

me, who came a mere bundle of rags, with a copy of the *Daily Telegraph* doing duty for a shirt, shrank from entering her cosy little room; and when she urged him not to hesitate, he burst out crying himself, like a child, saying those were the first kind words he had heard spoken to him for years. It is very satisfactory to know that this "lad" is now doing well in a good situation. I went into each nook and cranny of this Whitechapel Home, and found—well, that this was just the word for it: everything was homely and happy. I sat down to tea with about a score of the "brothers"—so they are termed—and really had a good chat, as well as a plain wholesome meal. I would willingly have smoked a pipe with them afterwards—for the fragrant weed is not prohibited—but time pressed, so I took the train from Aldgate to Edgware-road, and got to 43, Crawford-street just as a small party was sallying forth with drums and trumpets to beat up folks for an evening meeting. Here I found Captain Cooper in command; and his wife showed me to a nice little sleeping-room where I was to spend the night. The arrangements were much the same as at Whitechapel, though with the addition of a fine large room for meetings. The number of "brothers" in residence, too, was, as nearly as possible, the same.

Now about this evening meeting. Possibly most of my readers know what a Salvation Army gathering is like. There is a lot of enthusiasm; but there are features, upon which I need not dwell, which are distasteful to a member of the Church of England. Now in this meeting there was all the enthusiasm without the details which to us are objectionable. There was bright, cheerful hymn-singing from the excellent Church Army Hymnal. A brother helped out the harmonium with the inevitable cornet, and the whole meeting, which was a large one, sang full-voiced. There was no mistake about that minstrelsy. Some Bible-reading followed, more hymns, and then an address. I never heard straighter talk, even at a Salvation meeting; but again there was nothing to offend the most delicate sensibilities. "As newborn babes, desire the sincere milk of the Word," was the text; and the pictures that evangelist drew of babies and their ways and the superiority of good, sound milk over all the nostrums advertised in its stead, made one smile; but the smile soon passed away when you heard how appositely the preacher drove his simile home. This meeting was to me a new experience, and impressed me very favourably. Nobody could call the Church of England "rigid" in face of that service. Nobody, on the other hand, could say she was levelling down. It was a case of levelling the congregation up, but all done in a way that was "understood of the people."

I was astir betimes next morning, and my blood was up. I had not done a full day with the Church Army yet, and I cast about to see which was the next most accessible Home. I fixed eventually on the one in Star-road, West Kensington, as being the antipodes of the place from which I started. Star-road, however, is much more slummy than Whitechapel. It is a narrow street leading out of the North End road, Fulham, and very much belies its starry title. The Home here consists of two large houses flank-

ing the stables of the Road Car Company, and the captain in command was an energetic officer, as indeed were all those with whom I was brought into contact. He had a somewhat larger number of brothers in his home—twenty-three or twenty-four, I think; but this number is about the maximum, as the excellent system of small groupings is found to answer better than large masses. Each Home has its tiny chapel, and I was particularly struck with the neatness of what might be called the "ecclesiastical" arrangements at Star-street. Nearly every article in the little oratory was home-made; there was a really good drawing of the Crucifixion over the small quasi-altar done by one of the Brothers; while the windows were painted by the same artistic hand; and the Captain pointed with pride to some emblazoned texts hung on the wall, which, he said, were done for him in Wakefield gaol. There was one brother in this Home whose case was sad indeed—too sad for me to dwell upon it in detail—but its infinite pathos would in itself have sufficed to give me an interest in the rescue work of the Church Army; if that man can only be rescued from himself! Here, for the moment, I shall have to pause; though I may, if the manager of the *Family Churchman* approves, one day recur to the subject, by showing the Church Army at work among the women and the boys.

For the present, I content myself with appending a copy of the "Agreement" signed by the men when they join the Homes. It is, like all the documents I examined, a good, plain, business-like statement. Everything in fact, about the Church Army shows that those at the head of affairs have the gifts of organisation and business tact which are so necessary to back up mere enthusiasm in such a work as I am describing. The Agreement runs thus:—

"I hereby undertake to obey cheerfully all the rules of the 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 an approved situation, or being dismissed for drunkenness, idleness, or any other breach of the rule, I shall expect to be discharged at a moment's notice, and to forego any monies which may have been 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, washing, 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 Labour Home, if my means eventually permit."

