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comes to address an assembly in public. Special preparation cannot afford to dispense with the labour of writing, if not the whole of the sermon, yet of those parts of it which are the most important. It does not come within the scope of this article to do more than offer suggestions, but it will not be deemed to be out of place if we conclude with some words of sound advice on this point coming from Pusey. Liddon, who at first wrote out all his sermons, asked Dr. Pusey, soon after he was ordained, whether it was necessary that he should always write his sermons in full and preach from the manuscript. Dr. Pusey replied as follows: "There can be no ground against your preaching extempore. I wish the gift was more cultivated. It is essential to missionary work in the Church. Only you should prepare for it well; know accurately what you should say; pray for God's Holy Spirit; say nothing about which you doubt, nothing rashly. Labour for accurate thought altogether, that you may not overstate anything."

W. J. FOXELL.

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"IN COMPARISON WITH ——"<sup>1</sup>

UNTIL within recent years the vast majority of Englishmen have known little—and, I fear, have cared equally little—what Continental people were doing—that is, so far as their ordinary *every day* life is concerned. We have been satisfied with ourselves, with our own ways and methods; and that an Englishman might learn anything really worth knowing from a Frenchman, a German, or a Swiss has hardly struck the mass of the people of this country.

But from a variety of causes our "insularity"—which was too often a synonym for a somewhat self-complacent, if not contemptuous, pride—is being slowly broken down. We need not enter at length into these causes; but certainly our knowledge of what other nations are doing and thinking—our knowledge of their ordinary life—has within the last few years immensely increased. And as we have learnt more of that life, we have realized how much there is in it which it would be to our advantage to copy.

Necessity, if a somewhat hard teacher, is often a very admirable one. And recently it has dawned upon a very

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<sup>1</sup> "A Comparison: the Brassworkers of Berlin and of Birmingham." London: P. S. King and Co. 1s. net.

great many Englishmen that, if we are not to be worsted in more than one important sphere, we must discover how it is that in various directions the once somewhat despised foreigner is rapidly winning at a heavy cost to ourselves. Consequently, during the last few years many most careful investigations into the educational, social, and commercial life, systems, and methods of different foreign nations have been made, and of these careful reports have been published. The Education Office has sent abroad experts who have reported upon different systems and methods of education employed in various countries; Blue Books upon different foreign methods of dealing with poverty, vagrancy, want of employment, and distress have been issued; as have also many reports more particularly concerned with the trade and commerce of other nations. From all these undoubtedly much has been learnt, both what to copy and what to avoid, for we may learn from the mistakes as well as from the successes of others.

But comparatively few people read Blue Books, and information, which can only be obtained from them, does not rapidly come within the ken of the ordinary man or woman. But recently there has been published, not in a *Blue Book*, but in a small *crimson* covered and attractively written little volume of some eighty pages, a very instructive *comparison* of *artisan* life in a large German and in a large English town—to wit, in Berlin and in Birmingham. The comparison covers a large field—infancy, childhood, school systems, young manhood and womanhood, family life and expenditure, amusements, thrift, poverty and sickness, and insurance against these, as well as a careful survey of the conditions of a particular trade (that of the brassworkers) carried on in the two cities.

The book has been jointly compiled by three men, each of whom occupies a responsible post in Birmingham. The first is a large employer of labour, the second is the secretary to an important trades union, the third being an excellent representative of the philanthropic work of the city. They visited Berlin together in order to inquire into the comparative position of the brassworkers—a large industry there; and they were at once placed in a position, through introductions to various important officials and others, to make a thorough investigation into all they wished to see and to learn. Without hesitation I would advise everyone who is interested in the social welfare of the people, and more especially everyone who is interested either in elementary and technical education, and in the methods of dealing with poverty and distress, to purchase and to study this little book. It is clearly written, and is just what it professes to

be—a record of impressions formed by intelligent men, who went with an open mind, determined to see and to learn all that they could in the time at their disposal.

The first comparison made is an instructive one. As the three travellers journeyed to Berlin, they noticed that hardly an acre of the country was uncultivated. "There are five golf-links in Germany; there are over a thousand in the United Kingdom." It is difficult to find land for a golf course in Germany, so well is the country laid out for agricultural purposes." Are not these words an indication of the relative, or comparative importance attached to sport or play in the two countries? Together with this fact another should be noticed—the excellent gymnasia attached to the elementary schools in Germany. Is it true that to-day a large proportion of Englishmen, of the poorer as well as the richer classes, work in order to play? Is it possible that in Germany the order is wisely reversed?

