

District 3. B. 242

St James, Westminster
St Anne, Soho

All Souls, Marylebone
& Tottenham Court, St Pancras

Nonconformist.

Book. LXV.

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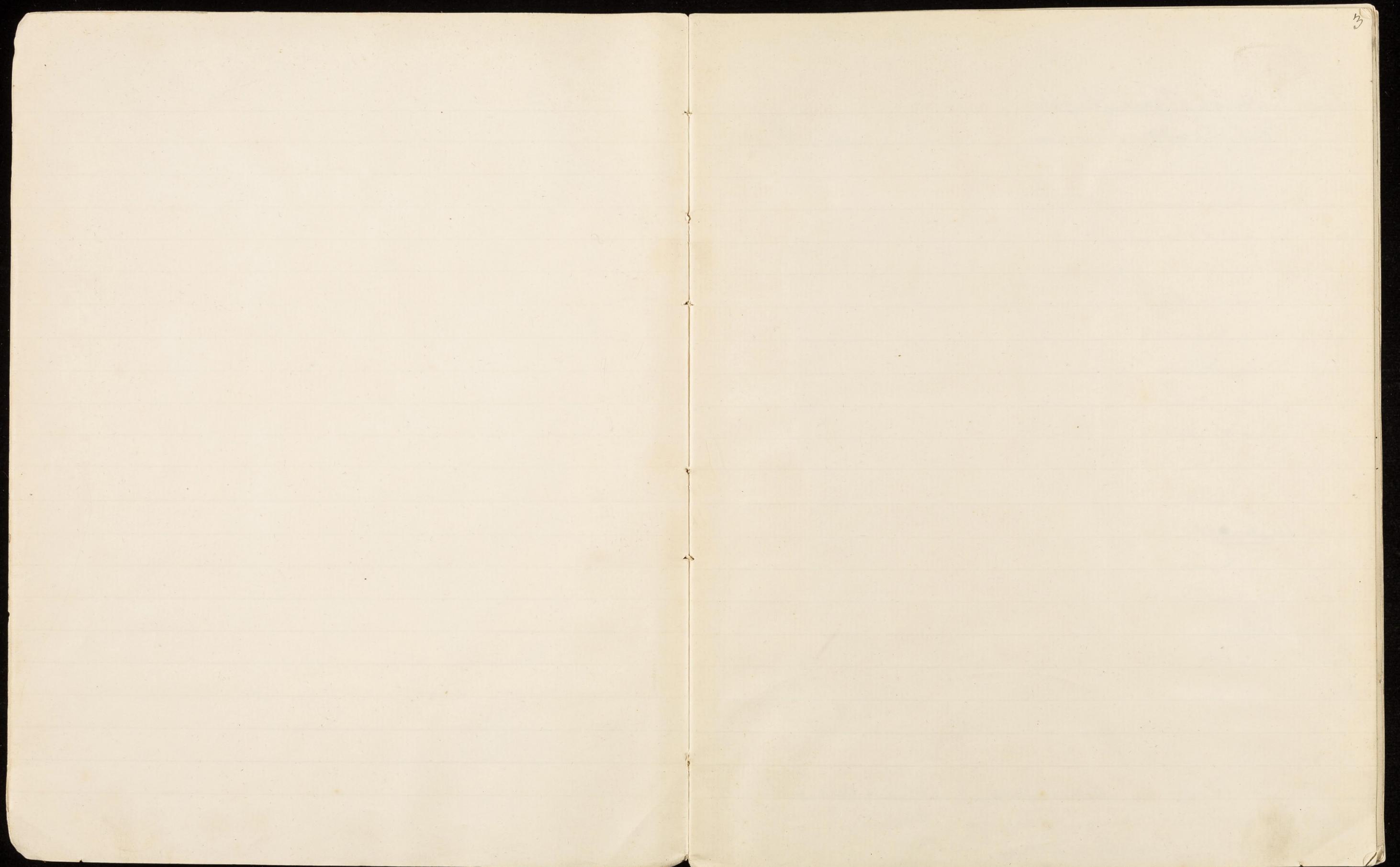
B 242



Book LXV - District 3 (Noncoms)

* Hughes	Rev. H. Price	Sup. West L. Wesleyan Mission	8 Tavistock Sq. W.C.	5
- Rochard	A. H.	St. Andrew's Protestant Ch. Edgell St.	16 Castlemain N. Wanda Vale	35
* Voysey	Charles	Theistic Ch. Swallow St. W.	Amber Lodge, Park Lane, Hampstead	41
- Suttle	G. A.	Whitefield Cong. Ch. Tottenham Ct. Rd.	71 St. Augustine's Ch. Camden Sq.	53
- Roberts	A.	West. Presbyterian Ch. Charing Cross	1 South Villas Camden Sq.	67
- Adams	C.	St. John's Redemptorist Ch.	68 Tinson Grove. W.	79
- Pearce	Wm. H.	St. Andrew's Hall Weymouth	70 G. Russell St. W.C.	79
- Walters	Rev. R.	St. Andrew's Hall Ch. Weymouth	123 Gower St. W.C.	95
- Bradburn	Capt. A.	Sal. Army Burton Hall	60 Millman St. W.C.	107
Catholic Apostolic Ch. Next to				115
- Jackson	Wm. G.	St. John's St. James St. W.	25 Allbound St. Hyde Park W.	121
* Piper	W. W.	Sec. W. Mission	Great Hall	135
- Fisher	L. C. M.	St. James Westminster	46 West Square, Southwark	149
* Lane	L. C. M.	Fouberts Place		157
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- Rawlinson	Rev. H.	Unitarian, Little Portland St.	Gordon Square W.C.	186
- Fay	Rev. D.	St. Portland St. Synagogue		195
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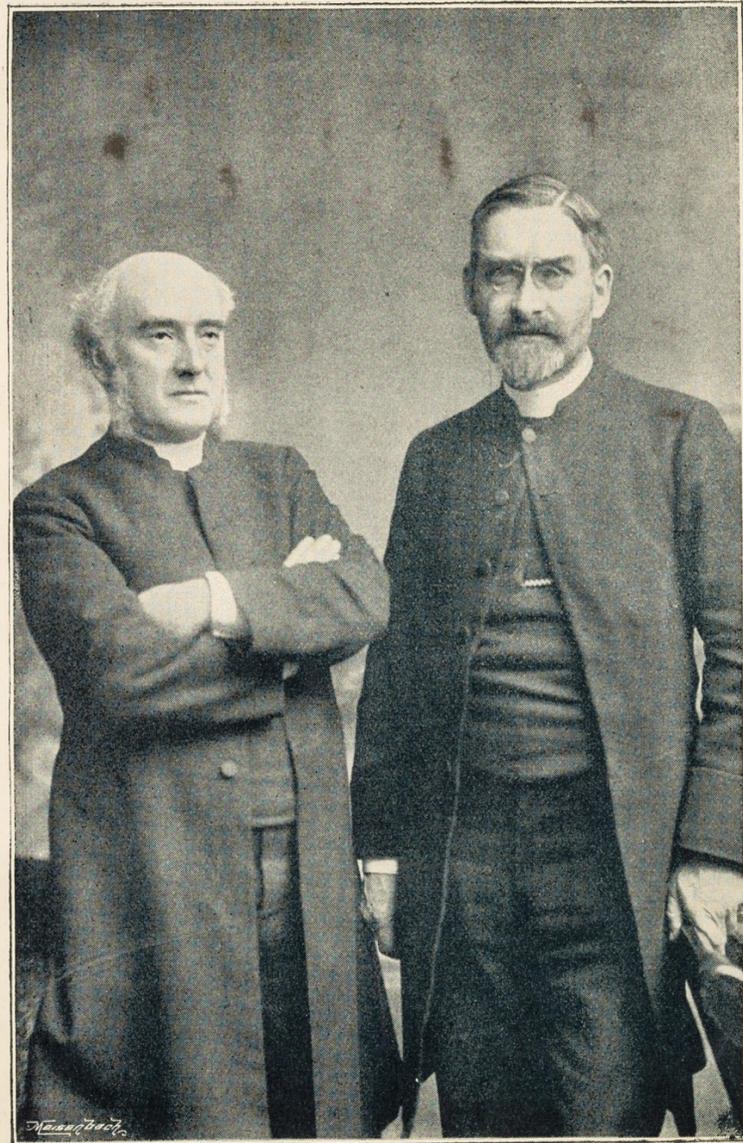
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3

Rev. Hugh Price Hughes
West London Mission

Sept
13/1898



THE FOUNDERS OF THE MISSION.

Rev Mark Guy Pearse

Rev H. Price Hughes

Literature.

St James' parish.

3'
10

10.10

5

Rev. Hugh Price Hughes, Supt of the West London
(Wesleyan) Mission. Seen at residence: 8 Taverton Street
Green Square. W.C.

Mr Hughes' personal appearance is so well known that ~~any~~ description is unnecessary, yet clad in a dark cycling suit, knicker, & stockings, as he was this morning, he looked unlike the minister with whose face & portrait we are familiar. Just a tall, straight, well-knit muscular middle aged man, in the full vigour of health. As soon as I had introduced myself, Mr. H. was quite cordial & asked me into his study. He knew I had got all Mrs Booth's books and was quite willing to help.

He gave me a copy of the Report (just issued) for 1897, which contains a "Retrospect of Ten Years" by Mr Hughes. This on perusal, I find contains much of what he told me in the subsequent interview and also, in addition, papers by other workers connected with the Mission. It is one of the best Reports I have read hitherto, in the sense of giving ~~to~~ precise information about the work, & should be read, or at least portions, that are blue-lined, in connection with this ~~the~~ interview. Also copy of 'Advance' the Mission Magazine & 'Order of Services'.

Buildings used

I did not attempt to take Mr Hughes through the string of questions but rather, ^{tried} to get him to talk about the work at St James's Hall, with which he is especially identified & to get introductions to the other members of the staff, who should be seen.

The buildings used by the Mission are given below & on other side a summary of work.

West London Mission.

HALLS.

St. James's Hall ...	Regent Street and Piccadilly, W.
Craven Hall ...	Foubert's Place (206) Regent Street, W.
Cleveland Hall ...	Cleveland Street, W.
Somers Town Hall ...	Chalton Street, N.W.

HOUSES.

Katherine House ...	10, Fitzroy Square, W.
Lincoln House ...	60, Greek Street, Soho, W.
St. Luke's House ...	50, Osnaburgh Street, Fegen's Park, N.W.
Rescue House ...	20, Manor Place, W.
Wesley House ...	Bisley, near Stroud, Gloucestershire.
Cheap Goods Depot ...	131, Wardour Street, London W.

FIVE FACTS to be remembered:

- 1.—The West London Mission, so far as regards ordinary church work, is *entirely self-supporting*.
- 2.—It is not sectarian either in its constitution or in its aims. It exists to persuade those who are *outside all churches* to obey and imitate our Lord Jesus Christ.
- 3.—Every subscription from those who are not members of the Mission is used *exclusively* in the service of the miserable, the friendless, the destitute and the sick, without distinction of sex, race or creed.
- 4.—*Small regular* subscriptions are as valuable as the occasional large gifts of the wealthy.
- 5.—The best contribution of all is—YOURSELF.

Buildings used

**Summary of Work and Agencies
Of the West London Mission in 1897.**

RELIGIOUS WORK.—1,685 persons in full or probationary membership with the Mission Church at St. James's Hall, Craven Hall, Cleveland Hall, and Chalton Hall. 3,172 services and Meetings held during the year, exclusive of 3 Sunday Schools, 3 Bands of Hope, and 6 Mothers' Meetings. Lantern Mission. Services or Meetings held every night. We have 31 Society or Devotional Classes, a Bible Class, and a Theological class.

OPEN-AIR WORK.—Services in the Streets, Alleys, and Parks.

TEMPERANCE WORK.—At each Hall a Temperance Society, a Temperance Legion, and a Band of Hope. Temperance work done systematically in the open air, and every Christmas a *Drunkards' Dinner*, with permanent results.

THRIFT SOCIETIES.—Men's and Women's Slate Clubs, Penny Banks, Clothing, Provident, and Boot Clubs, Goose and Christmas Clubs, in connection with which last Christmas we purchased 2,500 different articles, including Drapery, Glass and China, Furniture, Grocery, Beef, and Poultry of every kind. From these Thrift Societies about £2,500 of the people's money passed through our hands during the year.

MUSIC.—Orchestra, Military Band, Brass Band and Choirs.

DISTRICT VISITING, &c., by the Sisters, Missioners, and a Voluntary Staff, also *Room-to-room Guilds* (at Craven alone 17,000 visits were paid during the year), *Public-house Guild*, *Lodging-house Guild*, and *Workhouse Guild*.

SOCIAL WORK.—Servants' Registry, Men's Labour Bureau (*many provided with cloths, tools and work*), Soup Kitchen, and Social Relief.

MEDICAL WORK.—Two Dispensaries. Hospital-trained Nurses visiting the sick in their homes. A *Crèche* or Day Nursery. Also

THE HOME OF PEACE.—A hospital for the respectable *dying* poor.

GUILD OF THE BRAVE POOR THINGS.—A social union of the crippled, the deformed, the blind, and the partially paralysed.

WORKHOUSE TEAS every month to aged people in three large workhouses—St. Pancras, St. Marylebone, and St. James's.

RESCUE WORK.—A Rescue and Preventive Home at Manor Place. The Rescue Sisters in Piccadilly at night.

A HOLIDAY HOME at Bisley, Gloucestershire.

MEN'S GUILD.—Literary and Debating Society, Cycle Club, Rambling Club, Swimming Club, &c.

SATURDAY EVENING CONCERTS and other Entertainments, and *counter-attractions*.

THE PEOPLES' DRAWING ROOM, at each Hall, for the poor of the neighbourhood.

THE POOR MAN'S LAWYER.—Gratuitous legal advice by an eminent solicitor, with most beneficial results.

GIRLS' CLUBS. BOYS' CLUBS. CHILDREN'S PLAY HOUR.
CHEAP GOODS DEPOT.

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The People

The St James's Hall Congregation

Speaking of the well dressed people who come to the services. Mr H. said "Since I came here I have discovered that there are multitudes of well dressed, nice people, who are absolutely heathens: never been to Sunday School, never had a Bible; never uttered a prayer."

9
As to the people attending the services "We ~~attend~~ touch every class - from Buckingham Palace to the gutters". A clergyman ~~said~~ said of their work that the only peculiarity about it was that while "more or less everything we do is done by some people somewhere, we do it all".

The congregation at St James's Hall includes an immense number of young men & women from the West end houses - 600 to 700 of them - ; & a large number of servants from aristocratic houses, butlers, valets, coachmen, and a number of Bohemians, actors and others "By Jove," said a gentleman to me, who knew them better than I do, "there are 35 ballet girls here that I know myself". To a very limited extent are they church going people. They get a good number of visitors - a large number from the colonies and America come, much as they went to the Metropolitan Tabernacle (You see our church is the largest in America). Altogether Mr Hughes thought that they had succeeded in reaching the non-church goers, which was the original intention. None of the local churches had suffered by their presence.

As to numbers, they had the Large Hall full, an overflow in the small Hall & during the past winter they had

Services

and Notable features of the work

11
had the Moore & Burgess' Hall, and then had turned also away 1000 from the doors. The police compelled them to open the doors 1 1/2 hours before the service too on account of the gathering crowd on the pavement. Now the attendance is not so great as in the winter; the Parks offer counter attractions. Later Mr Hughes mentioned that certain parts of the Hall had been reserved at the evening service for soldiers, police and nurses in uniform so that they might always be sure of getting in.

As to the Services, they have something always going on - day and night. List of services is given on the next page and beside those there are 31 class meetings. We should see St Lu Sister Adelina's Girls Club (Cleveland Hall), about 50 girls from Crose & Blackwells - ^{greatly improved in manners & morals.} The Peoples' Drawing Room (Craven), First of the kind. Room carpeted. Four residents of the district - A perfect God send to the poor of the neighbourhood. Has been adopted at Bermondsey & elsewhere since.

WEST LONDON MISSION.

St. James's Hall, Regent St. and Piccadilly, W. The People's Hall, Chalton St, Euston Road. 20, Manor Place, Paddington Green.
 Craven Hall, Foubert's Place, Regent St., W. Katherine House, 10, Fitzroy Square, W. St. Luke's House, 50, Osnaburgh Street, N.W.
 Cleveland Hall, Cleveland Street, W. Lincoln House, 60, Greek Street, Soho, W. Wesley House, Bisley, near Stroud.

Missioners—REV. HUGH PRICE HUGHES, M.A., Superintendent, 8, Taviton Street, Gordon Square, W.C.
 REV. MARK GUY PEARSE, 11, Bedford Place, W.C.
 REV. C. ENSOR WALTERS, 123, Gower Street, W.C.
 REV. W. H. LAX, Craven Hall, W.
 Sisters of the People—Sister Superior: MRS. PRICE HUGHES, 8, Taviton Street, Gordon Square, W.C., Treasurer of the Sisterhood Fund: Sister LILY, Lincoln House.
 Katherine House, Sister PHILIPPA (Sister-in-Charge).
 Lincoln House, Sister HOPE (Sister-in-Charge).
 6, Chalton Street, Sister AGATHA (Sister-in-Charge).
 Circuit Stewards—PERCY W. BUNTING, M.A., J. BAMFORD SLACK B.A., 10, Woburn Square, W.C. (Inn, W.C.)
 Honorary Treasurer—PERCY W. BUNTING, M.A., Old Sq., Lincoln's
 Honorary Medical Superintendent of the Nursing Sisters—A. PEARCE-GOULD, F.R.C.S., M.B.
 Honorary Medical Superintendent of St. Luke's House and Crèche—HOWARD BARRETT, M.R.C.S., &c., 49, Gordon Square, W.C.
 Honorary Surgeon in Charge of Dispensary, Lincoln House—PHILIP A. HOUGHTON, M.R.C.S.
 Honorary Dental Surgeon to the Mission—HERBERT APPERLY, L.D.S.R.C.S., Lond. [W.
 Musical Director—R. HEATH MILLS, Lincoln House, 60, Greek St., Soho.
 Evangelistic Sec.—WILLIAM T. PIPER, Craven Hall, Foubert's Place, [Regent Street, W.
 Financial Secretary—DAVID T. LUMSDEN, Lincoln House 60, Greek Street, Soho, W

St James' parish.

St Thomas.

St John Evangelist.

St Paneras

PLACES.	JUNE			
	5	12	19	26
ST. JAMES' HALL.				
Sunday 11 a.m.	Pearce s	Pearse	Pearse	Pearse
" 7 p.m.	Hughes s	Hughes	Hughes	Hughes
CRAVEN HALL.				
Sunday, Prayer Meeting ... 8 a.m.	Supply	Lax	Supply	Supply
" Young People's Service ... 10 "	Young People's	Young People's	Young People's	Young People's
" Open-Air Service ... 10 "	Piper [Service	Piper [Service	Piper [Service	Piper [Service
" Open-Air Service ... 6 p.m.	Piper	Piper	Piper	Piper
" 7 "	Lax	Lax	Wilson	Langsford
Monday, Prayer Meeting ... 8.30 "	Hughes	Hughes	Hughes	Hughes
" W. Slate Club & Penny B. 8 "				
" Mothers' Mtg. 2.30, 6.30, 7.30 "				
Wednesday, Service ... 8.30 "	Lax	Lax	Piper	Bruce
" Open-Air Service ... 7.30 "	Piper	Piper	Piper	Piper
Friday, People's Drawing Room 8.30 "	People's Dg Rm	People's Dg Rm	People's Dg Rm	People's Dg Rm
Saturday Prayer Meeting ... 8.30 "	Lax	Lax	Supply	Supply
Saturday, Slate Club ... 6.30 "	Slate Club	Slate Club	Slate Club	Slate Club
CLEVELAND HALL.				
Sunday School ... 10 a.m. & 3 p.m.	Sunday School	Sunday School	Sunday School	Sunday School
" Service ... 7 p.m.	Walters	Walters A	Walters	Walters
Monday ... 2.30 p.m. & 6 "	Mothers' Mtg.	Mothers' Mtg.	Mothers' Mtg.	Mothers' Mtg
Wednesday Service ... 8.30 "	Walters	Bruce	Walters	Moss
Thursday ... 8 "	People's Drw'g Room	People's Drw'g Room	People's Drw'g Room	People's Drw'g Room
Friday ... 6.30 "	Band of Hope	Band of Hope	Band of Hope	Band of Hope
Saturday, Slate Club ... 7 "				
" Penny Bank ... 7 "				
" Prayer Meeting ... 8.30 "	Walters	Walters	Walters	Walters
CHALTON STREET.				
Sunday, Prayer Meeting ... 9.30 a.m.				
" Sunday School ... 3 p.m.				
" Open-Air Service ... 6.15 "				
" Service ... 7 "	Burton	Supply	Piper	Williams
Monday, Mothers' Meeting ... 2.30 "				
" Women's Slate Club... 7 to 8 "				
" Girls' Club ... 8 "				
Wednesday, Boys' Band of Hope 6 "	Sister Marion	Sister Marion	Sister Marion	Sister Marion
" Service ... 8.30 "	Pateman	Law	Supply	Piper
Thursday, Girls' Band of Hope 6 "	Sister Marion	Sister Marion	Sister Marion	Sister Marion
Saturday, Men's Meeting ... 8.30 "	Sister Agatha	Sister Agatha	Sister Agatha	Sister Agatha
" Prayer and Praise Mtg. 8.30 "				
ST. LUKE'S HOUSE.				
Friday 4.30 p.m.	Pearse	Pearse	Pearse	Pearse
HYDE PARK.				
Sunday 3.30 p.m.	Piper	Piper	Piper	Piper

LOCAL PREACHERS—Dr. Lunn, 5, Endsleigh Gardens, N.W.; Mr. J. Bamford Slack, B.A., 10, Woburn Square, W.C.; Mr. H. Wilson, 5 Little Newport Street, W.C.; Mr. John Langsford, 12, Soho Square, W.; Mr. W. T. Piper, Craven Hall, Foubert's Place, Regent Street, W.; Mr. E. Lyons, Chapter Road, Willesden; Mr. J. Law, 75, Barnsbury Street; Mr. E. G. Bence, 112, Gower Street, W.C.; Mr. Kerruish, 96, Lower Kennington Lane, S.E.; Mr. Owen Owen, 5, Whitehall Gardens, S.W.; Mr. N. Denholm Davis, Albert Street, N.W.; Mr. D. T. Williams, 5, The Oval, Kennington, S.E.; Mr. F. Moss, 2, Hyde Park Gardens; Mr. E. J. Pateman, 53, Charlton Road, Kentish Town; Mr. C. H. Burton, c/o Messrs Swan and Edgar: on Trial; Mr. T. B. Ellis, 82, Fortess Road, N.W.; Mr. W. Searle, c/o P. Robinson's. From other Circuits: Mr. H. Arthur Smith, M.A., 4, Elm Court, Temple, E.C.