Among the "Church Notes" in the *Globe* on the day following my visit to Star-road, I read the announcement that the Church Army has been incorporated as a limited liability company. Each member of the committee makes himself responsible for £100. One result of the incorporation will be that any subscriber to the extent of 10s. can claim an inspection of the books. There can be no secrecy, therefore, in the management in future; and it is fair to Mr. Carlile and his colleagues, added the writer, to say

that they have never practised any in the past.

The only fault I find with the Church Army is that they have not "bounce" enough: they don't blow their own trumpet so blatantly as some others. They do good almost by stealth instead of sturdily demanding £100,000 down, and £30,000 a year to enable them to spend the original sum. They want money, of course; and will want it quite as badly under the new régime as under the old. In fact the marvel is how they have been able to do so much with so little in the way of demonstration. They have the very unusual failing of being too modest. But they have kept "pegging away"; and readers of the *Family Churchman* will not have failed to read week by week of the cases dealt with by this organisation, or to notice how the Army is being welcomed in different dioceses. Its ramifications have been pretty wide at present, and the authorities append to the list thereof the information that other "Labour Homes" will be opened shortly. Here is the list so far. You are requested to note the addresses in event of having cases to recommend. They are as follows:—43, Crawford street, W.; 4, Bryanston-place, W.; 83, Whitechapel-road, E.; 14, Holloway-road, N.; 10, Star-road, West Kensington, S. W.; 6, Lower Borough Walls, Bath; 5, Queen-street-park, Stockport; 9, Derwent-street, Derby; 78, York-street, Manchester; Old Police Barracks, Stafford; Abingdon House, Oxford; Women's Labour Home, 238, Marylebone-road, W.; Samaritan Office, St. Mary-at-Hill Rectory, E. C.; Boarding Home, 131, Edgware-road, W.; Sale Room for the Poor, 5, Little Queen-street, W.

Those who feel interested in this subject can also book the addresses, even though they may not be sending any "cases." They can send cases of another kind. Cast-off clothes are thankfully received; and it would do the hearts of donors good to see how those disused articles can be furbished up, and sold for a mere song to the Brothers. Mrs. Wilson showed me a pair of boots considerably better than my own, which had been soled on the premises, and were to be disposed of for two shillings. A less resplendent pair were priced at sixpence. Socks, if darned, were disposed of for a penny; if they were innocent of holes they fetched twopence. Other garments went for proportionately small sums; and there could certainly be no need for Brothers to adapt the daily papers for undergarments. They can turn them to better account by answering the advertisements in them, and trying to get work. They are encouraged to do this; in fact the whole effort of the Homes is to turn the tramp from the shiftless being that he is into an active and useful member of society. In order to do this, it is very important to notice that the social and spiritual well-being of the men are not dissociated. I will conclude by giving the daily routine of life in the Home, from which it will be abundantly clear that religion, without being unduly forced upon the men, is not kept out of sight. Here is the daily round:—

At six o'clock a. m. on week-days, and seven o'clock a. m. on Sundays, the bell will ring, and everyone is expected to rise.

All beds must be put in order, as well as washing and dressing ended, for eight o'clock a. m. prayers. Attendance at the adjoining mission hall is expected on the evenings of Sunday, and three week-days; attendance on the other three evenings of the week is quite voluntary, but everyone is expected to attend the service on Sunday mornings in the parish church at eleven o'clock.

Work is done from 6.15 to 7.45 a. m., 9 a. m. to 1 p. m., and 2 to 6 p. m.; Saturdays from 6.15 to 7.45 a. m., and 9 a. m. to 1 p. m.

Breakfast at 8.30, dinner at 1, tea at 6, and supper at 10. Every man must be at meals immediately the bell rings, and none commence eating until grace is said, nor leave the table until thanksgiving has been made.

Every man must be in the Home by ten o'clock p. m., and in bed by 10.45 o'clock.