The next comparison noticed was the greater cleanliness of the streets of Berlin, and this cleanliness is not confined to the streets. It was particularly noticed in the elementary schools and public institutions; it was also found in such homes of the working people as were visited. It is suggested, and probably with justice, that this cleanliness helps to teach self-respect and good manners. The children in the streets were noticed to be clean and tidy.

There seemed to be far more true family life than in Birmingham; the family appears to hold together longer, and "does not break up into separate interests so early in life as in Birmingham." The assumed antagonism of personal interests within the family is a painful feature in too many English homes to-day. In Berlin working men take their pleasures, their coffee, or their beer, and their walks *with* their wives and families much more frequently than they do in this country. The result is altogether good.

The account of a visit to an elementary school in Berlin and of the impressions therein received is one of the most interesting parts of the book. The school was situated in one of the poorer parts of the city, and contained one thousand boys and one thousand girls. No instance of an underfed, poorly clad, or untidy child was discovered. "The children of needy parents receive shoes and clothes from the municipal Poor Law guardians and societies. There are thirty-six official school doctors in Berlin, each being responsible for seven schools, and every new scholar is examined by them. [In Birmingham, we are told, there is one official medical officer and one lady assistant for this work, and the doctor visits each school *once* in the year.] In Berlin funds are

supplied to find food for needy children. The demand upon these funds last year among these two thousand children was, however, only £2! In the basement of the school were extensive baths, principally warm shower-baths, and each child has a bath once a week. On the top-floor of the school was an excellently-fitted gymnasium. Thus, the physical health of the children receives every attention." Again, great stress is laid upon the cleanliness of the schools in Berlin, and a very strong comparison was made in this respect with the elementary (Council) schools of Birmingham. As one who during the last twenty-five years has had a very varied experience as a member of a School Board, and as a manager of both denominational and undenominational schools, may I say that the great majority of English elementary schools leave much to be desired in this respect. Much depends upon the managers, almost as much upon the teachers, whether the children are taught self-respect. The more we demand from children, parents, and teachers, the more we shall obtain, and we cannot, for the children's sake, set too high a standard of neatness of dress, and of cleanliness both of persons and of premises. Much that ought to be taught at home has to be taught in school, and the teaching of the school cannot fail to react upon the home.

Another very important comparison is made with regard to apprenticeship. In Berlin, upon leaving school, a boy is apprenticed and learns a *trade*; in due course he becomes a really skilled workman. In Birmingham too often he learns a "process." He earns good money at first, but after a few years he is of little more value than he was to begin with; and too often in process of time he joins the ranks of "unskilled labour," which frequently is only another name for the unemployed. Only a short time ago I heard a large employer assert that in Birmingham, partly owing to the inefficiency of our technical instruction when compared with that given in Germany, there is a real dearth of the highest class of skilled workmen.

Then, in Berlin attendance at a "continuation" school is compulsory until the age of seventeen. In these schools, where instruction is free, a great variety of subjects is taught; and in whatever trade or position a boy or girl may be placed, they can in these schools obtain information, instruction, and skill which will be of great practical use. This is one of the many efforts being made in Germany to reduce the number of unskilled and inefficient workers, which, it is realized, must be a source of weakness and of cost to the community. As another example of the German determination to put work before play, the evening schools of Berlin are open summer

and winter, whereas in practically all English towns such schools are open only during the winter months.

Another very interesting section of the book is that dealing with "Character, Religion, and Amusements." Sunday-schools for religious instruction, it appears, "are practically non-existent," for dogmatic religious instruction is regularly given in the day-school. But this instruction does not, as a rule, succeed in attaching the working man to some religious body. The brassworkers of Berlin, into whose lives the investigation was specially directed, were found to be generally "Socialists" in politics and "Freethinkers" in religion. The reason given for this was "opposition to conservatism and clericalism." These forces have in the past opposed "social democracy." The working man now regards them as the enemies of progress. The apparently growing alienation from religion of the working classes in this country can hardly be attributed to this cause, though some of the more thoughtful among them feel that "the Churches" have hardly been sympathetic with their legitimate aspirations.

It was found that, at any rate among the working men, there was little or no betting upon horse-racing or upon sport, though shares in lotteries, "where the chances are about seven to six against the tickets, are often bought."