Persons & Places to be seen

Then the Guild of Brave Poor Things, a social union of the crippled, deformed, blind & partially paralyzed. The aim of the Guild is to inculcate contentment & cheerfulness in their life. Their motto is "Lætus sorte mea".

Other places and persons to be seen were:

St Luke's Home for the Dying. Osnaburgh Street.

This is quite unsectarian & inmates may see any minister they like & as and; the Catholic priest and Jewish Rabbi come to see their people.

The Creche at Craven Hall. (Sister Hope). Said to be one of the best in England.

Sister Lily Lincoln House, may be seen with regard to everything. She has a long acquaintance with the ^{Mission} Rev. C. E. Walters - re Cleveland Hall.

Mr Piper as to Craven Hall.

Mr W. Wilson, 5 Little Newport Street, with regard to the social evil. He is a local preacher and knows the dark side of Soho ~~at~~ intimately and compelled the local authorities to take action.

For their rescue work Sister Margaret (Katherine House) might be seen. They have sisters out on Piccadilly every night.

District

Persons Employed

The Local Influence of the Mission.

The district worked includes the whole of Soho, Oxford Street being practically the boundary of the work from Craven Hall, whilst from Cleveland Hall, the shops between Oxford Street & Euston Road are work.

Of the number of workers, Mrs Hughes could give no idea in figures. There are 4 paid ministers. "Mrs Pearce & myself and two ^{young} assistants - curates you might call them." Mrs Piper the lay agent, Mrs Heath-Mills, the musical director and the Sisters, about 30, who are the most important. Most of the people work so late, 8. & 8.30 that it is very difficult to get them on week evenings & so the work has to depend largely upon the sisters.

Mrs Hughes believes that they have got a firm grip of the district and as an evidence of this pointed to the fact that Sister Katherine & Mrs Wilson were returned at the head of the poll for the Guardians, whilst more recently Rev C. E. Walters altho' quite young had been returned at the head of the poll for No 11 ward of St Pancras with a majority of 300 over his nearest competitor. (711 to 441). The vestry were so impressed by this vote that they have put Mrs W. on the Health & Parliamentary Committee.

Mr H says that the real explanation of the success is that ~~he~~ "we have been at work here." & had the goodwill of all. The story of this election is told in the magazine.

CLEVELAND HALL, during the past month, has been a centre of electioneering activity, in connection with the candidature of the Rev. C. E. Walters for the St. Pancras Vestry. Several meetings for canvassers and other workers have been held, presided over by Mr. Price Hughes, whilst night after night the Election Committee room has been crowded with volunteers addressing envelopes, preparing canvass-books and polling cards. Everyone has been at work.

* *

To understand fully the significance of the contest, it must be remembered that for a long time past our ward has been completely dominated by a Ratepayers' Association, representing both political parties, and those who, as a rule, take part in local municipal elections in London. The great majority of the residents, especially in the squares and better neighbourhoods, have held entirely aloof from previous elections, and even the poor had regarded them with comparative indifference. There were five vacancies, and when we announced our intention to run Mr. Walters, the Ratepayers' Association had a series of meetings, at which, after prolonged discussion, they resolved to re-nominate four sitting members of the Vestry and to give the vacant place, not to Mr. Walters, but to a publican in the neighbourhood who had withdrawn his candidature on a previous occasion in order to prevent a contest. As we are large ratepayers in the neighbourhood, spend a considerable amount of money in various forms of philanthropy, and are better acquainted with the condition of the poor than those who were nominated, we thought we were entitled to at least one seat. As the Ratepayers' Association finally resolved not to accept our nominee, we forced a contest upon them. Mr. Walters was able to issue an address to the ratepayers, signed by many ministers of religion and principal residents in the squares, a number of medical men and leading tradesmen. No candidate in this Ward had ever received such support before from Conservatives, Liberal Unionists, and Liberals, ministers of all denominations, professional men and prominent

On the Saturday morning before the election we were delighted and encouraged by the appearance of the following leaflet:—

The Rev. J. J. Coxhead, vicar of St. John's, earnestly commends the candidature of Mr. Charles Ensor Walters for the Vestry of St. Pancras. It is of the utmost importance to the efficiency of our municipal institutions that gentlemen of education and independence should find seats upon them; such is the Rev. C. E. Walters, of the West London Mission. Mr. Coxhead is persuaded that Mr. Walters will serve the ratepayers with scrupulous honesty, industry and ability.—J. J. COXHEAD, St. John's Vicarage, 12, Fitzroy Square, W.

This act on the part of Mr. Coxhead was entirely spontaneous and took us completely by surprise. We may add that on the day of the election Mr. Coxhead actively canvassed in his parish on behalf of our candidate. The Roman Catholic priest in the neighbourhood informed Sister Edith that he had no doubt the Roman Catholics would support Mr. Walters, as they had ample evidence from her conduct on the Board of Guardians of the justice and sympathy with which we regarded all legitimate claims of all classes of the people.

* *

Tuesday, May 17th, was an ideal day for an election—bright, dry, and genial. Our workers were early at work bringing up voters and canvassing "doubtfuls." Mr. T. Owen, M.P., Mr. Sanger, Mr. Kingsmill, and Mr. Bellfield kindly lent us their carriages. Excitement ran high in the district—especially towards the evening. Outside the Whitefield Polling Station a crowd of children gathered and proceeded to cheer Mr. Walters' voters and "boo" at the enemy. One boy secured a pony, and having slung boards over the pony's back containing injunctions to vote for the Rev. C. E. Walters, walked the animal to and fro in front of the polling booth. Another, who acted as a sandwich man, was so small, that the huge boards hid almost every part of him, except his head.

* *

As the time for closing the poll drew nigh

perous condition, and it is hoped that there will be an encouraging Anniversary. In the morning the Rev. W. H. Lax will preach. A Flower Service will be held in the afternoon at 3 o'clock, conducted by the Rev. C. E. Walters. Every scholar is invited to bring a bunch of flowers. The Evening Service will be held at the usual time, and Mr. Walters will preach. Friends in the country are urged to send flowers for decorating the Hall to Mr. Walters, at Cleveland Hall, 54, Cleveland-street, W., by Saturday morning, June 4th.

TICKETS.

Return tickets for our Special Train should be obtained only from Craven, Cleveland, and Chalton Street Halls, or from the Agents and Stewards of the Mission, and not from the Booking Office at the Station. Price, Charing Cross, 1s. 10d.; Cannon Street, 1s. 7d. Secure your tickets early. W. T. PIPER.

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* * *

It is gratifying to learn from those who canvassed the neighbourhood that they were well received everywhere. Throughout the district the influence of the Mission is felt and appreciated, and on all hands were heard testimonies to the value of our work. Canvassing, usually a most disagreeable task was to our workers a pleasure and delight. No one imagined that the Mission was so popular and had such a hold upon the people.

* * *

On the other hand, one of the number of canvassers on the other side told us subsequently to the election, that in numerous instances the poor people shut the doors in their faces and refused to see them. Mr. Walters' picture was reproduced on his address, and this did not in every case prove an advantage, one elector, for instance, saying, "He looks too innocent to be a vestryman."

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* * *

As the time for closing the poll drew nigh, women were seen running along the streets positively dragging their husbands and others lest they should be too late to record their votes. Working-men rushed up in their working clothes begrimed with honest toil. One man, who was obviously not sober, came to Mr. Walters and said, "I have had the honour of voting for you, sir." Another standing by said, "Why, I thought you would have voted for the publican." "No," replied the poor fellow, "God knows I have been ruined by the publicans, therefore I say 'God bless Mr. Walters.'" When the poll closed the word went round that Mr. Walters' "Women Brigade" had conquered.

* * *

Mrs. Price Hughes was as energetic as anyone; from eight o'clock in the morning till eight at night, she was indefatigable in bringing up electors to the poll. She ran a great risk by bringing one man ninety-three years of age, who had never left his house since he was ninety. In another instance, she called at half-past seven on a gentleman who said he was very sorry; she had called

Mr. H. says that the real explanation of the success is that ~~he~~ "we have been at work here." + had the goodwill of all. The story of this election is told in the magazine.

too late, as he was just dressing for dinner. She calmly replied that she would wait, and as soon as he had his swallow-tail on, carried her prisoner off to the polling-booth. The zeal of our friends was pathetically illustrated in one case. The driver of a conveyance lent to us met with an accident in the morning, which broke one of his ribs. He concealed the fact, and went about all day bringing up electors, and in consequence of that heroic self-sacrifice is now lying dangerously ill.

The joy of the people at the result was remarkable. The little children marched about shouting, "Good luck to Cleveland 'All!" Even the dying patients in St. Luke's House, in the very valley of the shadow of death, waited with pathetic anxiety to hear the result, praying for victory, and were overjoyed when they were informed that Mr. Walters was at the top of the poll. One incident had happened significant of much. Mr. Price Hughes had insisted at all of our business gatherings before the election that we must not only get Mr. Walters elected, but that he must be at the top of the poll. One little child, hearing that phrase, took it quite literally, and was overheard in her room praying, "Dear Lord Jesus, make Mr. Walters strong, so that he may be able to climb to the top of the pole." All the workers at Cleveland are filled with new hope because of the triumphant victory.

The result far exceeded our expectations. The figures were splendid—Rev. C. E. Walters, 711; Mr. D. McGregor, 441; Mr. W. E. Catesby, 414; Mr. A. Pettit, 399; Mr. J. Dodd, 391; and Mr. N. Foley, 359. We thought that we should be victorious, but hardly dreamt that Mr. Walters would be at the head of the poll, with 270 more votes than the second candidate. But such was the case, and to add to our joy it was the publican who was defeated. It is only due, however, to the publican to say that he took his defeat like a gentleman, and was the first to congratulate Mr. Walters.

On Wednesday, May 4th, Miss F. H. Owen delivered a most interesting Lantern Lecture. The subject of the lecture was the "Holy Land." The slides were singularly beautiful. There was an excellent attendance, including many members of the Band of Hope. Everyone was delighted, and unanimous in their wish to hear Miss Owen lecture again. The collection was on behalf of the Band of Hope.

On Sunday, June 5th, we hold our Sunday School Anniversary. The Sunday School is in a very prosperous condition, and it is hoped that there will be an encouraging Anniversary. In the morning the Rev. W. H. Lax will preach. A Flower Service will be held in the afternoon at 3 o'clock, conducted by the Rev. C. E. Walters. Every scholar is invited to bring a bunch of flowers. The Evening Service will be held at the usual time, and Mr. Walters will preach. Friends in the country are urged to send flowers for decorating the Hall to Mr. Walters, at Cleveland Hall, 54, Cleveland-street, W., by Saturday morning, June 4th.

OUR
Bank Holiday
ARRANGEMENT

The publishing of ADVANCE on the 1st of the month gives us an opportunity, through this medium, of making known to our friends our arrangements for Whitsuntide. Mr. Price Hughes will preach, Monday evening, in St. James's Hall; Mr. Price will preach in the evening at Craven; Mr. Ellis at Cleveland Hall. I shall continue my usual service in Hyde Park.

We have again arranged to visit our friends at the Farwig Mission, Bromley, and have arranged for a special train to leave Charing Cross at 9.25 a.m. Full details of our arrangements appear in an advertisement on the cover of this Magazine. We remember with joy and gladness the days of blessing which we have visited Bromley in former years, and blesses, good Mr. Gibbs and his family, for their kind.

AN INVITATION.

We heartily invite all friends interested in Evangelistic Work, and wanting a blessing, to join us. Oh, that we may have a day of Pentecostal filling of the Holy Spirit! Let those who cannot come...

ABOUT REFRESHMENTS.

Luncheon will be provided at the usual time at the morning meeting for one shilling and five pence, and at 5 p.m. in the Large Hall and the Small Hall for sixpence. Arrangements will be made for former years to accommodate over five hundred persons at one sitting. Light refreshments with tea and coffee, etc., may be obtained at the usual time from the Mission Coffee Cart in the Hall.

TICKETS.

Return tickets for our Special Train will be obtained only from Craven, Cleveland, or from the Stewards of the Mission, and not from the Booking Office at the Station. Price, 1s. 10d.; Cannon Street, 1s. 6d. Buy your tickets early.

W.

Visitation

Charitable Relief

Visitation is not done so systematically as Mr H. would like but this is mainly due to the development of the Mission; the initiation of new phases of activity taking the sisters away from this work, the plan of work being apparently to place some definite portion of the organization (club or meeting) under the charge of a sister. They have a 'Room to Room' Guild

As to Charity, they have a definite system of relief. The agents & sisters have a relief committee which meets weekly and every case that they think should be relieved is brought before it. Their principle is to follow up every case and to help it efficiently but they do nothing for tramps. "They have long ago abandoned us". What the poor really need is help rather than money. They don't know ~~but~~ the institutions that exist for their aid & need direction to 'some rich charity'. Work with the C. O. S & other bodies and have representatives on their committees. In the Mission accounts, Relief appears under two heads; General, workhouse teas & special cases costing £188 whilst the Social Relief Fund expended £93, including £44 disbursed by the sisters.

In addition there are hospital letters ("easily obtained" ^{& probably freely given.}) country holidays (£93) & Christmas fund (£70). The medical relief is also very completely organized; beginning with the Cécile, then trained hospital nurses who visit the sick, two dispensaries and to crown the whole the Home for the Dying.

In education, they have not done much but the recent successes in local elections will result in a more active part being taken in the school management

The relations of the Mission with the Churches is most friendly: one sign of this spirit being that one of the local clergy always speaks at Mrs Pearce's anniversary meetings - last year it was Rev J. G. W. Q.A. Is this friendly spirit due to the character of the local clergy? Mr Hughes did not think it was, altho' there was one high churchman, who was a little nasty but it was more the result of the common misery & degradation amidst which they were placed. They ^(The Church) recognized that the Mission was fighting the common enemy.

This ~~let~~ led to a talk about Soho, the excessively high

Education

Relations to other Christian Bodies

The Conditions of Soho

Excessive Rents

high rents, forced up unnaturally but by the demands for prostitution and kindred purposes. People could get three times the ordinary rents for houses used for evil purposes, and there were ^{eminent} saints in the Church, said Mr A, in indignant sarcastic tones, who drew three times the natural rents & protested they did not know what use was made of their property.

Our Lord said there were three things that men of the world were thinking about: "what shall I eat, what shall I drink & wherewithal shall I be clothed." London had added a fourth: "How shall we be amused?" and Soho was engaged in answering these four questions for the idle rich. The result was unspeakable misery and degradation. He reckons it is far worse than the East End. Poverty is due to seasonal labours and the great curse of Soho is want of food. To the latter opinion Mr Hughes stuck, coupling with it the high rents & for this he thought the only remedy to be in Lord Shaftesbury's Act ~~was~~ permitting local authorities to build.

The Influx of Jews

The Membership

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build dwellings for the poor. It has been a dead letter for 40 years. Incidentally he mentioned Mr Sherwell's "Life in West London" as giving the facts about Soho and accepted the view there given & as his own. Mr Sherwell was formerly an agent of the West London Mission and the facts given in his book were obtained with the assistance of the Mission.

The great change in the district has been the influx of the Jews, within the past few years and this has increased the polyglot character of the place. A good many French people have joined the Mission and recently in connection with the Mildmay Mission to the Jews, they have commenced a mission to the Jews.

I then asked him whether there was any explanation of the fluctuation in the membership of the Mission e.g. 1895 - 1451; 1896, 1396; 1897, 1403. He said there was nothing in it. Sometimes we get a very popular sister or agent and when they go away we lose some of them. You see two-thirds of our people are destitute poor.

During the year, they lose 300 to 400 members, partly due to the movement of the young people in the houses of business and partly to people moving in pursuit of their work. Mr Hughes does not think that many of them are lost to the Christian church. The greater part attach themselves to some church where they go. There is one difficulty however: ~~they~~ our services are bright and interesting and they may go to a place where there is not the life they find at St James's Hall and do not take the interest in the services that they did.

For the people coming to the services they have an elaborate system. At the Hall they have enquiry rooms, one for men & one for women with a gentleman in charge of the one & a sister the other. They get the names and addresses of all who come in and communicate with them. Generally find that they have a nominal connection with some church. Their object then is to get them attached to some branch of the Christian church as he has no faith in any work that

that is not so connected. It has no continuity,
no permanence.

Amongst the very poor of Loko, the ignorance appears
to be as dense as amongst the better dressed folk at St James's
Hall. Mr H. said that some are so absolutely heathen
that they have no conscience, no sense of sin. The
first thing that influences them is the idea that certain
things ~~are~~ would be a grief to the Sister, Gradually
for the Sister they substitute Christ.

As to the limits of their work, he thought
that so far as membership was concerned
they had reached their limit with their present
accommodation but they would never reach
a limit in the amount of social work and
in this connection he spoke of the need of a brother-
hood the members of which ~~would~~ would be able to
give their time to the work. Thinks it should have
been started before and is living in hope of it.

As I was coming away, Mrs Hughes
pointed out that we must distinguish between
the Mission and the Mission Church. The latter

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was self-supporting & indeed helped to support the Mission.
Every penny that is given by ~~the public~~ for the public is
used for the social, religious & humanitarian work
of the Mission. I see that the St James's Hall collections
are rather more than sufficient to pay the stipends
& allowances of all the ministers.

Should we wish to see Mr Hughes again
he will be willing to give another interview
or answer questions.

The interview decidedly improved my
opinion of Mr Hughes, whom I had hitherto
regarded as conceited, pushing and
egotistic. These qualities did not appear. What
he believes & said that the Mission was the strongest
agency in the district, it was never I but we.
The work of the Sisters he evidently regarded as
more important than his ~~own~~ own & whenever he
mentioned one of the workers, the recognition of
their work was free & ungrudgingly given.

June 15th.

(2) St Giles's parish.

2/13

District 2

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Interview with Rev. H. H. Rockrich, Swiss
Protestant Church, Endell St.

Mr Rockrich has been Pastor of this Church for 6 years. It is the only Swiss Church in London, and the work therein is in no sense local: indeed though there are probably more Swiss living in the neighbourhood than in any other part of London, the Swiss protestants of the working class seem to be as respectful of their religious duties as those in their English brethren, and those who frequent this church are middle class people drawn from all over London. As to the work of the church there is really nothing to be said beyond what Mr R. has put on our form. Mr R. spends the greater part of his time in visiting members of the congregation and any new comers to London whom he may hear of, but when they live at a distance he is quite content if they attend the services of any Evangelical church or chapel in their neighbourhood. He has made no effort to get hold of the Swiss workers in the neighbourhood, regarding the task as hopeless.

and such poor people as come to the church (some, he admitted, meanly to participate in the poor fund).
 Mr R. interests himself in and conducts services in a Home for the poor in Portsmouth Sq.

The Church is the only institution in the world which has the right to demand that its members should be true to its principles and its teachings. It is the only institution which has the right to demand that its members should be true to its principles and its teachings.

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June 10th

St James' parish.

3/16

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Interview with Rev Charles Voysey, The Priests' Church, Swallow St, Piccadilly.

The notorious Rev Voysey is just 70. He is a small insignificant looking old man with the parrot type of face: but a pleasant, kind expression.

He received me with great cordiality and was greatly pleased that in such an enquiry he had not been ignored.

A large part of our conversation dealt with the question of Rev V's beliefs and teaching, but I do not think that Rev V. added anything to what is contained in the literature into which he deluged me, ^{the} two most typical of which I have placed at the end, the rest (including the very ~~great~~ beautiful Priests' Prayer Book) into the material.

Rev V. estimates his flock in London at about 700, people that is who if they go to any church go to his: but the church only holds 250 and at each service there are about 200. The actual members of the church, many of whom do not live in London are from 300 to 500: these declare their

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agreement with the eight propositions of the Westminster Church; but Mr V. does not lay any stress upon membership.

The worshippers are of all classes but mostly of the upper and middle

The members of the congregation as such do not take any part in mission or charitable work but Mr V. always impresses on them that such work is "the natural fruit of their belief" and that without such fruit it is "a sham" and as a matter of fact he does not know a regular member of his congregation who is not engaged in good works of some kind in connection with C.O.S. or social clubs etc; the mere fact of their belonging to the church shows that they are not "curved with indifference." They show their practical sense of religion too by the large sums they give for charities as much as £157 ~~in~~ on one Hospital Sunday, and altogether about £2000 for Hospitals since the Church started.

As to propaganda Mr V. spends his mornings in correspondence with people all over the world, and

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writes and receives about 5000 letters a year.
About 500 Quaker sermons are circulated through
the post every week. A member of the Church,
since dead, gave Mr V. £3500 for the circulation
of his books and Quaker literature generally.

I asked Mr V. as to the prospects of the
continuance of the work after he is gone: on
this point he is evidently not quite comfortable.
It appears that he has ordained a son who in
default of finding another Quaker Church has
accepted the pastorate of a Unitarian Chapel at
Reading on the distinct understanding that he is
not a Christian. Mr V. hopes that at his
death his son will carry on the church.

The truth is that the church grows very
slowly if at all and is probably doomed to early
extinction after Mr V's death: even if the
foundations were sound Mr V. is not the man
to build up a lasting organization upon them.
He is I think a benevolent, kind hearted old man
with some dialectical ability, but little force of
character: but for the fact that judgment went

against him in the famous heresy trial - he would
I imagine still be preaching an emaciated Christianity
in the fold of the church

THE THEISTIC CHURCH.

*Attention is earnestly requested to the general statement of
Religious Views advocated by The Theistic Church.*

- (1) **The right and duty of every man to think for himself in matters of religion.**
- (2) **The absolute unity of God;** involving the denial of the doctrine of the Trinity.
- (3) **The natural humanity of Jesus;** involving the denial of his miraculous birth and of his having been in any way more than a man.
- (4) **The Fatherhood of God to all mankind, irrespective of race, creed or moral difference;** involving the denial of the doctrine of the primeval curse, of the necessity for an atonement, and of all punishment except such as is corrective.
- (5) **The hope of an everlasting life of ever-increasing goodness for every human soul;** involving the denial of the doctrine that this life is the only probationary one, and that anyone will be condemned to endless torment.
- (6) **The paramount duty of brotherly love, and of practising all virtue uninfluenced by fear of punishment or hope of reward here or hereafter;** involving the denial of the orthodox idea of "Salvation by Faith only," and making Religious Belief entirely dependent on Morality.
- (7) **The supreme authority of man's reason and conscience;** involving the denial that God has given to man any Revelation which ought to be accepted without question.
- (8) **The progressive character of our knowledge of God, as of all our other knowledge;** involving the denial of finality in Revelation, and declaring it to be incumbent on all men to keep their hearts and minds in constant readiness to receive every fresh ray of light which may lead them to a clearer perception of their duty, their destiny, and their Adorable Creator.

