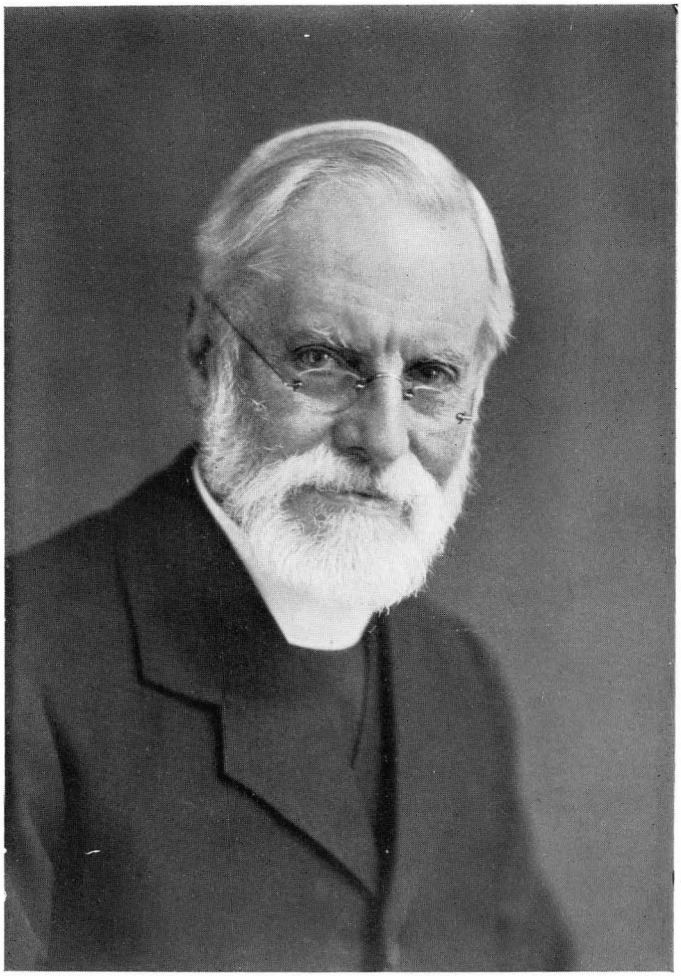
INASMUCH



CANON J. HASLOCH POTTER.

Photo by Chaplin Jones, Surbiton.

INASMUCH

THE STORY OF THE POLICE COURT MISSION 1876—1926

BY

J. HASLOCH POTTER

Hon. Canon of Southwark Cathedral. Secretary of the Church of England Temperance Society, 1878 *to* 1881.

WITH FOREWORDS BY

The Rt. Rev. and Rt. Hon. the LORD BISHOP OF LONDON

AND

The Rt. Hon. VISCOUNT CAVE,

LORD CHANCELLOR.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME."—S. MATT. 25, v. 40.

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FOREWORD

FROM THE RIGHT REV. AND RIGHT HON. THE LORD BISHOP OF LONDON.

I AM glad to write a Foreword to this Account of the Police Court Mission which keeps its Jubilee this year.*

It has really been a very remarkable effort launched by the Church of England, beginning with a contribution of 5*s.* from a printer fifty years ago. Last year £54,000 were spent upon keeping Police Court Missioners in 400 police courts all over England.

This effort of the Church has taught the State the necessity for a Probation Officer in every police court.

To secure this object a Bill was passed in 1907, and another in 1925, which latter definitely recognised the suitability of the Police Court Missionary for the post of Probation Officer.

We must do our best to see that the men appointed as Probation Officers should be possessed of the same Christian spirit and zeal for the betterment of their fellow creatures which has made the Police Court Mission up to now so great a success.

This book is written by one of the oldest and most experienced friends of the movement.

A. F. LONDON.

FULHAM PALACE, S.W. 6.

* [This was written in 1926.]

FOREWORD

FROM THE RIGHT HON. VISCOUNT CAVE, LORD CHANCELLOR.

MY old friend, the author of this book, thinks that Church and State should join in wishing it God-speed, and I gladly add a few lines to the Bishop of London's Foreword.

I have known the C.E.T.S. Police Court Mission for more than thirty years ; and in the time when I regularly attended the Surrey Quarter Sessions I often asked the Police Court Missionary to see a prisoner and reason with him or to keep a friendly eye on him after his release, and never in vain. The Mission has given invaluable help to the Bench, and has shown the way to the Probation system.

CAVE.

HOUSE OF LORDS,
January, 1927.

APOLOGIA

SOME explanation of the presumption of launching a new book upon the public is certainly required, especially when the author is one whom the late Dean Hole's gardener would have described as "an octogeranium." The first apology is in the nature of the schoolboy's "Please, Sir, it wasn't me." The idea was suggested to me, not by me. The second apology is the fact that, just about fifty years ago, I was honoured with an invitation to join the Committee of the Church of England Temperance Society, and in 1878 became their clerical and editorial secretary. Thus I was brought into immediate contact with the Police Court Mission, and have remained intimately connected with it ever since. At the present moment I am Hon. Superintendent of the Kingston-on-Thames Missionaries, and Hon. Secretary of a local fund which sends up £170 a year to the Southwark Diocesan Police Court Mission.

I may do the job decently or badly. At least I write with some first-hand knowledge of the subject, and with the conviction that it is a piece of Christ-like effort. Its object is the same as His, "to seek and to save that which was lost." May He bless both the cause itself and this poor effort to help it along.

PREFACE

MANY years ago two Commentaries on the Psalms were published, much about the same time. The preface to the one proclaimed that whatever its value might be, at least it was original. In the other the writer modestly asserted that whether there were any merit in his work or not, at least no part of the substance of it was his own—his was but the thread which strung the pearls together. I cannot adopt the extreme humility of the second author, but am an immense distance from the egotism of the first. The great bulk of this book is matter which has been supplied to me direct, or which I have collected. But on one or two occasions I have ventured into little digressions on my own, or mentioned incidents that have happened in my personal experience.

In the early days each Missionary had a Superintendent, usually a parish priest, and it has so come about that I have been a Superintendent for over forty years. This, by itself, has been an education in the scope and methods of the Police Court Mission. I acknowledge with gratitude my indebtedness to those who have passed away, and to those with whom I am still in touch.

Chiefly I want here to record my thanks to the

large number of Missionaries, men and women, who have taken the trouble to send me records of interesting or special cases with which they have come in contact. To these the book really owes such value as it may have. They present in graphic, vivid pictures the story of what is being done, and, I venture to think, will surprise many a reader by the large area they cover.

At first I had hoped to have mentioned each Missionary by name, but this I soon found would be impossible, as some records reached me through friends who did not always give their exact origin. So I must content myself with thanking the Missionaries *en bloc* for the very valuable help they have rendered. I have been careful not to use names of places, or persons, and in many instances have even altered initials, or environment, so that no cases should be recognisable.

My heartiest thanks are due to the Rev. H. H. Ayscough, 10, Marsham Street, Westminster, S.W. 1, General Secretary of the Church of England Temperance Society, and to Mr. Boones, who works with him, for much help, especially with the first two chapters. Also to my old friend Mr. Evan Griffiths, 134, Camberwell Road, S.E. 5, Secretary of the Southwark Diocesan Church Temperance Society, and of the Diocesan Police Court Mission. He has been at my right hand all through, with his ripe experience and ample knowledge.

Warm acknowledgment must be given to my two friends the Lord Bishop of London and the

Lord Chancellor, Viscount Cave, for their kind Forewords.

For three pictures, thanks are due to H.M. Stationery Office. The other illustrations are not copyright.

The books I have used are referred to in the text, but I cannot refrain from mentioning some specially on account of their intrinsic value. "The Loom of the Law," J. A. R. Cairns, J.P. (Hutchinson); "The Police Court and its Work," Henry Turner Waddy, J.P. (Butterworth & Co.); "The Young Delinquent," Professor Cyril Burt (University of London Press, Ltd.); "Them that Fall," Robert Holmes (Blackwood & Son) (out of print); "Third Report on the Children's Branch" (H.M. Stationery Office). Thus, by the kind help of friends, the book goes forth on its way. If it should stir up some further interest in a splendid cause, to God be all the praise.

A. P. Herbert.

SURBITON,
March, 1927

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INASMUCH

CHAPTER I

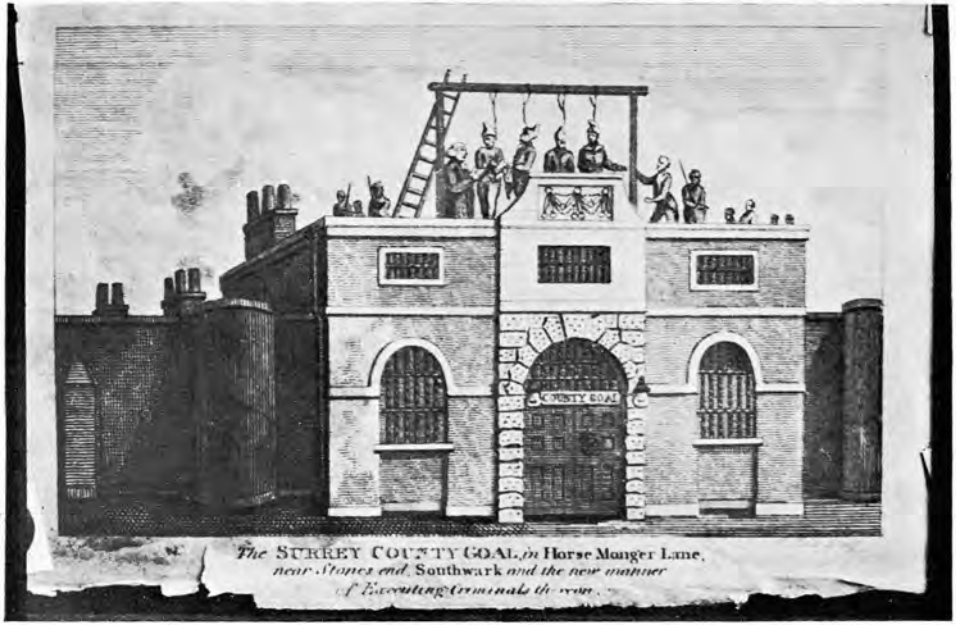
THE CHURCH OF ENGLAND TEMPERANCE SOCIETY

Of all the social, philanthropic and legislative reforms during the last eighty years, none have been more far-reaching and beneficent than those connected with the treatment of crime and the condition of prisons and their occupants; not even excepting the abolition of slavery, magnificent as that was. At one blow it did away with the whole traffic. For us, slaves no longer exist. The other reforms are operating still, and will function so long as criminal jurisdiction is a necessity.

It is hardly possible for this generation to realise the state of things existing 100 years ago. A witness being examined before a Committee of the House of Lords, in 1819, stated that there were 220 offences punishable by death! It was a capital offence to break down the head of a pond so that fish might be lost, to rob a rabbit warren, to cut down a tree or to personate a Greenwich Pensioner. This subject will come up again in connection with the punishment of the young. Suffice it now to say that it was not till 1861 that capital punishment was brought down to

its present limits. Executions took place in public till 1868, and the accompanying illustration, taken from the "New and Complete Newgate Calendar," shows the kind of spectacle provided for the populace about the end of the eighteenth century. The condition of the prisons beggars description: Young and old herded together in moral and physical filth. What do we find to-day? A swing of the pendulum almost to the opposite extreme as regards our prisons; the life of the prisoner thoroughly cared for on hygienic principles: his moral and spiritual interests well looked after; prison libraries, lectures and concerts in full swing. The whole scope and method of criminal legislation has changed from top to bottom.

On May 2nd, 1862, the Very Rev. Dr. Close, Dean of Carlisle, summoned a meeting of abstaining clergy in London. About fifty attended, and the outcome was the launching of the Church of England Total Abstinence Society, with that eminently saintly man, Rev. (afterwards Canon) H. J. Ellison, Vicar of Windsor, as Chairman. In 1873, under his influence, strong teetotaller though he still continued to be, the Society was placed on the "double basis." "Union and co-operation upon perfectly equal terms between those who abstain from alcoholic liquors and those who do not." Old societies, like the Good Templars and the United Kingdom Alliance, nearly killed themselves with laughter Even



THE SURREY COUNTY GAOL IN HORSE MONGER LANE, NEAR STONES END, SOUTHWARK, AND THE NEW MANNER OF EXECUTING CRIMINALS THEREIN.

From old engraving; photo by Canon Potter.

some of our own supporters were not as loyal as they might have been. Well do I remember Basil Wilberforce's utterance, in the fashion of Balaam : " Yes, I have a Society on the double basis, it contains 500 members, one of whom is in the general section (laughter). Talk about a moderate drinker, you may as well talk about a moderately chaste woman, or a moderately good egg." (More laughter.)

On one Sunday in the year, the Society had to provide fifty or sixty preachers for a simultaneous temperance effort. It was difficult always to get the right man for the right place. In a certain country parish the deputation made the startling announcement that the Magistrates were in the pay of the brewers. One Churchwarden was a J.P., the other a producer of malt liquor. I don't think that parish asked us to start a branch. But somehow, in spite of ridicule, denunciation, even abuse, the Society prospered and began to get admission into quarters hitherto strictly closed. The double basis introduced some little difficulty in platform orations. The bulk of the audience at ordinary meetings were abstainers, yet officials of the Society, in common honesty, had to refer to the " double-basis," and could not quite do so after the fashion of Basil Wilberforce. One night, at Aldershot, a soldier came up to me and said, " You don't know what you've been talkin' abaht." " Thanks for your politeness," said I, " what's wrong ? " " Why what's the good talking to us chaps abaht moderation.

I can be teetotal or I can get drunk, but I can't do nothink in between." Then followed the story of an outburst, after three months' abstinence. Do the "unco guid," to whom moderation is the only ideal and excess an inconceivable weakness, always give sympathy and help enough to the brother or sister who "*can't* (not won't) *do nothink in between* ?" One wonders. At all events it was for the sake of such that St. Paul said, "if meat make my brother to offend I will eat no meat while the world standeth." Meats offered to idols were the difficulty then ; drinks offered to wobblers are the crux now. No doubt St. Paul's argument was illogical ; so perhaps—we say it with all reverence—was the conduct of Him Who "though He was rich yet for our sakes became poor, that we through His poverty might be made rich." There are cases in which sympathy (feeling with) is higher than logic.

After the change of policy the Church of England Temperance Society very considerably enlarged both the area and the nature of its operations. One is obliged to put it like this because all *post hoc* is not *propter hoc.* In this case, however, there is the best reason for believing that it was the broadening of basis which led large numbers, whom total abstinence *per se* rather repelled, to consider the wider aspect of temperance work now opening out. In a little book, entitled "Forty-seven Years of Church Temperance Work," * which is well worthy of careful

* C.E.T.S., 10, Marsham Street, S.W. 1.

study, we read these words, "The position of influence which the Society now holds took its rise at the reorganisation of the Society on the Dual Basis, in Lambeth Palace Library, under the presidency of Archbishop Tait, on February 18th, 1873." To give the complete story of the Church of England Temperance Society would, of course, occupy many chapters; we must be content with a very rough summary. It rapidly became a great social power. The parochial societies it established were in many cases the centres of the whole circle of parish life, and in their turn gave birth to various organisations. Centrally, the Society was busy with the Army, the Navy, the Railwaymen; it established coffee-stalls, and refreshment tents at races and other gatherings, it opened one of the first People's Cafés; it laid the foundations of the career of the Old Vic, it established a benefit society, and was instrumental in founding the Church Lads Brigade. Later on we shall have something to say about its Homes, Shelters and Refuges. Time fails to speak of its publications, and its influence on legislation, though herein perhaps its interference was not always wise. Quite lately I have been asked, "what has become of the Church Temperance Society, and why don't we receive its frequent publications as of yore?" The answer is simple. Though it still exists, as a valuable central advisory body, it has done its great work. In 1892 it decided upon an act of self-effacement, perhaps somewhat overdue—

the Dioceses were made autonomous, self-governing in the matter of C.E.T.S. work. Thus the Society was relieved of a vast amount of detail and organisation which had become more than could be controlled by one head office. Under these altered circumstances it is natural that the Parent Society should be less in evidence. Something of the same kind applies to parochial branches and regular temperance meetings. It is no good our disguising the fact that they are becoming small by degrees and beautifully less. Why? Because their work is largely done. Except in very big places it is extremely difficult to maintain the temperance meeting, pure and simple, in face of the many gatherings which are held for, at least, similar purposes. The same applies, though not quite so strongly, to Bands of Hope. It requires very earnest effort to keep them up in the face of Cadets, Church Lads Brigade, Wolf Cubs, Scouts, Brownies, Girl Guides, King's Messengers, and hosts of other smaller or local associations. Probably, never was more temperance work being done than to-day, though on different lines from those of thirty or forty years ago. The Rev. J. A. Finch says, "The C.E.T.S. has still a vital function to perform. . . . Temperance formerly dealt with alcoholic drinking. It means more than that now modern life has become so complex and so highly organised. Our task of to-day is to build temperance into the superstructure of modern life." *

* *The Temperance Times*, Jan., 1927.

CHAPTER II

THE BIRTH OF THE MISSION

AFTER the somewhat tedious introduction in the previous chapter, we can now turn to the main subject of this book, the Police Court Mission. "Charles Dickens was a great social prophet—'Gentlemen, Gentlemen,' says Will Fern in 'The Chimes,' 'dealing with other men like me, begin at the right end. Give us, in mercy, better homes when we're a lying in our cradles; give us better food when we're a working for our lives; give us kinder laws to bring us back when we'er a going wrong; and don't set gaol, gaol, gaol afore us every where we turn.'" * In the year 1876 there came to the Head Office of the Society a letter from a printer named Rainer, who deplored the fact that when once an individual "got into trouble" through drink or any other cause, there seemed no hope for the unfortunate man or woman. Offence after offence and sentence after sentence seemed the inevitable lot of him whose foot had once slipped. Could nothing be done to arrest the downward career? The printer hoped and prayed it might be possible for the C.E.T.S. to organise some practical rescue work in the police court, and enclosed a money

* "Sixty Years Old," C.E.T.S., 40 Marsham Steet, S.W. 1.

order for 5*s*., as a nucleus of a fund for the purpose. Now, after the lapse of a little over fifty years, a memorial tablet, setting forth Rainer's great gift, for such in truth it was, has been erected in All Saints' Church, Hertford, where once he worshipped.

The simple little act of the printer went home. At the very next committee of the C.E.T.S. the suggestion was considered, and in the Report for 1876–7 comes the sentence, "Feeling the great need of directing more attention to the real Mission work of the Society, the Southern Province Committee, in August last, appointed a special Missionary, whose duty it should be to visit regularly certain Metropolitan Police Courts for the purpose of dealing with individual drunkards, with a view to their restoration and reclamation." In a year's time there was a special report from four male Missionaries visiting five Courts. Thence onwards the work spread and now it covers the Kingdom. Who among those who sat at the Board table—of whom I am one of the few survivors—and heard that first Report read, ever imagined to what dimensions the small beginnings would grow? But that is only part of the story. The real wonder is in the by-products which have so richly sprung up.

It soon became evident that the results of intemperance, direct and indirect, stretched out far beyond the mere cases of persons charged with drunkenness. There were petty larcenies

to obtain drink, or committed when drunk, school attendance summonses, because parents drank, children unchecked in committing various misdemeanours, for the same reason. The Magistrates began to employ the Missionaries to visit homes, administer relief and generally act as advisers and helpers, even where no one had been charged with drunkenness. Well do I remember the searchings of heart at committee as the elder members began to realise that our Missionaries were, as it seemed, being taken off their special job, or rather put on many fresh ones. Fortunately, while the old men "dreamed dreams," some of the younger ones "saw visions." The visionaries prevailed and both Magistrates and Missionaries were given more of a free hand as to the nature of the duties performed. This, though even we younger folk little realised it at the time, was to lead to results of vast magnitude. While the Missionary was confined to cases of actual intoxication the work was necessarily limited, but as it broadened out it began to enter into many details of life, each one of which presented a problem of its own. It appeared that there were wheels within wheels, causes of ill to be removed, opportunities of self-help to be provided. Here the policeman was useless. Official buttons could only frighten away ; the power of a spiritual agency was needed to get at the back of offences, to reach the hearts of offenders. Thus began to come about the answer to the cry of Will Fern, "Don't set gaol, gaol, gaol afore us everywhere we

turn." The work was still further extended by the appointment of women Missionaries. This side of the Mission has been an unqualified success. Women and children in police courts no longer feel hopeless and forlorn wherever there is a Missionary, but in a woman Missionary they find a specially sympathising friend. About this too there is much more to say.

