
 St. James' Vicarage,
 Ratcliff,

London, E.

Dec 16 1907

Professor Justus Goldziker

Dear Sir, let me earnestly beg
 you to help me in the social
 side of our work in Ratcliff.

It gives relief to
 the sick poor without regard
 to differences of race & creed,
 and brightens life in one
 of the poorest & most des-
 tricted in all London.

Your very faithful servant

Arthur Knowles



Extracts from THE JEWISH CHRONICLE.

Issue of November 8th. 1907.

A NOVEL SOLUTION OF THE SABBATH QUESTION.

A daring solution of the Sabbath question has been proposed by an East End clergyman. In his sermon on Citizen Sunday, the Rev. Atherton Knowles, Vicar of St. James' Ratcliff, suggested that for half the year the weekly day of rest should be Saturday and for the other half the Sunday. He suggests that if Christians were prepared to make this concession to the Jews, the Jews should do the same for the Christians. In reply to those Christians who might urge that it would be degrading for them to "knuckle under" to the Jews, the Vicar asked whether some reparation was not due for the sins of mediaeval England against the Jews, and expressed the opinion that such a concession would be in accord with the principles proclaimed by the Founder of Christianity. The proposal is certainly an interesting one, for however impracticable it may be, it is at least novel to find this attitude towards Jews preached from Christian pulpits.

Issue of November 15th. 1907.

THE SABBATH QUESTION.

A CHRISTIAN CLERGYMAN'S VIEWS.

A representative of the Jewish Chronicle has had a conversation with the Rev. Atherton Knowles, M.A., Vicar of St. James' Ratcliff, who, as stated in our last issue, has made a novel proposal for the solution of the Sabbath problem.

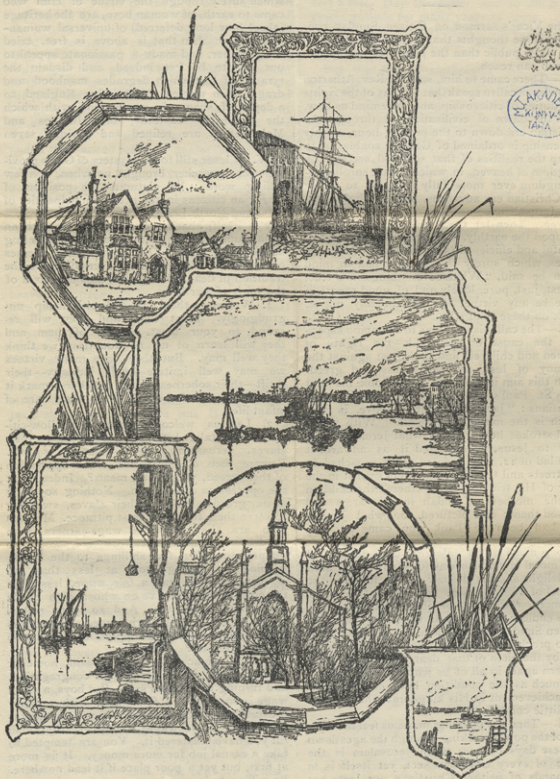
Mr. Knowles said that he regretted to learn from the Jewish Chronicle that his suggestion was deemed impracticable and that any alteration, if only for half the year, of the Jewish Sabbath to Sunday, would be considered so fundamental as to be outside the range of practical religious politics. Nevertheless, he hoped that the evidence which he had given of a friendly desire to co-operate with the Jewish bodies in the solution of this vital problem would bear some fruit. Personally, he was not averse to Jews being allowed to open on Sunday provided they kept closed on their own Sabbath, though he thought it would be rather difficult to convince Christian shopkeepers that the Jew was not thereby obtaining an advantage. The whole question - more intense in the East End than anywhere else - should be considered by Jew and Gentile, the religious and secular authorities together, as it was only by such co-operation that any permanent settlement could be obtained. He had most authoritative evidence of the sobriety, thrift, industry and love of children of the East End Jews, and he knew of no way in which Englishmen could better show hospitality to their Jewish neighbours than by coming to some mutual arrangement in regard to the Sabbath question.

St. James', Ratcliff Parish Magazine.

NOVEMBER.

LONDON, E.

1907.



CITIZEN SUNDAY.

AN EAST LONDON VICAR'S DREAM.

The Vicar's sermon on Citizen Sunday contained some thoughts that deserve the attention of a wider public than the pulpit of our Parish Church can reach.