Services at **The Theistic Church**, Swallow Street, Piccadilly, every Sunday at 11 and 7. Minister—Rev. CHARLES VOYSEY, B.A.

Hon. Sec. to The Theistic Church, Mr. CHARLES DIMMICK, 2, Bessborough Mansions, Vauxhall Bridge Road, S.W.

Conscience and Love the
true Revealers of God.

A SERMON

PREACHED AT THE THEISTIC CHURCH, OCTOBER 24th, 1897,

BY

REV. CHARLES VOYSEY, B.A.

“BY ALL THAT HE REQUIRES OF ME
I KNOW WHAT GOD HIMSELF MUST BE.”

—John G. Whittier.

ONE chief endeavour of the Theistic Church is to help all souls who are trying to find God for themselves; who have come by the inevitable process of devout reflection to see the falseness of the Creed in which they were brought up, and are in sore need and distress to find a substitute for that idol which had so long occupied the supreme place in their affections.

There are some whom I have known intimately who, having been long accustomed to worship and love Jesus Christ, or his mother Mary, had never thought about God at all, except in the vaguest manner and without any desire to know more. So soon as those idols were shattered, so soon as they saw clearly that Jesus Christ was only a man after all, and even that with human errors and imperfections like other men, their poor hearts were orphaned and bereft of their only refuge and stay; they could

Rev. C. Voysey's Sermons are to be obtained at the Theistic Church, Swallow Street, Piccadilly, every Sunday Morning and Evening, or from the Author (by post), Annesley Lodge, Platt's Lane, Hampstead, N.W. Price One Penny.

not conceive of a God, wholly Spirit, with whom it was possible for a human soul to commune; much less could they lift their hearts to Him in prayer, and even less still could they lean upon Him, or trust Him, or love Him. He was to them, for a long while, a stranger, almost a blank; an unknown unexplored region into which human aspiration and emotion could not penetrate. But out of all these I can only recall one who did not rise out of that death of darkness. All the rest found peace and light and joy in believing. All came home to their Father above, and found an infinitely more rich and abiding satisfaction for their souls in trusting and loving Him than they had ever enjoyed before.

And the process of this great deliverance from unbelief and darkness was very nearly the same in all. They took for their guides the faculties which God Himself had given them. They exercised their minds by sound reasoning; they sat at the feet of conscience to learn what was their duty; they listened to the sweet songs of human love as she chanted her Maker's praise; and best of all they obeyed the instinct to pray, to cry out unto God in their darkness, imploring Him to bless their souls with His light. For some of them the path was short and straight; for others, long and devious; but they all found Him at length, and His peace filled their hearts and minds.

To-day, starting with the lines from the poet Whittier—

“By all that He requires of me,
I know what God Himself must be,”

I wish to help those who may be now entering upon that state of painful transition from disbelief in the old pagan Christianity to a simple and pure faith in the Living God. In this state, we must use our reason, our common sense. Do not mistake me to mean anything so foolish and untrue as that reason by itself will bring us to love and trust God. Reason is only good so far as to bring right and true convictions into the mind, as a basis on which to build up the religious feelings of trust and love. But it is plain that without some right thoughts about God, no trust or love towards Him is possible. We must therefore begin with reasoning, with right thinking; and in asking you to go over this

old ground with me, I would entreat the patience and forbearance of all devout Theists, for the sake of those who are in sore need of our help; and let us all remember that but for such aids many of us who now believe might still be in the outer darkness of distrust and doubt of God.

Now, every man, who is not insane, knows with absolute certainty something about himself. He knows perfectly well that there is a voice within him, commonly called the conscience, which arbitrarily and without any apology commands him to do what is right, and forbids him to do what is wrong. The man knows this as a matter of fact. He knows also that the conscience will not allow the plea of ignorance; for it bids him take pains to find out what the law of right would have him do; while it holds him guiltless if he cannot discover it. He knows also that the conscience speaks without any reference to punishment or reward; demanding of the man that he shall do right only because it is right, regardless of the painful or disagreeable consequences to himself; and that he shall not do wrong only because it is wrong, even though the desired wrong will bring him much pleasure or worldly good. In a general way, the voice of conscience in every man tells him that he ought to practise and cultivate such virtues as these—purity, truthfulness, justice and love. It is possible some may dispute with me that conscience bids us to love. They will admit its voice as to purity, truthfulness, and justice; but hesitate to attribute to it the demand for love. I have myself written scores and hundreds of pages putting love above the conscience as our teacher of duty towards each other, and as our teacher of truth concerning God. And this wondrous impulse does seem like a distinct faculty higher and nobler than a mere sense of duty. But for all that, it is true that the conscience is never more satisfied and gratified than when we have acted out of pure love for our fellow-men. The conscience not only imperatively urges to duty in conduct, but to duty in the cultivation of our best feelings and character. Whenever our love is lacking or cool, the conscience cries out to us, “You ought to be more loving. Love is part of your duty. Love is the highest of all duties.”

That is what our consciences say to us, if we are in a mood to listen. And if we keep them alive and tender as we ought, they are making us very uncomfortable at this moment by reminding us how much less loving we are than we ought to be; our consciences are accusing us of conduct or feeling which is the cause of some avoidable suffering. Let us then saturate our minds with this indisputable fact, for we are going to build upon it a tower that shall reach unto the heavens, even unto the throne and heart of "the High and lofty One who inhabiteth Eternity and whose Name is Holy."

Look stedfastly at this: If you love anyone truly, and if you only had perfect wisdom and almighty power to do with him and for him what true love wishes to do, then that beloved one would be absolutely safe in all time and in every place; would never come to any real harm, or suffer permanent and final injury, never could your dear one perish or live in incurable sin or sorrow. That is what human love, your own love would do, if it could. And here are you, even with all your faults and weakness and selfishness, endowed with a conscience which tells you that you ought so to love your fellow-men, that you are bound to love them and seek their good all your days. It is a fact as common as the sunrise, and yet how little is the fact regarded or its enormous issues recognised. Yet, as we all know when we are reminded of it, our Theistic Church has been built upon that simple and common fact. It is the first time in the history of the world when it was systematically taken as the sole and solid foundation for a Church, for a true belief in God, and recognised to be superior, as a foundation, to any other that founders of Churches had ever used. It is true, and we own it with pride and thankfulness, that the fact was known and recognised almost from the beginning of history; that the nation which, by universal consent, rose highest among the races of antiquity in their knowledge and conception of God, built entirely upon that fact; and often even unconsciously used it in their rapturous adoration of the Most High. "Even as a father chasteneth his son, so the Lord thy God chasteneth thee." "Like as a father pitieth his children, even so is the Lord merciful unto

them that fear Him." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I never forget thee." The Psalmists and Prophets of Israel have left a mine of beautiful treasures, unequalled by anything in the New Testament or in modern Hymnaries, expressive of their belief in God's wondrous love built up entirely on the consciousness of what they were and what they felt within themselves. Perhaps they did not reason about it, as we are now doing; perhaps it was spontaneous and instinctive; but all the same, that was the real foundation of their faith, and no other foundation for true faith in God was ever laid or heard of in the world before or since. Men have never had any other safe guide to God than their own hearts and consciences. And God Himself could not give them a better one. Nay, every effort to dispense with or to supersede that natural God-given guide has only led men astray. Every effort to substitute Bibles and Churches and Priests and Christs has plunged them into a darkness that may be felt; a darkness which so corrupted and misled them, that they came at last to love that darkness rather than light; and to torture and burn all who warned them of their peril or sought to bring them back into the way of peace.

But to return to our argument. I appeal to you, one by one; you are so constituted and endowed as to be able to love, and to know in your inmost hearts that you ought to love. If this were all, it would be enough for my purpose. But it is not all. You must add to it your own experience that every thought, word and deed of your life which was truly loving was a delight to you, the very highest and richest pleasure of which your soul was capable. You know this; you do not wish to deny it. Therefore you can see the purpose for which you were so endowed. You see that to shew true love to anyone is to confer on him or her the highest benefit within your reach; you see also that the exercise of love is for yourself the richest and highest of all pleasures. It means the entire range of all the virtues. It means the perfect exaltation of your own personal character. It means the secret of happiness for yourself and for

all. Now no Being in the universe could have produced this extraordinary combination in human nature unless He Himself knew what Love is. And if He knew what Love is and how it would work, if He knew that when once men came to love each other with a pure heart fervently, all the sin and nearly all the sorrow in the world would cease; if He took that step of making men to love, and put within them a voice ever calling upon them and urging them to love, surely common sense teaches us that such a Being must Himself be loving; and that such a Being must needs wish for and claim our own hearts' love, our gratitude, our admiration. So the facts of our own nature make us certain *that the God who made us what we are must be at least as good and loving as the best of us.* And that is saying very little. It does not sound very startling, very reverent, very religious. But it means all the difference between Heaven and Hell, between truth and falsehood, between the dark riddles and blasphemous deceits of a dying Christianity and the light and peace and truth of a living Theism. Whatever tenderness and love Christianity attributes to Christ is all so much taken away from the Infinite Love of God who is painted black in order that Jesus may appear more resplendent. But that poor little logical conclusion to our syllogism—that God must be at least as good and loving as the best of us—blows all the Christian dogmas into the air and scatters the idols right and left, lifting us out of the mire and clay, and setting our feet upon the Everlasting Rock of Faith and Hope.

You stand now before your Maker and God almost inexcusable if you do not see the majestic loveliness of His heart and mind towards us. The obvious and undisputed facts of our own common human nature furnish absolute proof that, if there be any God to whom we owe our being, He must be unspeakably worthy of our trust and love. Our own conscience and love working in harmony, conferring blessing, and only blessing, upon all with whom we have to do, and enriching our own lives with goodness and sweetness beyond compare, raising our personal and secret character, and ensuring to us the highest happiness within reach; these surely are the truest guides to

the right knowledge of Him who made us, and the best inspirers of our trust and love towards Him.

And, my Christian friends who may be listening to me, I appeal with confidence to your own past experience of love and devotion to Jesus in token that the manifestation of love begets and inspires love. You loved the Christ because you believed the story of his coming down from heaven to weep and mourn and die on earth for your sake. Verily it is a fascinating tragedy which one cannot be asked to relinquish as a myth, without pangs of soul most acute. At first it would seem as if no God anywhere could fill that place or open the outstretched arms of a dying Saviour's love. But, if it be not true, if it be merely the product of a wild and disordered imagination, if it be based on a deep error and untruth as regard its necessity; if it be an utter distortion of the real facts of the death of Jesus; if a groundless and ghastly assumption of the curse of God and of endless Hell be the only reason why Jesus died to save you; if moreover, apart from the unreality of the whole drama, it involve, step by step over every inch of the ground, accusations against God of incompetence, injustice, implacable wrath towards creatures whom God made weak and helpless, savage vengeance and a thirst for the blood of a human being as an atonement; if it involve, I say, all these cardinal radical falsehoods and impieties, the story of the Saviour's love must be given up, because it violates all our native God-given ideas of righteousness and love. It is immoral to its lowest depths; and if it were not clung to in blindness, it would be the worst of all sins against our Father to believe it. Time and thought and prayer will surely lead you to see its gross falseness and bring you home in peace and joy to your Father's footstool, and at last you will see all His righteousness so bright and all His love so radiant that you will know in your heart that He would have died a thousand times for you, had it been needful and possible; and that nothing can ever be too good to be true to believe of Him and to hope for from His bounty.

I do not expect many Christians to agree with me yet. But I do not write or speak to get people to agree with me. By

God's grace my sole object is to say what is true, if I can but find it out. And I say to-day that the great hindrance to the exercise of our native faculties in searching for God lies in the tenacious clasp with which we cling to Bibles and Churches and systems of thought claiming a superhuman origin and authority; and that the greatest hindrance to our trust in and love of God is the absorption of our hearts' best love for Christ. He is the one great rival in Christendom which has driven out the Living Loving God from His throne in the hearts of men. Christ is the idol which has cast its cold shadow over the face of our Father. So vicious, so penetrating has been this idolatry that, long after a belief in his Deity has been given up, an insidious dangerous sentiment has lingered and has been cherished, whereby his alleged uniqueness and supremacy above all other good men has been affirmed and reiterated, bearing the inevitable fruit of keeping alive the idolatry in the orthodox ranks and encouraging them to stand by it as a forlorn hope.

But I will remind all whom it may concern that the absolute one-ness of God is a matter of life and death to the soul; it is not merely the conception of God which alone harmonises with science, but it is the only conception of God which harmonises with the soul's proper instincts and capacities. We cannot love two Gods equally at the same time. The very words, "two Gods," shock us instinctively; Christians as well as Theists revolt from them. So the God whom you really love best must be the true God or a false one. It must be God or Christ. Either the God who made you and has the first and only claim on your hearts, or the false God who is supposed to have died to deliver you out of your Father's unjust and cruel hands.

Choose you this day whom you will have and love for your God. As for me and my house we will love the one true and only God, the Eternal Righteous Father. Then let us lift up our hearts and pray to Him in sincerity and truth,

"The dearest idol I have known,
Whate'er that idol be;
Help me to tear it from Thy throne,
And worship only Thee."

June 22nd.

St John Evangelist parish

23
Interview with Rev. J. A. Suttle ~~Whitefield~~
Congregational Church, Tottenham Court Road.

Partly no doubt from its historic associations, partly from its "unique position" as Mr Suttle said, this church has never met with the complete decay of so many old non-con churches in a changing district, but of late years it has not been "the great centre" that it once was, and that it is the ambition of Mr S. to make it again.

At the present moment there is no building except the school: the second chapel which succeeded Whitefield's original building was demolished in 1869: since then the church has been carried on in an iron building, which has just come down to make way for a fine new building at a cost of £12,000. Meanwhile the services are carried on in the neighbouring Drill Hall.

Mr Suttle has been Pastor for 4 years. He is a most remarkable looking man, with an enormous round head covered with a shock of curly, almost woolly, hair: indeed he is the image of

55

Alexandre Damas Pere as he appears in pictures

In spite of his (probably) great powers, (if one may judge from his appearance) Mr S. does not seem to have materially altered the position of his church since he came: memberships and attendances are he says much the same as of four years ago, but he has concentrated his efforts rather on pushing forward the building of the new church, feeling that without adequate buildings no impression can be made on the neighborhood: contrary to many others he thinks that the working man will never be got hold of except in fine buildings: "he looks at the magnificent business premises around him and expects that the House of God shall be at least equal to them": in this view Mr S. was confirmed by a remark he heard from one of a group of working men in Tottenham Court Road as he passed just after his workers had been distributed; P. S. H. tells: said the man - "who do they think is a-foin to that b - old

Persons employed.

Services etc.

iron shed? Mr S's goal - aim therefore has been to replace the 'iron shed' into a stately building to hold 1200 with a hall for 800: this done he has no doubt - as to being able to make the place a great center of religious work in the neighborhood.

There is a paid Mission Woman and 2 or 3 voluntary visitors.

A City Mission is under Mr S's control and the church contributes £40 to his stipend.

There are about 45- Sunday School Teachers.

6

CHURCH SERVICES AND ENGAGEMENTS.

SUNDAY—Sunday School	... ..	9.30 A.M.
" Adult Bible Class	... ..	9.0 A.M.
" Divine Service	... ..	11.0 A.M.

NEW CHURCH SUBSCRIPTION COMMITTEE.

President—The Pastor.	J. W. Wolfe.
Treasurer—	T. Parrott.
W. R. Catechpole.	
H. E. Gaze.	
A. J. Harris.	
G. F. Welch.	

LONDON MISSIONARY SOCIETY AND LONDON CITY MISSION.

Secretary and Treasurer—W. J. Taylor,
28 Store Street, Bedford Square, W.C.

Harry E. Gaze, A. J. Harris, Thomas Parrott.
Teachers during afternoon service.

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CHURCH SERVICES AND ENGAGEMENTS.

SUNDAY—	Sunday School	9.30 A.M.
"	Adult Bible Class	9.0 A.M.
"	Divine Service	... ..	11.0 A.M.
"	Children's Separate Service	... ..	11.0 A.M.
"	Sunday School	... ..	2.45 P.M.
"	Pleasant Sunday Afternoon Society	... ..	3.0 P.M.
"	Children's Separate Service	... ..	6.30 P.M.
"	Divine Service	... ..	7.0 P.M.
"	Mission Service	... ..	8.30 P.M.
COMMUNION.—First Sunday of each month after Divine Service in the evening, and alternate months, third Sunday, after the Morning Service.			
BAPTISM.—Second Sunday of each month during Divine Service in the Morning.			
MONDAY—	Mothers' Meeting	... ..	2 till 4
"	Mutual Improvement Society	(during the winter months) ...	8.15 P.M.
TUESDAY—	Band of Hope	... ..	7.30 P.M.
"	Christian Endeavour Society	... ..	8.30 P.M.
"	Young Women's Working Party,	second Tuesday in each month	6.0 P.M.
WEDNESDAY—	Pastor In Vestry	... ..	from 7 to 8
"	Week Night Service	... ..	8.0 P.M.
"	Dorcas Society, first Wednesday	in each month...	3.0 P.M.
CHURCH MEETING.—Wednesday preceding first Sunday of month, at 8.45.			
THURSDAY—	Choir Practice	... ..	8.30 P.M.
"	P.S.A. Band Practice	... ..	8.30 P.M.
FRIDAY—	P.S.A. Choir Practice	... ..	8.30 P.M.
SATURDAY—	"Helping Hand" Lodge of the	Total Abstemious Sons of the	Phoenix
"	Whitefield Total Abstinence	Society	8.0 P.M.
"	P.S.A. Benefit Society	... ..	8 to 9

29
The church membership is about 300 drawn
mainly from an area of a mile from the chapel.
The Sunday morning congregation is from 250 to 300
evening from 500 to 600; Mr S. thinks 1/4 to
local. They are mainly middle class and evidently
wke. to do as last year they raised for ording
purposes £1600 besides ~~the~~ subscribing largely to
the new building.

The only meeting which Mr S. has himself
started is the P. S. H. which draws about 200.

Though this church has fewer meetings and
societies than many Mr S. spoke of them as
"too many." "Many of our young people" he said
"spend all their spare time here and see nothing of
their homes; that is all wrong and if I can see
my way to reform I shall concentrate on the
essential things."

The Temperance work is said to be of an
aggressive character a Phoenix Lodge having been formed
from the P. S. H.

Mr S. spoke warmly of the City Missionary as

Relief.

Other religious affairs.

The District.

61
being the best City Missionary he had ever met
and doing "a very gracious work." He has lately
found his way into the workshops of the neighbourhood.
At first he was received with contempt but now
the men in more than one shop have asked that he
will have a collecting box.

About £50 a year is distributed through the
Pike women: there is no cooperation with the C.O.S.
or others but "he knows the people too well to
be deceived as to their circumstances."

Mr S. spoke well of the work of the church
in the neighbourhood and especially of Mr Coxhead, who
evidently keeps on the best of terms with his non-con
neighbours. Mr S. showed me a letter from Mr C.
("which I would not sell for £1000") wishing him
success in his work. Mr S. thought however that
all the churches were very poorly filled.

Mr S. himself does little visiting and knows
not much of the District, but spoke of a tendency to

Personal.

63
improvement to the east of Tottenham Court Road
and great deterioration to the west: here the paving
and the crowding are great, the former being caused
mainly by the appalling drinking

Mr Suttle is I think a man of considerable
ability and force, but I have a feeling of doubt as
to his complete sincerity: both in appearance and
manner he has something of the character about him.

The appended Report is for 1895. but there is
little change since.

PASTOR'S LETTER.

Tottenham Court Road,
Congregational Chapel,
London, W., *January, 1896.*

My Dear Friends,

The issue of a new Year Book affords me the opportunity of addressing to you a few Pastoral words. Let me say first of all how heartily I wish for you and yours all the good it is in God's purpose to bestow upon you. In basket and in store, in health and in domestic comfort, in human friendships, and in the fellowship of Christ, may you have and enjoy the best the days can offer you. May bright seasons be the more enjoyed that Christ is living in you, and dark days lose their terror for the same sweet reason.

I am thankful for the work of the past year. In one way or another many have "laboured in the Lord," and have gladdened our heart. Some of those services are herein tabulated, but some do not lend themselves to type. Yet the service of all has been registered above, and for it all we praise God.

We are all painfully conscious that we have not served our Lord as He deserved, or even as we might have done. I am confident you all join me in the resolve that the new year shall witness a more thorough attempt to serve.

I have had great joy on many occasions in the testimony that God has used my word for the conviction, conversion, and comfort of many. What greater reward could I desire? May such instances be multiplied manifold! That this may be I earnestly request your constant prayers.

I would also record my gratitude to God and to you for the cordial and free help received to surmount financial, clerical, and other difficulties. Honour to whom honour is due. From my heart I am grateful.

I was much gratified by your response to my appeal to strengthen the Diaconate, which you did by not only re-electing the brethren who had so admirably served the Church in the past, but by electing our brethren Messrs. Kirton, Parrott and Richard to serve with them. In view of the extra efforts we hope to make during the

year this additional help will be extremely valuable. Give all your officers your loving, prayerful confidence and their hands will be very strong.

Your cordial willingness to adopt the resolution to make an earnest attempt to rebuild during 1896 was a source of great joy to me. With God's blessing—of which I am confident—and with “all hands to the pumps,” this work will be done. Prayerful industry has the promise of God.

I would call your attention to the large number of strangers who come within our gates. Is there not an opening here for all to serve Christ and the Church? To many of these how helpful a brotherly or sisterly word would be! The ministry of the pew would thus be priceless both to them and to our Church.

Remember all our works and workers in your prayers daily. Our Sunday School, our P.S.A., our week-night efforts, let them all share in your tender interest. *Attend the Church's Prayer Meeting.* A spiritual Church is the power of God. Let us seek a greater power, let us put on more courage; above all, let us “wait on the Lord” until, seeing the marvellous meaning of the Cross, we shall, with our Lord, travail for souls. In the spirit of our motto, “That in all things He might have the pre-eminence.”

I remain,
Yours affectionately,
GEO. A. SUTTLE.

CHURCH RULES.

Every Member on joining the Church is furnished with a small pamphlet, giving more fully the Rules upon which the Church is based, and by which its business is conducted.

MARRIAGES.

The Church is licensed for the solemnization of marriages, and it is suggested that those who make it their “Spiritual Home,” should (where practicable) celebrate within its walls so important an act in their life's history.

Application to be made to the Pastor or the Church Secretary.

Obituary.

The following Members of the Church have been removed by death during 1895:—

MISS E. EDWARDS, February 19th 1895.

Miss EDWARDS was one of the oldest Members upon our Church Roll, and had been for many years a most valued worker in the Sunday School, until increasing age prevented her fulfilling her duties as Bible Class Teacher.