H. M. Butler, Head Master of Trinity, Cambridge, once wrote to a friend, " The snares for the young, the feeble, the untrained, the bad-parented—especially in the case of girls—this is to me the great trial of faith, and yet, thank God, I do believe, though I can give but few and feeble arguments in the great saying, 'Be of good cheer, I have overcome the world.'"

The Police Court Mission was founded in the overcoming power of the living Christ. Its earliest Missionaries were ex-Lifeguardsmen, who at Windsor had come under the influence of the devoted Canon Ellison, Chairman of the C.E.T.S. We emphasise this point because to-day, though the Missionary has become the Government Probation Officer, still the spiritual side of the work is preserved as clearly as ever. Both the Government and the Society alike have shown wisdom, tact, perseverance, and God's hand has been abundantly guiding the issues.

CHAPTER III

THE FIRST OFFENDERS ACT

THE next event of real importance to the work was the passing, in 1887, of the First Offenders Act, by which, instead of sending convicted persons to prison, Magistrates could under certain circumstances direct that they be released, on entering into recognisance, during such time as the court may direct, *to appear and receive judgment when called upon.* Two points are specially to be noted, one is in the words I have italicised, which show that the offender was not free of the Court, but had to come again at a certain fixed time for discharge, whether he behaved well or not. The next is this—no mention at all is made of the Missionary, though in practice usually the case was placed in his or her hands. These two defects were removed by the Probation of Offenders Act in 1907, and the Criminal Justice Act of 1925. With regard to the former, we may just notice the great gain it brought about by allowing offenders to be discharged, under supervision of the probation officer *without the necessity of any subsequent appearance at Court.* This at once placed the offender in a far better position with regard to employment and social status. There still, however, remains the option of binding an

offender over to come up for judgment after a certain time. The Act of 1925 definitely recognised the Missionary as a suitable probation officer, though in practice he or she had, in a majority of cases, already been appointed to the post. There is not the slightest doubt that at the back of the three Acts—1887, 1905 and 1925—lay the manifest success of the operations of the Mission established in 1876. This is how the matter worked itself out. The Magistrates as a body began to notice the striking effects produced by the Missionaries, even under the very limited opportunities they had before 1887. This led to a serious questioning of the real value of the system of fines and imprisonment. Was it remedial? No, for in nine cases out of ten the offender came out of prison worse, or at all events no better, than he went in. There was too the added handicap of inability to obtain employment. The poor creature was a gaol bird. There was a kind of irresistible pull dragging him down and keeping him at that level. From time to time the Missionary stepped in, but the force acting against him proved often too strong for him. Was the system deterrent? Certainly not. The reason is plain from what has been said above. An offender might wish to escape, but environment was too much for him. Dr. Mary Gordon, late H.M. Inspector of Prisons, throws a sidelight on the official view in the following charming little story: "Once I was in a town where a man who had been committed for trial escaped on the

morning when he should have been tried. In the afternoon I met the judge, who was seeing over the prison. He said : 'Well, that fellow has got clean away.' I said (really without thinking of what I was saying), 'I'm so glad.' 'What,' said the judge severely, 'His Majesty's Inspector *glad* when a prisoner escapes from justice?' 'Yes,' I said stoutly, 'I am.' The judge looked cautiously round about him. 'Don't tell anybody,' he whispered, 'but *so am I.*'"* The same Inspector says : "The local prison system is good enough for its purpose. That is to say, its purpose is so bad, since it deters or reforms, or even annoys so few of those who come under it, that there seems to be no particular object in improving it. As things are, as offences are and punishments are, there is really nothing much to say. In a prison it is entirely profitless to talk about offences and punishments, and no one does so. What you do in prison is neither good nor harm. It is not a place of purgation, it is rather a place of suspended animation, bearing no relation to the rest of the earth, nor to any place above or below it. In it you hibernate—you don't do penance, you do 'time'."*

The old state of things had been going on for centuries, and though the magnificent work of John Howard, Elizabeth Fry and others produced a great reformation in the conditions of prison life, there still remained the fact that

* "Penal Discipline," Mary Gordon (Routledge & Sons.)

thousands went to prison who had been better dealt with in other ways.

It is no exaggeration to say that one of the first things to focus light upon this point was the Police Court Mission, like an Uncle Tom's Cabin to the slavery question. If this kind of spiritual assistance could be of use in the case of offenders who had been fined, or even imprisoned, what might not be done could it be brought to bear in some way before the taint of conviction had been incurred? It seems so simple now that one marvels and blushes to think how many years it took to make the discovery. Truly the wheels of God grind slow, but is not this because God works out His purposes through man? Moral evolution is, in relation to its own sphere, perhaps not much quicker than the physical process has been. Mary Slessor, the great pioneer Missionary in Nigeria, said, "God never gives of His best till we have given of our best." She spoke from the depths of her own spiritual experience. History abounds with instances of ills perpetuated long after they have been recognised, only because there has been no one or nothing to give the first "shove off." In supplement of what has been already said, I may quote just a few sentences from the very latest Report issued by the Home Office.*

The Probation system was not the child but the adopted child of the Probation Act of 1907; it took its rise in

* "Probation Officers' Superannuation, 1926." (His Majesty's Stationery Office.)

the social work carried out by men and women who, as paid agents of various voluntary societies, became attached to the Courts as Court Missionaries from about the year 1876 onwards. The social work of the Courts is many-sided and does not readily lend itself to precise definition, but for our purpose it will be sufficient to say that it consists in helping the Court in individual cases by inquiry and otherwise, and in assisting, advising, befriending and, where necessary and possible, reforming those who through crime and misfortune may have drifted into the network of the Courts' activities.

To-day the greater part of the work is still carried on by the Missionaries, and over 60 per cent. of the officers who devote the whole of their energies to the work are agents of voluntary societies deriving a part of their income from the societies to which they belong.

The oldest and most important of these is the Church of England Temperance Society. It has diocesan branches throughout the country and a central organisation in London. It provides about two-thirds of the Missionaries working in the Courts. Other organisations each providing a substantial number of Missionaries include the Church Army, the Salvation Army, the British Women's Temperance Society, and the Staffordshire Police Court Mission. It has been estimated that the voluntary societies expend over £60,000 every year on probation and kindred work.

Thus it will be seen that the remuneration of the Probation Officer Missionary is derived from two sources—the State and voluntary contributions. This is one great element in its efficiency, and there will be more to say about it when dealing with practical methods of support.

In conclusion, the primary office of the Missionary is to attend, if possible, every sitting of the Court to which he is attached and to interview the probationer at fixed frequent intervals. Magistrates constantly say that the Missionary is essential to them in the performance of their duties, and the Home Secretary has borne similar testimony.

The essence of the work is the personal contact of a kindly, experienced, Christian man or woman with those in need of help. Results are striking, even splendid, especially among women and children. Changed lives, remodelled homes, married couples reconciled, and the shipwreck of young lives averted are daily occurrences.

"The little seed sown in 1876 has produced a giant tree whose leaves are for the healing of the nation. The Mission has earned the heartiest support that can be given to it." *

* From an article in *The Times* by the author.

CHAPTER IV

CHANGED CONDITIONS—THE BOY

BEFORE speaking of the work among children and adolescents, we must go back for a moment to the state of things up to roughly the middle of the last century. In 1804 a young woman was charged with theft of blankets and sheets. She was illiterate and got a friend to write out a paper for her, pleading for mercy on the ground of its being a first offence and having been led to it by poverty. Sentence—transportation for seven years. In 1819 five boys were sentenced to death at Leicester Assizes for various kinds of robbery. The sentences were afterwards commuted to transportation ; at the same Assizes, however, William Smith, aged seventeen, was sentenced to death for highway robbery and duly executed. It is safe to say that to-day not one of these offenders would have even gone to prison. In an extract from *The Times* of 100 years ago (August 3rd, 1826), we read : " Four little boys, of about seven or eight years, were committed to the gaol and placed upon the treadmill for taking apples from the garden of the Revd. Mr. Chamberlain. The poor simple and deluded little boys are probably ruined for life." " Seventy-eight years ago a Metropolitan Police Magistrate at West-

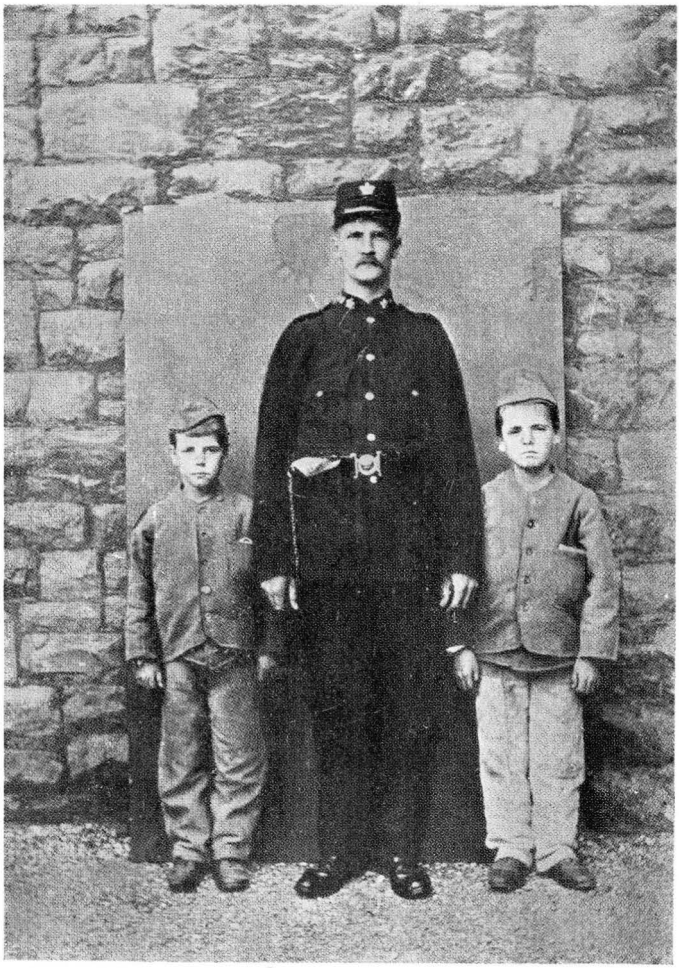
minster sent a boy, five and a half years old, to prison for stealing some flour, and the child actually served fourteen days in Tothill Fields Gaol."

In those times the great problem of the criminal child might fairly have been thus expressed: "How can we get rid of and lose him?" The same problem, still but partly solved, may to-day be stated in different terms: "How can we save and use him?" * Mere children were sent to prison as a matter of course, notwithstanding the fact that the prisons were dens of iniquity and schools of crime. The lessons were usually well learnt, and "once a criminal always a criminal" was the almost invariable rule. How utterly the whole atmosphere of criminal judicature has changed—what with Children's Courts, Probation Officers, the great Borstal system, schools, homes, refuges, the entrance to the prisons has, thank God, been well nigh barred for any but adults.

By the kind courtesy of Major Blake and the *Evening News*, I am allowed to quote an interesting episode from "Stories of a Governor of Pentonville." Major Blake claims that the incident was a great factor in helping to abolish the imprisonment of children.

One evening I happened to enter the prison about 7 p.m. to see that everything was in order, and I saw in the gate lodge three small boys, aged about ten, eleven, and

* "The Police Court and Its Work." Henry Turner Waddy, J.P. (Butterworth & Co.)



PRISON DRESS BEFORE THE CHILDREN ACT, 1908.

From Home Office Third Report on Children's Branch, by kind permission of the Controller of H.M.S.O.

twelve. They were weeping copiously, and I asked the warder in charge of the gate what they were doing there. He produced a commitment—twenty-one days' hard labour for bathing without drawers in the canal at——.

I was not going to put the children into prison dress, nor into cells, nor, in fact, did I intend to keep them at all. But it was too late to send them back to their homes, so I told them to cheer up, and I sent for the matron and told her to put them into the women's hospital, which was empty, give them some cake and bread and jam for tea, and make them as happy as possible, which the kindly woman and the female warders proceeded to do. In fact, they make a sort of children's party of it.

The next morning I went up to the Shire Hall, where Mr. Willis Bund, the chairman of the quarter sessions, had rooms. I found that gentleman having his breakfast. I apologised for intruding at such an unseemly hour, but I begged him to come to the prison at once. He asked if something serious had happened. I said, "Yes. I want you to come as quickly as possible." He said, "Certainly," jumped out of his chair, seized a hat, and we returned to the prison.

I told the chief warder to bring the three malefactors into my office. Mr. Willis Bund said, "Has a mutiny or something happened?" I said, "Yes; I'm the mutineer. Look at these"—as the three little boys were led, smiling, into the room. "Your comical beaks at —— have given them twenty-one days' hard labour for the heinous crime of washing themselves, and I'm —— if I'm going to let them be locked up in gaol."

"Good heavens!" said he, "Show me the commitment. Here, give me some paper and a pen and ink. I'll telegraph at once to the Secretary of State"—and he proceeded to do so, a very long telegram stating the full circumstances.

A little later in the morning I had a telegraphic order to discharge the children forthwith, and the conviction was quashed, as were also the committing Magistrates. For at the next Quarter Sessions, dear old Mr. Willis Bund, being in the chair, fairly let himself go, and made a capital and scathing speech, ending up by sending the whole Court—except the unhappy writhing beaks aforesaid—into fits of laughter by announcing the fact that he had frequently in his youth bathed without drawers himself !

It is very difficult to enable those whose outlook is cultured to visualise a slum home : a place in which there is no opportunity for reading, writing, games, music, privacy or self-improvement of any description ; where life is spent in an atmosphere of wrangling, and where the moral air is as fetid as the physical. This is the environment out of which many of the toughest Mission cases come. It ought not to exist ; it is a scandal to our twentieth century civilisation that it should. However, we have to deal with things as they are, not as they ought to be. The boy slum dweller, between fourteen and seventeen years old, is a strange specimen of humanity. Picturesquely emphatic in language ; conspicuous neither for honesty nor truthfulness—willing, in fact, to tell any number of lies to get himself or a pal out of trouble, or to get someone he dislikes into a scrape. Yet workers in East End institutes and clubs tell us that under certain conditions he may become absolutely lovable. Undoubtedly when once his confidence is won,

by an obviously disinterested worker, he displays splendid loyalty. "You let teacher alone or I'll smash your —— fice in," says quite a diminutive lad to a big hooligan who was ragging the Mission Superintendent. And he would try to do it too, regardless of consequences. His chivalry towards women is often very marked. There was a particularly rowdy class of lads in Birmingham ; a fairly capable man took it on, and for some unaccountable reason failed entirely to hold it ; burnt cayenne pepper, booby traps, chair legs half-cut through, cobblers'-wax on seats were the order of the day. A refined gentlewoman, of about thirty, offered herself for the post. After some heart searching the Committee accepted her. From that moment all disorder ceased, and she always had an escort home. When we come to consider the moral responsibility of these youths in regard to lies and stealing we are met with a rather startling dilemma. Here it is. Some younger member of a gang has possibly been to a Salvation Army or Mission School on an August Sunday morning ; teacher has been talking about the Ten Commandments, which included "Honour thy father and thy mother," and "Thou shalt not steal." When he gets home his parents produce a sack, which he and his pals are to get filled with apples before tea-time or else they'll "'ear abaht it." How is the poor lad to keep both the Fifth and the Eighth Commandments at the same time? What a splendid case for the casuist ! It does, however,

bear strongly upon the question of conscience. Without entering upon this exceedingly thorny matter we may just say that, obviously, this boy's conscience, in the sight of God and man, stands upon a totally different plane to that of the lad who has received an ordinary Christian education. "In the contemplation of man from the Bench of a Criminal Court we seem to hear the echoes of the old debates on Predestination and free-will, and of old doctrines of the nature of sin. Out of evil men come glimpses of a beauty that seems to challenge the doctrine of total depravity, and out of the virtuous come revelations that seem to show that they have missed 'the grace that is sufficient' for us."* A Scoutmaster, who had a rather high-class suburban troop, deliberately gave it up that he might devote himself to a rough East End lot. He usually visited our parish at Whitsuntide. One Whit Monday I heard him tell a scout to go and borrow a sack from the farmer on whose grounds they were camping. In five minutes the boy came back, triumphantly waving a sack and shouting: "I pinched it." Where was the consciousness of wrong-doing? Yet another case on similar lines. A professional dog stealer had been in a London hospital for some weeks. On leaving he thus addressed the chaplain: "You've been very kind to me, sir, and you've done me a lot of good" (notice that), "and if you see a little dawg as you'd like I'll pinch it for you." This is a literal

* "The Loom of the Law." J. A. R. Cairns, J.P. (Hutchinson.)

fact. One day in the Borough I threw down half a crown on a coster's barrow, instead of a penny, for an orange. Seeing my mistake I picked it up and said, perhaps unwisely, "Now, would you have told me of that if I hadn't spotted it?" The man was perfectly outspoken, too honest to say "yes"; he replied, "Look here, guv'nor, if you'd a come back I'd a give it you." An East End parson to whom I told this story said he believed the man meant it. Mr. Cairns writes thus: "The virtuous often say, 'You must see dreadful things day after day. I wonder you can retain any faith in humanity or God.' The fact is that there is less deliberate, conscious wickedness in the world than the virtuous suppose, and many reputed virtuous have been extraordinarily lucky." *

* "The Loom of the Law."

CHAPTER V

THE BOY

THE apparent digression in the last chapter has been for the purpose of showing the kind of material with which the Mission has to deal, so that the reader may not judge the culprits too harshly and may the better estimate both the difficulties and the methods taken to overcome them.

Now let us get down to the court, which is the focussing point of the Missionary's work. It has only been my fate once to be summoned to appear before the Bench as the "prisoner at the Bar." This was during a muzzling order period, when my little dog, of *malice prepense* I believe, ran a mile and a half to deliver himself up at a police station unmuzzled! But, as Superintendent of Missionaries, one has to appear frequently at court. Sometimes to be addressed thus by a humorous constable: "Sorry to see you up again so soon, Canon, what's it for this time?" The first thing one notices is the utter sordidness of the moral atmosphere. Your nose tells you of the peculiar, nauseating acridity of the physical surroundings. There is a sense of the air having been breathed over and over again, till frowsy stuffiness alone remains. We are in

HIS FIRST OFFENCE.

From a picture by the late Lady Stanley.

the Court, the usher has said "Silence," the effect of which is generally singularly instantaneous; the Magistrate or Magistrates are on the Bench; the clerk has taken his seat just below, and there is the usual sprinkling of solicitors, now and then a bewigged barrister, a few police, a reporter or two, the Missionary or Missionaries, and the "gallery." There will be more to say about this later on, as in some cases it forms a very important factor of the proceedings.

Here is a case in the Missionary's own words.

This youth, aged 16½ years, was employed as apprentice by a local builder and contractor. The principal of the firm was the boy's Sunday School teacher, therefore took more than the ordinary employer's interest in the lad. His mother and father were decent, steady people, nominally Church; they looked on the boy as an "asset," since, by his weekly wage, he contributed to the family exchequer. They fed and clothed him to keep him fit for his work, but took little or no interest in his moral or spiritual welfare.

