies, so Mr. Rogers believes, in the false ideas which many of the poorer girls have of the kind of life which a servant leads. They form their opinion of domestic service "from the lot of the little 'general' in a small place. The different nature of good service should be clearly explained to them."

After speaking of the present neglect of apprenticeship, which is so detrimental to the real interests of the coming generation, Mr. Rogers goes on to speak of the value of direct personal intercourse as a means for "creating a right sentiment of duty in social matters . . . and for making men think."

At the end of this chapter the good work which may be done by the after-care of the sick is strongly insisted upon; and the great value of the services of the trained "almoners" who now visit among the out-patients at some of the Metropolitan hospitals is explained. This is a work which many of our parochial helpers might well qualify themselves to do.

The final chapter is entitled "Conclusions," but its object is really to consider the reverse side of all that has been previously treated. So far the book has considered the work of the Church in regard to charity; this chapter considers the effect of the charitable work done in the name of the Church upon the work and influence of the Church itself.

Mr. Rogers admits that "direct" bribery may in these days be rare; still, "religion" and "relief" are far too often associated in the minds of the poor, and with an evil result, so far as the more self-respecting are concerned. Then, the

method of bringing men to religion by means of clubs, whose ostensible object is to provide amusement, is doomed to failure. Many such clubs have ended in cutting themselves loose from any sort of religious influence. If only we could remember that religion does not mean having something done for you, but doing something, and especially for others! It is not by what we give, but by what we demand, that Christianity is strengthened.

The ideal parochial relief committee would be largely undenominational, and would not be too closely connected with any definitely spiritual organization. Religious work should rather be directed to the building up of character; and probably the best work which the clergy can do is "to train men to take part in public work in the Christian spirit. Ultimately it is the moral factor that counts."

I have drawn attention to this book at considerable length because I believe it may be an excellent help, not only to the clergy, but to Church-workers generally. It deals with an immense variety of subjects. The principles which it enunciates, as I have already said, are sound; and it is evidently written from considerable experience in the work with which it deals. That work is not only a difficult, but actually a dangerous, one, because it is impossible to say with regard to it, "If I don't do much good, at any rate I can't do much harm." The diseases of the social body from which we are at present suffering are mainly the result of unwise—that is, of unintelligent—action in the past and in the present. If only those who feel called to charitable work would realize the far-reaching effects of their actions, something would be gained. In this, as in so many other spheres of activity, we need that humility of spirit which is anxious to learn. This book will help to teach how much there is to be learnt, and how vitally important it is that we should learn all we can.

W. Edward Chadwick.

Art. VII.—VARIATIONS IN THEOLOGICAL TERMS.

LANGUAGE, articulate speech, is the glory of man, one great distinction between him and other living creatures, yet from its nature full of uncertainty, liable to involuntary misuse, so liable to intentional misuse that everyone is familiar with deceit wrought by words used in seeming sincerity. Words are but the shadows of things which they represent,