MRS. EMILY COPPEN, May 3rd 1895.

Mrs. COPPEN was the widow of a Deacon of the Church during the Pastorate of the Rev. J. Jackson Wray, and had been for years a Member of the Church. Though removed for some time past to a distance from London, her membership had been continued, and she had worshipped as often as practicable at the Church, while her interest in the Dorcas Society and other of our agencies remained unabated.

MR. HENRY LATHAM.

Died at Eastbourne, June 12th, 1895, aged 61 years, and was buried at Highgate; for more than 25 years a Member of the Church. Mr. LATHAM was for some time active in the Bible Class work, and was much interested in the Temperance Cause.

MRS. ANN PALMER, April 18th 1895.

A Member of the Church, who had for many years been assisted to some extent from our Church Funds owing to straitened circumstances. Mrs. PALMER was a respected and consistent Member of the Church, and for a long time past had been connected with the Mothers' Meeting.

MISS EDITH MASON, May 5th 1895

Was called to rest after a very short illness, and by her death a great loss has been sustained among the agencies of our young people. A true and consistent Christian, she is much missed in the Sunday School and in the Christian Endeavour Society, in both of which her services and interest had been earnestly given and much appreciated.

SUNDAY SCHOOL - 1895.

We have in our Schools 362 Scholars, 79 over 15 years of age, 18 being Members of the Church. The work has been carried on by 48 Officers and Teachers. The average attendance has been, Morning, 78 Scholars, 13 Teachers; Afternoon, 237 Scholars, 35 Teachers.

Under the superintendency of Messrs. F. T. Newstead and Taylor, our earnest and hard-working staff of Teachers have faithfully fulfilled their task of training the young people in their classes for the service of our Master. Though the result of the work as far as figures go, only shows three Scholars have been admitted as Church Members during the year, yet this is far from showing the good influence exercised and the prayerful sowing of good seed which will undoubtedly be reaped in coming days.

The Sunday Morning Service for the younger children, ably conducted by Mr. Bornemann, is held after Morning School, with an average attendance of 46.

The Children's Evening Service has been in charge of Messrs. S. Last and Pettengell. Though many of our Scholars attend this we always have a large number of strange children of the poorest class. The average attendance during year was 90, largest attendance being 170, when a musical festival was held, an address being given by Mr. A. Newstead illustrated by electric light.

The Monday Bible-Class conducted by Mr. S. Last has an average attendance of 45, largest 62. The Pastor and many friends have given addresses, and the Regent's Park Chapel and Christ Church, Westminster, Junior Christian Endeavour Societies, have paid visits. The work of this class has been done by a Committee composed of some of its Members, Mr. H. Barber being Secretary.

The International Bible Reading Association has 180 Members. We are sorry that so few Members of the Church and Congregation belong to this. The Secretary, Mr. Leeming, will be glad to give particulars regarding it.

The Rowing Club, meeting before breakfast at Regent's Park during the summer, was well patronised, as many as 67 being out one morning.

Meetings during the year calling for special notice were:—The Annual Gathering of Parents in March, a very pleasant meeting. The Anniversary also in March, special sermons being preached morning and evening by the Pastor, Dr. Schofield speaking in the afternoon. Jubilee Meeting on the following Monday, addressed by the Rev. Herwood Allen, Chas. Brown, J. Carlisle and E. G. Gange. All services and the meeting were well attended, but the total collection of only £11 11s. 6d. has financially crippled the schools throughout the year.

The Excursion in July, to Chingford, favoured with splendid weather was a success in every way, being very enjoyable to all who participated in it, and through the liberality of our friends, was entirely paid for by donations received on Teacher's Collecting Cards.

A regular gathering together of old friends was seen at the Meeting of Former Scholars and Teachers in October, much enjoyed by over 130.

At the New Year a Soirée was given to the Senior Scholars, also the usual tea for the Infants, of whom 121 were present, followed by a Christmas Tree when we were enabled, by the kindness of the Members of our Church, to give toys and dolls to the little ones.

The School work has therefore been well maintained in all departments, and by the grace of God the workers in it will continue through this year to do all in their power, with the Holy Spirit's guidance, to lead the young, committed to their charge to Christ.



JOHN BACON, R.A.,

SCULPTOR TO

GEORGE III.

Whose memorial tablet from
the old building is still
preserved.

SUNDAY SCHOOL—

Dr.		£	s.	d.
January 1st 1895.				
To	Treasurer's Balance	6	12	64
"	Anniversary Collections	11	11	6
"	Do Tea Tickets sold	2	3	0
"	Total Abstinence Society for Total Abstinence Scheme	0	5	0
"	Excursion { Collecting Cards £17 7 1			
	{ Tickets sold 14 6 3			
		31	13	4
"	Donations for Senior Scholars' Soirée	0	16	0
"	Do. Infant Class Treat	1	4	0
"	Library Catalogues sold	0	3	0
"	Hymn Books sold	0	3	4
"	Magazine Society—Profit for year	0	9	3
"	Annual Subscriptions, per Miss Dumsday	3	14	6
"	Do. per Miss Holtham	2	18	0
		£61	13	5½

MISSIONARY AND

Dr.		£	s.	d.
January 1st 1895.				
To	Treasurer's Balance	19	16	8
"	Weekly Collections from Scholars and Teachers	29	11	9
"	Collection at Flower Service (nett)	1	14	10
"	Country Home, Payments made by Parents	2	0	0
		£53	3	3

TOTTENHAM COURT ROAD CHAPEL MUTUAL
IMPROVEMENT SOCIETY.

29TH SESSION, 1894-5.

REPORT.

It is with feelings of satisfaction and regret that your Committee present their report of the Society for the past Session.

For the former term the membership was as large as that of the two previous Sessions, but for the term ending with this meeting the number of Members is considerably smaller.

The numbers present at the meetings, both ordinary and public, have compared favourably with previous years until the last few weeks, when the attendance has not been so large as the Committee would wish.

Owing largely to the Society's proverbial ill-fortune in the weather, all the special items on the programme were gone through with sparse audiences, and accordingly the receipts from these evenings have not nearly in each case met the necessary expenses. This fact, with the reduction of the membership, accounts for the decrease in the balance.

During the summer of 1894, two excursions were held on Saturday afternoons, one by train to Bricket Wood, near St. Albans, the other to Hampton Court Palace, in conveyances procured from Mr. Wolfe at specially low prices. A large number of friends went on each occasion, and (in view of future excursions) the only regrettable incidents were the heavy rains on both days. Apart from this the outings were very happy ones.

The Committee desire to mention with deep regret the great loss the Society has sustained by the death of Mr. David Wyeth, whose contributions to the debates and essays, as well as his genial manner, have made it a pleasure to include him as one of the Members.

It is also a sorrow that Mr. Brown, for some years one of our Vice-Presidents, has felt compelled, by reason of ill-health, to relinquish his official connection with the Society, and the Committee take this opportunity of expressing their hearty thanks for the many services

he has so ably and cheerfully rendered during his long term of office.

The sympathy of the Members was conveyed to Mr. Reynolds in his time of personal trouble consequent on the death of his father. The Essay standing in his name was not read by reason of this affliction, and it is hoped that in a future Session it may be found convenient to make use of it.

Among the more successful evenings were "Travel Notes" in October, when Miss Case read a most interesting description of her visit to Switzerland, and the fine lantern views of the scenery added greatly to the enjoyment of that evening. The Concerts under the direction of Miss Thomas, the Pastor, and Mr. Gaze, had most appreciative audiences, and gave a great deal of pleasure to the large numbers present.

The Committee trust that with the election of new officers, and a freshened spirit of enthusiasm, the Society may, when the opening meeting of the next Session is held, enter upon a term of great prosperity, and under the blessing of Almighty God much real good and effective service may be the outcome of its work.

EDWD. CATCHPOLE, } *Hon.*
ARTHUR J. HARRIS, } *Secretaries.*

30TH SESSION, 1895-6.

As this Session will not expire until the 13th April next, the Committee are, of course, unable at this date to present a full report, but will state briefly the work of the Winter Term.

We commenced the Winter Term of the present Session with a membership of 145, the opening meeting being a Lecture by Miss Lydia M. Von Finkelstein on "India and her relation to the Bible," and although the lecture was largely attended, it was not a financial success. The Committee are greatly indebted to Mr. Harry E. Gaze for his generous contribution of five guineas towards the loss incurred by this lecture.

The thanks of the Committee are due to the Misses Case and Garwood for the very excellent programme

LONDON CITY MISSION.

The Church having guaranteed to the London City Mission Society a sum of £40 per annum towards the maintenance of an agent in the immediate district, Mr. E. Goozee has been appointed under the superintendence of the Pastor.

REPORT.

During the past year Mr. Goozee has plodded on, doing a most useful work in the district immediately surrounding our Church. Called on from day to day to deal with "all sorts and conditions of men," of all faiths, and of no faith, his work calls for large sympathy and prayerful interest. I give below some figures respecting his work, which will very eloquently tell of the good he is doing. I am very thankful to those who have contributed to this work, and shall be very glad to obtain the help of new subscribers. The work is a very important one, covering much ground that ordinary Church work scarcely touches.

G. A. SUTTLE, *Superintendent.*

LONDON CITY MISSION.

Tottenham Court Road District.

1,000 FAMILIES AND 500 MEN UNDER VISITATION.

TOTALS OF VISITS PAID IN 1895.

Number of families consecutively visited ...	2,495
Number of persons conversed with in factories, etc. ...	3,069
Number of visits in district visitation ...	6,434
To sick persons ...	228
Number of indoor meetings held ...	37
Total number of attendants ...	1,201
Number of open air meetings ...	26
Books and Tracts given away ...	7,817
Number of copies of the Scriptures put into circulation ...	37
The Scriptures read ...	1,267
Deaths of persons visited ...	5
By the Missionary only ...	1
Number of persons induced to attend public worship ...	4

E. GOOZEE, *Missionary,*
January 1st 1896.

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LONDON CITY MISSION 1895.

£ s. d.		£ s. d.	
Balance from 1894 ...	0 2 0	Paid to Society ...	20 0 0
Subscriptions and Collection ...	23 16 3	Balance to 1896 ...	3 18 3
	<u>£23 18 3</u>		<u>£23 18 3</u>

Audited and found correct.

W. J. TAYLOR, *Treasurer.* WM. R. CATCHPOLE.

POOR FUND.

Treasurer: MR. JAMES W. WOLFE.

The Poor Fund is maintained by the collections taken up at Communion Services, and also by the interest of a legacy of £1,000 bequeathed to the Church, some years ago, by Miss Nash, for the benefit of the poor of the Church and neighbourhood. There are at present eight pensioners on the Fund, who receive a stated sum per month.

Of the importance of the Poor Fund all our Members must have a most definite knowledge, it being not only the command of our God and Saviour, but one of our greatest privileges to assist the poor and needy with our substance, to succour the widow and the fatherless, and to feed the hungry. Unfortunately, in consequence of a heavy demand last winter, we have not for some months had any balance in hand, beyond sums sufficient to pay the pensions of those who, from age and infirmity, now need more than ever the financial support they receive from the Church. The small endowment above referred to yields £26 7s. 8d. yearly, but it does not provide half the sum required, and it is earnestly hoped that the Offertories will be increased at the Communion Services, that we may relieve the poor around us in such large numbers, and I would fain urge my fellow Members to kindly remember this duty and privilege, in relation to the Poor Fund.

(Signed),
JAMES W. WOLFE.

POOR FUND BALANCE SHEET for year ending December 31st 1895.

1895.		Cr.	
£ s. d.		£ s. d.	
January 1st 1895.	12 15 1	By Amount Distributed per Treasurer	64 15 8
To Balance in Hand	89 4 2	" Missionaries' Widows' and Orphans' Fund	3 10 9
" Offertory ...	26 7 8	" Sick Man's Friend Society ...	1 1 0
" Legacy ...	...	" Aged Pilgrims' Friend Society	3 3 0
" Donations:—	...	" Communion Wine ...	3 19 6
Sir Julian Goldsmid, Bart., M.P.	5 5 0	Gifts:—	...
Mr. G. F. Welch	2 0 0	Coals ...	3 11 6
Mr. J. Simons	1 11 6	Grocery ...	4 15 6
Miss Arnall ...	1 5 0	Bread ...	1 5 6
Mr. J. W. Wolfe	1 3 1	Meat ...	3 0 0
Mr. H. Slaughter	1 1 0	Printing ...	0 4 6
Mr. H. E. Gaze	0 12 0	Sundries ...	0 3 11
Miss Hewitt ...	0 10 0	December 31st—	...
Mrs. Veyhl ...	0 5 0	Balance in hand	4 14 8
Smaller Donations	1 6 0		
Sale of Relief Tickets to P.S.A. Society ...	1 0 0		
	<u>£94 5 6</u>		<u>£94 5 6</u>

Audited and found correct,

W. R. CATCHPOLE,
FLETCHER J. WHEATLEY, } *Auditors.*
10th January 1896.

ARTHUR J. HARRIS, *Hon. Secretary.*
JAMES W. WOLFE, *Treasurer.*

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WHITEFIELD BIBLE-WOMAN AND DOMESTIC MISSION FUND.

President—Rev. GEO. A. SUTTLE.

Committee.

Mrs. H. G. COPELAND, 44 Albert Street, N.W.
Miss GAZE, 28 Blenheim Road, N.W. (Secretary).
Mrs. G. A. SUTTLE, 71 St. Augustine's Road, Camden Square.
Mrs. W. J. TAYLOR, 28 Store Street, Bedford Square, W.C.
Mrs. G. F. WELCH, 47 Albert Street, N.W.
Mrs. J. W. WOLFE, 20 Russell Square, W.C.

Visitor—Mrs. KIMBER.

Treasurer—Mr. HARRY E. GAZE.

For many years a Bible-woman has been employed by the Church to be of service to the poor in the immediate neighbourhood. The funds are raised by special subscriptions, for which the Committee, as above, is responsible, and earnest appeal is made for increased assistance and help to this important department of Christian service. In the crowded neighbourhood around, doors of usefulness are constantly open to an efficient Bible-woman which no clergyman or minister could enter; and Mrs. Kimber, who has for many years acted in this capacity, has secured the confidence and affection of large numbers of the poor, so much so that her house is constantly visited by those requiring assistance and advice. Reports are furnished of all work to the Committee, therein recording service rendered to the sick and infirm, and the spiritual help and teaching of many who otherwise do not enter a Christian Church. The dying have been comforted in their last hours, and the last sad offices to the dead are frequently performed on behalf of those whose means are unequal to the task. The Bible-woman assists cases recommended from the Sunday School, Dorcas Society, the Mothers' Meeting, and the Pleasant Sunday Afternoon Society on all occasions, and frequent necessity arises for help which cannot be given by voluntary workers.

Through the kindness of friends, both of the Church and in the neighbourhood, a very large number of Christmas dinners were distributed to the poor, in many cases including presents also of coal and other necessaries.

The Committee most earnestly appeal for gifts of cast-off clothing, broken food, soup tickets, or hospital letters.

It is requested that those who take an interest in this department will communicate with the Secretary, who will be happy to send fuller particulars at any time, both as to the work accomplished and as to the requirements for increased service.



WHITEFIELD BIBLE WOMAN AND DOMESTIC MISSION FUND.

Dr. *First Half-Year Account, 1895—Included in General Church Account.* **Cr.**

Subscriptions, per Rev. G. A. Suttle:—	£	s.	d.		£	s.	d.
Lady Maple	2	0	0	To Bible Woman (Salary, 6 months) ..	22	15	0
Sir J. Voce Moore	1	1	0				
Sir J. Goldsmid	5	1	0				
Sir J. Hutton	1	1	0				
Special Collection	7	2	2				
Deficit	6	8	10				
					£22	15	0

Dr. *Second Half-Year, 1895—Separate Fund.* **Cr.**

*Subscriptions:—	£	s.	d.		£	s.	d.
Mrs. J. W. Wolfe	2	15	0	To Bible Woman (Salary, 6 months) ..	22	15	0
Messes. Condon	1	0	0	By Stationery	0	3	2
Mrs. Clark	0	2	6	By Printing	1	5	0
Mr. Fennie	0	5	0	" Relief Tickets, Soup, Coal, &c. ..	1	2	0
Mrs. Brame	0	10	0				
Misses Fletcher	0	10	0				
Mr. H. E. Gaze	0	10	6				
Mr. W. Catchpole	0	2	6				
Arson	0	2	6				
Mr. J. Simons	0	10	6				
Balance due to Treasurer	18	16	8				
					£25	5	2

* The deficiency has been decreased by several Subscriptions received during 1896.

H. E. GAZE, *Treasurer.* Audited and found correct, W. R. CATCHPOLE.
FLETCHER J. WHEATLEY.
23rd March 1896.

CHURCH CHOIR.

The present number of Members is 40. The average attendance has been well maintained, and the efficient choral portion of our Sunday services has been kept up under the able conductorship of our organist, Mr. F. Harold Hankins.

The Choir, although a very important department of our Church work, has proved one of the least expensive, and during the past twelve months has not trespassed on the Church finances for any amount whatever. It is desired to recognize the hearty work of all the Members, but larger numbers are still desired, and either Mr. Hankins or myself will be delighted to give a most cordial and hearty welcome to any lady or gentleman who may feel disposed to join.

W. R. CATCHPOLE, *Secretary.*

THE DORCAS SOCIETY, 1895.

President—Mrs. GEO. SUTTLE.
Treasurer—Mrs. WOLFE.
Secretary—Mrs. EDMONDS.
Collector—Mrs. FRANK NEWSTEAD.

The Committee are pleased to record good work done by the Members during the past year.

There were about 100 garments made and sold at half-price, blankets and boxes of infants' clothing lent to those who were in need of them.

The closing of the year's accounts shows a balance in hand of £1 13s. 9½d.

The Committee greatly mourn the loss of Mrs. Coppen, one of their oldest and most valued workers, who on May 2nd peacefully entered into her eternal rest.

The Committee and all the Members of the Society will most cordially welcome any friends who will become Subscribers or will join their working Meetings, which are held the first Wednesday in every month.

SOCIAL BRANCH.

This Department was started in January 1895, in order to provide for the younger members of the Church

and congregation suitable rooms for rest, recreation and refreshments, during the winter evenings. The two front vestries were specially furnished for this purpose, and light refreshments served at a moderate cost, a number of members availing themselves of the arrangements made.

THE YOUNG WOMEN'S WORKING PARTY.

President—Mrs. SUTTLE.

Vice-President—Mrs. CROSBY.

Committee.

Miss HOLTHAM.	Miss SPENCER.
Miss LETTS.	Miss STONHOLD.
Miss SHELTON.	Miss PERRING.

Mrs. PEARCE.

Treasurer—Miss EDMONDS *Hon. Sec.*—Miss FRANCIS.

The Young Women's Working Party, which, since the year 1881, has contributed no less than £160 towards the Church Building Fund, is still progressing with its work, and under more favourable circumstances than for some time past. In former years the meetings were held on one evening a week from seven o'clock until half-past nine, when it was found that the attendance was greatly declining, and it was resolved to take an example from the "Dorcas Society," and to hold a meeting monthly, viz.—on the second Tuesday in every month throughout the year, from six o'clock until half-past nine in the evening, and for those preparing the work, from three o'clock in the afternoon. By this means a great deal of work has already been completed, and it is expected that a large Sale of Work will be held towards the end of the year, the proceeds from which, with that from orders executed during the year, will be devoted to the Permanent Church Building Fund for which this Society undertakes its work.

It is hoped that what has been done in the past may be greatly exceeded in the future, and all in sympathy with the great scheme before the Church at the present time are earnestly asked to give their help by coming once a month to these meetings, if only for one hour, so that substantial sums may be given for the building which is in prospect.

MOTHERS' MEETING.

President—REV. G. A. SUTTLE.

Committee of Management.

Mrs. COPELAND.	Miss GAZE.
Mrs. SIDE.	Mrs. C. WOLFF.

Treasurer—Miss JOHNSTON.

Librarian—Mrs. H. HANKINS.

Visitor—Mrs. KIMBER.

REPORT.

The Committee of the Mothers' Meeting present a very encouraging Report of their work. It shows increase and development in all its branches. There are some 170 Members and the average attendance at the weekly meetings has been larger than at any previous time since its commencement some 25 years since. The interest in the Monday afternoon meetings has been well sustained, and the mothers continually bear testimony to the great pleasure and benefit they derive from these weekly services. The Committee have been helped in this part of their work by the Pastor and several friends who have on many occasions addressed the meeting; moreover the regular routine has been varied by an occasional Temperance address by Mr. Bristow Wallen and others, and a lantern lecture on Canada, by Mr. Copeland, to which children were invited. Other social gatherings have been held and impromptu "Surprise" teas, all of which have been greatly appreciated.

The Summer Excursion to Southend was a delightful day's treat, one of the most successful ever enjoyed by the Mothers, and proved a real benefit to many, to whom it is the only annual holiday.

The year was closed with the usual Christmas Tea and Entertainment. The Committee wish to take this opportunity of thanking the many friends who so kindly assisted in making this one of the happiest and best that has been given. Each Member who had attended more than three months received a Christmas present. Not the least interesting part of this festive gathering was the presentation to Mrs. Kimber of a cruet stand from the Committee as a small token of recognition of her

valuable work in connection with this Society. Her assiduous visitation and consequent intimate knowledge of the Members is invaluable, while the Bible Class which she conducts every week is an important supplement to the larger meetings.

The Clothing Club is in a prosperous condition and has proved of so much service to the mothers that a Coal Club and a Boot Club have been added during the past year, both of which have been taken up very gratefully.

The women have shown their interest in the new building scheme by contributing 14s. towards this fund.

The Committee, in closing their report, desire to express their cordial thanks to the friends who have so generously assisted their work by subscriptions and gifts of clothing, food, &c., and supported them in many other ways.

They appeal, however, for further regular subscriptions, as their work is hampered for want of a reliable income.

In conclusion, the Managers desire to ask the prayers of the Church that this work may be more efficient and successful, and trust above all it will continue to be owned and blessed by the Great Head of the Church.



BALANCE SHEET OF THE MOTHERS' MEETING BENEVOLENT FUND.

For the Year ending December 31st 1895.

Dr.		Cr.	
GENERAL ACCOUNT.			
	£	s.	d.
To Balance ...	2	6	6
" Subscriptions and Donations ...	11	0	10
" Women's Payment for C.C. ...	28	1	5½
" Sales ...	3	12	11½
" Relief Committee (£2 6s. 9½d. spent last year) ...	4	17	10
" Tickets sold for S. Excursion ...	2	8	6
" Butter sold ...	0	8	8
" Box, collected by Women for Building Fund ...	0	14	0
" Money returned on Coal Cards ...	0	14	6
" Balance due to Treasurer ...	8	13	5
	£62	18	7½
	£	2	11
	28	17	9¼
	18	9	3
	10	9	6
	0	12	0
	0	10	7
	0	14	0
	0	14	6
	£62	18	7½

S. JOHNSTON, Treasurer.

Audited and found correct,
W. CATCHPOLE.