For a few months before he was brought up at the Court, his employer had noticed a real retrogression, *i.e.*, the lad was inattentive at his work, listless, easily exhausted at ordinary tasks such as mixing mortar, chipping bricks, etc. His master had several conversations with him, tried to encourage him to do better, gave him change of work, but with no satisfactory result. In July, 1924, he was sent working out on a job with a number of other men and youths. Complaints were made to the police in the locality of someone interfering with girls. A watch was set and this youth was arrested, brought before the Court and placed on Probation under my supervision.

I visited at his home and he reported to me ; I advised him as to self-control, methods of cleanliness, etc., made arrangements for him to join a troop of scouts, asked his parents to take a greater interest in him. Within three months the lad was again before the Court for the repeated offence. By this time he was a nervous, physical wreck. His employer had taken him back to work, his vicar had shown great interest in him, but with no success. He was a menace to the neighbourhood. Parents were afraid for their young children to be out playing if he was known to be about. On my appeal that he was not criminally wicked but a victim of a vicious habit, and my being backed up by a doctor, he was given another chance on condition that he consented to have a special concentrated supervision, which meant his going into a Home. This was allowed. He was first sent to a C.E.T.S. Boys' Home till a vacancy occurred at a C.E.T.S. training farm. He was there nine months, with careful supervision, training, hard work and good feeding. He did well and was sent home at the end of that period a changed youth. Clean, healthy, strong, alert to his work, having had the advantage of a good open-air life.

Work was obtained for him, on a farm near his home. He worked regularly for six months, then owing to slackness he was suspended. Through the influence of the manager at the colliery, where his father worked, I was able to get him a job along with his father as a " colliery-sawyer." He has continued at this work quite satisfactorily now for many months, and is doing well. During the colliery dispute he cycled over to the C.E.T.S. Farm and saw the Superintendent and thanked him for what had been done for him. I have addressed the Bible Class that he now attends regularly. I can speak with confidence of the real change and say that had he not been taken in hand in this way and been given the opportunity

on our C.E.T.S. Farm for training, he would by now have been an inmate of a lunatic asylum or in his grave.

This case presents one or two features of interest. It is outside the ordinary run of slum or bad housing products. It emphasises what has been already said and will be said again, that the work is a spiritual one, accomplished by personal touch. Also it shows that the Missionary believes that "if at first you don't succeed, try, try again."

Many young lads are discovered homeless, especially in country districts, having left their home thinking it will be easy to get on a farm or get a boat to sea. One such lad, running away from a crowded home of little brothers and sisters, too small to hold the lot of them, a few miles from London, was wandering homeless near Salisbury when, under a promise of a shelter, a young soldier assaulted him, and the boy's cry brought some people from the country lane to his help—the police afterwards traced the soldier in his camp and the two were brought to the police court. The Missionary took charge of the boy and the soldier went to the Assizes; the boy was taken home by the Missionary, but after a few weeks he ran off again, got into trouble, and one of the London Missionaries, finding he had to appear at the Assizes as a witness, arranged for him to be kept in the Home for Lads at Basingstoke. The lad was afterwards looked after by the London Missionary and is apparently doing well. Here it is that Missionaries

appear upon the scene, and to them it will be ultimately due if this poor little victim of environment is won back to useful manhood. This is one of the thousands of cases that reflect such utter disgrace upon us, as a nation, for having allowed the housing problem to fall into so scandalous a condition. It is all very well now to blame the War. That only accentuated a state of things which was abominable when the War started, and is now naturally intensified to a terrible degree.

Here is a pathetic story as told by Mr. Waddy:—

"It's a good job, George, your poor mother isn't here, now," a father once told his fourteen-year-old boy, in my presence. "This would have broken her heart." The lad had been found guilty of robbing his first master shamefully. Yet from the moment the father spoke with a choking voice of what the mother would have thought of it, a shocking start began to be retrieved. "Never mind, father," the lad moaned, tears running down his cheeks. "I'll never do anything like it again. I promised her I'd be good, and I will, if only you'll believe me after all I've done amiss." He meant every word. When twelve years later they found his body on a battlefield in France, and saw round his neck a cord suspending a little patchwork bag over his heart, no doubt they were moved on discovering in the bag his mother's photograph and a lock of her hair. But had they known how for twelve years the memory of that face had steered him safe through a hundred temptations, how deep would have been their emotion! *

* "The Police Court and Its Work."

If a lad on Probation has no home, or the home conditions are such as to give him no chance, he can be sent to the Boys' Home at Yiewsley, or the garden colony at Basingstoke. There, there is absolutely no stigma of conviction, no warders, and no departmental surveillance. Once a lad is trustworthy he comes and goes freely in his off time. It is seldom that this freedom is abused. A spirit of *esprit de corps* is developed and the colony becomes their *Alma Mater.**

Mr. Waddy says :

In the district of my present Court it is a common offence for boys to steal parcels out of vans. The practice contains the fascination of gambling and adventure. The parcel may contain chocolate or fish glue. There are half a dozen obvious and common causes—mischief, suggestion from some adult, a desire for pocket money, an acquired criminal habit, the example of an older boy, the bravado of piracy. Each of the boys is possessed of an individual temperament of his own, each has had different influences in childhood, each has separate and distinct prospects of cure. Who dare hurry in diagnosis ? And who has the necessary wisdom and knowledge for the task ? The question to be answered is not " What should be done in this sort of case ? " but " What should be done in this individual case ? " . . . Of course, the Magistrate makes mistakes, and makes them by the score. He makes the fewest who has this most precious gift of diagnosis.†

And here the Missionary can so often step in, because he can apply the kind of treatment which

* " The Police Court and Its Work."
† *Ib.*

the Magistrate has had in view when arriving at the diagnosis.

London has little knowledge of its lost children. They are not usually orphans, but they have no homes. They drift from home often, live anyhow, and sleep anywhere. Their eating places are the coffee-stalls, and they find the price of food and doss by pilfering from shops and stealing from vans.*

A Missionary thus records a bit of useful preventive work.

In 1910 I was informed by a detective officer of a boy who was likely to get into the hands of the police if nothing was done for him. He had no mother and his father was at sea. The boy was placed in a Home, and eventually emigrated to Canada. He has been in the same situation ever since, and has lately written an appreciative letter for all that was done to give him a good start in life. He enclosed with his last letter a photo of himself in cassock and surplice. He is in the church choir and a regular communicant.

The same Missionary reports as follows :—

Last August, two boys, in whom no one seemed to be interested, were handed over to the Missionary's care. Both were charged with stealing money. They were placed in the Boys' Shelter Home, and contrary to expectations, settled down and did not run away. To-day the elder boy is working on a steamer. His first voyage is expected to last two years. He has achieved the ambition of his life, *i.e.*, to be a sailor. The younger boy is in Yorkshire, working in a coal mine; father and son are re-united.

* "The Loom of the Law."

One very cheering feature is the large number of grateful letters received by Missionaries and Superintendents of Homes. These show that the personal touch has been realised and appreciated. It is no exaggeration to say that in many cases the Missionary and the Superintendent or the Matron bring the experience of friendship and interest into the lonely, stunted little life for the first time. " Mere surveillance is not probation. Probation is an intimate and active relation which deals with all factors of the child's life." *

One letter was deeply interesting, as showing how the experience of blessing creates the desire that others should share it. It came from a lad who had been sent to a dear old couple up in the North. The man was a miner and agreed to take this boy from one of our Homes to work with him in a pit. I quote from memory, but the letter ran somehow thus : " I'm getting on first rate. The best day's work I ever did was when I got copped and brought to your Home. Now have you got another boy to send up here ? My old gaffer will take him." This speaks volumes for the Home and shows that it not only turns out good specimens but makes Missionaries.

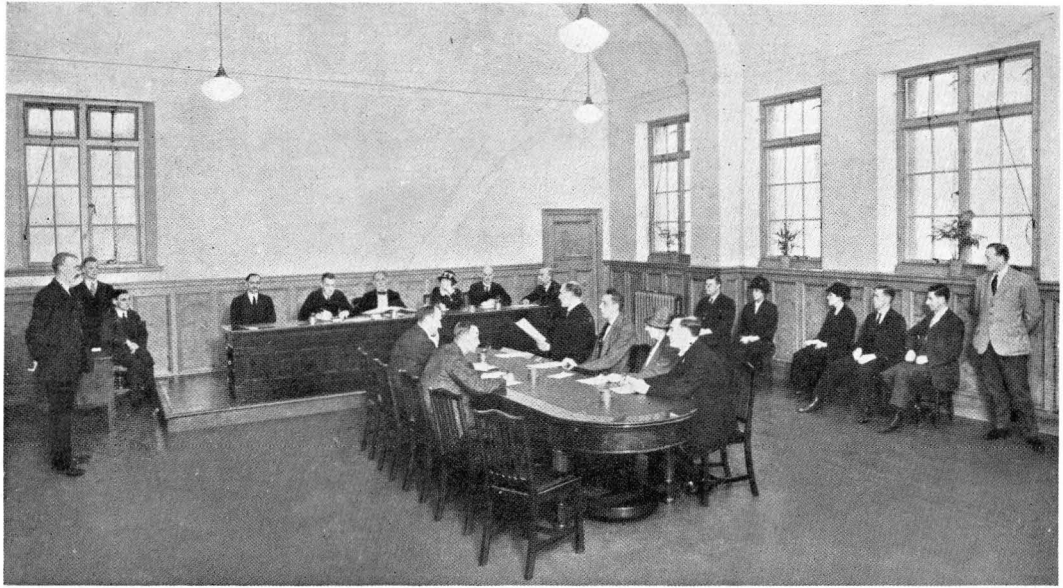
* " The Child Delinquent " : quoting Flexner and Baldwin, " Juvenile Courts and Probation."

CHAPTER VI

JUVENILE COURTS

THE subject of Juvenile Courts is one which demands at all events some notice. They were established by law in 1908, though Birmingham made the experiment on its own account in 1905. The obviously excellent object is that of removing young persons from the associations and traditions of the ordinary Police Court. "There is reason to believe that a large proportion of older offenders whose conduct causes trouble and anxiety to the community develop their evil tendencies in early years. Last year (1924) particulars were given of a large number of young men committed to Borstal institutions, showing that more than half of them had committed their first offences before they were sixteen." * As about 30,000 young persons come before Juvenile Courts every year, the immense importance of the way in which they are organised and worked is very obvious. In almost every case the ordinary Magistrates sit, the usual numbers being between two and six. Where there is a woman Justice of the Peace available she almost invariably attends. One great feature of the Juvenile Court is that it is never held at the same time as an ordinary

* "Home Office, Third Report on the Children's Branch." (H.M. Stationery Office.)



INTERIOR OF THE NEW LIVERPOOL JUVENILE COURT.

From Home Office Third Report on Children's Branch, by kind permission of the Controller of H.M.S.O.

sessions, though frequently in the same premises as the Court. The number of places used covers a wide area—justices' room, clerk's room, sometimes mayor's parlour, council chamber, coroner's court, technical school, parish room, etc. Three London boroughs, Tower Bridge, Greenwich and Woolwich, have Juvenile Courts of their own, and Liverpool possesses a splendid building, shown in the accompanying illustration. In many cases the Juvenile Court sits so infrequently that no special provision is required, and the sitting takes place after the ordinary cases have been heard. The attendance of the outside public is limited as far as possible to those actually concerned in the case, and in most places policemen present are not allowed to wear uniform. The Press are permitted in Court, but specially requested not to mention names. As a rule they are loyal in this matter.

The object of all these regulations is obviously to make the associations of the Juvenile Court as different as possible from those of the ordinary sessions. An effort is almost always made to secure beforehand information about the homes from which the children come. For this purpose the police and the Probation Officers are used in fairly equal proportions. With the exception of London and one or two other large towns, it is not the practice to employ special Probation Officers for children, but they are placed under the care of the officer who undertakes adult cases. Each Juvenile Court in London has the assistance

of duly qualified Probation Officers, appointed by the Secretary of State. The atmosphere of these Courts is as far as possible thoroughly homely. Instead of sitting high above the delinquent, asking him questions from a distance, necessarily in a more or less loud voice, the Magistrate will have the child close up to him, put his hand on his shoulder and try to show that he is there as a friend, not as a judge. Sometimes there comes a spark of unconscious humour to lighten up the prevailing gloom. "Come now, you young rascal," said a kindly Magistrate in a Children's Court, "what were you really doing at that door?" "Please, sir, I was only spitting in the keyhole to put the fire out. It was Tom that lit the paper." Both culprits are let off with a caution.

"The Children's Court is usually a joyous place, though now and then there are elements that make for sadness and sorrow. The impulses to most offences are those bubbling animal spirits and that indomitable *joie de vivre* that made the cockney a glorious fighting man on the fields of Europe and Asia and Africa. The stone figures on a park fountain make and always will make the fingers of boyhood tingle to throw stones, and street lamps have had a fatal fascination for the lads of this generation and the last, and, maybe, the one before. From the ratepayers' point of view it is very reprehensible and merits discouragement, but it hardly reveals a criminal disposition. You and I have done it and

grown into citizens of passable respectability. Some of the lads may live to be deacons at the Ebenezer Chapel or even curates of the Establishment." * This diagnosis of mischief as distinct from crime is quite splendid. "At the Children's Court there is a parade of glorious boyhood at its worst—and best. Restless, bursting with energy, longing for adventure, responsive to the push and pressure of many-sided, infinite life, what manly, merry little men they are! Rosy faces and sparkling eyes and white lithe limbs, and little trousers into whose pockets dirty little hands are driven to the tide marks on the wrists. They know the meaning of humour, and they pledge their word 'not to do it again.' They wait about the door till the 'beak' comes out, and shrill little voices wish him 'Good-day.' This is the sign that they understand and that he has understood." * How enormous the contrast between this state of things, described by one who knows, and the squalid, sordid environment of the old Police Court sessions, at which even tiny children had to appear. Thank God for the institution of Juvenile Courts.

* "The Loom of the Law."

CHAPTER VII

BOYS' SHELTER HOME

THIS is an appropriate place in which to insert a most interesting communication from MR. EVAN GRIFFITHS, Secretary of the Southwark Diocesan C.E.T.S. and Police Court Mission.

Soon after I was appointed Diocesan Secretary, thirty-three years ago, Police Court Missionaries suggested to me that it would be a great help to them if we had a Home of our own in South London to which boys charged at the Courts for various offences might be sent and sheltered until other institutions, or work, could be found for them. I immediately made known the want, and a lady offered me £350 on the condition that her name might be kept secret. I accepted the money and have kept the secret, though the money was spent long ago.

After a long search for premises, seeing many suitable—indeed much more suitable than those we eventually decided upon—but which property owners refused to let as a Home for boys who had been charged in Police Courts, I found (thirty years ago) dilapidated old premises—134, Camberwell Road—which had been used for many years as a private day and boarding school for

boys. These premises were let to us and we opened them as our Boys' Shelter Home. We made the best of them, and after seven years we were forced to purchase the freehold or be turned out. We purchased the freehold, and some years afterwards cleared the whole site and rebuilt, the new premises being opened in 1913.

During the thirty years we have sheltered and given the opportunity of a fresh start in life to 2,560 boys ; some stay here a night or two only, many for weeks or months, and in some cases for a year or two, the length of stay depending entirely upon the nature of the case.

So far as we have been able to tell, we have had in the course of our thirty years many failures ; I might almost say that in such work as this failures are to be expected. Many of the boys who come to us are the children of a vile parentage, many have for years lived a wild and irregular life. More than 50 per cent. have been charged with theft, although certainly many of those who have stolen are not really thieves. I suppose, though it is a rough estimate, more than 50 per cent. have been unfortunate in their parentage. Some are good boys of bad parents, some bad boys of good parents, but taking all circumstances into consideration it is wonderful, if not miraculous, that we have a very large number of what may be termed " successes." Herewith I give some " samples."

B. H. charged for theft from employers. A fine, big lad ; apparently only gave way to sudden

temptation. At the time of his admission here I had a letter from his vicar, from which I quote the following :—

He has been confirmed and his parents are respectable people. He has been rather a troublesome boy ; but this is accounted for by the fact that his father was away from home in the War and his mother is an invalid, so he has been handicapped by lack of parental control.

After a stay in our Home of about six months, having behaved himself very well indeed, work was obtained for him not far from his old home, where he has been for nearly four years. The following is taken from a letter recently received from his mother :—

I write to thank you very much for the kind letter you sent to my son. I am writing this on his behalf has he is not very good at writing letters, so please excuse me he is a member of the Church Bible Class he has been ill but is very much better and starting work to-day I do hope he will keep well you will be glad to hear he has grown up quite a nice young man he thought such a lot of the letter you sent he is still at the same Boot Factory he also has saved his pocket money and made a four-valve wireless set it is a very nice one and it keeps him at home many an hour. He often has said he would like to see you again I hope you will excuse me writing but I thought you would be interested to hear all about him we are all very happy at home together now.

G. N. Not charged, but was found wandering. From inquiries we found that father and mother had separated, father living with a woman at one address, mother with a man at another. They had been separated for about three years, the boy

being wanted by neither of the two families. He was handed over to the care of the Police Court Mission and brought into our Home. He was in a weak and delicate condition and suffering from asthma. We found him a job at chair-making to live and work with employers, but an attack of asthma caused his discharge and return to the Boys' Shelter Home. After about three months I took him to a farm in Yorkshire, but had to bring him back in two days—bad attack of asthma. Kept him at Boys' Shelter Home for well over a year, when an " old boy " returning from sea offered to take him back to his ship, where he was employed in the kitchen department. Sea life suited him very well ; he returned here after each voyage; then on a fourth voyage he decided to stay in New Zealand, working in a hotel. During the War he turned up here in full New Zealand uniform, having enlisted, and had been fighting in France. Through a former matron of our Home I hear he is still doing well as a cook in New Zealand.

M. N. Brought to Boys' Shelter Home by parish worker in January, 1921 ; not charged at Police Court, but was in danger of getting into the hands of the police ; said to be out of control at home ; no mother, unsatisfactory father. The boy turned over a new leaf in the Boys' Shelter Home, where he stayed for over a year. Then I sent him to live and work at a farm in Ireland, where he has done well for the past four years ; he has been confirmed and is a communicant.

C. was charged with another boy, older than himself, for breaking into a shed and stealing rags ; poor parental control ; no mother. Boy placed on Probation—stayed with us just twelve months—obtained work in the city and appears to be doing well. It is now six years since he left the Home. He still writes, and in his last letter gives a graphic account of his split with his girl because she was " two-faced." He says : " I can say that under your supervision you were the makings of me." Slightly confused in construction, but thoroughly cheering all the same.

One of the most wonderful results of the Church Temperance Society's activities has been the number of works of mercy it has brought into existence, which are maintained at an annual cost of tens of thousands of pounds voluntarily contributed. Most of these were either directly or indirectly established through the Police Court Mission, chief of which are the following : Home for Inebriate Men at Caldecote ; Home for Lads, " Padcroft," Yiewsley ; Boys' Garden Colony, Basingstoke ; Boys' Shelter Home, Camberwell ; St. George's Home for Lads, Chester ; Grove House (Boys' Home), Manchester ; Manchester Training Farm (Lads), Barrow ; Frederick House (Boys' Home), Chatham ; Home for Boys, Bath City ; Speedwell Club (for Women), London ; Boys' Club, Plymouth ; Lindum Lodge (for Boys), Lincoln. It would be deeply interesting to give a brief account of the actual working of

A HOLIDAY GROUP.

From Home Office Third Report on Children's Branch, by kind permission of the Controller of H.M.S.O.

these institutions, but would extend the book far too largely. The principle of them all is indicated by the title that so many of them bear—home. The absence of home life lies at the bottom of a vast number of downfalls, and so the restoration of the lacking element must be the first concern. A proof of its remarkable efficiency is found in the fact that, even among those who have perfect freedom, the number of runaways is insignificant. "When are you going to leave the Home?" I said to a nice, well-behaved girl, more sinned against than sinning. "In two months, I'm afraid. But I don't want to go at all." This is the result of human sympathy coupled with strict discipline. Neither without the other is of real avail. "Most of the schools take their children for an annual holiday, a most excellent, if not essential arrangement for children who live a whole year in an institution. Visits have been paid by inspectors, who have found in most cases the holiday arrangements excellent."* The accompanying illustration shows such a holiday group, a merry lot, whom it seems difficult to associate with an appearance in a Police Court.