Another interesting section describes "surprise" visits which were paid to two working men's homes, one of whom earned some thirty-five shillings a week, the other a few shillings less. In both these was evidence of cleanliness and thrift. On the whole, food is probably considerably dearer in Berlin than in a large town in England. But the German housewife is, as a rule, a much more economical person than her average English sister. She does not waste, and she generally knows better how to utilize her resources to advantage. Then, so our travellers were told, all purchases of food and clothing are made for cash. The credit system, which is such a snare and a bane to the poor in England, is almost unknown in Berlin; and the "co-operative system," which has been such a boon to the working class in the North of England, is making rapid progress in Germany. In Leipsic there are already between 15,000 and 20,000 members of these stores.

Another section of the book deals with the "temperance question." The Berlin workman is very rarely a teetotaler, and as a rule the German working classes probably drink far more than is wise; but there is less drunkenness than in England. This is due to the quality of the beer, which, as is well known, is much lighter, and probably much purer than that in common use among ourselves. In the matter of

"morality," Berlin does not seem to stand well. That there is more immorality in German than in English towns it would be difficult to prove; but in Germany, unfortunately, there does seem to be more public recognition and more legalizing of vice.

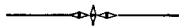
After explaining the German system of "compulsory insurance," and carefully estimating the various rates and taxes paid by the working classes, the latter part of the book contains an account of visits paid to various public institutions—hospitals, consumptive sanatoria, the municipal refuge for homeless people, a labour colony, and a municipal house of correction. In Berlin the administration of relief is largely modelled upon the Elberfeld system, the principles and methods of which are becoming much better known in this country. Whether it would be wise to attempt to introduce it here is certainly a very open question. We must remember that the men who work it in the large towns of Germany have been gradually educated to their responsibilities, and it is a system which for good or evil depends almost entirely upon the judgment and skill of those who administer it.

The treatment of the various classes of the "workless," including the administration of what takes the place of our casual ward, is evidently much more enlightened than our own. There is more effort at discrimination between the different classes of the "out-of-works." The genuine seeker after work is assisted by all possible means to find it. The impostor, the "work-shy," the professional vagrants or loungers, are treated with great firmness: they are committed for varying terms to a house of correction; "but work they must." In the treatment of these latter, the following testimony from a director of a house of correction is well worth remembering. "He informed us that his greatest personal influence over these men was gained by strict courtesy. . . . He considered it gave them self-respect by causing them to feel that there was at least someone in the world who was courteous to them. It caused them to exercise self-restraint, and he found that great courtesy on his part to be the most effective way of influencing them."

I would strongly advise my brother clergy to read this little book, and I would advise them to put it into the hands of all intelligent workers among the poor. It confirms a feeling which, with me, has been steadily growing in strength as my experience of the life of the poor has grown wider—viz., that many of the evils from which the poorest classes to-day are suffering, far from being inevitable or irremediable, require only a change in their "manner of life" to be removed. I do not say this of all the evils, but it is, I am certain, true of

very many of them. And the knowledge that other people are actually free from these evils, and that, owing to the absence of them, they live healthier, happier, and more prosperous lives, should be an immense stimulus to our own working classes to make an effort towards their removal. The greatest and most permanent social reforms, as other reforms, will come only by self-effort from within. Our people need ideals, and they need to be convinced that these ideals are within quite possible realization. To "aim at the impossible may be a counsel of perfection. To be shown how to aim at what is within their reach is a method much more likely to be effectual with the average man or woman." How much is within their reach this little book will help to show.

W. EDWARD CHADWICK.



## THE MONTH.

THE Weymouth Church Congress proved a distinct success in spite of the shortness of time available for preparation. The proceedings of the Congress may perhaps best be characterized as useful rather than brilliant, and while there was no striking deliverance that stands out from all the rest, the papers were on a high level of excellence, and calculated to provide no little instruction and guidance. The Bishop of Salisbury and the local Churchmen are to be heartily congratulated on the admirable arrangements and gratifying results of the Congress. It is a matter for profound thankfulness that, as several writers have pointed out, the meeting at which Revivals were discussed was remarkable for its large attendance, deep interest, and strong spiritual tone. No one can even read the papers by the Rev. A. W. Robinson, Canon Camber Williams, and Canon Allen Edwards, without feeling genuine satisfaction that the subject was included in the programme and dealt with so effectually. The Revival in Wales has made a very deep impression on all classes of Churchmen, and we feel sure that the Church is being stirred up on all sides to seek for a deeper spiritual life and a greater spiritual influence in our congregations. It is admitted by all that the average of spiritual vitality is low, and urgently stands in need of increased power and vigour. Thousands and tens of thousands of the people of God are praying the prayer of the Psalmist, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" And it is certain