**THE "GEORGE WHITEFIELD" YOUNG PEOPLE'S SOCIETY
OF CHRISTIAN ENDEAVOUR.**

Our Society of Christian Endeavour was re-organised at the beginning of last year in consequence of the removal of many of the Members, and a fresh start was made with a total of 43. This is now increased to 58.

The meetings during the year have been most helpful, the earnest prayerful spirit pervading them proving the means of cheer to the downcast and encouragement to the disheartened. The effect of these meetings follows many of the younger members, inspiring them to do some work for our Master, resulting in Teachers for the Sunday School and workers in Mission work, notably the Open-air Meetings, during the summer.

During the year many young strangers to the Church have been spoken to, brought to the Christian Endeavour Meetings, and, in several instances, so made at home that they have stayed. So that in many ways "endeavour" has been made to carry out the motto of the Society "For Christ and the Church," and by God's help greater things will be done for Him in the future.

BAND OF HOPE, 1895.

Our Band of Hope has had a very successful year, over 40 pledges having been taken, average attendance at meetings being 83, members at end of year being 109.

Mr. A. Carton was superintendent for six months, Mr. Godden, who is now in office, having charge for the other half year. The meetings have been of a very varied character; our Pastor has given several addresses, we have had chemical lectures with experiments showing the bad effects of alcohol, entertainments arranged by neighbouring Bands of Hope, lantern lectures, spelling bees, singing and other competitions, always arranging an attractive programme, but yet trying to keep Total Abstinence principles well forward.

Our Band of Hope Choir is still well to the front under the conductorship of our indefatigable worker Mr. S. Last, and is now subdivided into Junior and Senior, numbering about 70 in all. They have given several concerts here during the year. The Senior Choir rendering, in May last, the Service of Song "Primrose Garth,"

and at Christmas the Juniors rendered a Cantata entitled "The Alphabet," the Seniors singing Christmas Carols; on both these occasions the schoolrooms were full and *both* were financially successful. The Choirs also visited Quex Road Wesleyan Chapel, Kilburn, and Campsdowne Baptist Chapel, Hornsey, having at both places large and appreciative audiences, favourable reports also appearing in the local papers.



It is not possible to mention the names of all speakers, among others Mr. Cyril Dodd, Q.C., Mr. Carvell Williams, M.P., Mr. Walter Hazell, M.P., Sir John Hutton, L.C.C., Dr. Clifford, Mr. Foulkes Griffiths, Mr. Branch, L.C.C., Mr. Alderman Hubbard, L.C.C., and Mr. Westacott, L.C.C., the Rev. Andrew Mearns, Dr. Newman, Dr. Paramore, and Colonel Griffin, have always received a hearty greeting, and have rendered very great service, which is thankfully acknowledged.

Mrs. Ormiston Chant and Miss Von Finkelstein have also been met by exceptionally large audiences, and have had an enthusiastic reception, while addresses have been given by the president, Rev. G. A. Suttle, Messrs. Copeland, Gaze and Welch, who have always been warmly received, and the Rev. Dr. E. Wallace Waits, not only addressed the Society, but took an active interest in its work, which was much appreciated.

The actual membership is now 220, a much larger number however regularly attend the meetings.

The average attendance for the twelve months being over 300, and definite progress is being made.

Associated with the Society is a Benefit Club, of which account is rendered, and hearty thanks are expressed to the workers in that department and to Mr. F. J. Wheatley, whose untiring efforts as Secretary have contributed to its success.

The Labour Exchange has helped many, employment, in some cases temporary and in others permanent, having been found for a number of Members, and much credit is due to Mr. C. Davis for his self-sacrificing help in this department.

No separate benevolent fund has been established, but many gifts have been made to those of the brothers known to be both needy and deserving. Some fifty members contributed to the Holiday Fund, and joined in a most successful excursion to Chorley Wood, in August.

A number subscribed to the Christmas Fund, and enjoyed extra comforts by this wise economy. Parcels of goods and Christmas dinners were obtained for many of our friends, as extra comforts at Christmas, and the gratitude expressed gives great encouragement to do more in the same direction.

Towards the close of the year the "Helping Hand" Lodge of the United Order of the Sons of the Phoenix was formed, and this is doing good work in actively strengthening the principles of Total Abstinence.

We have been fortunate in having the invaluable support of an excellent choir, conducted by Mr. William Holmes. They have led our united singing in a manner which cannot be too highly praised. With much regret we were compelled to accept Mr. Holmes' resignation, owing to another engagement, but Mr. Wallage, who succeeds him, is receiving the same unanimous support which made Mr. Holmes' efforts so successful.

The youngest branch of the Society is an Orchestral Band, conducted by Mr. Frank Newstead, and, though only just started, it is rendering material assistance to our services.

The amount of the obligation due to Treasurer has been reduced by two successful concerts. The first was largely due to the help of our P.S.A. Choir and friends. The second was arranged by the Tottenham House Band.

It is impossible to mention in detail all who have assisted in the work, but the constant services of Mr. Harold Hankins in the Musical Department, the valuable aid of Mrs. Copeland, Miss Gaze, Miss Taylor, and Miss Walter, as Assistant-Registrars, and of Mrs. Wright in other directions, deserves our gratitude.

Special praise is due to Mr. Edward Catchpole for his labours as Registrar during the earlier part of the Society's career. His post is now filled by Mr. Walter, and the Society is largely indebted to both gentlemen for their valuable help in this onerous office.

The number of books issued as prizes during the three quarters has been 409, and the labours of Messrs. Carpenter and Custance, of the Book Committee, are cordially recognised. We have also to thank Mr. Hollingworth, Mr. Goozee, Mrs. Kimber and others, for their assistance in visiting sick and absent Members. Many other points of interest might be mentioned did space allow, but we cannot close without giving praise to the great God for all his goodness to us. Our hearts are glad as we review the good that has been done, and we pray that greater prosperity may be ours.

With united hearts and hands, and with constant prayer to the Father above for his abundant blessing, we shall see such an extension of this Brotherhood as to rejoice in the accomplishment of our heart's desire with a great joy and a never-ending song of praise.

ARTHUR J. HARRIS, *Hon. Sec.*

Rev^d Abraham Roberts
Welsh Presbyterian Church
Charing Cross Road.

The Building

The Congregation

St Mary's parish.

3/21
21

~~Mr C. J. Egoall, Missionary in charge.~~
Rev^d Abraham Roberts, Minister of the Welsh
11 South Villas, Camden Square, N.W.
Presbyterian Church, Charing Cross Road, W.C.

20/1/98.

Mr R. is a tall spare, dark man, well in the forties. He was suffering from an acute attack of rheumatism in the right arm, notwithstanding which, he entered into with animation into a description of his people & place of worship. Has been 5 years at Charing Cross Road.

The Church has only been built a few years. It cost £11000 and seats between 700 + 800 people. Is now too small for the congregation which he reckons as about 800. Has tried to buy the Sheffesbury Theatre to increase their accommodation.

Charing Cross Road appears to be the fashionable Welsh church. The membership congregation includes a good number of professional men, doctors, chemists, civil servants. Four M.P.s including Mr Ellis the whip, worship here. Also a large number of young people in West End business houses and some servants in good families. Asked if they had any milkmen. "No" replied Mr R. "They mostly go to New Jewin Chapel (City)"

The Church District

Persons Employed

69
At Charing Cross Road, they seem to get the young Welshmen, who have been trained at the Welsh colleges and have gained appointments in the Civil Service or other professional posts in London. They are sons of the Welsh farmers, who have managed to give a good education to their children.

Large numbers of these young people are continually coming to London & Mr R. thinks the influx ^{is "tremendous" and} will increase now that the higher educational facilities have been increased in Wales.

As might be expected the congregation is drawn from a wide area, but is mostly from the West and west central districts; some coming from West Kensington & Camden Town &c.

Minister is the only paid official. Have a number of voluntary workers. ~~B~~ but could not say how many. Owing to the distances at which they live, their work appears to be irregular. Mr R. said that it was difficult for them to work to a defined plan.

Services

Sunday Services. Morning & evening. Morning congregation 200/300. In evening have to place chairs in the aisles. Sunday School. 300 on books, including some adults as usual in Welsh churches. S. U. Report gives 18 teachers, with 201 on books ^{average} attendance 86, with 166 over 16 years of age.

Prayer Meeting on Monday evening and have meetings nearly every evening. Do not however get large attendances on week evenings.

Like the other Welsh churches, tea is provided between school & the time for evening service - 4^d. per head - and the interval is used for singing or a meeting of some kind. About 80 remain for tea.

Social engagements include Literary Society (200 members), Cycling & Tennis Clubs. They also have frequent social evenings, to mainly to bring the new comers into contact with the church & its work. Have a Library also.

Visitation is not largely done, ~~partly~~ amongst the members, partly on account of the scattered nature of Mr R's flock. He however visits the hospitals.

Social Agencies

Visitation

Church Membership

Branch Missions

73
hospitals (Kings, University, St George's Middlesex etc) to see his own countrymen. Two years ago he organized a band of workers to visit the lodging houses &c to find the Welsh folk. Found however that this was not needed as Welsh people were but rarely found in them. The poor Welshman goes to the East end & there they have two missionaries working.

Church communion roll contains 614 names & is growing rapidly. Last year the increase was 53, the people coming mainly from the country. There is also a large movement from London - their membership would be 1000 but for this. People returning to walls or settling up in business or professionally in country towns.

Have branch missions at St Leonards Shell, Peabody and Prince of Wales' Crescent, Kentish Town. Sabbath School at each place with an attendance of about 50 scholars.

In reply to questions as to the losses of the Welsh churches. Mr R's did not think they lost many as they come to London e.g. of the church members, owing to their system of duplicate transfers. As a rule they ^{immigrant} bring transfer papers and if these are not presented, the minister would go to visit the new comer, a duplicate of the transfer being sent to the minister of the church to which the newcomer was going.

Losses are usually due to drink, the people coming victims of the drink and they also lose some of the will to do owing to the crave for Society. They fall victims to this and then abandon all their Welsh connexions.

Mr R. is a clear headed, capable man and imbued with a deeply religious spirit but without a trace of the clerical spirit either in dress or manner.

It appears somewhat remarkable that this Church & New Jewin should be extending their membership & accommodation at a time when other central churches find it difficult to maintain their position. Has it any relation to the growth of the Welsh National movement?

All Souls' parish:

3/5

PA 5

Rev Cornelius Adams, 68 Lisson Grove, W.

Pastor of Rehoboth Chapel, next 14 Riding House Street
Great Portland Street, W.

The following postcard was received Mr Adams in reply to our letter. The church is probably one of the 'Standard' Strict Baptist Churches as the name of the church does not appear in the Baptist Handbook or in the Report of the Metro. Assn. of Strict Baptist Churches.

District 3
 Lisson Grove
 June 27 1898
 Dear Sir
 In reply to your letter --- There is no need for any interview - as I have no communication to make respecting my work in any way.
 Yrs. truly
 C. Adams

Miss L. Pearce (Sister Lily)
Bloomsbury Hall

G.A.

St Anne's parish.

3/19

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Miss L. Pearce (Sister Lily) Mission Sister of the
Bloomington Hall, Inland Street.
21/6/27 Soho. St Giles Mission, ^{Bloomington} Hall, Inland Street.
Residence: 70 Great Russell Street W.C.

The Mission at Inland Street is a branch of the
Bloomington Chapel & some particulars respecting its
services are given in the interview with Mr Matthews.
(Book [XIII], 27 seq.)

Miss Pearce is a deaconess of the "Christian
Instruction Society & Deaconess Mission", Memorial Hall,
Fannington Street.
Has been connected with Bloomington Chapel for a
year and previously had worked in East London;
first with Mr Davis of the Congregational Church,
Bethnal Green Road & subsequently with Mr Maddicks
of the Wesleyan Mission, Hackney Road. She is a
bright pleasant faced woman, dark hair & eyes, apparently
about 30 years of age. Very excitable disposition &
one who would probably be at all ways at her work.
She talked very freely about the district & during the
year she has been there must have kept her
ears & eyes open as she had a good knowledge
of the place & people.

She thinks Soho, or parts of it are worse than anything
in the Eastend, especially as regards housing & over-crowding.
 She began to compare Soho with the Improved Industrial Dwelling
 Company's building near Bethnal Green Junction. I reminded
 her that these were ^{some of} the best dwellings in East London & asked
how Soho would compare with Gales Gardens. Even
 in this case, she said the East Enders were the better off
as they got light in their dwellings. In Soho and
 Dury Lane districts, she finds, even in ~~the~~ some of the best
 houses, that the staircases are dark - have no windows.
 Aften has to feel her way upstairs ~~at~~ in the day time
 & has blacked her face by passing her hands over it
 in an unguarded moment ^(while pushing her hair back) after visiting such
 houses

She does not visit systematically from house
 to house, simply because she has not the time. So
 much to do visiting the mothers & those who are
 brought into contact with the mission, that her time
 is quite taken up.

Following the people attending the Mission ^{Chapel}
 takes her over a wide area, extending from the
 courts off the Strand & Dury Lane to Soho.

The courts off the Strand, (Windsor, New Church) she regards as very bad, nearly all one room people & she named Feathers Court, Dury Lane as about the worst of this group.

Courts off Long Acre are also bad. In Soho the crowding is very great. At their ² musters meetings, they have about 300 women and hardly any of these have 2 rooms, and if they have, they sublet. As an example she mentioned two little houses in a court off Rupert St. A woman had rented one of them containing "two of the tinest rooms I have ever seen". In one an old woman, with her daughter and grandson lived & in the other the woman with her husband and 5 children. When she got in she *put four of the children in the churchyard

"This is an expression I never heard until I came to Soho". It means that they have got rid of them temporarily whilst moving. In this woman's case, one was in hospital, another was a baby, a third went to work early in the morning and the fourth was left with a neighbour & after a little while they would "sneak it in".

Reasons for this crowding are that the foreigners will take every room that is empty

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and pay any rent to get it. Then there are an awful lot of "bad folks in the district" and they are just crowding the respectable people out as the landlords do not care.

A block of dwelling in Chapel Street is let almost to nobody else. The proximity of work also acts and in cases where the father & elder children are working ^{in the district.} near the cost of travelling would be prohibitive.

Miss P. has not a high opinion of the people. They seem to lack energy. A spasmodic sort of people that need stirring up again and again. Not plodding like the east enders. When first she came, she thought they were a lazy lot, especially the women. Now & then she finds a woman who keeps her house decent, and some work, mainly washing & charring. Has only seen ~~one~~ one woman working at home & she was sewing on shirt buttons. As a rule they go to shop for the men e.g. the tailors.

List of Services - See Book LXIII p 31

At Sunday evening service they average ^{get} about ~~60~~ 150/200 on anniversaries etc. Have a good choir

Children's Fresh Air Mission.

London Organizers for the "Five Dials Centre,"

Miss WARMINGTON, 50, Wigmore Street, W.

Miss SAUL, 48, Rathbone Place, W.

The Season of 1897 was evidently a very busy one for this Branch of the Children's Fresh Air Mission, as they sent 203 children into the country for a stay of two weeks, instead of a smaller number of children for three weeks. Some went to Dunsden, a pretty village on the Oxfordshire hills, and some to Minster, a quaint sea-side village in Kent. The children were sent, as before, to cottages selected by the resident "Country Organizer," who superintends the cottagers, and is responsible for the welfare of the children. Their bronzed and rosy faces, on returning home, testified to the good they had derived from the "Fresh Air" in the country and by the sea.

Miss Saul has kindly consented to become joint Organizer with Miss Warmington.

List of Subscriptions.

£ s. d.		£ s. d.	
Acland, Rt. Hon., Sir T. D. ...	5 0 0	Rickett, Mr. Wm. R. ...	2 2 0
Andrews, W. ...	0 1 0	Saul, Mrs. ...	0 10 0
Bailey, Mrs. John ...	0 2 6	Sicklemore, Miss ...	0 15 0
Ballance, Mr. Arthur W. ...	5 5 0	Spratley, Miss ...	0 2 0
Benham, Mr. & Mrs. John and Family ...	1 10 0	Thorowgood, Dr. ...	0 5 0
Benham, Mr. Walter J. ...	5 0 0	Ward, Miss ...	0 5 0
Bomford, Mrs. ...	0 5 0	Warmington, Miss ...	5 0 0
Bywaters, Mr. Stanley, col. by	1 12 0	Webb, Miss, col. by—	
Denny, Mrs. ...	0 10 0	Brough, Mrs. ...	0 10 0
Eisdell, Miss ...	0 3 0	Brough, Mr. F. ...	0 10 0
Freeman, Mrs. ...	0 5 0	H. E. ...	0 5 0
Gould, Rev. Prinl. G. P. ...	1 1 0	Kettle, E. ...	0 5 0
Gregory, Mrs. ...	0 5 0	Piggott, H. ...	1 1 0
Griffith, Mr. G. R. ...	0 2 6	Smith, F. F. & R. E. ...	0 5 0
Harris, Mrs. ...	0 5 0	Struggler, A. ...	0 10 0
Harvey, Rev. Alfred J. ...	1 1 0	W. E. W. ...	0 2 6
Heap, Miss ...	1 1 0	Webb, M. Eliz. ...	0 10 0
Hill, Mrs. ...	1 1 0	Williams, Mr. C. ...	0 5 0
Jackman, Mr. ...	1 0 0	Williams, E. ...	0 2 6
Jennings, Mr. G. D. ...	1 1 0	Whiting, Mr. ...	0 10 0
Matthews, Mr. J. A. ...	0 5 0		
Micklem, Mr. Thos. ...	5 5 0		
Moser, Miss ...	0 10 0		
Nodes, Mr. E. ...	0 10 0		
			4 16 0
			£46 16 0

Wednesday service 30 to 40. These people really come for the help they derive from the meeting & the Sister looks upon this as the most profitable meeting.

Mother Meeting. Monday afternoon - about 100

" Tuesday evening " 200. A good many of those attending the Tuesday meeting work at Crome & Blackwells.

More relief is given than at any place she has been before. Give tickets (9^o + 6^d) on butchers, bakers & grocers. Thinks the cases are genuine as the people don't go in for rumpsteaks but to get the most they can for the money - so the butcher says. The relief is given in cases of sickness and out of work & appears to be given entirely at sister's discretion. She has only to ask for the tickets when she wants them.

They send a good many children to Holiday Home. Have sent 200 away this year commencing in May. Five parties go tomorrow. They are sent to cottages in the country where they have ladies who visit & arrange. Many are the children of

**Children's Fresh Air Mission.
Organizer's Statement.**

Dr.	Cr.
Subscriptions £ s. d. 46 16 0	Payment to Treasurer of the C. F. A. M. towards Board and Lodging for 203 child- ren 47 11
Parents' Payments 20 2 0	Railway Fares for ditto ... 17 0
	Other Expenses, including Printing 2 6
	£66 18 0
£66 18 0	£66 18 0

Audited and found correct, JOSEPH H. FREEMAN,
WILLIAM C. BROOKS.
Feb. 2nd, 1898.

**National Refuges for Homeless and Destitute
Children,**

And Training Ships "Arethusa" & "Chichester"

Secretary to Bloomsbury Auxiliary.

Mr. A. MATTHEWS, Jun., 154, Charing Cross Road, W.C.

It is pleasing to record the fact that these popular Refuges Training Ships did not suffer financially, as many charities did consequence of counter-claims during the Jubilee year. No doubt much of this satisfactory state of things was directly due to up-to-date enterprise of the Committee in forming its own scheme of a "Sixty Fund" in commemoration of the Queen's reign, also in arranging the Grand Bazaar at St. Martin's Town Hall, June, 1897, which was opened on two consecutive days by H.I. the Duchess of Albany and H.H. the Princess Edward of S. Weimar respectively. Bloomsbury friends were well to the fore attending the Bazaar, and contributed not a little to its financial success.

The Committee specially desires to record its deep gratitude to Mr. Sidney R. Hogg for his fifteen years of generous help as Secretary to this Auxiliary, during which period he collected

Wednesday service 30 to 40. These people really come for the help they derive from the meeting & the Sister looks upon this as the most profitable meeting.

Mother Meeting. Monday afternoon - about 100

" " Tuesday evening " 200. A good many of those attending the Tuesday meeting work at Crane & Blackwells.

More relief is given than at any place she has been before. Give tickets (9^o + 6^d) on butchers, bakers & grocers. Thinks the cases are genuine as the people don't go in for rumpsteaks but to get the most they can for the money - so the butcher says. The relief is given in cases of sickness and out of work & appears to be given entirely at Sister's discretion. She has only to ask for the tickets when she wants them.

They send a good many children to Holiday Home. Have sent 200 away this year commencing in May. Five parties go tomorrow. They are sent to cottages in the country where they have ladies who visit & arrange. Many are the children of

89

women attending the mothers meeting. Some have to be "almost clothed" before they go. The children pay 2/- each & are sent for a fortnight - Ages 5 to 12. The mothers also have a day's excursion & some are sent to Convalescent Homes.

In cases of sickness dispensary letters are needed. The Dispensary in Gerrard St is very popular. For nursing the district is well off now, so that Sister Lily confines herself to other duties. The Jubilee nurses (St Russell St) are available & the Wesleyan nurses also will visit cases, whilst for cases that are not far from Channing Cross Hospital, a note left at the hospital ensures the attendance of a nurse. Maternal cases are also well looked after.

Of other religious agencies; Miss P. mentioned.

The Italian Mission (Mr Piro)

The Wesleyan Mission

Two clergymen in the district (Very churchy)

St John - has a deaconess & evangelist.

91

See more drink here than in East London. Much more drunkenness amongst women.

Many Germans in district. - number are workers, who are very badly off in the after the season is over. Live in Berwick, Rupert & Dean Streets. Excepting the Jews, the Germans are very clean.

Of the people in the immediate neighbourhood of the Hall very few come to the Hall. The people come from a little distance. Some of the mothers attend the Sunday services but many do not & Mrs P. thinks there is some excuse for them. Sunday is the only day the husbands are home & they won't come home to dinner before the pubs close at 3 PM. & the women dare not have dinner until they come. Then they get tea at six o'clock (not before) & it is 8 pm for the woman can get out.

Soho and St. Giles' Mission.

President.—Rev. BENJAMIN J. GIBBON.

Treasurer.—Mr. R. J. MOSER, 23, Maresfield Gardens, N.W.

Secretaries.

Mr. W. J. BENHAM, 50, Wigmore Street, W.

Mr. J. CARTER, 17, Fleet Street, E.C.

Mr. ALEX. T. MUNN, 68, Tottenham Court Road, W.

Mission Sister.