* Third Report on the Children's Branch.

CHAPTER VIII

GIRLS

We now turn to another side of the work—more painful, because those concerned are less able to protect themselves than are the others of whom we have been speaking. We refer to young and adolescent girls. If on the one hand these have less means of self-defence, yet on the other, and perhaps for this very reason, they are all the more amenable and responsive to kindness. This fact, amid her many depressions, is the one real joy of the woman worker. All that has been said about housing conditions and their general effect upon morals applies at its very highest point of pernicious influence to girls. Listen to the words of Commandant Mary S. Allen, C.B.E., in her fascinating book, "The Pioneer Police Woman" :—

> In describing her work among the poor of a small manufacturing town a policewoman wrote : "Many of the homes visited were miserable hovels, and the boys and girls in them lived in an atmosphere of such corruption that it was not astonishing if the youths were thieves or worse, and the girls with the lowest standard of conduct, without religion or moral stamina, a source of danger to themselves and others."

We must just glance at the question, what influence has the War had upon morals, especi-

ally on the moral tone of girls ? Dean Inge says, " The effect of the War upon moral conduct is difficult to estimate. An increase in sexual irregularities was to be expected, and there is no doubt that the desire to give soldiers on leave ' a good time ' led to many regrettable incidents." * This is, alas, too sadly true. Girls of hitherto irreproachable behaviour would simply let themselves go and glory in it, defending themselves on the ground, " The boys are doing all they can for us, we'll do the same for them." The experience of chaplains, and of those officers who really took a moral and social interest in their men, points to the undoubted fact that the normal balance was seriously interfered with, and that, to a much larger extent than usual, the girl became the seducer. As acting chaplain successively to a London and then a Lancashire Regiment, I can bear this out.

John Buchan in " The Moving Floor " says : " Youth tried to make up for the four years of natural pleasures of which it had been cheated, and there was a general loosening of screws and rise in the temperature " ; *i.e.*, after the War. This moral disturbance has reacted, subtly yet obviously, upon Police Court Mission work. It has gone hand in hand with the increase of salacious literature, unwholesome films, and the rapidly changing point of view of young society concerning sexual morality in general. Old sanctions are going by the board. We of the

* " Lay Thoughts of a Dean." Dean Inge. (G. P. Putnam & Sons.)

past generation—the much despised mid-Victorian age—can only deplore what we are unable to deny, and trust that, as often happens after a period of licence, there will come a return to Christian soberness. Thank God, signs of this are not wanting. Several times in his essay on "Religion in England after the War," * Dean Inge speaks of his hopes of a religious revival. He reminds us that, "In the midst of our distress at the serious symptoms of social disease at the present time, we must not forget the splendid record of the nation while it was fighting for its existence. . . . The noble response of the women to the new calls laid upon them. . . . It may well be that now our Mission as a world power is nearly accomplished—for we may hope that the young Englands beyond the seas will soon be strong enough to protect themselves—we may realise another and not less worthy ambition, that of being the spiritual home and ancestral hearth of a number of vigorous nations, speaking our language and moulded on our traditions. Whether this will be so will depend on the temper in which we meet the trials of the next fifty years. . . . I am no optimist, but I cling to the faith of Wordsworth's sonnet, composed when we were at death grips with Bonaparte :

> It is not to be thought of that the Flood
> of British freedom . . .
> Should perish, and to evil and to good
> Be lost for ever." *

* "Lay Thoughts of a Dean."

This, at all events, is obvious, that, if social conditions be disturbed, and old sanctions losing their appeal, so much the more need is there for our Police Court Mission work, especially among girls, with whom, as the mothers of the next generation, the future of our Empire so largely lies. Our work in this direction, as among lads, is essentially preventive and constructive. Here, for example, is a case : A girl, aged about sixteen, whose mother ran away with a man when her little daughter was only four years of age. It is hardly any exaggeration to say that, since the loss of her mother, the poor girl has been knocked about from pillar to post without having a taste of real home life, or ever any kindness shown her, except for a short while at an institutional school. In despair she threw herself into a river and was pulled out by two passing policemen. Quarter Sessions handed her over, on Probation, to the Woman Police Court Missionary. She found a temporary home for her in a Refuge ; thence she was sent to a Training School. All suicidal tendency has apparently disappeared. There has entered into her life, almost for the first time, the knowledge that she is cared for. It has come as a revelation. The Chaplain of her temporary Home tried to impress upon her the thought that God had some reason for letting the police rescue her. The woman Missionary took much the same line, completely won the girl's heart, and in so doing has developed it from a passive, or even hostile, state to a receptive one. The girl

writes : " One thing I realise now is that I have got plenty of kind friends, and there is never any need to do as I did before. I want to try to help others. My ambition is to be a Missionary" (*i.e.*, woman Police Court Missionary). This letter is distinctly encouraging in view of the effort which has been made to arouse hope and self-respect. It was written without any supervision, or dictation, and may, I believe, be taken as thoroughly honest. Incidentally it should be noted that the girl is under very strict discipline, which she does not resent in any degree. Should she become a useful member of society—as according to appearances she will—the Police Court Mission must have the credit. But for that she would have inevitably suffered imprisonment, and come out homeless and probably hopeless. Such a very large number of records of cases have been sent in that the task of selection becomes extremely difficult. However, here are a few that illustrate special points.

One comes from a scattered country district. The Probation Officer's deputy finds a very nice girl of twelve at home during school hours. It turns out that she is on Probation for stealing. When questioned, she bursts into tears and says she has been shut out of two schools because of her disgrace. The visitor, feeling this to be a wrong proceeding on the part of some head teacher, visits the school where the girl's name is on the register. The schoolmaster acknowledges that he has taken the action because of objections made

by some elder girls, and in hope that the offender would be sent to a truant school. The visitor spoke very seriously to him about the matter and told him that unless he had the girl back further steps would be taken. It was for the Magistrates to recommend the Truant or Reformatory School, not for him to try and force the poor little girl into it. In the result the child was re-admitted, and some time afterwards the master said she was doing very well, trying hard to redeem the past, and that he was very glad she had come back. This is a simple story, but a good illustration of the spirit of the Probation system and of its carrying out by the Police Court Mission. To restore as far as possible to normal conditions is the great object kept in view.

One of our Missionaries writes thus : " I found a girl standing alone in the dock, friendless, hopeless. She had been in prison before and felt certain that she would go again. She was only eighteen, poor, wretched, ragged. I pleaded that she should be given another chance, so she was put on Probation for twelve months. Her parents were dead, she had not a friend on earth, so I took her to a home for girls. I never shall forget her words as I said good-bye to her : " You have given me the only chance I ever had in my life, and I am going to take it." To-day that girl holds a position of parlourmaid. Her mistress reports that she is the most trustworthy, honest servant she has ever had, and is highly respected by everybody. All the girl wanted was a

friend ; someone to trust her. I never think of her but the dear Saviour's words ring out afresh, " neither do I condemn thee, go and sin no more."

Here the Missionary appears as a kind of combination of liaison officer and Cook's tourist conductor. She brings the girl to the right place from which to start her journey, like the tourist agent, she looks in upon her during the course of it. She sees to her at all the breaks and changes and then leaves her comfortably settled. This particular case is a splendid instance of the thwarting of environment. Every circumstance pointed to the manufacture of a criminal. The Mission stepped in and the disaster was averted.

Here is another splendid case, which, under much discouragement, was worked out to a finish ! A pretty, dark-eyed girl of sixteen charged with being drunk and disorderly ; father dead, mother a drunkard, brought up by a grandmother, who lost all control over her. She was placed under the care of the Police Court Missionary for one year. She proved utterly restless, and eventually broke her Probation, ran away, and was found in the country sleeping under a hedge. Instead of the three months in gaol, which could have been given, the Magistrate consulted the Missionary, extracted a very solemn promise from the girl, and again put her on Probation for a year. The kindly leniency was entirely justified. The girl returned to a Hostel where she had been before, became an abstainer, and began to exercise a splendid influence over

her companions. Employment was ultimately found for her in a restaurant, which position she held till she was married, and set up her own home. Her husband, a staunch teetotaler, is devoted to his self-respecting and contented young wife. The two features of interest in this case are the cure of restlessness, a most stubborn complaint, especially when there is heredity in it, and also that, in spite of a first bad failure, she was given a second chance.

Two girls, aged eighteen and nineteen, living in a large country town, were induced by a total stranger to take a "joy ride." He dropped them in London. They spent all their money on lodging and food, then, frightened, weary and penniless, they tramped for miles, eventually being found by a constable and taken to a police station. Next morning they were handed over to the Police Court Missionary, who saw them off from Euston to their respective homes. Deeply grateful letters have been received from parents and girls, and all expenses paid. A lesson has been learnt which probably will last a lifetime. Though this was not a Police Court case, it was the Missionary who stepped into the breach and averted what might have been a calamity. Good-looking, penniless girls in London are necessarily on the very verge of disaster. The case also shows the excellent relations existing between the police and the Missionaries.

The following case, which I quote very briefly from a full report, illustrates how really useful

stuff may be produced from utterly unpromising material. The girl, though only ten, was utterly out of hand, a confirmed thief. Her mother died at the child's birth, father was a soldier, and the girl was brought up by a drunken woman. The Missionary watched over the case and the child began to respond to kindness in a very remarkable way. In the course of years, and as her education went on, she developed a great capacity for nursing. She was put to a course of mental training, has passed most of her examinations, and is on the high road to becoming a member of a splendid profession. What a grand answer to the captious critics who are perpetually asking "What's the use of the work?" Out of one scale into the other. A gutter child, a prospective danger to society and burden on the rates and taxes, turned into a member of a highly useful calling. This counts more than "two on a division."

The next instance is one which shows an incidental rescue arising out of a Probation case in a purely country district. A very troublesome girl was placed on Probation, and the Missionary on one of his home visits discovered a helpless little brother, seven years old, deaf, dumb, and feeble-minded, dressed only in a dirty shirt. He got the poor little chap to a very fine Home for such cases, where he is doing well. The girl, too, has improved greatly, and is now in domestic service.

Another case shows a strange aftermath of the

Missionary's ordinary work. One morning a very poor girl came up to a Missionary and begged him to take her to a home. She said she was living in a common lodging-house, very crowded, and did not know what to do. The Missionary visited the lodging-house and found this to be true. He asked the girl, "How do you know me?" She replied, "You came to our house when we all lived together, and mother was sent to prison when I was a little girl. You brought us food, and helped Daddy. I have never forgotten it." The Missionary took her that day by train to a larger town, and placed her in the care of the Court Missionary for Roman Catholic girls. Five years have gone by and the girl is still doing very well. It may just be remarked in passing that the Police Court Mission works on purely inter-denominational lines, and places cases out according to the particular religious body to which they say they belong. There is a curious convention about "being Church." Frequently a dialogue of this kind will take place: "Well, are you Church or Chapel?" "Oh, I'm Church, of course." "What Church do you go to?" "I never go at all, now." "What do you mean by saying you're 'Church'?" "I don't know. Father and mother are Church." "Well, then, where do they go to Church?" "Lor, they never go; but of course we're Church. The district lady calls, and the parson's been once. My father and mother don't hold with those Dissenters." There is an air of respectability

and " of courseness " about the Church of England which makes it the choice of all who go nowhere. I have found this especially the case with Army recruits. On the other hand, one must confess that the Roman Catholic can almost invariably say, " I go to St. Aloysius, Hoxton," and the Nonconformist, " I attend the Bunyan Baptist in Bloomsbury. Do you know Mr. B., the Minister ? " This is perfectly natural. The one who gives up calling himself Church probably does so because he has become definitely attached to a particular body of Christians. Therefore he, and possibly his children after him, will be connected with a place of worship. The dear old Church of England pays the penalty of her position by having the indifferentists and ne'er-do-wells take her name in vain. But perhaps if it were recognised that, in its working, the Police Court Mission knows no distinction nor favouritism as between denominations it would get wider support outside of the Church of England. In one local association which collects a total of £170 per annum for a Diocesan Police Court Mission, £165 comes from the good old church !

The careful reader will have noted that in the above records the purely Probationary cases and the outside ones are fairly equally divided. This explains and illustrates what has been already said as to the dual nature of the office. Part of the work is done by the Missionary as a Probation Officer by order of the court. Part is done

by the Missionary outside of the Probationary system, though often at the suggestion of the Magistrate ; but both offices require the special spiritual qualifications of the trained Christian worker.

Professor Cyril Burt has an intensely interesting chapter on environmental conditions ; the section concerning home influence being of especial value.* This is divided into several sub-sections, such as poverty, over-crowding, inefficiency or bad example of parents, etc., and he comes to the conclusion that on the whole girls suffer more than boys. " It is then," he says, " abundantly clear that the boy or girl, who does not make one of a normal family, labours beneath a heavy disadvantage." . . . " He leads an existence warped, one-sided, incomplete, and lacks the most natural check against lawless behaviour." The following passage shows the importance of the excellent work done by our Missionaries in home visitation. " Removal (*i.e.*, from home) should always be a last or a late resource. After all, wherever it is feasible, and wherever the child himself is not already beyond reform, to improve the child's own home forms a far better policy than to take the child away from it." He devotes to the subject of religion only two pages, but they are pertinent. It must be remembered that the book is written professedly from the psychological and scientific point of view, but the author feels

* " The Young Delinquent." Professor Cyril Burt. (University of London Press, Ltd.)

religion to be of such importance that it cannot be omitted entirely. A few extracts must suffice. "The influences of religion can occasionally claim remarkable reforms with adolescent cases." . . . "Among offenders of a younger age than this, I, except for a few who were precocious and bright, have seen no real response to a spiritual approach." Broadly speaking, I agree with this, though perhaps, having been always dealing with the matter from a different angle, I have hardly found the capability of children for religion quite so strictly limited. A class was singing one of those jammy hymns, utterly unsuited to children, "I long to join the angels," or some rubbish of that kind, when one of the lads turned round and said, "No we don't, teacher; we're a blooming bad lot." In that very remark I venture to say the boy showed himself open to hatred of humbug. No bad seed-ground for the reception of spiritual impulse, provided the word spiritual may be interpreted widely, and not in the narrow conventional sense so often attributed to it. Pardon the digression. Professor Burt goes on, "Were religion, as has been held by some, no more than 'morality touched with emotion,' a psychologist, who believes in the supremacy of emotional forces over human conduct, would still be bound, if for no higher reason, to acknowledge the beneficent effects that may be produced by religious teaching, even upon the brutal, the dishonest, and the depraved; and his experience, if at all prolonged or penetrating, must testify that

again and again the possibility is turned into a fact." We may surely take this as an implied, though not expressed, testimony to the work of the Probation Officer on its Missionary side.

CHAPTER IX

WOMEN'S WORK

AMONG the many developments during the last fifty years that of the employment of women stands out with great prominence. Two of the "three black crows" are open to them as freely as they are to men—the Law and Medicine, and, among some Nonconformist denominations, the Ministry offers a career. The priesthood, in any part of the Catholic Church, is tight closed against them. But in many other directions posts usually filled by men are available now for both sexes. Hardly any sport remains as the sole prerogative of the sterner sex. All the advances have not been won without opposition. I remember the editor of a well-known parish magazine telling me that a country rector had withdrawn his order, permanently, because the current number contained an article on that exceedingly indelicate subject, the trained woman hospital nurse. He could not allow his young readers' minds to be soiled with such undesirable stuff. What would he have said to the presence of women taking an active part in the sordid work of the Police Court, and coming into daily contact with criminals, often of a very debased type? Though it soon

became apparent that certain classes of cases, especially those which concerned women and children, could be better dealt with by female Missionaries than by men, yet apparently the first woman to be appointed was at Liverpool in 1884 or 1885. According to the latest Home Office statistics, there are now about 800 Probation Officers working, of whom 360 are women.

Mr. Waddy says, "The Police Courts have their women Police Court Missionaries as well as the men. Some of the work done by the latter might conceivably be done, in some fashion, by the Magistrate himself, the work of the former is such as no man could do. It is the salvage of girlhood and young womanhood, and the Magistrate watches it with profound gratitude being done by devoted women every day." *

This chapter will consist entirely of records sent by women Missionaries. One writes thus: "In my work as a Police Court and Prison-gate Missionary I have to deal with many sad cases of women and girls who have gone downhill; we all know how easy that is. In the climbing back the Police Court Missionary stands as a beacon of light, and tower of strength to the one who seems powerless to help herself."

The same Missionary writes thus: "E. M., aged forty, charged with stealing from her employer, was placed on Probation for twelve months. This woman had been separated from

* "The Police Court and Its Work."

her husband for eight years owing to excessive intemperate habits. She had two children, a son aged eighteen and a daughter ten years, of whom the husband had charge. She had not been in Court before, and the Magistrates, with their usual kind thought, asked me to do what I could for her. First, I had a long serious talk to her, about her children, and her responsibility to God for them, and got her to sign the pledge, afterwards took her to a home and paid for one week's board and lodgings. I found daily work for her for three months, and the reports were very good. She was certainly a good worker, and kept her pledge faithfully. Afterwards I sent her to a situation as housekeeper to an invalid lady and family, where she worked until the end of her term of Probation. The reports were excellent. She left there to return to her husband and children, with whom I had got into communication. The husband, after seeing her, was only too pleased to have her back, and remarked to me that he could hardly believe her to be the same woman, now so clean and self-respecting, an abstainer, and a God-fearing woman. It is over two years since she returned home, and to-day her husband and son bless the name of the Church of England Temperance Society for what it has done for them. In their case it proved a vehicle of restitution, a dispenser of mercy, and the upbuilder of the wreck of humanity that seemed destined for complete destruction."

This is a very important case, as it shows

progressive stages and also wide ramifications, nothing of which would have happened but for the Police Court Mission. Many conspicuous triumphs over apparently insuperable obstacles have been granted to this Missionary. Here is a striking instance: "L., aged forty-nine, with over 100 convictions for drunkenness, is now a firm abstainer, and is working as cleaner in a hospital—a real reformation. Each time she was discharged from prison I met her, and told her I would never give up praying for her, and trying to help her, till she became a changed woman. She always said, 'Why ever do you go on praying for me, though, I'm not worth it?' On the day on which she had been released from prison—for the last time, as it proved to be—I got in touch with her. Again she said she was such a bad lot that she wasn't worth the care I spent upon her. There happened to be in the room a picture of our Lord upon the Cross. 'Well,' I said pointing to it, 'He thought you were worth dying for, dear.' Then came the breakdown, 'God bless you, I will sign the pledge, and God help me to keep it.' He has done so, for certainly she had no strength of her own upon which to rely." A splendid illustration this of the simple gospel methods employed. Some of the Missionaries are so-called "high Church," some "low," some Nonconformists, but in the fundamentals of the first appeal there is rarely much difference between them.