I.—There came to him, said the Rev. Atherton Knowles, a call to speak that Sunday of the rights and duties of citizenship, and to remind us how, from the dawn of civilisation on through the Christian era down to the present hour, earthly citizenship is ordained of God to enable us to grasp the realities of that spiritual society, the kingdom of heaven, in which we are enrolled,—a kingdom ever more fully revealed to us as the Christian era advances, and the holy city, new Jerusalem, comes down from God out of heaven. Then let the heavenly citizenship react upon the earthly, making us more earnest, faithful and efficient in the discharge of all civic duties, which surely the Apostle had in mind when he said, "Whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue, if there be any praise, think on these things."

II.—The call this year was to champion especially the cause of the weak—the rights of women and children, and to protest against the tyranny of lust, and selfishness and greed. With this aim in view the Vicar took his text from St. Paul's allegory in the epistle to the Galatians: "Jerusalem, that is above, is free, which is the mother of us all." With a few vivid strokes he portrayed what Jerusalem had been to Jesus, who visited it as an ardent little lad of 12, who in later years preached in its streets and temple-courts, wept over it in the hour of His triumph, and gathered the children of the mothers of Judah in His arms and blessed them; and pictured too what Jerusalem had been to Paul who came up from Tarsus to study in its school, learning there (among much to be unlearned) deep lessons of that moral law which was for many a year both his delight and his despair till he found in the Gospel of Christ Jesus, crucified yet alive for evermore, the secret of liberty and the power of an endless life. And so the Vicar (who on Citizen Sunday must preach the Gospel) went on to proclaim the Incarnation, and our salvation by the birth of that dear Child who must be born again in all of us who bear His Name, inasmuch as the condition both of admission and achievement in His kingdom is the likeness of a little child.

III.—Then the preacher made us feel the mystery of the power working through the ages down to these days of ours when Jerusalem is the home of every Christian sect, yet itself is in the hands of neither Christians nor Jews but

of Mahometans, whose true and steadfast witness to the unity of God still leaves their womenkind debarred the dignity, respect, the moral elevation and the social enfranchisement which surely though the virtue of Him who came to earth, of woman born, are the heritage (alas! how long deferred) of universal womanhood. Jerusalem that is above is free, cried the preacher, and made a passionate appeal to our men to be free indeed, and disdain the tyranny of lust which degrades manhood and drags down women in Christian England to a depth of shame in comparison with which the domestic customs of Hindoos and Mahometans are refined and purified seven times!

IV.—Closer still to the mystery of God's providence the preacher brought us when, in a few telling words, he pictured the position of Christian citizens in the great municipalities of East and North London (each of them surely a city in itself) sharing our citizenship with an equal number, often with a far out-numbering multitude of Jews. Their competition presses on us hard, but—Brothers, he cried, trust the tradition of dear old England, and be proud of the spirit of her laws.

1. Welcome them to the citizenship ungrudgingly. Trust them and they will respond to your trust. Learn of them and they will learn of us, as doubtless we think they will may. But they have many virtues we may well imitate—their industry—their thrift—their soberness—and, mothers, mark it well, their care of their children, their care of infant life.

2. Let us welcome them as fellow-citizens; but take heed lest we become their slaves. Jerusalem, that is above, is free. Beware then of oppression. The oppression of their greed, you think I mean? Indeed no: the oppression of our own. Nothing so likely as our greed to make us their slaves, sweating to serve them for the merest pittance. Mothers who are the wives of wage-earners, with children who are bread-winners, you are tempted to add a few shillings to the house-keeping by taking work at less than the market-price, less than a fair wage, less than the poor woman can live on whose own hands alone must keep her. And so your sister, whose lot has not been brightened as yours has been, becomes a slave of oppression. But who is the oppressor? Who?

3. The preacher pointed a still homelier lesson. There are children in our congregation, and turning to them he said—But boys, a small wage is sometimes a fair wage, with a fairer prospect than a bigger one. If you are learning a trade, your wages are necessarily small till you have mastered it. You are tempted to take a casual job for more money. It is more at first, but yet a poor place if it lead nowhere. Be willing to learn; be content to wait.