Miss L. PEARCE (Sister Lily), 70, Great Russell Street, W.C.

Lady Superintendent.—Mrs. SAUL, 48, Rathbone Place, W.

Committee.

The DEACONS.	Mr. E. J. FRANCIS.
The OFFICERS.	Mr. J. H. FREEMAN.
Mrs. BISHOP.	Mr. H. HASWELL.
Miss BOOTHBY.	Mr. W. SAUL.
Mrs. HARRIS.	Mr. C. W. SEARS.
Mrs. J. A. MATTHEWS.	Mr. S. SMITH.
Miss WELLS.	Mr. W. WEBB.
Mr. H. BISHOP.	Mr. J. WEST.
Mr. D. S. BURGESS.	Mr. S. WILLIAMS.
Mr. J. CASTELL-EVANS.	Mr. A. T. YATES.

Hall-Keeper—Mr. OXLADE.

During the past year the work of the Mission has been carried on under various difficulties. In February, the devoted Mission Sister, Miss Connor, had a serious illness, which kept her from her work for some time. After her return she found that she was unable to do much visitation, and finally, in July, she was obliged, under medical orders, to send in her resignation, as she was not strong enough to face another winter's work in London. The Committee passed a very hearty vote of thanks to Miss Connor for her earnest work, continued her salary until the end of August so as to enable her to take a holiday, and collected a sum to meet the expenses of same. A presentation was also made to Miss Connor by the members of the Mothers' Meetings whose love she had won by her zealous and faithful service. Miss Connor has since obtained congenial employment under conditions adapted to her health: having been placed in charge of a small village Mission Hall.

In October, the Committee secured the services of their present Mission Sister, Miss L. Pearce (Sister Lily), who has had some

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JOSEPH H. FREEMAN, WILLIAM C. BROOKS.	
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JOSEPH H. FREEMAN, WILLIAM C. BROOKS.	

years' experience in Mission Work in different parts of London. Sister Lily has already gained the hearts of the people by her cheery, Christian earnestness, and her constant visitation.

In June, Mr. Benham, whose indefatigable zeal has been the mainstay of the Mission, was laid aside by an attack of heart-weakness, brought on by overwork, which kept him from the Hall for two months. Soon after resuming partial attendance he was again laid aside by a similar attack, and is now obliged to give up all evening engagements. His energetic presence is very much missed by the workers and all who attend at the Hall; but the Committee is thankful that, although debarred from active work, Mr. Benham will still attend to the finances, and also to most of the correspondence involved in arranging for the various meetings.

They are also glad to report that Mr. Munn, who took charge of the work during Mr. Benham's absence, is now giving up other duties so as to be able to throw all his energies into the practical conduct of the Mission. Despite these hindrances, the meetings throughout the year have been fairly sustained, and the Mission Choir still renders great assistance by making the services bright and attractive.

A very successful and well-attended Flower Service was held on Jubilee Sunday, June 20th, when special hymns were sung, an address was given by Mr. Benham on "Sixty Years' Progress," and a collection taken for the Hospital Sunday Fund.

An almost equally good Harvest Thanksgiving Service was held on Sunday, September 19th, when there was a large and tastefully-arranged display of fruit and flowers.

During the summer a most successful series of Open-Air Meetings was held, and the attendances were the largest ever yet secured. Mr. Freeman, the earnest leader, was again well supported both by speakers and soloists, and also by a good band of singers and friends. Great attention was shewn, and a large number of men nearly always formed part of the audience.

On Wednesday, November 24th, the Forty-seventh Anniversary of the Mission was celebrated by a Tea and Public Meeting at the Hall. Our Pastor presided, and was heartily welcomed by all the workers and by the people of the district. Mr. Gibbon expressed his deep interest in the Mission and his wish to assist it by every means within his power. Our neighbour, the Rev. John Box, spoke, and also the Treasurer Mr. Moser, Mr. E. J. Walter, and other friends. The Mission Choir and some members of the Chetwynd Glee Union rendered bright singing, and the attendance was large and enthusiastic.

Regular Evangelistic Services have been held at the Hall every Sunday, and nearly every Wednesday evening; and during the

winter Lantern Services and Special Musical Services have been given monthly.

In the autumn, three Special Lectures on "The Blackwall Tunnel," "Birmingham," and "The Work of the London County Council," were given on Wednesday evenings, very fair audiences being secured on two occasions.

On Saturday evenings during the winter, Free Concerts, Lectures and Entertainments have been given, which were much appreciated by those who attended. Once a month the Bloomsbury Total Abstinence Society have provided the Concert with a special address, and on other occasions the opportunity is taken to say a word on Temperance.

The Chetwynd Glee Union, under the able leadership of Mr. H. Blackborough, have again most kindly given a Concert monthly, and have also provided half of the Special Sunday Musical Services.

The Committee is much indebted to all these, and other friends, some of whom have come from long distances to provide a pleasant evening for our people.

The Meard Street Branch of our Sunday School meets at the Hall every Sunday morning and afternoon, while a Girls' Sewing Class is held on Wednesday evenings, and a Gymnasium for Girls and Boys on Friday evenings during the winter. The Mission also provides the Tracts distributed by the District Visiting Society, and accommodation for the two large Mothers' Meetings, the very successful Shaftesbury Band of Hope; and for our own company of the Boys' Brigade; all of which prove most useful auxiliaries to the work. Representatives of each Society sit on the Committee.

At the Hall on Christmas Eve, the materials for about 300 dinners were distributed to as many families, while over 30 other families were supplied with orders on tradesmen. A hot dinner on Christmas morning was also given to about 60 poor men at a neighbouring eating house. The funds for these seasonable gifts were again easily raised by a willing band of collectors, to all of whom the Committee would render their best thanks.

The accounts show a perfectly clear sheet, the debt having been entirely removed and all the expenses of the Mission duly met. This gratifying result is due to the great success attending the Sale of Work held in Bloomsbury Chapel Lecture Hall on Wednesday, December 1st. Mr. Munn took entire charge, and was most ably assisted by a large band of ladies and gentlemen, who all worked together heartily and cheerily. Their efforts secured a capital attendance on the day, which resulted in a most satisfactory

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Mrs.	1	8 6
Mrs.	5	7 6
ld, Miss	2	3 6
Miss R.	0	14 7
Miss	6	4 0
Mr.	2	17 6
rs, Mrs. S.	2	3 0
rs, Miss	1	14 4
son, Mrs.	0	6 0
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JOSEPH H. FREEMAN,
WILLIAM C. BROOKS.

Fund.		Cr.	
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JOSEPH H. FREEMAN,
WILLIAM C. BROOKS.

years' experience
Sister Lily has
cheery, Christian

In June, Mr.
mainstay of the
weakness, brough
for two months.
again laid aside
all evening enga
missed by the w
Committee is tha
Mr. Benham will
the correspondenc

They are also g
the work during
duties so as to b
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throughout the y
Choir still renders
and attractive.

A very successf
Jubilee Sunday,
address was given
a collection taken

An almost equal
on Sunday, Septer
arranged display o
During the sum
was held, and the
Mr. Freeman, the
speakers and solo
friends. Great at
nearly always form

On Wednesday,
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Hall. Our Pastor
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his deep interest i
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spoke, and also th
other friends. Th
Chetwynd Glee Un
was large and enth

Regular Evangel
Sunday, and nearly

clearance of the well-filled stalls. The Sale was opened by
valued friend and neighbour, Sir George Williams, who
accompanied by Lady Williams.

In conclusion, the Committee would lay stress on the fact t
Bloomsbury Hall is the sphere of the Home Mission Work of
Church, and would very earnestly plead for yet more gene
support from the members both of the Church and the Congregati
The workers also desire a constant interest in the prayers of th
friends, and request the pleasure of an occasional visit from ev
one connected with "dear old Bloomsbury."

List of Subscriptions and Donations.

Table with 2 columns of names and amounts in £ s. d. format. Includes names like Bailey, Mr. and Mrs., Benham, Mrs. 'In Memoriam', etc.

Table of Collecting Boxes with names and amounts in £ s. d. format. Includes Saul, Mr. and Mrs., Sears, Mr. and Mrs., etc.

Collecting Boxes.

Table of Contributions to Mission Charities Fund with names and amounts in £ s. d. format. Includes Gregory, Mrs., Jones, Mrs. G., etc.

Contributions to MISSION CHARITIES FUND.

Table of Christmas Dinner Fund with names and amounts in £ s. d. format. Includes Benham, Mr. W. J., Walters, The Misses, etc.

Christmas Dinner Fund.

Collected or Contributed by

Table of Christmas Dinner Fund with names and amounts in £ s. d. format. Includes Allen, Mr., Baker, Miss, Benham, Mr. W. J., etc.

St. John Evangelist parish.

Rev. C. E. Walters.
Cleveland Hall

GLT

MR. LUMSDEN. REV. W. H. TINDALL. ... MILLS. MR. REVILLE POTTS.



MR. PIPER. REV. M. G. PEARSE. REV. H. PRICE HUGHES. REV. C. E. WALTERS.

THE MEN MISSIONERS.

Rev. C. E. Walters, 123 Gower Street W.C.

26/6/95

Mr Walters is the minister in charge of the West London Mission's work at Cleveland Hall, Cleveland Street. Has been here 3 years but is quite young. The photo rather flatters him as he looks somewhat heavy and uncouth and altho' he has a good head there is nothing in his appearance to account for his great victory in South St Pauls. In conversation, he improved and impressed me with the idea that he was really interested in & thinking out for himself the great problems of his district. He met me with copies of the Mission Reports for 1895-96, 97 & 98 in which he had turned down & marked portions referring to Cleveland Hall.

These reports contain such detailed & well written account of the Mission that to write a detailed account of the interview would be to repeat much that is better said in the Reports. The 1895 report contains an account of the work at Cleveland Hall by Arthur Sherwell, who

was the minister in charge at that time.

General Character of Population

High Rents & Crowding

97
Mr Hugh Price Hughes has followed allowed each of the leading workers to describe their own part of the work in these Reports. The result is a series of monographs that deal very fully with each agency and also form a good side light on the characters of the workers.

Concerning Cleveland Hall see

(1) Mr Walters Report in 1898 Report (4) pp. 46 seq-

(2) Mr Sherwell .. in 1895 .. (1) pp 82 seq-

The others ^{references} are comparatively unimportant.

The people include a great many tailors & dressmakers and others dependent on the London season. These folk are fairly well to do during the season but suffer during the remainder of the year. No large artisan class nor any predominant class of unskilled labourers.

The great drawback of these people is the high rents & consequent crowding. The average rent of an unfurnished room is 5/- to 6/-. Some rooms at 4/- e.g. underground rooms in Cleveland Street.

I mentioned the case of a woman, who pays 7/6 a week for a first floor front Room with two windows.

As an example of the crowding, Mr W. mentioned some
houses

Portion Reached

Buildings used Persons employed

Buildings Used

Church Membership

Services held

houses in Foley Street. In the back gardens of these houses. small tenements are built, access being obtained through the houses in front

Reach the very poor; also the better class of work people, young people in business houses & domestic servants.

At Cleveland Hall, they have one minister, two nurses & 5 sisters of the people, beside voluntary workers.

Cleveland Hall seats 700, schoolroom, class rooms. ~~Depot~~ House in front, with shop used as 2nd hand clothes depot.

Have 7 Society classes with 250 full members and 30 on trial.

Sunday School. Teacher 26. Scholars on books 301. Average attendance. M^{rs} 56. Afternoon 201. Mr Walters Bible class has 70 members - men and women.

Service 7 PM. About 500 in winter. - now about 300. Congregation looks respectable but most of these people are poor. Think he is better off than anybody else at Cleveland and "young ministers are not

Social Agencies

Visitation

Charitable Relief

highly paid as you know" said Mr W. with a glance at his clothes, which had certainly seen their best day.

One characteristic of the, even the very poor, is that they are well dressed. You don't see ragged children as in Soho. This may be accounted for by the people being engaged in making clothing.

Services on Wednesday and Saturday at 8-30

Open Air Services are also held. Mr Walter takes them himself & preaches a regular sermon. "Do it properly".

Social agencies - Girls & Boys clubs, Guild of the Poor Thung, Drawing room; Relief office Penny Bank, Gooseclub Holiday Home Fund. All these are mentioned in Report. Girls club is a "great success" - 30 to 40 members. The Drawing Room is also a feature here. Invitations are sent by Card (Thursday 8 to 10)

The usual story about visiting: used to visit from House to House but not now so much as when we were not well known". Minister and Sisters of the People do this.

In the matter of relief their main object is to bridge over the gulf between the people and the charities

Nursing &c

The C.O.S.

Relations to Church

Police

Prostitution

charities that can help them. The Sisters have an Inquiry office at Cleveland Hall daily at from 11 to 12. If in immediate need the people are relieved but if not they are handed over to the C.O.S. or other institution.

Nursing & by the nurses of the mission. Have also a dispensary.

M.W.'s experience of the C.O.S. is favorable. Its action depends on the people forming the committee & he evidently thinks they have a good local committee. Have received a good deal of help from the C.O.S.

Clergy are very friendly.

Not sufficient police. At the vestry a case came up of a man robbed in Euston Road in broad daylight.

The Vestry of St Pancras is taking steps to suppress the bad houses. Is now working along the Euston Road. Gower Place is bad: ride up in the day time. Tottenham Court Road a perfect line of women. Charlotte Street has any number of questionable houses. Howland & Albany Street also bad.

One Roomed Homes

105
As to housing, nearly all live in one-room tenements.
Does not know any body who keeps the whole house ^{or has more than 2 rms}
except Mr Chance of London Street & he has his business there.

Mr Walter has bright hopes of the future. "We are influencing the people and are very popular in the district. He regards his own and Sister Edith's election to the Vestry & Guardian as a proof of this popularity. The people also send for them when death is approaching.

While they do not see so many regular attendants at worship, Mr W. does not regard this as an absolute test - He regards the churches as a preserving influence. If you took away the religious institutions the place would be 100 times worse than it is

Capt Bradburn
Kings Cross Corps of S.A.

GRH

The District

Building used

Persons Employed

Membership

Services Held

St Pancras parish.

20/6/98
Captain Alfred Bradburn. 60 Millman Street. W.C.
Officer in Charge of the 'Kings Cross Corp.' S.A. ^{Burton Hall} Burton Hall
^{Burton Street} Burton Street.

Capt B. & his wife were at tea when I called. They are a young married couple with a baby boy of about 6 months. The Capt. is a fair, medium sized man, with clear eyes & honest intelligent face. His wife is tall & slim, refined oval face and the speech and manners of a well educated lady.

The Corps has a wide district extending from Caledonian Road / Kings Cross Road to Holborn and thence by Tottenham Court Road to Hampstead Road and as far north as Aldenham St & Copenhagen St.

Burton Hall holds about 350 people. Has 3 other rooms, one of which is used as a small hall.

Two paid officers and a 'pretty full' staff of local officers. Band (Bran) with about 20 members.

Corps has 92 soldiers including recruits; and 71 junior soldiers.

The services are much the same as at other Corps:
Sunday. Meetings at 7, 8¹⁵, 3, & 7 pm

The evening congregation is the best. - About 130. It is a fairly steady meeting. In ~~the~~ ^{with children 200.} afternoon the numbers fluctuate more but they get more outsiders.

On week evenings a meeting at 8 PM. average about 40. Open air meetings are held on Sunday, (3) and four nights a week, The whole district is thus worked systematically, about 6 months being taken to cover it. Have also regular open air meetings - Sunday night at St Pancras Road. Monday + Thursday - Duke's Road; Wed + Sat at Ossulton Street.

The children's meetings are hampered for want of room, the meetings having to be held in the hall before the adult meetings. Their Sunday school meets from 10 to 11 am + from 1.45 to 3 PM. 9 companies with 41 children. Band of Love on Tuesday, Friday + Saturday evenings + Evangelistic meeting on Wed? 6.30 to 7.45. Average about 40.

They get the respectable poor: the majority of these people come from north of the Euston Road. Cannot touch the people in the very poor streets: Branksome Place Derry Street &c altho they hold meetings in these streets. Get some of the children from these places but not the adults.

The People Reached

adults. The majority of the children attending the school belong to their members.

Have a good many drunken people come to the meetings and also prostitutes. On Sunday afternoon, when the public-house is closed they come in. It is uncommo to have 5 or 6 drunken people there. Last Sunday had 4. Has seen as many as 30 prostitutes here. They live in Crowners Place. Also in an 'hotel for women' in Crescent Place, at the corner of Bunton Street.

The regular attenders at their Hall were once the same class as those living around the hall. They have become respectable & improved their position so that they look and are better off than the poor around them.

Capt B. visits the soldiers. Was trained to visit once a fortnight - but cannot do it ~~to~~ here. Has four visiting sergeants, who work fairly well. Visit the sick & special cases.

Do not give much relief as they are one of the poorest corps in London but try to help any cases amongst their own people. Mentioned instance of a girl who had the fever & for whom they made a collection (25/-).

Visitation

Charitable Relief

Drunk

Other Religious Influences

The district, apart from the Squares, which they do not work, is poor. Swanet Street is one of the worst, Branksome Place is bad but receives them well. Dairy Street is their roughest spot.

The corps is holding its own but he cannot say they are making progress.

Drunk is here as elsewhere the great curse. Capt B. thinks the district to the north of Euston Road is more drunken than to the south - Assulston Street & the court off it are fearfully drunken.

Of other rego's religious influences ~~the~~ mentioned, those he saw most of were the Presbyterian Church in Assulston Street (313. Woffendale) and the Kings Cross Temperance Mission. Both of these go in systematically for open air meetings.

Another S.A. Barracks has been opened in Pentonville Road recently... Capt must be seen.

This corps is small and is likely to remain so: the situation of the barracks being very unfavourable & quite out of sight of any main street. Capt & Mrs Bradburn are good & capable officers. Indeed to me they seem too good for such a place.

The Catholic Apostolic Church
Gordon Square.

gls

All Saints parish.

3

3

A Visit to the Catholic Apostolic Church,
Gordon Square.

This church is the central building of the Irvingites. It is a splendid large cruciform building with cloisters on the north side - a cathedral rather than a church, with choir stalls, screen, lamps etc. It is approached by two doors, one on the west & another from the cloisters.

Evening prayer is said daily at 5 pm. As I entered, it was about to commence and the procession was just coming down the north side of the church to the transept. It consisted of a very old ^{long white beard} man, dressed in elaborate robes - probably the one remaining apostle - a number of men dressed in white linen robes reaching ^{nearly} to the feet, and another man in a purple robe, whom I supposed to be a deacon.

The congregation consisted of about 60 persons scattered in the great building. A few were men & there was one poorly dressed woman. The remainder were well but very plainly dressed women, the absence of any ornament in their attire being noticeable and apparently designed.

1 Old Man

Haverhill Mass

Yours
July 16th 98

Dear Sir

In reply to
your letter of the
14th inst

I don't think
the object you have
in view would be
advances by an
interview or would
call it see you.

All who worship
in building called
the "Cathedral of the Holy Spirit"

I called on
Dr. Clark and
found his out-
write to him,
receiving his letter
in reply. R.D.

As the procession entered, the congregation stood and remained standing during the earlier part of the service.

The ritual is elaborate and impressive and combined with the size & loftiness of the building to give an air of solemnity to the whole service.

The service was fashioned on that of the Book of common prayer and included the litany, the gospel for the day, the psalms and most of the prayers in the order for evening prayer. It occupied about 40 ^{minutes}.

Before the litany was said (intoned) one lamp was burning before the altar, but during the litany & until the end of the service 7 lamps were burning. Incense was burnt in a censer, which was placed before the altar and the smell filled the whole place.

There was no sermon but the apostle standing before the altar blessed the people. His attitude, dress and action forcibly reminded me of the pictures of the Jewish priests blessing the people.

The whole service indeed was a compound of the Anglican & Jewish rituals.

do not do so as in
any way forming
a separate community
but use this letter
as applying to all
Christian people
throughout the world.

In so far as we
are in any way
divided from our
Christian brethren
it is purely for spirit-
ual ends. In all
matters of the kind
referred to in your
letter we endeavour
to do our part as
individuals by helping

existing agencies
but have no organi-
zation for our pur-
poses. Consequently
I am unable to help
you by sending
any information
of the kind you
require.

I remain
Yours faithfully
Geo. Clarke

A. L. Barber Esq.

I called on
Dr. Clarke and
found him out-
write to him,
having the letter
in my pocket.

117
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of the Anglican & Jewish rituals.

Salvation Catholic Church
Tavistock Place

Morning Leader. July 15/98.

SALVATION CATHOLIC
CAPTAIN CHARGED.

He Ran the Church, it is Said, by Selling
Hired Cycles.

Samuel Johanni Baptiste Stanhope, dressed in a dark blue uniform of semi-clerical cut, and carrying a cap decorated with a blue band and gold braid, bearing a medallion with the words, "Jesus only, Salvation Catholic Church," appeared in Marlborough-st. police dock yesterday, charged with obtaining six bicycles, worth £62, by fraud, from the Coventry Cross Cycle Company, of Oxford-st.

"Captain" Stanhope, as he calls himself, called on the manager of the cycle shop on 4 June. According to that witness, he said: "I am entitled to £3,000 under the will of my father. I have purchased the lease of St. Andrew's Chapel, Tavistock-place, to carry on the cycle riding-school in connection with the social branch of the Salvation Catholic Church. If you will send me three machines I will pay cash for them the same day they are sold, and will further give you the guarantee of a colliery proprietor in Sheffield up to, say, £500."

That was sufficient for the manager, and he sent the bicycles, but when on 27 June he called at St. Andrew's Chapel and asked for an explanation of the captain's failure to pay or give a guarantee Stanhope said that he had sold the machines and banked the money, and would pay. But he never did.

Another "Captain" on Remand.

At the riding school Stanhope introduced "Captain" Elford. The machine produced in court (by a pawnbroker) was one of the six.

Mr. De Rutzen: After the statements he made, did you believe that he was a customer who might turn out to be on a large scale?—I did.

Mr. De Rutzen: Do you know where "Captain" Elford is now?—In prison, I believe, under remand.

The police stated that when arrested at Sheffield the prisoner offered to assist them.

John Mackesseeck, owner of the chapel, stated that about eight weeks ago Stanhope took some premises at St. Andrew's House consisting of offices and part of an upper floor at a weekly rent of £2. He used the offices for living in and carried on the Salvation Catholic Church. There was a cycle school there, but he had nothing to do with that. He purchased furniture worth £10 10s. from witness, and paid for it with a Coventry Cross bicycle. He was also to pay £10 for the goodwill, and handed a second machine in payment.

The "captain" was then remanded.