Here is a purely Missionary case? A Scotch girl in domestic service, an expectant mother,

applied to one of our women Missionaries for help. The girl was thoroughly well meaning, quite properly and quietly behaved, with the single exception of the one unhappy fall. The first step was to get the girl herself into a maternity home for her confinement. Then the father of the expected babe was interviewed, fully accepted paternity, and signed a private, but legal, document making himself responsible for a regular weekly payment, which promise he has faithfully observed, besides paying all expenses of the Home. The mother, with her child, was ultimately sent back to Scotland, where she has been doing well, in service, ever since. This kind of case is very common, but is typical in one or two directions. It shows the Missionary as one of the essential links between the expectant mother and her haven of refuge during the time of trial. Every Missionary is fully supplied with a list of all available Homes. It may be said that when a girl has disgraced herself she should be taught her lesson, and go to the union infirmary. This kind of talk is cheap, and generally comes from those who do not take the trouble to think deeply on moral and social questions. With all respect for union infirmaries, their generally excellent work, and kindly, well-meaning staffs, I venture to think that in most cases, especially of first babies, it is advisable to save the girl from the atmosphere that necessarily pervades the union. Many a girl, despite all the care which may be, and often is, displayed there, " learns her lesson," *i.e.*, that

there's nothing much to make a fuss about—lots of girls do it ! Upon the other hand, if she goes to some well-ordered, voluntary institution, she comes at once under disciplined, Christian guidance. While every personal kindness is shown, the idea of moral responsibility and the need for penitence is kept steadily to the front. In some Homes sacramental confession is freely employed, not of any compulsion, but merely by persuasion from those experienced in the matter. Quite apart from controversy, it is a fact that very beneficial results often follow. In the case we are considering it was not thought desirable for the couple to be urged to marry. Here we are faced—especially we older folk—with a most striking change of attitude amongst clergy and social workers. When I was ordained I had it instilled into me that marriage, unless the man were already married lawfully, was the one and only atonement for the wrong perpetrated. My first disillusionment came quite early in my career : so long ago that, as the details were not revealed in confession, I feel at liberty to give them. Identification of any of the parties is practically impossible. A young man, well educated, and to a certain extent cultured, came to a large town to board with friends of his parents. These people went away for a holiday, leaving the youth entirely alone, in a fairly big house, with a rather attractive woman, a good bit the older of the two. In plain English, she seduced him. A child was born, for which he was perfectly able

and willing to make adequate provision. He had been brought up on the old orthodoxy which bade him marry her. Before doing so, however, he put the case in my hands for decision. He said, "The woman and I have not one single taste or thought in common. I had hoped to carve out for myself some literary future. Tied to this woman, I fear I shall only go down and down. Still, I'll do it if you say I ought to." As in duty bound, I made some commonplace remark, to the effect that he should have thought of all that before. Of course he agreed. But when youthful passions run strong, boys don't think. I was utterly perplexed, feeling, almost knowing, that I ought to say, "Of course you must marry her," yet reluctant to risk the wreck of at least one life, if not of two. I asked him to give me a little time, and then consulted a very experienced priest. The marriage did not take place; and when last I saw the young man he was on his upward career, in a way which a *mésalliance* would have made impossible. The woman, too, was going to be married to someone in her own station of life. In cases which come before rescue workers it happens over and over again that marriage would apparently bring about shipwreck on both sides, and a convention, with really very little of sound weight behind it, has to give way.

Another point worthy of note is that the man signed a legal agreement to make a certain contribution. If an undertaking of this kind contains a clause preserving the woman's right to

appeal to the Court, should she see fit, it gives her good security, without the publicity and sordidness of a hearing before a Magistrate. One case presents a comic interlude, to relieve the prevailing drabness. An attractive, motherless girl of sixteen, whose father was always rating her about her "goings on," without taking the slightest pains to set a good example, or to improve her morals. She was foolish, merry, and fond of company—specially male—and several youths were prowling around. The one she chiefly favoured was Tom, whom, in her father's absence, she invited to her home. They were doing a little courting, when, quite unexpectedly, the father's steps were heard in the passage. Tom took refuge under the table, and was lost to sight, but, alas, perceptible to touch. The father sat down and stretched out his legs, whereupon his feet came in contact with foreign matter. Then ensued a comic knockabout, tears and shrieks from the damsel, while the youth was being violently projected out of the front door. The Missionary was called upon to give her a "talking to." She found the girl well-disposed, by no means vicious ; just untrained and full of healthy animal spirits ; certainly, alike from surroundings of home and neighbourhood, in great danger of going to the bad. After a short delay she was placed in a Training Home, whence she went to service, and turned out a steady, well-conducted woman.

This section on women's work may well close

with an illustration from Lady Somerset's home for female inebriates at Duxhurst, which is run upon the most definite religious and sacramental principles. There is nothing institutional about it. The inmates are split up into small groups, each under the care of its own sister. They have separate little rooms, and I have heard the secretary say it is delightful to find that when they go out they very often try to bring their own homes up to the same standard of attractive simplicity. A youngish woman—possibly a Police Court Mission case, though I do not know for certain—had spent a year at Duxhurst and gone home, apparently cured of even the desire for alcohol. After a month or so she wrote to the sister in whose charge she had been something to this effect : " Dear Sister, I very nearly fell last night, and must tell you all about it. I went past two or three pubs all right, and then came to one where I saw an old friend of mine drinking. It sort of came over me that I must go in. I just got inside the door when I saw your face on the wall at the back of the bar, and you did look so sad. I turned round and ran off home. But now, dear sister, may I come back again, just for a little bit, to get set up again ? "

It would be a very pretty subject for discussion, by a psychological society, as to what was the exact nature of this woman's experience. Was it subjective, objective, caused by hysteria, or violent indigestion, etc., etc. ? To me this seems

a matter of really supreme unimportance. She was not in a class of life, nor at a stage of culture which would allow of deliberate invention. Be the explanation what it may, she is relating an actual experience. An experience, mark you, which brought back to her, vividly and at once, the sorrow of the sister for sheep that went astray—" you did look so sad." It was a spiritual experience, and led to the request to be allowed to return, just because of the safety provided by the ordered, disciplined home.

NOTE.—Since writing the above, I have come across a passage, somewhat akin to this subject. Speaking of his experiences at Lourdes, W. F. Stead says : " Here I am bewildered, interested, irresistibly fascinated—all the more so because I know there is something in it, but I can't make out what. The orthodox interpretation to me is incredible. At the same time, I am not unacquainted with the scientific and psychological interpretations, but they always seem to me forced and unconvincing, a twisting of facts to suit some preconceived notion. If only there were no healings and no testimony to something like a supernatural revelation, we could dismiss the story of Bernadette as a delusion. On the other hand, if there were no psychological and scientific explanations, we could accept it as a sign from on high." * It seems to me that in regard to matters of this sort humility is our wisest attitude. Our

* " The Shadow of Mount Carmel." W. F. Stead. (Richard Cobden Sanderson.)

minds are finite and limited alike as to nature and that which we call super-nature. Fuller knowledge will some day, perhaps, reveal that both are working in one harmonious cycle.

CHAPTER X

SEPARATION ORDERS

In the year 1895 there was conferred upon Courts of summary jurisdiction, as they are called, including Metropolitan Police Courts, large power as to matrimonial matters. By virtue of the Summary Jurisdiction (Married Women) Act, Magistrates can now grant "judicial separation." There is much doubt, even among Justices of the Peace themselves, as to the wisdom of this enactment. However, it would be mere waste of time to argue about it. There it is, and it has thrown upon our Missionaries increasing responsibility, as we shall see.

The "gallery" which attends the sittings of the Court has already been referred to. On one particular occasion the Missionary was struck with the very large number of "prams" outside, and women inside, the Court. The explanation is given by him. "On getting to the Court I found that Mr. G. was charged with assaulting his wife. Hence the crowd and the excitement." Most of the women were friends of Mrs. G., some in the interests of the defendant. Mrs. G. applied for a separation order, and, notwithstanding the efforts of the usher to procure silence, at this stage one heard, in undertones,

such encouragements as " You stick to it," " Go on wiv' it," " Get your separation." After a good deal of hard swearing and mutual recrimination, the wife's application was refused, and the man bound over to keep the peace. The Missionary was asked by the Magistrate to see if he could do any good in the matter. This was a bit of Mission work, not a Probationary job. He went, and in his own words—he just talked to them about things that make for true peace and happiness. He found out that after marriage both man and woman had given up their habit of going to a place of worship. I do think we parsons ought always to use our opportunities of putting in a word about this when taking a wedding in any class of life. The Missionary recommended a very simple, hearty Mission service in the neighbourhood. The couple, with their children, acted on the hint. Sunday after Sunday they went together in the evening. The Missionary continued his visits to the home, and had the joy of hearing the wife say on one occasion : " We've never been so happy in all our lives." Some reader may say, " Oh, but did it last ? We've seen a lot of those cases which were all right for a month or two." There are people who positively revel in that sort of way of looking at things. They are like the poor woman whose daughter said to the parson : " Mother enjoys very bad 'ealth." We are sorry to disappoint the critics, but this case did last, and was lasting when the Missionary left the district some years after-

wards. It is probably lasting still, because the reformation was founded, not on a mere moral effort, or signing of pledge, but on a principle of religion which bound the household together in all its details.

The whole question of separation orders is fraught with difficulty. Of course there are cases where the continued living together of husband and wife becomes impossible ; the Missionary is of no avail. It is said that when the " order " is made, the man almost always forms an illicit connection. But in many cases the " other woman " is involved already, and is one of the causes of the application. Our Missionaries say that the wife far more often remains respectable, especially if she is in charge of the children. It is astonishing how much self-respect is found among poor women, when once an emergency arises.

In another case, similar to the first, the man, as so often happens, was kind, even loving to his wife, when sober, but a perfect fiend when drunk, which was pretty frequently. At last the wife could bear it no longer ; it was dangerous for her to go on living with the man. She appealed to the Court. This case looked pretty hopeless, but, instead of convicting, the Magistrates, who knew the stamp of man their Missionary was, put it in his hands. He tackled the job in the right spirit—what man cannot do God can. The first step was that the man had to give up drink entirely. No half measures are possible under

such circumstances as these. A promise not to get drunk again is of about as much use as would be the undertaking of a Bengal tiger not to kill the next man he came across, but only to bite one of his ears off. A stage is reached when, physiologically, moderation is impossible. This is a mere bald fact, miles apart from any moral or religious aspect of total abstinence *per se*. If by seclusion in a Home, or by a determined effort of will, assisted by God's grace, the afflicted man keeps away entirely from alcohol for a while, there is prospect of a permanent reclamation. It is sheer pessimistic nonsense to say a drunken man is never reclaimed. Thousands are. Yes, and drunken women too, occasionally, though, for some recondite cause, with which we are not fully acquainted, not so frequently. In this case very prayerfully, very earnestly, the Missionary set to work, obtained the first advance, in that the man signed the pledge. Then he visited the case, shepherded it, encouraged it. After a while a marked improvement began to show itself in the home. Evidences appeared of a self-respect formerly lacking. Husband and wife took to spending their evenings together in the garden. On one occasion they told the Missionary they had something fresh to show him. There it was triumphantly disclosed at the bottom of the garden—a pig in a sty ! Purchased, mark you, out of savings in a home where formerly poverty had reigned supreme. This splendid victory was won not merely by moral effort, or persuasion

based upon economic grounds, but by the force of a prayerful, manly, Christian sympathy.

Sometimes these applications for separation orders are not heard at all. The moment the Magistrate is informed as to the nature of the case, he will say : " No, I don't want to hear you. Go and talk to the Missionary ; then come back if you still want your order."

It is with the young married couples that the Mission work so largely proves its power. Mr. Waddy says : " It does not require a social reformer to point out the special difficulties of the poor in the circumstances of their married lives, in contrast to the well-to-do. The poor mostly start with youthful and improvident marriage, only to learn later that to live under daily conditions of poverty inevitably stresses affection. 'When hunger comes in by the door, love flies out by the window.' Relaxation and amusements are practically denied them, and if the man and wife go together to a public house to breathe a larger air, they only spend badly-needed money and add to their trouble. A 'picture house' always brings to me two reflections : how badly the poor must need amusement, and how strangely they find it. The attraction of a crowded picture house is only one degree less mysterious than that of the abomination of a crowded Police Court. Then, when the inevitable children come, there is no help for the mother, nor adequate accommodation for the child, both of whom must perforce sleep in the same room as the husband, and

provide him with broken rest in consequence. Little wonder that a Police Magistrate so often sees tired young mothers complaining of 'persistent cruelty,' and is perplexed to know what on earth he should say to them." *

One application terminated dramatically. A neatly-dressed, attractive young woman of about eighteen, peremptorily demanded a separation from her husband as she went in fear of her life from his violence. The Magistrate checked the outburst and referred her to the Missionary. He managed to pour some oil upon the troubled waters, and promised a visit to the couple in the evening. He went, knocked at the door, getting no answer walked in and saw the girl sitting on her husband's knees, his arm round her waist, her arm round his neck. Unobserved, he slipped out, and neither Magistrate nor Missionary heard anything more of the matter.*

To show the simple fashion in which the Missionaries deal with cases, I may quote the following from a communication lately received. A case of disagreement between young husband and wife was adjourned that the Missionary might take it up. He says : " I asked them, as I do in most of these cases, if they had ever asked God's blessing on their married life and their home, or if they ever said a prayer for each other ? " Apparently they did not know much, if anything, about prayer. The very next morning the man came round to the Court, with the " pram " con-

* " The Police Court and Its Work."

taining baby, to say that "it was all right." "And," adds the Missionary, "it has been all right ever since, and that happened some years ago." The Missionary is a layman or laywoman. This is one strong pull that they have. We parsons are paid, generally supposed to be very highly paid, to tell people to say their prayers and be good. This sometimes seems to take the edge off our exhortations. But the Missionary, even though he be paid, is obviously a layman, one of the people; therefore in advising them to pray, to go to the Mission, is just recommending what, of course, he does himself.

Some years ago it was my habit to cycle a great deal in mufti with my curates. Many were the strange sidelights we got upon the way in which the parson is too often regarded. Many were the confessions made, which certainly would never have reached us had we been sitting in church to hear them. Also sometimes the opportunity was given to say a word for God which came with no less force because it was uttered by a mere wayfarer. Our Missionaries are of the people, but carefully trained in most cases, or thoroughly experienced in speaking to the masses of things that concern their eternal welfare. They are alive to any little opportunities of getting into touch with cases. "Gawd," said a man who had just been sentenced to six months' hard labour for assault, "who's going to look after my little dawg?"—a rather disreputable and fearsome mongrel. The man was a sort of

Count Fosco, that "dawg" was the tender spot in his heart. "I will," said the Missionary. The man gave his name and the address of his poor little room, adding: "You will be kind to him, won't you, Guv'nor?" The result was that when the sentence had been served, a strong friendship grew up between the Missionary and the ex-prisoner, to the enormous benefit of the latter.

There is generally a soft place somewhere in most lives, however hard they seem. The business of the Missionary is to find it out and work upon it. The reports of the women Missionaries as to separation orders run on the same lines as those already quoted. Cases might be multiplied indefinitely, but enough has been said to show that real salvage work for homes in danger of shipwreck is being steadily accomplished.

CHAPTER XI

SEPARATION ORDERS—*continued*

ONE further case may be quoted of shipwreck averted at the beginning of life. A young wife complained of cruelty and desertion by her husband. After many attempts to see him the Missionary at last arranged a meeting. The interview had to be held on the doorstep, and there was no invitation to come in. Proceedings, at first, were anything but pleasant, and the language used will not bear repeating in print. The young wife took her share, and many times a voice from inside said, "Bang the door and come in." Very patiently the Missionary tried to explain that he had come because he wanted to bring peace, and to get husband and wife together again. Abuse increased—he didn't want no Missionary; the Church was nothing but hypocrites, and he had finished with it years ago. "Then," said the Missionary, "the law must deal with it, but please think it over again. My last word of advice is—go back to your religion; that will make all the difference in your life." The parting was informal, even unfriendly; the door was slammed almost before the Missionary had said his last words. What would happen? Shortly after the young wife came round to say

they had left their poor lodgings, the husband had found her a nice little home, and had joined a Bible class again. Happiness was restored. I quote this case not that it is especially striking, but because it illustrates the tact and perseverance of the Missionary, and also the real basis of reformation. Many more cases of reconciliation could be quoted, but all much on the same lines. The question is sometimes asked : " Is it really worth while to employ a Missionary to settle squabbles between couples (often mere boys and girls) who, perhaps, are better apart ? " The answer to this depends much upon the view one takes of human nature as a whole. Perhaps the two saddest ways of regarding it are the cynical and the superior. They are akin to each other, and would both ignore the intrinsic value of the work we have been describing. W. F. Stead, in his chapter on Assisi, St. Francis and the Great Problem, has a glowing passage : " In the rise of life from the amœba to St. Francis, I see an arrow-head pointing upward in the direction of the Real. Let me hold fast to this ; it will shed some light on dark places. . . . It broadens out the regions of our kinship to include the most exalted and the most humble. Some of our kinsmen may not be very desirable, but as long as we inhabit the same world it is as well to acknowledge the relationship." * Here is just the truth we need to grip, the breadth of kinship, and relationship leading direct into responsibility.

* " The Shadow of Mount Carmel."

There are several reasons why any real reconciliation is worth while. First of all it brings back normal relationships between a couple of God's creatures, and this is just as desirable as a recovery of health after sickness. And further it is, as we have already implied, a preventive of immorality. Given human nature with its ordinary impulses, the man will hardly ever, and the woman (to say the least) not always, refrain from illicit connection. Only very "advanced" thinkers will say that this is of no consequence. Certainly no one who is willing to waste 5*s.* on this book, or even to order it from the library, would be likely to take so modern a line. The largest side of the gain concerns the family. Mr. Cairns says: "Perhaps the most pathetic and difficult aspect of the matrimonial differences is the effect upon the children. It means for them, literally, the loss of a parent. A wife sought a separation order, but she would probably not have obtained it. She appeared in the witness-box at the opening of the case and in her arms was a little fellow of three. The boy gazed round the court and suddenly he noticed his father standing where defendants stand. . . . He could not contain his joy at this important discovery. He pushed a little finger into his mother's face and chuckled, 'O, Mummy, *there's Daddy!*' It seemed to him that Mummy must have missed him too, and come here to find him. The child created an atmosphere for reconciliation. Finding that Daddy was such a delight that to rob him of Daddy was to

rob him of much, and the woman's anger could only be appeased at the cost of the boy's affection, both the man and the woman weighed it all up and judged of the things that mattered in the tense silence that followed. . . . The lad was asked to take Daddy home with him and Mummy, and his mission was joyfully undertaken. He started forthwith to find his Daddy's hand. The summons was adjourned *sine die*, and so it stands even until this day." * We must apologise for making so long an extract from Mr. Cairns's fascinatingly interesting work, but readers of this book will be none the less likely to buy "The Loom of the Law" from having this glimpse of its delightful contents. The restoration of a home, with children, to its normal balance, means a solid gain for national life; to say the least of it, the removal of a probable danger. On three grounds we may claim to have given an answer to the question, "Is it worth while?" But we have viewed it from the merely temporal side, as a social and moral problem. There is another aspect, deeper and more far-reaching. Cyril Burt has given us our cue in that splendid phrase, "broadening out of the regions of kinship." Let us extend our view beyond earthly relationships. Our Lord declares a vastly wider outlook, when He says, "There is joy in the presence of God over one sinner that repenteth." The Christian faith reveals a present solidarity between this world and the next. If this be a fact, then

* "The Loom of the Law."

every effort which tends to righteousness is abundantly worth while. I have carefully abstained from giving statistics, in the ordinary acceptance of the term, and that for several reasons. They do not appeal to the heart with the same directness as do the actual instances of work accomplished. Then they are very tricky. As I write there lies before me a copy of *The Times* in which appears a letter from a Right and Very Rev. Dean. Referring to a certain experiment in a northern town he says: "Of the moral benefit which it has conferred upon the districts through the increase of sobriety, there can be little doubt." This is followed by another signed communication from a layman, probably of some standing, to the following effect: "As a measure of temperance reform the scheme is condemned by the local societies as a failure." Oh, where shall truth be found when the bottom of the well is choked with the mud of tabulated statistics? Percentages afford the most notoriously perilous kind of bases for argument. A certain captain of a company of soldiers declared that, in his experience, total abstinence was a dead failure. Fifty per cent. of his abstainers died, and the other fifty went home invalided. He was pressed to give the numbers, but declared that the figures did not matter; percentages could not lie. No more they did. At last it came out that there were two abstainers only, one of whom was bitten by a snake, and the other run over by an artillery waggon. This digression is only the prelude to giving some

statistics (!) in the shape of facts, from which I shall leave the reader to draw his own conclusions. One Missionary reports thirty reconciliations during the year, another forty, several give higher figures, some content themselves with the word "many," but I have never yet seen a report which omits all reference to this side of the work. Be it remembered that there are 181 Missionaries working under the Church of England Temperance Society, besides those who are directly employed by other bodies or by local authorities. Reader, please form your own estimate as to the amount of work being done for God and the country in this branch of effort alone.