V.—Be proud of your national traditions, repeated by the preacher. But is that pride, or is it mere vanity, which offers or even thrusts our birthright to those who will misuse it to oppress the weak? Think of the lot of women and children in Eastern lands. There are parts of the British Empire where the birth of a girl-child is counted a calamity. To herself, poor child, it is, maybe; God knows. The father of four happy little girls, I burn with indignation to think of the woes of the child-wife and the life-long widow. What use will they make of self-government such as ours, who have learnt no better yet than to treat their women so? But God has ordained that they shall learn, and if they are to learn of us, let neither arrogance nor impatience mar our teaching. They are at liberty to learn. Let them use that liberty first. But meanwhile are they good friends of the Empire, are they true friends of liberty who through over-hurry hamper the onward march of the world's civilisation and would doom to misery millions of children yet unborn whom Christ in glory purposes to bless?

VI.—Jerusalem, that is above, is free. The heavenly citizenship is free; for God's sons love His law and in the power of His eternal Son can keep it. Our English citizenship is free; for law is supreme, and no law can be made or changed but by the will of the people. What wise and beneficent laws we might make and enforce, if only we dared use our freedom. And without such laws how helpless we are to attain even what all desire. Christians and Jews alike desire to have one Holy Day in seven, a day of rest, a day of worship. And are we not all agreed (Jews and Christians, and any man soever, be he either, neither or both) that rest means recreation, joy, God's air and the social intercourse of families and friends? The work that secures all these is sacred, not less though otherwise than the office of preacher or priest. But the work that is done that day in mere greed of gain, and the labour that ruthless lust of pleasure wrings out of working men and working women must be banned. How? By the power of public opinion. And how else? By the sovereign virtue of our citizenship, by law of the realm enforced by municipal authority.

Brothers, said the preacher, I have seen a vision. I see it now. That day is *one and the same* for every citizen, changing on Easter Day in every year from the Seventh Day to the First and at Michaelmas reverting to the Seventh.

Changing on Easter Day from the Seventh Day to the First? But that, for Christians, is so already. Notwithstanding so ran my dream, whereat I marvelled greatly. But this is the interpretation of the mystery. England is Christian. Jerusalem, that is above, is free. We were strong enough to yield. The first

concession had been ours, and had been made forthwith upon the passing of a great concordat, just when I know not. But this I clearly saw that the change was made again upon the first Easter Day thereafter, and so on in half-yearly periods for many years to come.

Is this a thing impossible? Nothing easier, in a sovereign state, and where the Spirit of the Lord is.

But the Roman Catholics? What! cannot the Pope of Rome exert to-day the authority of Christ's Apostles?

And the Nonconformists? Are they not English citizens, English Christians? And they look to be at home in that holy city, new Jerusalem, which is the mother of us all. The Jerusalem that is above, ideal, heavenly, is free. And they—why they are the Free Churches. And will they not be free to join in this concordat?

And our dear old Church of England? Is she alone not free? True, she dare not at this moment even attempt to revise her Liturgy. But, for all that, she hath power to decree rites and ceremonies, and authority in controversies of faith, and is the repository of the Holy Scriptures wherein it is written, "Let no man judge you in meat or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath."

And the Jews themselves? What shall I say? For them, perhaps, this concession is hardest of all. Yet the Sabbath was made for man, and not man for the Sabbath. Do they not think that Jesus of Nazareth in this, at least, was right? And this concession, if we ask it, is it more than they owe to us for home and citizenship among us? Oh, that a prophet would arise among them and bid them do this thing in the name of the Lord!

And Christians all and sundry? Nominal Christians, the men in the street, who suddenly bethink themselves and take sides. "Are we going," say they, "to knuckle under to . . . ?" Hush! Is not some reparation due for the sins of medieval England against the Jews? some atonement to be made for the sins of Christians of to-day? "But not cave in to them like that? Give up the blessed Sabbath that we used to sing about in Sunday school and go to Church on *Saturday*?" Peace, wise and zealous ones! Of that very day it was that the Master said, "The Son of Man is Lord also of the Sabbath." It may be that He would have us do this thing for their sake, for our own, and for His sake, Who is Lord of all.

THE EDITOR.

St. James, Katiciff Parish Magazine.

HYMNS FOR NOVEMBER.

	Morning.			Evening.		
Nov. 3	536	540	311	547	623	265 543 221
" 10	512	520	588	545	530	549 363 208
" 17	281	260	321	516	550	514 235 512
" 24	220	214	229	225	630	537 290 534

THE Parish Church of St. James', Ratcliff.

CLERGY { The Rev. **ATHERTON KNOWLES, M.A.**, The Vicarage, Ratcliff.
The Rev. **H. A. CLAXTON, M.A.**, 82, Whitehorse Street.
The Rev. **GEORGE ELLIS, 17, Butcher Row.**

Lady Workers—Miss RANKIN, Miss SCOTT, Miss HAVES ROBINSON, Miss VIGOR.