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When interviewing Capt Bradburn (S.A.), ^(June 28/98) ~~he~~ he told me a new religious influence had entered the neighbourhood and then described Captain Stanhope, his dress and services. The man was originally admitted to the S.A. Prison Home, after undergoing a term of imprisonment for forgery. He remained there some time, appeared penitent & reformed. Subsequently he desired to take part in the S.A. work; & was sent to the Training Home ~~and~~ & in due course he became an officer in the Army. ~~He was~~ At all times, he showed a disposition to kick over the traces and was not amenable to discipline, and his connection with the S.A. was terminated by a practically forced resignation & the next Capt B. heard of him was the origination of the Catholic Salvation Church on S.A. lines. "How does he manage to support it?" said I. "Ah! that's the mystery" returned the Captain; a mystery which the cutting explains.

C/S

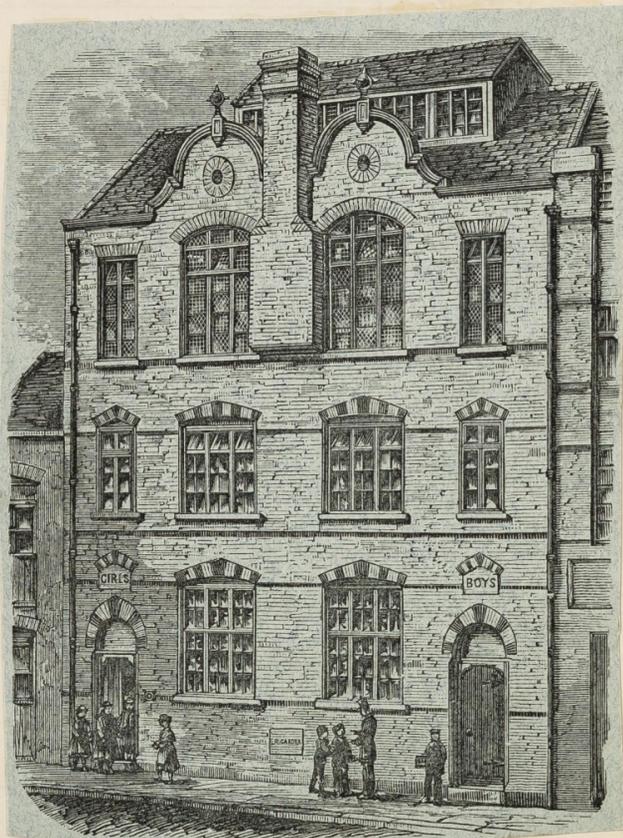
Mr Jackson + Mrs Broadhead
Ogle News Ragged School

GLL

19/7/98

The Building

The Day Nursery



All Souls parish.

Mrs E Jackson (25 Albion Street, Hyde Park, W) Hon. Supt.
of Ogle News Ragged School, Ogle News, Foley St. W.

Mrs Jackson is a middle aged lady, the wife of a well to do West end Stationer. I met her at the School with Miss Broadhead, the school mistress. Both have been connected with the Mission for many years, the latter (a tall plainly dressed woman of about 50) over 30 years.

The building has three floors, the lower floor contains an infants gallery, a large class room and a kitchen. The first floor is used as a crèche and the upper floor, well lighted from side + roof, as an infant school.

We then first went over the building. The Crèche on the first floor was in charge of a motherly woman. About 24 young children, mostly infants were there, several lying on rugs on the floor taking their afternoon nap. The place is well appointed, cots, swings, low tables + ^{with} a small kitchen adjoining where food is prepared. It is open from 7am to 8 PM. The attendant said that the children came quite young; frequently had them at 3 weeks + the month, whilst she had taken them when a fortnight old.

The Infant School

Persons Employed

In the school on the upper floor, about 100 children (boys + girls) were present, in the charge of 3 teachers. Most the eldest would be about 7 years old; while some were not 3. Most were undoubtedly poor. Pale heavy and listless with the dull appearance, which is associated with a bread diet, the younger children & some of the elder bore signs of neglect in their bodies as well as clothing. Some looked bright + intelligent; these had probably been some time in the school. The children sang a couple of action songs fairly well, the little nutes trying to take their part with the elder + generally being a little bit behind in the action. Mrs Broadhead says they attend very well - 92 to 96 % of attendance. Some of the children's parents were formerly scholars. After they have passed the 1st standard, they try and get them to attend the National Schools - All sorts as a rule. This is one of the few Ragged Schools that have retained the day school but only as an infant department. Practically provision is made for the children from a fortnight old until they reach the 7th year.

There are 3 paid teachers + a nurse. About 100 voluntary workers, some of whom only come alternate weeks.

Services &c

SUNDAY AFTERNOON SCHOOLS.

Open from half-past 3 to half-past 4 o'clock.

SUNDAY EVENING SCHOOLS.

Open from half-past 6 to half-past 8 o'clock.

MIXED DAY SCHOOLS.

From 9 to 12 o'clock, and from 2 till half-past 4 o'clock, except Saturdays.

CLOTHING FUND.

Subscribers obtain the article of clothing for which they have subscribed at two-thirds its price. *Also Boot and Coal clubs.*

MATERNITY SOCIETY.

Boxes of Linen, for Mother and Infant, lent to those needing this assistance.

INFANTS' NURSERY.

Open daily from 7 to 8 o'clock.

SAVINGS BANK.

Conducted as a branch of the Post Office Savings Bank. Open on Monday Evenings, from 7 to 9 o'clock.

MOTHERS' MEETING.

On Wednesday Evenings, from 8 to 10 o'clock. *About 50 women attend.*

BAND OF HOPE MEETING.

First and third Mondays in every Month.

PENNY DINNERS.

Daily, at 12 o'clock, during the Winter Months.

The activities of the place are for women and children. Beside the Sunday Schools & meetings mentioned above, there is a Girls bible class following by a working meeting on Monday evening. This is intended to keep the elder girls together.

A 'Time & Talent' working party which makes clothing

The District & People

Visitation

Sick Nursing &c

Charitable Relief

clothing for the children

The district they describe as very poor. Foley Street is no better than Union Street now; families living in single rooms. Saville Street is also poor. Union Street & Foley St. has deteriorated rapidly in recent years, Union Street is improving. The Middlesex Hospital has taken one of the worst parts for its extension & flats are being built on another part. The same process is about to take place in Foley Street, which will improve by the substitution of a better class for the present occupants.

No systematic visitation. Teachers visit scholars.

The Middlesex Hospital (now closed) is the chief resort for the people. They however give them hospital letters, which Mrs J. appears to get from her West End friends. Little children when sick, they send to a cottage hospital or home at Sydenham.

Relief given mainly takes the form of food or holiday. Children's dinners (1d) are provided during the winter, and are attended by most but not all the children in the day school.

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Children are sent to County Holiday homes - about 200 last year, the children paying 6/- for a fortnight e.g. nearly half the cost. Also have a Benevolent Fund, for assisting cases of sickness and the mothers. In the Report for 1894 the amount expended in relief was £144, whilst the Penny drinks cost just under £100 of which the children paid £46.

Of the other agencies in the district, the ladies mentioned Cleveland Hall, which they regard with a little jealousy as it takes some of their children away. The Polytechnic (Regent Street) appears to attract a number of the elder boys & girls, not only to the educational classes but also to religious meetings. All Souls (Langham Place) has not been doing much of late. Rev W.R. Inwall, who went to Buxton some years ago used to be popular. He had a girls' bible class with about 600 members - it had dwindled to 50 when last they heard of it.

The Roman Catholics (Upper Ayle Street) are friendly. Their children come to the dinners.

Generally they agreed that very little was ~~being~~ being done by the Churches.

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Most of the ills of the people they ascribe to the conditions of their life. The crowded homes ~~has~~ sent the men to the publichouses when they work; the young people marry so early to get away. I mentioned one whose ~~ball~~ is in the Nursery - married at 17 & now at 21 has 3 children. The families are largely supported by the women - the men are lazy said Mrs J. & the young fellows always look out for a girl who is in work.

The girls as they grow up evince a great repugnance to domestic service, altho' Mrs J. could get them situations and they try to induce them to go. Most of them become "trotters" e.g. fetch & carry the clothes for the tailors & others engaged in clothing manufacture.

Very little change has taken place in the last few years as to numbers attending the Mission. Miss B. notices that the children are younger than they were e.g. they leave at an earlier age. During the past 3 years they have lost Mr Blennerhassett the supt & also his successor, both of whom had been connected with the school for over 30 years. This has somewhat disorganised the work; at least to the extent that for the past 2 years a printed report has not

been issued "The gentlemen must do that"
said Mr. J.

Mr W. J. Piper

Evangelistic Secretary, West London Mission

1 Craven Hall

WJ

The Jewish Element

Abnormally high rents

St Thomas' parish.

3
9

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Mr W. J. Piper, Evangelistic Secretary,
West London Mission, Craven Hall
Robert Place St.

July 25/98

Mr Piper is an active man of about 40 (see photo on page 95). Looked quite a swell, when I met him; light grey suit, frock coat and silk hat. He has been connected with the district 11 years e.g. since the inception of the Mission and I think he succeeded Josiah Nix in the secretaryship.

We had a somewhat rambling talk about the district. He confirms the general testimony as to the great influx of foreigners e.g. Jews, at or after the Tailors' strike. Broad Street was English but now it is foreign; doesn't think there is a single house but has some foreigners.

Rents are extremely high, partly owing to the demand for workshop accommodation & partly that for prostitution. He gave me several examples of rents & consequent crowding. One floor in Broad Street (2 rooms & a small room at back) 30s. A man went after 2 rooms in Poland Street - second floor - rent was 17/6. We walked

walked round the district after the interview & in St. Ann's Court saw a notice of 2 rooms on 4th floor of a block of buildings 13/6. A short time ago Mr P. went to enquire the terms for a shop in ^{or 7th St} Dean(?) Street. It contained 8 rooms but no back premises. £150 a year on lease was asked. Previously it had been let on 3 years lease at 5 guineas a week! Was used for immoral purposes and was closed by the authorities.

Of the overcrowding he gave several examples: One man who lived in Broad Street said 41 persons lived in his house. Other examples from his own knowledge were: father, mother & 8 children in one room; father, mother, 6 children, eldest son & wife. The Jews' degree of crowding it is difficult to fix as during the season they will take in 'greeners' to assist. I mentioned one case of a man with two rooms, who kept one of them in use as a workshop night & day. One set of men working at night & a second by day.

The willingness of the Jew to work at any time has given him an advantage over the English workman, who at one time would only work when he liked.

Craven Hall

Aprm Aot Meetings

Services + Classes

**CRAVEN
Mission Band.**

MINISTERS:
 Rev. H. P. Hughes, M.A. Rev. C. E. Walters.
 „ Mark Guy Pearse. „ W. H. Lax.

Local Preachers.
 Dr. Lunn. Mr. Ernest G. Bence.
 Mr. J. Bamford Slack. „ Kerruish
 „ H. Wilson. „ Owen Owen.
 „ John Langsford. „ N. Denholm Davies
 „ W. T. Piper. „ D. T. Williams.
 „ E. Lyons. „ F. Moss
 „ J. Law. „ E. J. Pateman.
 Mr. C. H. Burton.

ON TRIAL.
 Mr. W. R. Potts. Mr. T. B. Ellis.
 Mr. William Searle.

OTHER CIRCUITS.
 Mr. H. A. Smith, M.A.

LEADERS:
 MR. PIPER.

Deputy-Leaders:
 MR. WICKS. MR. L. HOOPER.

Harmonium:
 Sunday, 10 a.m. ... Miss Burton.
 Sunday, 3.30 p.m. ... Sister Mildred.
 Sunday, 6 p.m. ... Mr. Harding.
 Wednesday, 8.30 p.m. ... Sister Mildred.
 Friday, 8.30 p.m. ... Sister Joyce.

Chief Steward for Open-Air Services:
 MR. J. RODGMAN.

MISS ON BAND SECREARY:
 MR. T. JOHNSON.

Craven Hall, Foubert's Place, Regent Street

People are moving northward across Oxford Street,
where the rooms are 4/ to 2/ cheaper.

At Craven Hall, they have two classrooms in the basement, a large hall on the ground floor + 2 rooms. Large hall on the first floor + Crèche + 2 or 3 smaller rooms at top. Had Craven Chapel but lease has expired + it is now to be turned into stables for a brewer. Asked £700 a year rent.

Mr Piper's special department is the open air meetings. These are worked by the Craven Mission Band, (membership 200 to 250). Four meetings are held on Sunday, one on Wednesday + one on Friday. See plan at side. Meeting in Hyde Park is very large - march there with brass band.

List of services is given on page 13. Beside those enumerated there 11 Close meetings are held at Craven - See plan on next page. Mr Piper has two men's classes with over 200 men in attendance. Most of these have been gathered from 'the world' by the preaching or by personal influence of other members. Many are the direct results of the open air preaching. Class is very mixed - all sorts of men. Some well educated, others most ignorant but these have become good Christian people

Craven Hall

Notes and Announcements

OPEN-AIR				
DAY.	APRIL.			
	3	10	17	24
SUNDAY. 10 a.m.	Peter St corner of Berwick St. Wicks L Miss Burton Bence LP [H]	Peter St. Piper L Miss Burton [H]	Peter St. Piper L Miss Burton Bence LP [H]	Peter St. Piper L Miss Burton [H]
3.30 p.m.	Hyde Park n. Marble Arch		Hyde Park Piper L Brass Band	Hyde Park Piper L Burton LP Brass Band
3.30 p.m.	Broad St. Lax L S. Mildred [H]	Broad St. Lax L S. Mildred [H]	Broad St. Lax L Bence LP S. Mildred [H]	Broad St. Lax L Piper L S. Mildred [H]
6 p.m.	Broad St. Piper L Harding H	March with Band Piper L	Foubert's Place Piper L Harding H Pateman LP	Wardour near Peter Street Piper L Harding H Pateman LP
TUESDAY 8. Hyde Park.		no this summer		
WEDNESDAY. 7.45 p.m.	Berwick St. n'r Lavonia Street Piper L Bishop H	Broad St. Piper L S. Mildred [H]	Berwick St. n'r Lavonia Street Piper L S. Mildred [H]	Broad St. Wicks L Bishop H
FRIDAY. 8.30 p.m.				Broad St. Temp'ran Lax S. Joyce'

Notices.

ALL Open-air Meetings which precede the Services in the Hall to be closed in time to take part in the commencement of the In-door Service.

The Stewards are expected to see that the workers take their places in the ranks, and to form a ring on the commencement of the Services; to see everyone supplied with hymn-sheets or books; to keep the footpaths clear, and see that no obstruction is caused in any thoroughfare by the Service, and to maintain order; and are responsible for the general arrangements for the Services as planned under the direction of the Leader.

Any workers unable to keep their own appointment must supply an accredited substitute.

All workers are expected to take their places in the ranks in the processions and marches, and to form the ring immediately upon the commencement of an Open-air Service. It is important if possible to join the Hyde Park procession at Lincoln House, 3 o'clock.

The workers are asked to make an especial effort to be present at the Saturday-night Prayer Meeting, as this is especially the Workers' Weekly Prayer Meeting.

Open-air Singing Practice alternate Tuesdays in No. 3 Vestry, 9.30 to 10.

People are moving northward across Oxford Street, where the rooms are 4- to 2- cheaper.

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Mr Piper's special department is the open air meetings. These are worked by the Craven Mission Band, (membership 200 to 250). Four meetings are held on Sunday, one on Wednesday & one on Friday. See plan at side. Meeting in Hyde Park is very large - march there with brass band.

List of Services is given on page 13. Beside those enumerated these 11 Classmeetings are held at Craven - See plan on next page. Mr Piper has two men's classes with over 200 men in attendance. Most of these have been gathered from 'the world' by the preaching or by personal influence of other members. Many are the direct results of the open air preaching. Class is very mixed - all sorts of men. Some well educated, others most ignorant but these have become good Christian people

Craven Hall

Wm. And Fractures

People are moving northward across Oxford Street, where the rooms are 4- to 2- cheaper.

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Mr Piper's special department is the open air meetings. These are worked by the Craven Iron Band, (membership 200 to 250). Four meetings are held on Sunday, one on Wednesday & one on Friday. See plan at side. Meeting in Hyde Park very large - March there with brass band. List of services is given on page 13. Beside enumerated these 11 classes meetings are held at Craven - See plan on next page. Mr Piper two men's classes with over 200 men in attendance. Most of these have been gathered from 'the world' by the preaching or by personal influence of the members. Many are the direct results of open air preaching. Class is very mixed - all sorts of men. Some well educated, others most ignorant but these have become good Christian people.

OPEN-AIR SERVICE PLAN 1898.

DAY.	APRIL.				MAY.					JUNE.				STEWARDS.
	3	10	17	24	1	8	15	22	29	5	12	19	26	
SUNDAY. 10 a.m.	Peter St corner of Berwick St. Wicks L Miss Burton Bence LP [H]	Peter St. Piper L Miss Burton [H]	Peter St. Piper L Miss Burton Bence LP [H]	Peter St. Piper L Miss Burton [H]	Peter St. Hooper L [H] Miss Burton Bence LP [H]	Peter St. Wicks L Miss Burton [H]	Peter St. Piper L Miss Burton Bence LP [H]	Peter St. Piper L Miss Burton Law LP [H]	Peter St. Piper L Miss Burton Bence LP [H]	Peter St. Wicks L Miss Burton [H]	Peter St. Piper L Miss Burton Bence LP [H]	Peter St. Piper L Miss Burton [H]	Peter St. Piper L Miss Burton [H]	Mr Stephen " Wicks " Westell " A O Tuck " J Moore " H N Jones
3.30 p.m.	Hyde Park n. Marble Arch		Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Hyde Park Piper L Brass Band	Sunday 3.30 Hyde Park Mr. Rodg- man " Wicks " Ovenden " Booth " F H Jones " Hooper " Burton " T ck
3.30 p.m.	Broad St. Lax L S. Mildred [H]	Broad St. Lax L S. Mildred [H]	Broad St. Lax L Bence LP S. Mildred [H]	Broad St. Lax L Piper L [H] S. Mildred [H]		Broad St. Lax L Miss Holds- worth H	Broad St. Lax L Bishop H	Broad St. Lax L Bishop H	Broad St. Lax L Bishop H	Broad St. Lax L S. Mildred Bence LP [H]	Broad St. Lax L S. Mildred [H]	Broad St. Lax L S. Mildred [H]	Broad St. Lax L S. Mildred Bence LP [H]	Sunday, 6. Mr. Tuck " Ovenden " Hooper " Booth " Moore
6 p.m.	Broad St. Piper L Harding H	March with Band Piper L	Foubert's Place Piper L Harding H Pateman LP	Wardour St near Peter Street Piper L Harding H Pateman LP	Broad St. Piper L Harding H Pateman LP	March with Band Piper L	Foubert's Place Piper L Harding H	Wardour St near Peter Street Wicks L Harding H	Broad St. and Lexing- ton Street Piper L Harding H Pateman LP	Foubert's Place Piper L Harding H	March with Band Piper L	Foubert's Place Piper L Harding H Pateman LP	Broad St. Piper L Harding H Bence LP	Sunday 3.30 Broad St. Mr Mackay " F H Jones " Timms " Ovenden " Stone
TUESDAY 8. Hyde Park.		no	this summer		Lax L	Lax L	Lax L	Lax L	Lax L	Lax L	Lax L	Lax L	Lax L	Friday 8.30 Temp'rance Committee Wed. 7.45.
WEDNESDAY. 7.45 p.m.	Berwick St. n'r Lavonia Street Piper L Bishop H	Broad St. Piper L S. Mildred [H]	Berwick St. n'r Lavonia Street Piper L S. Mildred [H]	Broad St. Wicks L Bishop H	Broad St. Delarios L S Katherine [H]	Broad St. Wicks L Miss Burton [H]	Berwick St. n'r Lavonia Street Delarios L S. Mildred [H]	Broad St. Piper L Bishop H	Broad St. Piper L S. Mildred [H]	Broad St. Delarios L S. Mildred [H]	Berwick St. n'r Lavonia Street Piper L Bishop H	Broad St. Piper L S. Mildred [H]	Broad St. Piper L S. Mildred [H]	Temp'rance Committee Wed. 7.45.
FRIDAY. 8.30 p.m.				Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Broad St. Temp'rance Lax L S. Joyce [H]	Mr. Wicks " Timms " Ball " Mackay

References - L Leader; LP Local Preacher; H Harmonium.

District 13

West London Mission.

Rev. HUGH PRICE HUGHES, M.A.,
Superintendent.



1897.

Order of Religious Services.

From April 3rd to July 2nd, 1898.

H. T. SMITH, PRINTER, 173-5, CLEVELAND ST., W.

The people attending the services at Green Hall are almost entirely local. Does not think there is a street in the district in which some persons associated with the Mission do not reside. It is a purely working class congregation but does not look very poor altho' occasionally these women come in aprons etc. When they come for a short time they generally improve. Knows a



West London Mission.

ORDER OF SERVICES.

April 3rd to

July 2nd, 1898.



The people attending the services at Cranen Hall are almost entirely local. Does not think there is a street in the district in which some person associated with the Mission do not reside. It is a purely working class congregation but does not look very poor altho' occasionally there women come in aprons etc. When they come for a short time they generally improve. Knows a

PLACES AND TIMES OF SERVICE.	APRIL.	
	3	10
ST. JAMES' HALL		
Sunday 11.0 a.m.	Pearse	Hughes s
" 7.0 "	Hughes	s Hughes
CRAVEN HALL.		
Sunday, Prayer Meeting 8.0 a.m.	Lax	Lax
" 7.0 p.m.	Lax	Lax
Monday 8.30 "	Hughes	Hughes
Wednesday 8.30 "	Lax	Lax
Saturday 8.30 "	Lax	Lax
CLEVELAND HALL		
Sunday 7.0 p.m.	Wilson	Walters
Wednesday 8.30 "	Walters	Ellis
Saturday 8.30 "	Walters	Walters
CHALTON STREET.		
Sunday 7.0 p.m.	Law	Supply
Wednesday 8.30 "	Supply	Pateman
ST. LUKE'S HOUSE.		
Friday 3.30 p.m.	Pearse	Pearse
HYDE PARK.		
Sunday 3.30 p.m.		

For full details of Week Evening Services see "Advance."