CHAPTER XII

GENERAL WORK

Now to turn to the general side of the work and quote a few cases of the special kind with which the Mission commenced. There was a certain Police Court where a married couple appeared with persistent regularity as "drunk and disorderly," or "incapable." This was a case which would ordinarily be put down as fairly hopeless, but the Missionary of the true kind does not recognise the pessimistic word. A man of the right sort happened to get in touch with it. After a tough struggle he induced both to sign the pledge. They kept it for two years, then the man broke out. The wife came round in hot haste and terrible trouble to see the Missionary. That same night he went to the house, and continued his visits for several successive evenings. The pledge was signed again, and has been kept for sixteen years! An entire reformation has naturally been wrought in the home and the now middle-aged couple are as happy and respectable as they were in their early days. The special interest of this instance lies in the fact that it concerned two confirmed habitual hard drinkers, each encouraging the other, and that there was a bad breakdown during the course of the restoration. Here we have a case of a very different

character—a youngish man who was a member of a very well-known family. He had a fortune of his own, but got through it all by means of the three great curses of social life, drink, women, gambling. He was right down on the rocks. Very fortunately for him, he appeared before a Magistrate upon some rather trifling charge. This was, in his case, what Shakespeare calls

> . . . a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune.

The Missionary came upon the scene, found the man to be cultivated, intelligent, but, as so often happens, weak of will. Some temporary work was secured at once. Here, by the way, is a great feature of the Mission. Missionaries are always in touch with benevolent employers, who, despite an occasional disappointment, are willing to help the lame dogs over stiles. In this case the fact of securing an honest job, and for the first time earning clean money, had a very marked effect—it just brought in the element of hope. Never is that more needed than when one who has known luxury is faced with destitution. Ultimately the Missionary got him a berth as a steward on a liner. After each trip he came to see the Missionary and voluntarily repaid all that had been expended on his outfit. The last heard of him was that he had settled on the other side and was cattle-ranching. He had gained manliness and self-respect, and was thoroughly making good. How different would that story have been fifty years ago! Humanly speaking,

then no hand would have been outstretched, and none fall so low as those who have known "better days." The Police Court poor box, too, is usually largely at the Missionary's disposal.

Riding one day on the box seat of a 'bus (this tells that it wasn't yesterday), I fell into talk with the driver. Somehow or other the subject of Italy cropped up. The man was warm and discriminating in his appreciation of Naples and Pompeii. I asked him if he was in private service when he visited them. "No, Sir, I was a young fool with a pot of money, and I've run through it all." Apparently there was no regret; only just quiet satisfaction at having got a good job connected with horses. He used to drive his own, but now he was driving the London General Omnibus Company's. Never mind, they were "gee-gees," that sufficed. It is in cases like these that the Police Court Mission works on such eminently practical lines. Here is another record, dealing with people of culture. A woman came to ask for a separation order on the ground of her husband's cruelty when drunk. She turned out to be the widow of a well-known public man who had received testimonials and a presentation portrait for his abundant work in charitable causes. Her second husband, too, was a man in a similar position, who provided his wife with a beautiful home, horses and other luxuries. Both took to drink, everything went, and when the Missionary visited them he found them in a wretched room without a chair to sit on. The

separation order was refused, and both signed the pledge. Work was found for the man as a dock labourer. All went very well for a time, when they broke out again, and quarrelled violently. The man disappeared, and has never been heard of since. The woman had to be taken to hospital, where the Missionary visited her regularly. On her discharge he secured her admission to an inebriates' Home. Here she was apparently finally won for God, so at the back of her renewed pledge she had now the power of keeping it. Ultimately she obtained a post as housekeeper, and was thoroughly restored morally, though all the old social position was gone. In former days she had given away large sums of money for charitable purposes, but she was farther from God then than she was as a mere servant, dependent upon others. She displayed abundant gratitude to the Mission as having been the direct means of her conversion. This incident is interesting as showing that the pledge without any power of religion behind it is of very little value. There must be some movement of grace in the heart to stiffen the resolve and make it lasting. There are those who say conversion is all that is necessary, and when a man is truly converted the pledge is superfluous. Psychologically, this is a mistake. Conversion acts on the will to keep the promise ; but the promise itself stands at the back as involving a definite responsibility. The two influences interlock. No doubt the position of the pledge in the armoury of the social,

or temperance worker, has considerably changed during the last fifty years. It was in earlier days the be-all and end-all of temperance work; everything else was expected to spring out of it. Now it has found its true level as a part of a whole remedial and restorative process. But there are other interesting features in the case we are considering. The reclamation of either husband or wife seemed highly improbable, as they were of middle age, pretty deeply sunk in misdoing, and neither of them could help the other. Then, if there were to be restoration at all, we should have expected the man to be the subject of it. But he disappears from the story, leaving the wife as the testimony to the fact we have already noted, more than once, that even hardened women drinkers are not hopelessly irreclaimable.

> " God moves in a mysterious way,
> His wonders to perform."

While on the subject of the more educated class of misdoers, a very singular case has been quoted by a Missionary. The offender is thus described, " plausible, attractive personality, man of general good address, speaks fluently, writes in a good journalistic style. He has spent twenty years in and out of prison." Having been remanded on a charge of attempting to break open offertory boxes, he asked to see the Police Court Missionary, whom he greeted thus: " The police tell me you are a white man, and will help me if I convince you that I mean to live

honestly." The Missionary promised to do his best, and, at the end of the man's three months' imprisonment, found him a good place, where he worked splendidly till he disappeared suddenly, without rhyme or reason. While in prison he wrote a most extraordinary letter. As to the genuineness of its sentiments, "the least said the soonest mended." So remarkable a production is it that, with permission of the Missionary, I give it almost at full length. Knowing the man's story, the first feeling is that the whole letter is merely a piece of impudent bombast, absolutely hollow from beginning to end. I submitted it to a literary friend, who remarked that it recalled Shakespeare's words :

> ". . . like one,
> Who having, unto truth, by telling of it,
> Made such a sinner of his memory,
> To credit his own lie—he did believe
> He was indeed the duke——"

Thus Prospero tries to shield, in some measure his perfidious brother Antonio, who has wronged him deeply. How far may it be true of the writer of this letter that "he did believe his own lies," that he had the double personality, so common in criminals, and indeed to a certain extent in all of us ? Be that as it may, one can only feel sadness and pity at the sight of real powers thrown away ; and an apparently high appreciation of moral responsibility prostituted into maudlin self-pity. The finest part of the letter is the little postscript: "Did Mr. T. get F. a job ?" for this

is the only reference to any one outside of the all-pervading " ego."

" DEAR SIR,

To write a good letter, take a handful of grit,
A plenty of time and a little of wit ;
Take patience to set it, and stir it all up
With the ladle of energy. Then fill a cup
With kind thoughts, helpful thoughts, merry thoughts, too,
With bright words, and wise words and words strong and true,
Mix these all together, and then add for spice
Some good news, some funny news, all news that's nice.
Then seal with a blessing, and stamp it with care,
Direct to your friend's heart, and presto ! 'tis there.

The foregoing recipe I am unable to adhere to, chiefly by reason of the irksome restrictions that envelop my present life.

But I must confess that, even though I cannot give you ' funny news, all news that's nice,' I can assure you that in spite of the world's condemnation, I have attained to a state as near to contentment as a man in my present unhappy surroundings can possibly attain. I am not a *persona grata* in this place, and by no chance do I ever get a word of hope, encouragement, or comfort spoken to me, but I do not permit my mind and thoughts to become embittered by reason of that. Solitude, it is said, is the fit harbour for shame. But I have

found in it a kingdom beyond speech. It's just a place for thoughts and hearts and the 'inward eye, which is the bliss of solitude.'

My suffering—whether it be the outcome of my own perversity, or may be attributable to agencies or influences beyond my own volition—has kept my heart soft and warm towards other unfortunate mortals. For to suffer oneself is to be in training for the exercise of sympathy. Only those who have been in prison, and have undergone the hopelessness of the outlook, the utter abandonment, the perpetual voicing of the past, the social branding which no iron can better, —only those realise what it all means. Prison is the one thing that society neither forgives nor forgets. It will accept a debauchee, a drunkard, a blasphemer, and a rogue, but it won't accept a man who has been in prison.

The solemn words spoken by a judge, who knows little of the criminal before him, the drabness of the prison life, are but the beginning of the reaping. The true punishment comes afterwards, and has no end but in death. The priests and the Levites meet us at every turn. The good Samaritans are as rare as bees in amber. Yet, they do exist. In W . . . I met with true, disinterested kindness. And that kindness has done much to restore my self-confidence. How true is it that the people who are at closest quarters with human misery are the most hopeful and most inspiring. Only he who ceases to strive is a failure, and therefore nobody need be a failure—

that is a reasonable, comfortable, stimulating, virile optimism—not optimism of the shallow selfish sort, which is produced by averting one's gaze from what is difficult, perplexing, black, and sorrowful in the human lot.

And we each exert a great influence for good or evil upon one another.

Let me do good and never know
To whom my life a blessing brings :
E'en as a lighthouse freely flings
O'er the dark waves a steady glow
Guiding the ships that to or fro
Flit by unseen with their white wings ;
Let me do good and never know
To whom my life a blessing brings.
As thirsty travellers come and go
Where some fresh mossy fountain springs,
It cools their lips, and sweetly sings
And glides away with heedless flow ;
Let me do good and never know
To whom my life a blessing brings.

You are doubtless aware that I have to take my trial at the forthcoming assizes, on a charge of 'breaking and entering.' Knowing what I know, I am fairly confident of an acquittal. In case of such an event, can you promise me a start at some reasonably remunerative work? You may take my word (and build on it) that I will not let you down. If I take the work I will stick it. Charity (commonly so-called) I do not want. But work I *do* want. I must be dependent in

order to become independent. Later I propose to send Mr. T. a letter on this matter. Would you kindly see him for me, and assure him of my fervent gratitude for his generous consideration and kind words when I felt so keenly the want of sympathy? F. has earned a particularly warm place in my regard. He breathed hope and trust when some others saw only humbug and insincerity.

Oh, be not the first to discover, A flaw in the fame of a friend,
A fault in the faith of a brother, Whose heart may be true to the end;
A hint or a nod may awaken Suspicion most false and undue,
And thus our belief may be shaken In those who *mean* honest and true.
Leave base minds to harbour suspicion, And low ones to trace out defects;
Let ours be the noble ambition, Unknown by the mind that suspects
For often the friends we hold dearest Their deepest emotions conceal,
And bosoms the truest, sincerest, Have thoughts they can never reveal.

Please tell Mr. F. that I hope once I am settled down at some honest job, to publish my book.

With grateful thoughts,
Yours,
A. B.

P.S.—Did Mr. T. get F. a job?"

Here is another letter which breathes sincerity from first to last : " I am writing just a line to thank you for what you done for me on Friday. I am very pleased to be able to tell you that my people are all very nice to me, I felt ashamed to meet them after the disgrace I had brought upon them. I wish also to tell you that Mr. N. is finding a situation for me. I am very bad at expressing my feelings, but I can assure you I am deeply obliged to you for the trouble you have taken with me. Believe me to be, Sir, yours truly." This man had deserted his home and friends and finally landed himself in prison. During the trial the Missionary got in touch with him, and also visited him regularly while in confinement. He met him at the prison gate on his discharge, persuaded him to return, provided him with food, fare, etc. Reports received show that the result has been, for a good while, thoroughly satisfactory.

One more letter, in an educated hand and style, is interesting :— " Dear Mr. . . . My wife and I wish to thank you most sincerely for your kind services on Wednesday last. The circumstances out of which the introduction to you arose were most distressing, but your attention was very helpful and considerably eased the strain on mind and nerve we had to bear. I have heard of the good work done by those who devote themselves to it as you do, but I can now bear personal testimony regarding the same. We thank you, and hope that at some date not

too remote we may meet under happier circumstances. I am, Yours very truly, K." This was a straightforward, old-fashioned missionary case. The wife, respectably connected, had taken to drink (partly, perhaps, through illness), was charged with being drunk and incapable, fell into the Missionary's hands, and has never transgressed again. The letters quoted are useful as showing how very thoroughly and gratefully the Missionary's services are recognised, even after the Police Court ordeal is over, and when one would expect rather a desire to wipe out the whole thing. Here is a case from a woman Missionary. "This home was at first happy and well-ordered, though poor. The husband died, gradually the widow lost heart, became depressed and miserable, took to drinking heavily just to drown troubles. Ultimately she appeared at Court upon a charge of neglecting her five children. They were certainly in a deplorable condition. She was placed on Probation, under the supervision of the woman Missionary, for one year. By the end of that time a very complete change had been wrought through the unremitting care and constant visits of the Missionary. The woman had recovered interest in her family and her home. The children were clean and well-clothed, and their school-mistress noted a marked improvement in their behaviour, and even in their intelligence. This latter fact may seem strange, but intellect itself and power of learning do get very considerably dulled,

almost atrophied, under conditions which involve fear, uncertainty and trouble generally. These are the inevitable concomitants of drunkenness in the home, especially if on the part of the mother. The father is less in the house, but the mother's presence is fairly constant. In this particular case, but for the intervention of the Missionary, the mother would have gone first to Prison, then to the Union, and the children straight to a Poor Law School, or cottage Home. I have consulted a clerk to a board of guardians, who says that putting the family at five children, about £480 to £500 per annum has been saved to the nation! The mere appeal to economy does not supply the highest ground on which to plead for the Mission. But when we consider the very large number of cases dealt with by the Probationary and Missionary system, it becomes a matter of national moment.

CHAPTER XIII

ROBERT HOLMES'S EXPERIENCES

THIS chapter is largely drawn from a deeply interesting book by Mr. Robert Holmes, one of our most experienced Missionaries.* Unfortunately it is now out of print, so we are glad to have Mr. Holmes's permission to rescue a few fragments at least from a great mass of information no longer available. In some instances the Police Court and Prison Gate Missions are combined, and Mr. Holmes gives several telling illustrations of work on the lines of the After Care of Prisoners' Association. One of the most interesting concerns a man who, under tremendously irritating provocation, had shot his wife, who was jeering at him in a public house, and in company which he had forbidden her to keep. He was condemned to death, but in consideration of his wife's vile behaviour, the sentence was commuted to ten years' penal servitude. At the end of the time he was allowed to go to the house of a married daughter. Mr. Holmes met him frequently, as it was his duty to see him once a month, and report to the authorities how he was doing. "It was not till then," says Mr. Holmes, "that I really knew him. Instead of the callous

* "Them that Fall." Robert Holmes. (Blackwood & Sons.)

and bad-tempered man he was described as being when we first met, I found him altogether amiable during the four years he remained alive. He had, in fact, gone back to the disposition which was his in his first wife's lifetime. The period following his second marriage saw him at his worst. He had not, however, waited for his release before exhibiting the better side of his nature afresh. A poor epileptic, suffering sentence for burglary, won his sympathy, while incarcerated in the same convict establishment. He gave the man, forty-three years his junior, many a little luxury purchased at the prisoners' canteen, out of his trifling gratuity money. When he knew that I was to receive the hapless creature on regaining liberty, three months after his own release, he urged me to do my best for the fellow, saying he was sure that, given a chance, he would make a man yet. His judgment proved sound. Turning from habits which had marred his character in the past, the epileptic stuck to outdoor employment found him, and so won the favour of a considerate master, that, in spite of occasional recurring attacks of his malady, his situation remains safe to this day." The old man first referred to had another crony in prison —almost of his own age. This story is too long to tell in full, suffice it to say that he was a father in prison for the manslaughter of his son. As in the previous case, there was intense provocation. The son insisted upon bringing home a woman of loose character, the father tried to turn

them out, whereupon a fight, with knives, ensued, in the course of which the son received a fatal blow. "Of irreproachable character till, one at sixty, the other at sixty-two years old, each was led into a grave offence by the folly of another, the two men had little in common with fellow-convicts, who for the most part had never made serious attempts to live honourably. Consequently they chose one another as companions, when, about the middle of the period for which the second man was detained, good conduct in prison gained a lightening of restrictions which enabled them to walk and chat in the grounds on Sundays, after morning chapel. By this means they grew to know each other very well, and from what George, who had committed murder, told me of William, whose offence was manslaughter, I seemed to know him very well even before I saw him." After release the two men remained staunch friends, though neither lasted long. The Missionary was very helpful to both, and after George's death got William, who worked gallantly as long as he could, into a Home for aged poor.

I have quoted these three cases in full because of the interesting and unexpected sidelight they throw upon prison life. It is not all sordid, sodden and dark, but is, now and then, brightened up with the purest thing on earth, unselfish friendship, leading to the desire to be of practical service. Also it shows the splendid nature of the help rendered by the Missionary. The youngish

epileptic, the old murderer, and the old manslaughterer, all directly aided and restored, as much as might be, through the Missionary's intervention. One more instance I will quote, as it is so vividly told. "An iron-worker, released at forty years old, after serving three-quarters of a seven years' sentence for manslaughter, had a much better chance of starting life afresh. Equally buoyant and agreeable, he never forgot a service I rendered in putting him in touch with a master, who found in him a thoroughly trustworthy and industrious servant. The Superintendent of Police, seeing him leave my office, after calling to thank me, I suppose for the hundredth time, for the little I had done, summed up the whole matter thus : 'I'm glad you got the poor beggar on his legs again. If it had been me you wouldn't have had the chance. They'd have hung me if his wife had been mine. It wouldn't have been manslaughter ten years since : it would have been murder a year after we had been married. You never saw such a vixen ! I've only struck a woman once in my life, and she was that one. She spat in my face when I was arresting her for drunkenness, and I lost my temper so that I knocked her down flat.'" A French proverb says, "To know all is to pardon all." The Police Court Missionary knows far more about individual cases than does the ordinary social or philanthropic worker, therefore he, or she, is well qualified to judge who are likely to benefit by the outstretched hand, and who are

best left alone. Notwithstanding the abundant tenderness of his heart, Mr. Holmes has very strong views about the deliberate criminal. Especially he feels, and urges more than once, the extreme desirability of rendering the hopelessly morally polluted, or the half-witted evil-doer of either sex, incapable of propagating offspring, only too likely to be as diseased as themselves. There is much to be said for this and, as far as I know, but little against it. The " freedom of the subject " is curtailed in many directions, some far less fraught with ghastly consequences than unfettered liberty of reproduction for those of whom we speak. Many would go further and insist on certain hygienic tests of fitness for marriage quite apart from the question of wrong-doing. In one of my parishes lived an epileptic couple, who married young. They had several children, all epileptic, or degenerate. The eldest boy committed a particularly foul assault upon a young girl, and was duly dealt with. By now, perhaps, he is a father himself, and so the ghastly chain goes on being forged. In the name of commonsense, Christian ethic, and even the law of kindness to fellow-creatures, why should this be ?