Organist and Choirmaster—Mr. G. BABER.

Assistant Organist—Mr. JAMES ELLIS.

Mission Women—Miss A. L. SMITH, 3, Beachcroft Buildings.

Miss STICKLAND, 20, Caroline Street.

Parish Nurse—Nurse PEARSON, 10, Beachcroft Buildings.

W.H.S.—Mrs. DUNN, *Hon. Sec.* Mrs. JOHNSON, 12, Edward Mann Buildings, *Visitor.*

Clerk and Verger—Mr. COX, School-House, Whitehorse Street,

Sidesmen—Messrs. TADMAN, HOWES, T. STAFFORD, MAJOR, BUCKLEE, BAILEY, CUTHBERT, STUDHOLME, EDMUNDS, STILL, CLATWORTHY, WHITE, GASKIN, THORNER, WATTS, LITMODEN, F. EAST, J. WHITE, W. BOND.

Churchwardens { Mr. C. T. MIDDLETON, School-house, Collingwood Street.
Mr. GEORGE WORGAN.

Communications relating to the Parish Magazine should be addressed to the *Editor*, Vestry-room.

PARISH CHURCH.

SUNDAY.

8 a.m. Holy Communion.

11 a.m. Morning Prayer, Litany, and Sermon.

3.15 p.m. Service for Men.

4.15 p.m. Churchings and Baptisms.

6.30 p.m. Evening Prayer and Sermon.

WEEK DAYS.

Daily Service at 10 a.m.

Wednesday 7.30 a.m. Holy Communion.

" 7.15 p.m. Churchings and Baptisms.

" 8 p.m. Evening Prayer and Sermon.

SUNDAY SCHOOLS.

Service for Children in the Mission Room at 11 a.m.

Boys' Sunday School " " at 3 p.m.

Girls' and Infants' in the Schoolroom at 3 p.m.

Young Men's Bible Class in the Class Room at 3 p.m.

Young Women's Bible Class in Vicarage 3.30 p.m.

Preparatory Class for Teachers, Sunday 4.5 p.m.

CHOIR PRACTICE.

Wednesday.

The Mission Choir in Schoolroom - at 5 p.m.

The Parish Church Choir Boys 7 p.m.

Friday, in St. James' Choir-room }
The Parish Church Choir (Choir-room) }
Boys - - - - (and Church.) } 7 p.m.

Men and Boys - - - - 8 p.m.

The Girls' Choir in School-room - 8.30 p.m.

MISSION SERVICE.

Friday, Schoolhouse Lane and Dun-

stan's Place - - - - at 8 p.m.

All persons wishing to see the Clergy for the

Signing of Papers, for Hospital Letters and Sick

Relief, or on General Business, are requested to

apply at the Church any morning between 10 and

11 o'clock, except Saturday.

CHURCH OF ENGLAND MEN'S SOCIETY.

(M.H.S. & C.E.W.M.S.) the third Thursday of the Month, in the Mission Room, at 8 p.m.

WOMEN'S HELP SOCIETY.

I. Senior Section, the third Thursday in the month, in St. James' School-room at 2.45 p.m.

II. Junior Section.

(1) *London Street Branch*: Working Girls' Institute, 6, Rose Lane. Open every

Evening, except Saturday and Sunday, from 8 till 10. Subscription, Threepence yearly.

(2) *Whitehorse Street Branch*: Third Friday in the month, Devotional Meeting at 8.30.

(3) *Little Sisters*: Every Wednesday in St. James' Mission Room at 6.30 p.m.

MOTHERS' MEETINGS held every Tuesday:

1. In St. James' Schoolroom from 2 till 4 p.m.

2. At 27, Broad Street, from 2.30 till 4.30 p.m.

Girls' SEWING CLASS, 5 to 7. Monday, Wednesday and Thursday, at St. James' School-room.

BAND OF HOPE every Tuesday in St. James' School, for boys and girls at 7 p.m., and ADULT TEMPERANCE MEETING at 8 p.m.

SALE OF WORK ON MONDAYS, from 2.30 to 4.30 p.m.

Boys' CLUB } 27, Broad Street.

MEN'S CLUB } *Hon. Sec.*, J. CLOETE, Esq.

GOOD TEMPLARS' LODGE every Monday in St.

James' School at 8 p.m.

BUILDING SOCIETY every Monday in the month in Class Room of St. James' School, from 8 till 9.30 p.m.