Professor Henry Elmer Barnes, in a book which has aroused much interest both here and in America, speaks of " the small but ever-increasing degenerate element, from which a substantial proportion of the paupers, criminals and other social derelicts are recruited. The sole manner of pro-

cedure whereby this class can be speedily eliminated, before it becomes so large as to drag down the normal population in a common destruction, is to segregate or sterilize all of its members. The former experiment, while arousing less traditional resistance and opposition, and desirable with females, is attended with great expense, and the much simpler and more humane method of sterilizing those male members of the defective class that can be safely trusted outside of an Institution has of late met with great favour among biologists and physicians. If this policy were systematically pursued it would be a conservative prediction to state that in fifty years the defective and degenerate classes would virtually disappear and the criminal class be reduced by more than one half. Most States (U.S.A.) have begun to make some pretence at custodial segregation of the worst type of the idiotic and the feeble-minded, and sixteen have legalised the sterilisation of the hopelessly defective and the habitually criminal." *

Pardon this digression, but one's blood does boil sometimes at the pseudo-humanitarianism which, in some directions, will gleefully swallow a camel, and in others carefully strain out a gnat. Under the head of "Noisesome Beasts" Mr. Holmes tells of a man "forty years old, described in the newspapers as well educated and of gentlemanly appearance, who was sentenced to

* "The Repression of Crime." Professor Henry Elmer Barnes. (Allen & Unwin.)

a term of imprisonment and fifteen strokes of the lash for engaging in the white slave traffic. The addition of a flogging to the sentence caused a certain amount of criticism on the part of a few people whose compassion was awakened by reading that, ' at the very mention of the lash the prisoner called out, " My God ! " and fell fainting in the dock.' Knowing the creature well, the tenderness he displayed for his own skin did not astonish me ; still less was I disposed to quarrel at the severity of his punishment." Here follows a sketch of the beast's life from the age of seventeen, when he was expelled from a public school, with ignominy, after corrupting many lads. So foul a record one seldom reads, thank God. As soon as the man was sent to prison the Missionary came on the scene in a most practical manner. " I persuaded his wife to take her children eight thousand miles from a beast who was mean enough to ask forgiveness for a third time, while still going on with his evil courses, be it understood."

One more instance illustrates Mr. Holmes's boundless optimism. Nine lads, between seventeen and nineteen, all sons of respectable parents, confessed to the city detective that they had committed a series of burglaries. The spoil was hidden in a stable, and included a cartload of miscellaneous plunder. Fortunately the Magistrates who sat the day the case was heard did not dream of reducing the charge to one with which they could deal. Hence it went up to a High Court. The rest shall be told in Mr. Holmes's

own words. "The Judge before whom the lads came for trial, chancing to labour under a strong objection to sending boys to prison, asked for a Police Court Missionary, and when he saw me in his room, enquired 'what do you make of all this?' I made no more of it than that a misguided spirit of adventure had caused the lads to blunder into burglary, and, once tasting the excitement of that pastime, had naturally gone on till detection brought them to the end of their tether. 'I agree,' the Judge remarked; then went on, 'now, what can you tell me about these youths?' I told him that all were the sons of decent parents, and all had employers waiting to give them another chance. 'When?' he ejaculated, with a suggestive frown. Then I had an inspiration, given occasionally to idiots and young children, as well as other folk. It seemed good policy to ask for more than I ventured to expect. 'To-morrow, if you please, my Lord,' I said. 'To-morrow!' his Lordship exclaimed. 'You wish to suggest that I deal with them under the First Offenders Act. But after confessing to ten distinct burglaries! Good Lord! how can that be done? Still I don't mean to send the lads to prison. They deserve it, no doubt, but I won't be the one to take such a risk till they have had fair warning.'" The rest must be summarised. Expecting nothing less than penal servitude, the youths stood up to hear the worst. 'You have all of you pleaded guilty,' the Judge told them sternly, 'to entering ten different shops and

stealing therefrom large quantities of valuable goods. But for the fact that you have never been convicted before, and that you are earning an honest living in situations which, I understand, are still open to you, I should undoubtedly send you to prison. I am, however, going to give you an opportunity of showing that you did all this wicked and criminal mischief out of thoughtlessness and folly. You will, every one of you, be bound over in £10, with a surety for £10, to be of good behaviour for the next two years. . . . Now go and never be seen in dock again.'" They never were. The police obviously disapproved of such leniency and kept them under strict surveillance. So did the Missionary, who winds it up thus: "I suppose that George and Joe and Sam would be working soberly to-day, in one branch or other of electro-plate manufacture, had they lived to return from France. They were no worse than the other six who, recovered of wounds, are making knives or scissors or razors, as, counting the war a holiday, they have made them for the same masters these three and twenty years." How much of all this was due to the patient care bestowed upon them by the Missionary who can tell? At all events, it is a blessed thing that there are some people in the world not actuated by the detestable spirit of "go-and-see-what-Tommy's-doing-and-tell-him-not-to." The conclusion arrived at by Mr. Holmes is: "On the whole, however, I have been led to expect good results from the exercise of leniency in the

most difficult case." Bravo! The same spirit runs, more or less, through all the reports I have received. Mr. Waddy, the well-known Magistrate, says, "It is easy enough, and may possibly be sordid, to fine a man for some trivial offence; to devote one's mind to the problem of how best to deal with man, woman or child who has once blundered but may be redeemed, is no sordid task: it is a high privilege to any right-thinking man." * "The dominant characteristic of our criminal administration is humaneness," says another Magistrate.† Alike in the gradual growth of this spirit, as in the carrying out of its application, the work of the Police Court Mission has been of untold value.

One large part of the Magistrates' work is the hearing of cases of assault by neighbours, and it must require the wisdom of a super-Solomon to sort out truth from fiction in the matter of cross-summonses. Mr. Holmes gives a striking instance of a case in which the Magistrate was right and he was wrong. "More than once I have been astonished at the way in which some meek-looking woman has developed. I remember one in particular, with a face so like the Madonna, that I raked up 40*s.* to enable her to pay costs which Magistrates ordered on a cross-summons, after being misled, as I was sure, by hard-swearing witnesses. Chancing to be in the neighbourhood of her house a day or two later, I saw her again

* "The Police Court and Its Work."
† "The Loom of the Law."

and became a doubter. Engaged in an argument with a robust-looking woman next door, she was so tantalisingly caustic that I was bound to admit to myself, however unwillingly, that she might have been prime mover in the quarrel where the Magistrates decided against her. Within two months she appeared in court again, this time as plaintiff. It was a common story. Words had come to blows. But who started the trouble? I could not believe the complainant when she said, 'I never spoke to her in my life, gentlemen, till the day she struck me; I wouldn't lower myself to speak to such a creature.' For I saw and heard her weeks before the incident complained of. Again the Magistrates sized it up rightly, 'case dismissed, plaintiff to pay the costs.'" The Missionary did not offer to defray them this time. We make a great fuss when we catch a J.P., especially one of the "great unpaid," giving what seems to us an unjust decision, as we read of it in the Press, but we don't think much of the thousands of wise, careful, right conclusions being come to every day by that splendid body of capable men, the Justices of the Peace, paid or unpaid. Besides, as one of our Missionaries said one day, when I was questioning the wisdom, or even the fairness, of a certain Magistrate's decision, "If you had heard the whole case, as I did, you would have seen at once that it was all right." This is something to remember before we "write to *The Times*," about a report, in ten lines, of a case which occupied two hours, which may

easily give an entirely false impression, according to the bias of the reporter, or even quite unintentionally. I have found this happen frequently in regard to R.S.P.C.A. cases with which I have been connected. "Give the devil his due," and as even magistrates are frequently not really diabolic, don't accuse them of perverting justice, till you are quite sure of your facts. Mr. Holmes thus sums up his experiences in trying to effect reconciliations amongst neighbours: "Sometimes I win success, more often I do not: At least the seed sown seems wasted when those it was showered upon issue summonses notwithstanding. But perhaps the outcome of an appeal to justice being unsatisfactory in the average case, what has been sown becomes rooted and brings forth fruit after all. At least, there is no harm in believing this. We have need of all the encouragement we can lay hold of if we are to continue sowing in such stony ground." Herein, I think, we see the true spirit of the Christian Police Court Missionary, and the secret of his wonderful perseverance.

CHAPTER XIV

ODDS AND ENDS

THIS part of the story may well close with a few odds and ends from further matter supplied by Missionaries themselves. "A young woman, nearly blind, was charged with an offence, said she had nothing to live for, had no friends, and was unable to find work. She was put under my care, and I obtained treatment for her in hospital, and glasses, which have improved her sight. She was then placed in service, clothes provided for her, and is doing very well." The Missionary was the practical friend here, and not merely the adviser. The Police Court and Prison Gate Mission is endeavouring to provide a new hut outside Walton Prison, Liverpool. In it will be a shaving saloon, and also irons for making clothes look smarter. "Women may perhaps desire cosmetics or hairpins, but the first thing a man wants when he leaves prison for the outside world is a shave," said Archdeacon Howson, presiding over the annual meeting of the Mission. "An unshaven face is a very serious handicap to a man getting back to self-respect and association with his fellow-men. After a shave a discharged prisoner is able to look everyone straight in the face, and not be marked as a gaol bird." A man,

fifty years of age, was sent to prison for three months for false pretences. On his discharge the Missionary obtained work for him at the corporation sewage farm, where he is still doing well. The Missionary paid his board and lodging for the first week, and advanced 15*s.* for the second week. He has returned all that was expended on him. Further, the Missionary kept in touch with the prisoner's wife during the whole time, and was the means of persuading her to give him a fresh trial. He has signed, and is keeping the pledge, and is on the high road to a good recovery of the position of an honest, respectable citizen. This is not an out-of-the-way case, but illustrates the necessity for the Missionary sometimes to take his courage in both hands and lend money, without the slightest security of seeing it back again. It is the *premier pas* which counts so tremendously in these cases. That giant among prison chaplains, the late Canon Horsley, used to tell a splendid story of a girl who was constantly coming to Clerkenwell Gaol for being drunk and disorderly. At one time three generations of the family were in together, grandmother, mother, daughter, so if any case should show the power of hereditary taint it would surely be this. In prison the girl was amenable, impressionable, and possessed a copious supply of tears and promises. Horsley found out that the girl was always met on release from prison by a particularly low crew of "friends," the result being that more than once she was back again before night. On one

occasion, when she had been more than usually weepy and penitent, Horsley took the *premier pas* and performed an illegal act, for which, had he been proceeded against, he could have made no excuse. On the morning of the "gaol delivery" he stood close up to the gate, with all the waiting crowd; the moment he caught sight of the girl he picked her up in his arms, and, 'spite of the oaths and yells of her friends, bundled her into a hansom cab, which he had in waiting, and drove her off to his wife. Then he had a long talk with her, told her he was quite sure God meant to have her in the end; gave her full choice of going back home, or being trained for service in an Institution. She made her decision for God and the right. Years afterwards Canon Horsley spoke of her as the head of a laundry, very comfortably married, and never showing the slightest tendency to a return to the old bad ways. Perhaps had her first appearance at a Police Court been made after the passing of the First Offenders Act the whole story would have been different. But the moral is, when the environment is bad change it at once if possible; this the Missionary invariably tries to do, backed up, not as was Canon Horsley, only by the indomitable force of his own burning zeal for souls, but also by the authority attaching to the Probation Officer. Here is a case which concerns a very different class: A well-dressed man, whose manners and politeness betokened "better days," stood in the dock. He once had a good business, and plenty

of money with lots of friends ; but by his own profligacy and carelessness had come down to the common lodging-house. The fine weather friends had all given him the go-by. When he had been fined, as drunk and disorderly, the Missionary got hold of him. He was more than a middle-aged man, so the difficulty of getting him a job was great. However, the Missionary persevered, kept in touch with him, treated him in a friendly fashion, helped him during the time of waiting, and now for over two years he has been a first-class teetotal workman.

A girl, educated at a very well-known middle-class boarding school, lost her father in early days, and then parted from her mother, because they could not agree. She fell into bad company, and was charged with theft. Through many vicissitudes and illnesses the Missionary stuck to her, long after her Probation was over. In the end the reward came. She is now a respectable woman, a proficient church embroideress, in good work, who writes to her Missionary friend, " I have found my corner in the world at last, and am content." One case was rather touching in its simplicity as well as satisfactory in its results. A quaint old dame was charged with drunkenness, put on six months' Probation on condition of signing the pledge. At the end of the time she turned up at the Police Court with both pledge and Probation card, asking that they should be renewed, as she felt the need of a friend and superviser. Now, apparently, she is capable of taking

care of herself ; but she is a good witness to the value of the system. Few Missionaries have had a better testimonial than this one, simple though it be.

Here is what we may call a by-product. A very useful bit of work too. A Superintendent of Police, happening to meet the Missionary, asked him to be sure to be at the Court next morning. It turned out that a man from a small village was to be charged with a particularly disgusting offence, which had turned the whole population not only against him, but, with strange illogicality, against his family too. They, poor creatures, deserved sympathy, not boycotting. The man was remanded, in custody, to the assizes, the home broken up, two young children sent to the union, and only a very nice, respectable lad of seventeen was left. The Missionary met him at the trial, made arrangements for him to stay in the assize town, and within a very short time found him good work seventy-five miles away. Thus he went where the disgrace he felt so keenly was unknown, and began a career which would have been impossible in his own village. The lad was abundantly grateful, and sent his helper a beautiful letter of thanks. Strictly speaking, all this was outside the Missionary's ordinary work. But, thank God, our devoted men and women do not regulate their services by what they must do, but rather on the rule of the Good Samaritan.

Whatever fellow men can plead
The brotherhood of grief, or need,
He is the neighbour of us all.

In this spirit another case is dealt with. "An ex-soldier is charged with loitering on Government land without a permit. After being seen by the Missionary, he is discharged with a caution. The poor fellow is homeless and penniless until he receives his Army pension in a week's time. In the meantime the man is given food and lodging till the money due to him comes in. He repays the debt, and goes to a place where he will have a better chance of work—another lame dog assisted over a few stiles!"

Here is a Colonial case: It concerned a youth of seventeen, a Canadian, who was charged with vagrancy. It transpired that he had no relatives or even friends in England, and had got in a deplorable condition during his six months' wandering. The Magistrates discharged him to the care of the Missionary, with the problem of getting him home and in the meanwhile of providing him with board and lodging. The Missionary was out early and late endeavouring to get him a ship, and had communicated with his parents, asking for his passage money. After about four weeks a boat was obtained for him on which he was to work his passage home, the captain also promising to take an interest in him and pay his train fare home at the other end. On the day of leaving a letter from his mother arrived, enclosing a cheque which she had borrowed to pay his passage home. The Missionary allowed him to work his way out and returned the borrowed money to his mother. What

joy there was in that home when the prodigal returned !

Here is a very common type of case, alas ! A man charged with assaulting his wife when drunk. He was handed over to the Missionary, and signed the pledge, for six months. The wife came to the Missionary shortly after to complain that her husband had broken out. It then transpired that the wife was bringing alcohol into the house for herself. The Missionary reminded her that " what's sauce for the goose is sauce for the gander," and she had no business to shove temptation under her husband's nose and then grumble about him. Ultimately they both signed. Two years after the man came to the Missionary with a gold watch and chain, which he had bought out of his savings since he " signed on." We hope that at the end of the next two years he gave his wife a bit of lawful finery.

One case given by Mr. Cairns, in " The Loom of the Law," is so interesting from the psychological point of view, that I venture to quote it almost in full. " Illustrations of heroic recoveries, the result of patience and faith, are not uncommon. There came before one of the Metropolitan Police Courts recently a man charged with malicious damage to property. His offence took the form of breaking windows, always within sight of a police officer. The impulse was neither drink nor unemployment, neither was it politics nor lunacy. . . . The offender had served several terms of imprisonment, and on the days of his

discharge from prison he repeated his offence. There was no normal motive. His attitude in the dock was one of silence and indifference, save for his monosyllabic 'yes' when asked if he pleaded guilty. Every attempt to get at some understanding of his motive was met with 'I've nothing to say, Sir,' and he said nothing, in spite of every wile and inducement. Here was a man standing in splendid isolation to life. He had no interest in and no concern for the affairs that appeal to the ordinary citizen. . . . He chose a way of crime that involved little or no social stigma, and he did the wrong that impinged least on the moral law. The psychology was simple enough. The prisoner, for some reason or another, had lost the will to hold his place amongst men ; he had got 'out of step' with the world, and had no desire to regain it. The normal operation of law and punishment had no relativity to such a case as this. Here was needed some warm human touch without cant and without officialism. This was tried. The man was brought into a little sitting-room, treated like a visitor, and spoken to as man to man. . . . He was astonished but recalcitrant. He repeated his brief litany : 'I've nothing to say, Sir !' but his eyes spoke when his lips were silent. He was remanded for a week, then there was another little talk, and he was given another chance. The Court Missionary set him up in his trade, secured him a little workshop, and undertook to find a market for his handywork. Tools and materials were supplied, and orders

were given on speculation. And the 'window-breaker' delivered the goods. There is in an obscure by-way of London a man who has recovered the will to live and labour. Some stimulus was given to his will, some word or touch found an answering response somewhere in his heart, something impelled him to a new resolve. One thing is clear, that neither prison nor punishment was a deterrent and neither prison nor punishment was a stimulant." A better illustration of the personal touch in Police Court Mission work would be hard to find.

Many more illustrations of work, thanks to the kindness of the Missionaries, still remain, but we have already covered so large an area that to give them would probably entail "vain repetition." Enough has been said to show that the movement has ramified enormously beyond its limits of fifty years ago, and that there is now hardly any point of the work of Borough or County Police Courts or of Quarter Sessions, with which it is not directly, or indirectly, in touch. It even finds place, as seen above, from time to time, in the High Courts themselves. One Probation Committee of a very large town says, "The marvellous success which has attended the efforts of your Probation Officers has continued during the past year, and it is gratifying to report how very few probationers have occasioned your committee anxiety or regret." *

* Home Office: "Third Report on the Children's Branch."

CHAPTER XV

MAGNETIC INFLUENCE

A REMARKABLY pleasing illustration of the magnetic attraction exercised by the Missionary has just been supplied in a very ordinary incident of last Christmastide. About forty girls were assembled in a cosy hall, laid out for tea. The gathering would have probably been set down at once by a stranger as a Bible class or Girls' Friendly Society treat. The girls were quietly but well dressed, no gaudy finery, no untidy shabbiness. Their behaviour, too, would have given no inkling of any special status. It was all cheerful, jolly and natural. Even as the evening wore on there was no sign of rowdyism, only just real hearty enjoyment. Many of them knew each other, there was evidently a link of some sort. They were certainly not factory hands, nor all working in the same business. The intercourse would have shown more intimacy. There would not have been the obvious greetings of those who had not met for some time. The link would have taken a good deal of guessing, and will surprise some readers when they hear it—every girl had been in the hands of the Woman Police Court Missionary. It was her annual tea and treat, and she was there, the centre of attraction, the

mainspring of all the fun and jollity. To those who knew the facts, it was a wonderful gathering, full of promise, rich with hope. Not all of the merry crowd had been before the Magistrates, not all had had the sad, the chastening experience of motherhood, but all alike had been in circumstances which required the help of the Missionary, for protection from falling, or for restoration after having gone astray.

One case stands out as typical of what some of the girls in that class of life have to undergo. At the age of eight her mother began to send her out shoplifting. She was caught, and came into the hands of a woman Missionary, and was sent to an Industrial School for five or six years. Here she improved in body, mind and soul, and was growing into a fine, attractive girl. Much against her own wishes and those of the Missionary, the girl was compelled by her mother to return home. Nothing would tempt her to steal again. That phase of her life had gone for ever. But with diabolical ingenuity the mother hatched another plot. As the girl grew up into young womanhood the mother used to send her to a tradesman for goods, but without money. She told the girl not to be a little fool, but to tell the man she would give him a kiss if he would let her have the things. Matters grew worse ; the girl recognised her danger, sought out her old friend, the woman Missionary, and begged her to get her away. The Missionary pleaded long and hard with the mother, promised to take entire charge of the girl and find

her a good place. But the mother wasn't a-going to give her girl up, for no Missionary, nor nobody else. At length it culminated in the girl deliberately running off, very early one morning, going into a church where was a priest, of whom she knew something, saying Mass. She told him her pitiful story, and he took her straight to her old friend. The Missionary found her a good place, a long way off. Alas ! the mischief was wrought. The Missionary came again upon the scene, saw her through her trouble, then got her into a refuge, whence she ultimately went into service and has been doing splendidly for three years. The one-time thief and castaway is an honest, truthful, upright, religious woman. In the Refuge where she was tended, before and after the birth of her baby, there hangs a beautiful, expensive sacred picture, given by her, and another former inmate, to the Matron in gratitude for kindness received. The woman's devotion to the Missionary is touching to see. No wonder, for at each crisis of her life it was she who stepped in, and she who brought the girl to her Saviour.

The atmosphere of the whole evening was delightful, the games, the dancing, the music, were entered into with spirit and vigour, the Missionary being the presiding genius, the obvious inspiration of it all. Nor, as I said at the beginning, was this gathering anything exceptional, or out of the way. Doubtless many such are held at every Christmastide, if not more often. The real joy of it was that all these girls were doing

honest work, gaining a respectable living, despite, in many cases besides the one quoted above, a tremendous fight against environment. It would be a piece of foolish Utopianism to say that there will be no breakdowns, as time rolls on probably there will be some failures. But it is mere bald fact that these girls represent a solid gain to the community, an asset which, humanly speaking, would never have been realised but for the intervention of the Missionary. It is very significant, too, that long after the girls have passed away from her direct official care they still look upon her as a friend to whom they can always turn. One might rather expect that the Missionary would be an ugly reminder of a time they wanted to forget. This would probably be the case with a mere State Probation Officer, but it is just at this point that the moral and spiritual force of the Mission system comes in and turns the official into the warm-hearted comrade.

We knew it all before, but the merry Christmas gathering drove home the nail, and seemed to come with a breath of hope and confidence for the New Year, telling us that no work for God is ever done in vain.

CHAPTER XVI

RESULTS

THUS far actual results of specific efforts have been quoted ; some quite recent, for which it would be rash to claim permanence ; others that have been tested for many years. It is only fitting to recognise, quite fully, that there are many cases of relapse of probationers and reappearance in Court.

A Home Office Report, published July, 1925, speaks thus :—

" Many of the reports made by individual courts on the working of the Probation system afford gratifying evidence of the keen interest which is being taken in the work by the Magistrates and of the *valuable results which are being achieved.*" (The italics are mine.) " One of the difficulties about Probation work is to form any accurate estimate of the ultimate results. It is easy enough to give the percentage of offenders who finish their period of Probation satisfactorily, but this can scarcely be regarded as an adequate test of the system. In how many cases does the conduct of the offender continue to be satisfactory three or four years after the period of Probation has expired ? "

Personally, I do not think there is any need for disquietude on this point. As I have said once or twice, whatever the exact percentage of permanence there are results sufficiently abundant

to justify the Mission. Some guidance is, however, given from the evidence of five large towns where great trouble has been taken to make a very careful analysis of Probation returns for the past few years. Cardiff shows that 57 per cent. of persons placed on Probation in 1920, and 43 per cent. of those of 1921, committed subsequent offences by the end of 1924 : Leeds reports only 16 per cent. of reappearing cases, from 1920 to 1924 ; Liverpool 55 per cent. : Portsmouth 14 per cent. ; Birmingham 35 per cent. The first thing that strikes one is the rather singular fluctuation of figures, which somewhat bears out the remarks on statistics made above. The next thing is this, that even in the most unsatisfactory case (Cardiff with its 57 per cent.), nearly half of the Probationary cases did not appear again. Under the old system a very large number of the total of those imprisoned would have turned up with comparative regularity. At the lowest estimate Probation represents a very fair amount of solid moral and social gain. The 1925 Report goes on to say :—

" It is only fair to state that in each of these returns all offences have been included. Some of the Probationers who reappeared before the courts were charged with offences of a minor character compared with the original offences, and if these cases were omitted the percentage of successful cases would be increased. . . . It would be rash to attempt to base any general conclusion on the examination of such limited material. The failures may indicate a need for the exercise of greater discrimination

by the Court in placing persons on Probation, and for improving the methods adopted in carrying out the duties of supervision, without casting any reflection on the value of the system. . . . Its real value will probably appear when it is brought into closer co-operation with different forms of Institutional treatment."

The Report, dated 1922, of a Departmental Committee appointed by the Home Secretary, gives the following high estimate of the value of the Police Court :—

"The Missionary work of the Police Courts is of the greatest value to Magistrates when they need inquiries to be made as to the circumstances of the people who come before them, and when a helping hand can be given, or a word in due season can be spoken. . . . All the witnesses, including Magistrates, whom we consulted, were unanimous in attaching great importance to the Missionary work of the Courts, and expressed the opinion that it is essential to the proper administration of justice." And again, "We have been much impressed by the valuable work now being done by the various Societies, especially by the Church of England Temperance Society, and by the high character and qualifications of many of their Missionaries."

A subsequent Report, 1925, is in the same strain, and says, "in many cases the best interests of the work may be secured by continuing the services of Missionaries." When we turn from statistics to general expressions of opinion we are faced with such a wealth of material that choice is difficult. To begin with the present Home Secretary, Sir William Joynson-Hicks, he says,

" I do not know what we should do without the Mission work, or how we could carry on the remedial side of the Police Court without it." . . . " The Magistrates, instead of sending offenders to prison, hand many of them over to the Missionaries to be visited, looked after, and kept in touch with, and see, as far as it is humanly possible, that they have a chance to get back on the right lines again." From him we pass on to a Magistrate whose experience is perhaps second to none, Henry Turner Waddy, in " The Police Court and Its Work " : " Chief Magistrates and others, desirous of acknowledging their obligations to the Court Missionary, have in times past sent ' appreciations ' of his services to the Church of England Temperance Society. Not one of them has been adequate, nor could it be. It is no easy matter to give an account of the work of the Police Court Missionary without appearing to use the language of exaggeration. The Police Court could dispose, in a fashion, of its daily routine of disciplinary work, without the assistance of a Court Missionary. For the discharge of its more difficult duties—what may be described as the remedial part of its work—the co-operation of the Missionary is vital and essential." Next we see what one of our oldest Missionaries has to say about it, after twenty-five years' work, and having dealt with 30,000 cases. " Nothing in his experience had failed to justify the leniency provided for by the Probation Act. Many young offenders who had been assisted were now to be

found in important walks of life, and not a few held highly responsible positions. One former Probationer is now a leader of men in industrial matters affecting a large portion of the country. He came to me straight from prison. He was 'down and out' in the worst sense of the term. I discovered in him, however, a ready wit and a capable business mind, and, after some effort, I managed to get him into employment as a labourer at a small weekly wage."

"Later he was entrusted with a horse and cart, and went about the streets of the City as a carter. By degrees he so earned the esteem of his employers and workmates that he secured rapid promotion, until he has now a very responsible position in the North of England. For the sake of the man himself, I am naturally bound to some secrecy as to other details of the story, but his identity, if known, would be highly surprising."

The testimony of the Chief Constable of Wigan shall close the list :—

"County Borough of Wigan,
Chief Constable's Office,
Wigan.
15*th June*, 1925.

I have been asked to give my opinion of the C.E.T.S. Police Court Mission, and I do so with very great pleasure.

I am probably in a better position that most people to testify as to the efficacy of their charitable work. The helpful counsels, interminable patience and practical assistance of their Missionaries in the Police Court is absolutely

invaluable, and I know from practical experience that they have been the means of salvation to many unfortunate people when all other methods have failed.

I consider this Charity deserves all the unstinted assistance that it is possible to give.

T. PEY,
Chief Constable."

Witness of this sort might be multiplied to any extent. Magistrates, police, jailers, clergy, and Mission workers all unite in one chorus of appreciation, worth far more than any amount of mere statistics, proclaiming that "the Lord is with us of a truth."

CHAPTER XVII

WAYS OF HELPING

A SMALL boy, who had been badly stung, said he didn't mind the wasp as long as it walked about on his hand, but he didn't like it when it sat down! Well then, if any gallant and persevering readers have got thus far in this book, perhaps they may be in the same state as the little boy, they don't mind it. But now I am seriously going to try to make it sit down, *i.e.*, to endeavour to sting my readers into practical action. Perhaps they won't like it; then they are not obliged to read it, they may skip the last chapter—I rather hope they won't though. Considerable experience in begging, during fifty-six years, has taught me this, with the utmost distinctness, the one great reason for neglect of really good causes is ignorance of them. Look at the marvellous responses made to appeals by the Lord Mayor, *The Times*, the *Daily Mail*, *Punch*. (I wonder if I have got them in their right order, or whether *Punch* ought not to come first?) The moral of this is that we, as a nation, have in store a vast amount of potential response to worthy appeals, but it has to be liberated. It is the old story, "How shall they hear without a preacher? And how shall they preach except they be sent?" If this book should

only send out one or two preachers I shall be abundantly thankful. In work connected with a fund (about which more lower down), I have discovered the most abysmal ignorance of the fact that there is a Police Court Mission at all. It is confused every day with the Discharged Prisoners' Aid, or the Prison Gate Mission. One would hardly like to say it, except that it had been remarked by a Magistrate himself, "There are J.P.'s who know nothing about it." Pray do not let this be misunderstood ; the Magistrates, as we have seen above, are the very best friends the Mission has, but if it be possible even for some of them to be in darkness, how many tens of thousands or ordinary folk there are upon whom the light has never shone! Will some reader test this matter at a friendly gathering, or in his club ? Ask your next-door neighbour, or fling out the question broadcast, "Do you know anything about the Police Court Mission ?" This may lead on to a general conversation, in which you drop out that you happen to have been reading a rather —oo— book about it. (Notice that —oo— fits either poor or good.) Quite seriously, an enormous amount of help may be rendered just simply by ventilating a matter. Read any history of the abolition of slavery, and see the solid spade work accomplished in drawing-rooms, at tea and dinner parties. This, then, is the first sting I want to implant—try to be a preacher

And whither is the preaching to lead ? To an interest which shall bring about practical result.

One obvious need is "the sinews of war." Here I must hark back for a moment to explain again that the Probation Officer, as a servant of the Government, is paid in part by the State; but this salary alone does not represent a living wage. In most cases the Probation Officer is also the Missionary, or, putting it the other way round, the Missionary is the Probation Officer. Therefore part of the stipend comes from the voluntary society which appoints the Missionary. If once this dual system were abolished it would end in the establishment of a Probationary system *upon a purely secular basis*, and its severance from the Police Court Mission. The Missionary, in fact, would find more than half his occupation gone. It is the distinct wish of the Government that the present arrangement should continue, in order that the spiritual side of the work should be maintained. All this is, I know, mere repetition, but is necessary in view of the particular appeal I am about to make. Become a subscriber to the work. Probably it is under a Diocesan Committee; if so, your vicar, or the bishop's secretary, will "put you wise." If not, then go to the nearest Police Court (there is no danger of being "run in") and ask the Missionary how you can get rid of a little cash. Here is another sting, immensely important: see if you cannot start a local fund. Should you like this idea, write to me, under cover of the publishers, and I will give you brief particulars of how an effort started on a small scale in 1921, sent up last year £170 to a Diocesan Police

Court Mission. The success of this effort is not to be measured only by £. *s. d.* The interest it has aroused, the knowledge it has spread, and the enthusiasm of its annual meeting, always graced by the presence of a bishop and several J.P.'s, are assets of very large value. Nor can I stop here. Powerful practical aid is rendered by those good folk, to whom I have already incidentally referred several times, who are willing to provide opportunities of livelihood for cases under the Missionaries' care. Mr. Holmes, the Missionary whom I have freely quoted, says, " Where I have succeeded it is because no man ever had better friends. Was it money that was required to equip a lad for farm or sea, I had only to ask and receive. Was it work in a city manufactory or outlying colliery, if it were possible my need was satisfied off-hand. The labour market overstocked, I was never kept waiting beyond my turn. My favourite recipe for curing a lad of a tendency to steal being to put him to work where little or no temptation lay. I could have done nothing without the abundant assistance so readily given me." *

If you have a drawing-room, or a garden, offer them for a meeting ; try to organise a sale of work, or some bright, attractive side-show of a suitable kind.

One last appeal : perhaps you have in your heart the love of souls, and a sympathetic disposition which, by itself, goes a long way towards

* " Them that Fall."

teaching you how to deal with those in trouble. But a stipend is necessary, and you are looking about for something to do. What do you say to the Police Court Mission? Write to the General Secretary, C.E.T.S., 10, Marsham Street, London, S.W. 1. He will put you in the way of the necessary training and preparation for a career full of the keenest human interest, the most splendid spiritual possibilities. An Australian poet says,

> "Life is mostly froth and bubble,
> Two things stand like stone—
> Kindness in another's trouble,
> Courage in your own."

Now you see how many times the wasp has sat down—your interest, used for the spread of knowledge—your individual gifts of money—your effort to knit others into corporate groups—the loan of your house or garden—your shepherding of individuals—perhaps your offering of yourself, why not? Thus far one has been thinking chiefly of the laity. To my brother clergy I venture to say—amid the endless claims that press so heavily upon you, see that the Police Court Mission has its full share of pulpit appeals, meetings in school or hall, and that it finds its regular place in the list of "works assisted by this parish."

To all—sometimes pray a prayer for it, and don't forget the old priest who, by the great mercy of God, has been allowed in his closing days to try to give the cause a little shove along.

Note on the American Probation System

It is sometimes broadly asserted that our probation system has been borrowed from that of America. Cecil Leeson * states definitely that "the Probation system is of American origin. It began in Massachusetts in 1878, owing to the voluntary efforts of social workers in the Police Courts of that State. . . . From its commencement in 1878 to 1899 the Probation system was confined to Massachusetts. During these years, however, much informal probation work was done by voluntary Police Court workers elsewhere, not only in America, but in England also." In Professor Barnes' book † there is an account which supplements this. The whole passage is so interesting and instructive that I quote it in full: "The beginnings of the non-institutional care of delinquents may be traced to the ticket of leave or parole system which originated in the middle of the nineteenth century." Be it noted, by the way, that this was itself borrowed from Ireland, so, to a certain extent, "the boot is on the other leg." The Professor then proceeds: "This however, merely made possible the removal of the convict during the latter portion of his term, and in no way attempted to do away with im-

* "The Probation System." Cecil Leeson. (P. S. King & Son.)
† "The Repression of Crime."

prisonment altogether. With the gradual growth, among careful students of penology, of the conviction that in many, if not in most, cases the convict issued from prison a worse character than he was upon entry, especially in the case of young first offenders, there has arisen a determined movement to secure the introduction of a system of suspended sentence and Probation, to be applied to those first offenders and others, who, it seems reasonable to believe, can be most effectively treated outside of a penal institution." . . . "While there were earlier approximations to a Juvenile Court system in Pennsylvania, the basis of the present system was laid by the Acts of 1903. On April 23rd, 1903, Juvenile Courts were established, under the Court of Quarter Sessions. It was, however, only by various Acts passed between 1909 and 1915 that the system of Probation for adults was worked out to its present position. Details of application differ widely in the twenty-six States which have adopted adult Probation." Incidentally, Professor Barnes refers to Massachusetts, New York, and New Jersey having given a lead in the matter. Notwithstanding the fact that one State in U.S.A. adopted Probation in 1878, it must be remembered that the same circumstances which led to that adoption in Massachusetts had been operating in England from 1870, and that though our First Offenders Act was not passed till 1887, the foundations of Probation were being laid during all that period. Our full development of the

system came with the Probation of Offenders Act in 1907. In America it was not finally settled till between 1909 and 1915. Now we will give all credit to the foresight and energy of Massachusetts, New York and New Jersey, from whom we may have learnt some useful lessons, but it seems quite evident that the two movements were marching side by side, each probably influencing the other. If Professor Barnes's dates be correct we could only have copied from America by some vast development by Einstein's theory of the relativity of time. Greater even than that implied in the delightful limerick :—

> There was a young lady named Bright
> Who could travel much faster than light.
> She went out one day,
> In a relative way,
> And came home the previous night !

American regulations as to Probation are very similar to ours. Thus the Judge in Philadelphia has discretion as to whether " to place the delinquent on Probation in his own family under the oversight or superintendency of a Probation Officer, or whether to place him in the care of some private person who would be willing to undertake the responsibility for such supervision, or to place him in an Institution, . . . or under the supervision of an officer of certain well-known charities, such as the Children's Aid Society, and the Society for the Prevention of Cruelty to Children, or other recognised societies having the

same object in view." This last sentence may point to the existence of a Police Court Mission, though I have not been able to ascertain if such be the case in U.S.A.* Professor Barnes does not give a hint of it, which is perhaps not to be wondered at, as he takes no pains to conceal his anti-theological tendencies, and asserts that, "the human personality has been revealed as a proper subject for the co-operative study of biologists, physiologists, psychologists, psychiatrists and sociologists, and it is to these men that we must in the future refer the problem of determining the nature of moral conduct and the degree of personal responsibility therefor." Not much room for the Missionary here. In fact, he makes it a complaint that the Criminal Judicature is still too much swayed by exploded theological conceptions. One cannot help feeling that had he carefully studied, for twelve months, the actual operations of the Police Court Mission, some of his intensely dogmatic conclusions would have been modified. Old-fashioned theological concepts as to free will, repentance, faith and prayer are there seen at work, with evident results, such as none can deny, however they may attempt to explain them away. *Solvitur ambulando.*

Since writing the above I have come across so splendid a passage from the pen of one of our ablest metropolitan Magistrates, J. A. R. Cairns, that I quote it almost in full: "No consideration of crime and criminals can be complete without

* See letter on p. 135.

the most definite and deliberate reference to the claims of the Galilean. The theories and associations of His work are associated with the churches to-day. His doctrines are openly proclaimed, and the church is as national and visible as are the courts of law. The theories of life and conduct and sin are as definite as is the common law. The Church faces the world with a challenge. Its *raison d'être* is to deal with just those problems of distractions, disease, despair. It reiterates and repeats such challenges as these : 'I came not to call the righteous, but sinners.' 'They that are whole have no need of a physician, but they that are sick.' The church claims that men can be made new. It actually uses the word 'regeneration' as a human experience and necessity. 'In Christ ye are a new creation.' That claim is emphatic ; it is the condition precedent to the coming of the new order. The crippling limitations and lusts of life are not merely forgiven, they are dominated. If those claims are true humanity has healing for its wayward children, and can transform the tears of anguish into the joys of a new achievement. Thirty years ago I watched the career of a notorious character of a provincial city. He seemed absolutely bad, and absolutely debauched. In the picturesque language of the Gospels, he was possessed of devils, and most of his time was spent in gaol. One day a strange thing happened. He saw what his life had been and what the end of it must be. Every nerve was steeped in drink and every power of

resistance was weakened if not destroyed. This weak-willed man claimed for himself an experience akin to those recorded in the Acts of the Apostles. At all events, his experience, whatever it was, produced the same results. He was remade in mind, in will, in desires. I do not know what Freudians would call this experience, or whether alienists consider it a delusion. The man himself said that he was 'saved by the grace of God.' That experience or delusion or obsession—whatever it be—has stood the test of the intervening years and society was saved the cost of maintaining a drunken and debauched citizen in its gaols." Again with all respect to science, philosophy, psychiatry, Freudianism, determinism, and the rest of it, I say, as regards the effect of religion on probation work, *solvitur ambulando*.

This letter was received after the above note was in print:—

"National Probation Association, Inc.,
370, Seventh Avenue,
New York City.
January 25, 1927.

Rev. and Dear Sir,

Your letter was somewhat delayed in reaching me, but I am glad to answer it now. There is nothing that corresponds to your Police Court Mission in America. Official Probation in Massachusetts was preceded by the work of private societies, not usually connected with any

Church. We have had Societies for the Prevention of Cruelty to Children, Children's Aid Societies for children, and Prisoners' Aid Societies for adults. The Churches have assisted in the background, of course, but not usually through organised work. Church representatives have sometimes done good work in our courts, but they have not in general done real Probation work.

Our first official probation work grew out of the work of these societies, and of individual volunteers.

The first Probation law in Massachusetts in 1878 provided for a full time salaried Probation Officer. We have had very little sharing of the salaries of Probation Officers by public and private agencies. Most of our probation work has developed with full time publicly salaried officers, of course co-operating with and using the services of private agencies including the church.

I hope this answers your inquiry.

Sincerely yours,

CHARLES L. CHUTE,
General Secretary."

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