APRIL.		MAY.		
17	24	1	8	15
Pearse Hughes	Pearse Hughes	Hughes s Hughes s	Pearse Hughes	Pearse Hughes
Lax Walters Hughes Lax Lax	Lax Lax Hughes Lax Lax	Lax Forde Hughes Lax Lax	Lax Lax Hughes Lax Lax	Lax Lax Hughes Lax Lax
Lax Walters Walters	Walters Walters Walters	Walters Walters Walters	Walters A Walters Walters	Walters Searle Walters
Piper Supply	Moss Williams	Supply Davies	Ellis Supply	Wilson Piper
Pearse	Pearse	Pearse	Pearse	Pearse
Hughes	Piper	Piper	Piper	Piper

The people attending the services at Craven Hall are almost entirely local. Does not think there is a street in the district in which some persons associated with the Mission do not reside. It is a purely working class congregation but does not look very poor altho' occasionally there women come in aprons etc. When they come for a short time they generally improve. Knows a

PLACES AND TIMES OF SERVICE.	MAY.	
	22	29
ST. JAMES' HALL.		
Sunday 11.0 a.m.	Pearse	Hughes
" 7.0 "	Hughes	Hughes
GRAVEN HALL.		
Sunday, Prayer Meeting 8.0 a.m.	Supply	Lax
" 7.0 p.m.	Lax	Lax
Monday 8.30 "	Hughes	Hughes
Wednesday 8.30 "	Lax	Wilson
Saturday 8.30 "	Lax	Lax
CLEVELAND HALL.		
Sunday, 7.0 p.m.	Walters	Langsford
Wednesday 8.30 "	Walters	Ellis
Saturday 8.30 "	Walters	Walters
CHALTON STREET.		
Sunday 7 p.m.	Supply	Davies
Wednesday 8.30 "	Searle	Supply
ST. LUKE'S HOUSE.		
Friday 3.30 p.m.	Pearse	Pearse
HYDE PARK.		
Sunday 3.30 p.m.	Piper	Piper

JUNE.			
5	12	19	26
Pearse Hughes	Pearse Hughes	Pearse Hughes	Pearse Hughes
Lax Hughes Lax Lax	Lax Lax Hughes Lax Lax	Supply Wilson Hughes Piper Supply	Supp'v Langsford Hughes Bence Supply
Walters Walters Walters	Walters Bence Walters	Walters Walters Walters	Walters Moss Walters
Burton Pateman	Supply Law	Piper Supply	Williams Piper
Pearse	Pearse	Pearse	Pearse
Piper	Piper	Piper	Piper

For full details of Week Evening Services see "Advance."

The people attending the services at Graven Hall are almost entirely local. Does not think there is a street in the district in which some persons associated with the Mission do not reside. It is a purely working class congregation but does not look very poor altho' occasionally there women come in aprons etc. When they come for a short time they generally improve. Knows a

Notices.

1. QUARTERLY MEETING.—The next Quarterly Meeting of the Circuit will be held at Lincoln House, on Monday, June 27th, Tea at 6.30.
2. The Members of the Quarterly Meeting are the Ministers, Leaders, Circuit Stewards, Society Stewards, Poor Stewards, Trustees, and Local Preachers.
3. LOCAL PREACHERS.—The Local Preachers' Meeting will be held at Lincoln House, on Friday, June 24th, at 8.0.
4. Every Preacher is required to take his own appointments, or himself to provide a duly accredited substitute.
5. The Public Reception of New Members will be held in St. James' Hall on Sunday, July 3rd, after the Evening Service.

References.

- S.—Sacrament of the Lord's Supper.
B.—Sacrament of Baptism.

List of Society Classes.

ST. JAMES' HALL.

Sunday ... | 10.0 a.m. | Mr. W. REVILLE POTTS.

LINCOLN HOUSE.

Sunday ...	2.30 p.m.	Mr. PIPER.
" ...	3.30 "	Sister PHILIPPA.
Monday ...	7.0 "	Mrs. PEARSE.
" ...	7.30 "	Sister HOPE.
" ...	8.30 "	Sister JOYCE.
Tuesday ...	8.0 "	Mr. BISHOP.
Wednesday ...	8.30 "	Sister PHILIPPA.
Thursday ...	8.30 "	Sister KATHERINE.
" ...	8.30 "	Sister PHEBE.

CRAVEN.

Sunday ...	3.30 p.m.	Sister AGATHA	Club Room.
" ...	5 "	Sister HOPE...	Club Room.
Tuesday ...	8.30 "	Sister MILDRED	No. II.
" ...	8.30 "	Mr. PIPER	No. III.
" ...	8.30 "	Sister HOPE...	Creche Room.
Wednesday ...	8.30 "	Sister LILY	Creche Room
" ...	8.10 "	Mr. LANGSFORD	No. II.
Thursday ...	3.30 "	Sister GERTRUDE	No. II.
" ...	8.30 "	Sister MILDRED	Club Room.
" ...	8.30 "	Mrs. PRICE HUGHES	No. II.
" ...	8.30 "	Rev. W. H. LAX	No. III.

CLEVELAND HALL.

Sunday ...	3.0 p.m.	Rev. C. E. WALTERS.
" ...	3.30 "	Miss WOODHAM.
Tuesday ...	8.30 "	Sister GERTRUDE.
Wednesday ...	8.0 "	Sister ELIZABETH
" ...	8.30 "	Sister ADELINE.
Thursday ...	7.0 "	Sister ESTHER.
" ...	7.30 "	Miss DORROFIELD.

CHALTON STREET.

Thursday ...	8.30 p.m.	Sister AGATHA,
" ...	8.0 "	Sister ANNIE.
Sunday ...	3.0 "	Mr. LAW.

The people attending the services at Craven Hall are almost entirely local. Does not think there is a street in the district in which some persons associated with the Mission do not reside. It is a purely working class congregation but does not look very poor altho' occasionally there women come in aprons etc. When they come for a short time they generally improve. Knows a

Names and Addresses of Ministers and
Local Preachers.

Rev HUGH PRICE HUGHES, M.A., 8, Taviton Street, W.C.
" MARK GUY PEARSE, 11, Bedford Place, W.C.
" C. E. WALTERS, 123, Gower Street, W.C.
" W. H. LAX, Craven Hall, Marshall Street, W.
Dr. LUNN 5, Endsleigh Gardens, W.C.
Mr. J. BAMFORD SLACK, B.A., 10, Woburn Square, W.C.
" H. WILSON, 5, Little Newport Street, W.C.
" JOHN LANGSFORD, M.S.A., 12, Soho Square, W.
" W. T. PIPER, Craven Hall, W.
" E. LYONS, 115, Chapter Road, Willesden Green, N.W.
" J. LAW, 75, Barnsbury Street, N.
" ERNEST G. BENCE, 112, Gower Street, W.C.
" KERRUSH, 66, Lower Kennington Lane, S.E.
" OWEN OWEN, 5, Whitehall Gardens, S.W.
" N. DENHOLM DAVIES, No. 2 Studio, Tudor Lodge, Albert St.,
" D. T. WILLIAMS, 5, The Oval, Kennington, S.E. [N.W.]
" F. MOSS, 2, Hyde Park Gardens.
" E. J. FATEMAN, 53, Carlton Road, Kentish Town, N.W.
" C. H. BURTON, c/o Messrs. Swan & Edgar.

ON TRIAL.

Mr. REVILLE POTTS, 14, Bartholomew Villas, Kentish Tn. Rd., N.W.
" T. B. ELLIS, 82, Fortess Road, N.W.
" WILLIAM SEARLE, c/o Messrs. Peter Robinson & Co.

FROM OTHER CIRCUITS.

Mr. H. ARTHUR SMITH, M.A., 4, Elm Court, Temple, E.C.

Circuit Officials.

CIRCUIT STEWARDS.

Mr. PERCY W. BUNTING, M.A., 11, Endsleigh Gardens, N.W.
" J. BAMFORD SLACK, B.A., 10, Woburn Square, W.C.

SOCIETY STEWARDS.

St. James' Hall.—Messrs. HOWARD BARRETT and MARDEN.
Craven.—Messrs. PIPER and CAINE.
Cleveland Hall.—Messrs. TAYLOR and GADSDEN.
Chalton Street.—Sister AGATHA.

POOR STEWARDS.

St. James' Hall.—Messrs. BISHOP and GOODRICH.
Craven.—Messrs. RODGMAN and WILLARD.
Cleveland Hall.—Messrs. STEVENS and STANLEY.

The people attending the services at Craven Hall are almost entirely local. Does not think there is a street in the district in which some persons associated with the Mission do not reside. It is a purely working class congregation but does not look very poor altho' occasionally there women come in aprons etc. When they come for a short time they generally improve. Knows a

Visitation

Police

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few cases of persons unable to come for want of clothing but if these are genuine cases, they remedy this. Has known men lend their clothes so that others could come. The numbers are small in the morning and at the present time there is a falling off in the evening due to the summer weather, which takes the people to the Parks. He would not commit himself as to numbers but fenced the question.

The visitors to the Mission went to St James Hall. He thought the Mission had reached its high water mark. At first people were attracted by the novelty but that was past & they could increase by the results of their work.

Asked about visitation, Mr P. mentioned the Room to Room Guild - a band of about 40 voluntary workers, who visited the homes of the people. It was not a Sunday visitation but the visitors not went at any time convenient to themselves. Curiously Mr P. omitted to mention the sisters as visiting.

Police always render the greatest assistance to them & they on their part always carefully arrange their open air meetings etc so as to cause no obstruction or opposition.

Drink

Drink the cause of 90% of the poverty. The Master of the workhouse had expressed this opinion to him respecting the inmates of the W.H. Mr P. knew people who had gone into Poland Street through the drink & he had told them they were going there. Practically two classes of people; the one thrifty & hardworking & the other cursed with improvident & drunken habits.

As to prostitution, Mr P. referred to the great number of French around Soho Square district. Their influence make the people worse "in morals and in every way". The vice is a great evil but everybody seems to be paralysed and "asked what is to be done".

Of other religious institutions, the Church of England is the only one doing anything. Non-conformity has been driven out of Soho" said Mr P. & then he mentioned several chapels that have been closed in the district

As we were walking over the district conversation turned on the Labour Bureau (Mr Pipen works). He often has 100 applicants a week, not only at the appointed hours morning & evening but coming all day long. Most are handy men

Other Religious Organisations

The Labour Bureau

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& this description means they can do nothing. He however get aspirations for promising men as he has a large list of people who will take men from him. Pride often hinders men - instance a young fellow, they had often helped, who would not hold an announcement board outside St James's Hall - father forbade him.

Mr Piper is a sensible hard-headed man and not likely to be imposed on by the ordinary cadger. Craven is evidently a centre of great activity. Whenever I have gone there, some work was going on. The first morning I called on Mr P. a breakfast had been given to the Hyde Park loafers. Tickets distributed at 5 am. Mr P. & Mr Sax were then investigating the stories of some, who had remained behind. In this as in the ordinary work of the Labour Bureau, Mr P.'s plan is to get them to state their cases & references fully. He then tells them the case will be investigated & if the story is true the case is dealt with. In cases where it is false the applicant seldom returns.

Mr J. S. Fisher
London City Mission

GWA

July 22/92

St. John Bap^t parish.

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Mr J. S. Fisher. London City Missionary
46 West Square, Southwark, S.E.

Mr Fisher was stationed in St James Westminster for 8 years and was transferred to Bermondsey 2 or 3 months ago. He is a dark, sharp, little man. Not very well educated but he has read a good deal of theological, ^{and atheistic} literature mainly with the object of meeting the objections &c of the tailors, amongst whom he worked.

His district is known as Great Marlborough Street but he & the other 2 missionaries working in the neighbourhood have been shifted at various times so that he knows the whole district between Regent & Wardour Streets but more intimately ^{in narrow strip} ~~between~~ between Wardour Street and Poland, Lexington & St Wendmill Streets

The great feature of the district is the influx of the foreign Jewish element. He reckons that 6000 to 7000 is the present Jewish population. The influx dates from the tailor's strike. They have crowded out the former inhabitants but Mr F. thinks the population has increased notwithstanding the increase of business premises.

He also mentioned the increased number of women employed in tailoring but this did not seem so serious to him as the system of bribing the shop foremen to get work. The payment of a poundage is general.

There is a tendency for certain classes to congregate: - Archer Street Buildings is largely tailors; St James's Residence foreign waiters; Rupert Court + neighbourhood, French and German prostitutes working in Leicester Sq. + neighbourhood; Ingestre Buildings, mostly tailors, whilst the block of buildings opposite, known as Jerusalem is almost entirely foreigners.

I believe the people are getting poorer, owing to the seasons not being so good as formerly.

Did not visit systematically from house to house partly on account of the speech difficulty but more because he thought he could do better in other ways. Visited largely amongst the tailors + Jews and principally amongst the men. Liked the Jews and apparently was liked by them. Found that with the Jews, religion was the first thing they would talk about; with the gentile it was the last. The Jews reverence their sacred books but

do not read them. They Jews know about the Talmud and the Targum but never about the Bible.

He visited the men working in the shops and at home. The Jewish married women took no part in the work; the English tailor employed all his family. I mentioned the dirty condition of the Jewish homes and the indecent ways of the Soko Jews. He has seen them sitting on the table at work with nothing but their trousers on - and sometimes they were not buttoned - whilst young women were working in the same way.

The Jews don't mind a gentile and will listen to him talking of religion but they will not listen to one of their own people.

Mr Fisher also visited the Infirmary in Poland Street & held meetings in one of the wards on Thursdays. He had not regular mission meetings but used to join with Mr Lowe (one of the other Missionaries) in holding open air services.

So far as he knew, very few of the people went anywhere. If they did go, it was to the West London Mission. But even this has not drawn the people.

When Josiah Nix was connected with the Mission

he drew a great number to Wardour Hall and subsequently to Craven Chapel. At Wardour Hall he used to get 600 people and always got a good congregation at Craven. Hugh Price Hughes started a morning service at Craven & was obliged to give it up. Nix was an undoubted power in the neighbourhood but why? He could not understand. Nix left because when they took Craven chapel, H.P.H. thought a minister should be in charge and Rev Tindall was appointed. Nix would not play second fiddle. At Craven Mr F. has seen not more than 70 in the ~~morning~~ ^{evening} but thinks the number would be about 250 as a rule. ~~Of~~ The West London Mission as a whole he thinks is doing a wonderful amount of good but not in the spiritual work.

Does not see much of the Sisters except the nurses, who look after the sick well. He has only met the Sisters in the people's homes, three times while on the district.

Heard Hall has gone down to a "mere handful" since Mr Harrison left. It appears that many of the people followed him to Orange Street.

St. Thomas' parish.

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Intention with Mr. Lons, City Missionary, Fort St. John's,
Plea, Regent St.

Mr. Lons has been here as Missionary for
six years: his district is bounded by Regent St.,
Oxford St., Poland St. and Portland St., Spanton St.,
including the Workhouses.

The district is rapidly being Judaized:
Mr. L. sends the foreigners, mostly Jews, at
quite 50 p.c. The result of the arrival of the
Jews has been to make the district more
sloven and less tidy: probably the Jews are
really poorer than most of those whose places they
have taken, they are certainly ready to work for
smaller wages, but they do not drink and they
are thrifty.

Mr. L. does no work among the Jews, confining

himself to the Christians who are left: most of them
earn good wages at tailoring and bootmaking: Drink
is their great failing.

Mr L. is common with all others spoke
of the terrible pressure of rent, but this the Jew
easily always manages to pay, while the Christian
is constantly in ~~an~~ arrears, with the natural
consequence that the Duke, the Duke, and other
landlords, prefer Jewish tenants

Mr L. speaks of the people as more
than usually indifferent to religion, which he ascribes
to the cosmopolitan character of the district, and
the fact that in the season all work tailors
he are not prepared to work on Sunday get
the sack. Mr L. himself has no meeting for dates

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but-terial for children: as a rule he sends the few who show a disposition to go anywhere either to the Hall of a neighbouring Mission, or to the Wesleyan Mission. He saw the actual temple picture of the Church in the ~~vicinity~~ neighbourhood, none that he could recommend people to go to: In fact, practically the same as Rome, In Danzig not much better, In Oxford "does not believe the Book: has even told his people that a great deal of it is only history"

He said however that In fact got a good many poor people to his church.

Of the Wesleyan Mission he spoke in a friendly but not cordial manner. He confirmed the opinion that they have drawn in their horns very much in the matter of relief: when he first came

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he used to hear incredible stories of what they did.
Mr. L. was one of the men, Hardeke,
chief agent for the distribution of relief in Don.
I imagine he is not easily surprised.

July 25th

St. Thomas' parish.

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Interview with Mr Lane, City Mission,
Marshale St. Regent St.

Mr Lane is City Missionary in the
district adjoining Mr Lane to the south going
down to Piccadilly Circus. He has been here for 5
years.

Mr L. confirms the opinion that the
district is less poor than it was, but mainly
owing to the removal of the poorest through the
growth of business premises. Now Mr L. thinks
there is very little real poverty in the district, and
except in the case of a few old people and
invalids there need be none: those who do not
earn sufficient to keep them in comfort throughout
the year, with ordinary thrift, are few. The growth
of the Foreign and Jewish element is constant,
especially the former: Mr L. estimates that of
the people in his district 1/3 are Jews and 1/3
Foreign Gentiles: nine years ago there was only one
Jewish Synagogue in Broad St.: now they swarm.
When Mr L. came he used to have about 1500

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almost exclusively from the week of Report. So the churches are practically empty (in this run I included Mr. Cotter, Mr. Oxford and Mr. Farmiloe): the Wesleyan Mission draws men from the district to its services.

In addition to visiting families Mr. L. visits a great deal in the factories, when he is always well received, so much so that he is frequently asked to go to Dean Flaster with the men: there are very few men who are not willing to talk to him: "any man" he says "who goes as a working man to working men will always be welcome" and though he may talk to a man many times without touching on spiritual matters there are few with whom he cannot get in a word at least. Mr. L. seems to a straight, sensible young man who would be likely to influence men: there is nothing of the 'softly' about him.

Mr. L. says that he is the only person who visits systematically in the district: the churches may prefer to do so, but don't; they confine themselves almost entirely to the small circle

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who attend their Senior or meetings, and the same
is the time of the Wesleyans. Of the 'parishes' Mr L.
thought Mr. Luke's was best visited and looked
after; this is not due to Mr Oxford, who leaves
things alone, but to the Scripture Reader and lady
visitors: Mr Oxford makes no concealment of his
opinions, and tells his Scripture Reader he may
teach what he likes; he preaches as a rule for
about 5 minutes, and then takes a text from
the Bible.

Mr L. noticed the great number of drinks
among women, and mentioned the common use of
so-called hotels and Restaurants for immoral
purposes.

S^t Anne's parish.

Report of Interview with the Pasteur L. Degremont, of
the French Protestant Church in London, in Soho Square.

(E.A.) June 20.98.

M. Degremont received me in the Library of the church
and after an explanation of what was wanted called for
Madame, who from ten helped us in our conversation. They
formed an interesting couple, he tall and of rather dour
appearance, and she short and round -- with a face and con-
tour that ought to have ~~xxxxxxxxxxxxxxx~~ suggested happiness
but with an expression hardened by worry. Over both a cer-
tain melancholy reigned, and it was not long before the
secret came out. For this church, full of historic interest
like that of the Dutch Protestants in Austin Friars, ~~and~~
(like the latter, the French church traces its charter back
to Edward VI,) has fallen on evil days, and great constitu-
tional conflict is raging. A most anomalous state of things
appears to prevail. The governing body of the Church, the
Consistoire, appears to be at daggers drawn with the pastor
it has elected, and to have little or no concern in the
church as a centre of religious life. Mr. Degremont's pre-
decessor appears to have been an unsatisfactory person, and
the backslidings of the Consistoire date at least from the
time when his appointment was sanctioned. Mr. D. thinks that
he was elected as an unknown man in the hope that he wd be
acquiescent in the procedure of the Consistoire, but so
far

far from having taken up this attitude he has fought them at every turn. When Mr. D, came on the scene, there was a single Frenchman in the Consistoire, but it is a close corporation, and vacancies are filled up by co-optation. The result is that at the present time, the whole body is English, and except for the Sec. and the Treasurer, who come in an official capacity, none ~~xx~~ are known to be members of the Congregation. ^{as to} But whether they come or not, Mr. D. cannot speak with certainty because he does not know them all! They have not made him their chairman, and he has finished a period of friction by absenting himself from their meetings altogether. On the whole question of the validity of the practice of filling up the vacancies on the governing body of a French Church with Englishmen, M. Degremont has appealed to the Bishop of London, who exercises some supervising authority, but after spending some £100 to £200 ^{in fees} the decision has gone against him. He suspects the Consistoire of a desire to force him to resign, and indeed to change ^{ac} the whole charter of the services -- to anglicise them, and he even has it in his mind who they want to appoint in his place. But they cannot he thinks go to this length, and in any case ^{he} means to keep to the post. There then is the situation -- A French pastor, brought over some four years ago from Boulogne and ~~spx~~ himself knowing next to no English -- so little that he wrote asking that the interview might

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be in French -- with a French congregation, and an English governing body that does not even worship with him, and that thwarts him at every turn: they have tried to make him pay an illegal rent for the house which he occupies (part of the block of buildings forming the church etc. in Soho Sq.) and he cannot even use the church for any extra service without seeking a permission that would very probably be refused. The position may be legal, but it seems outrageous, and, if only on account of the historic character of the "cause", one that is discreditable to Englishmen. I do not understand how they managed to secure the power they exercise, but it doubtless began by the nomination of the descendants of Huguenots who had been anglicised. Even this hereditary justification does not seem to exist at the present time, and if there ^{were} no funds to administer, it is probable that the administration would not be long in finding its way back into the hands of those who form the real congregation.

This consists of merchants, professors, governesses, nurses, and a few working-men. Some classes are stationary but some are just birds of passage in this country. The attendances are increasing. In the morning at 11, from 80 to 100 come, and in the evening 100 or more. A few only of those who come are English, attracted perhaps by the "opportunity to hear French". Including children there are some 250 members.

Société Protestante de Placement Française et Étrangère.

Entièrement gratuite pour Institutrices, Bonnes, etc.

No Entrance Fee. Ladies obtaining Governesses through this Agency pay Ten Shillings when an Engagement is concluded, and Seven Shillings and Sixpence when suited with Maids or Nurses.

—❁—

The French Huguenot Church was founded by Edward VI. the 24th of July, 1550.

Pasteur L. DÉGREMONT, B.A., B.D.

Sunday—Hours of Service, 11 and 7.

Communion—First Sun., 11; Third, 7.

Sunday School, 9.45 and 3.

Friendly Meetings for Girls in Service,

4 to 7.

Hymn Practice after Evening Service.

Wednesday, 3 o'clock, Friendly Meeting for Governesses.

Bible Reading at 8.

Friday, 8 o'clock, Friendly Meeting for Young Men.

Saturday, 2 o'clock, Bible Class for Confirmation.

—❁—

French Huguenot Church of London,

LE PRESBYTÈRE, 9, SOHO SQUARE, W.

LONDRES, le

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The following half-page from the letter-paper of the S. of "Protestante de Placement française et étrangère" started by Madame Dégremont, gives a list of the doings connected with the church. The Sunday-school was started by the Dégremonts, and has a register of 35 and an attendance of 22. The "Friendly Meetings for girls" has an attendance of about 12.

Monsieur and Madame run everything, and he is the sole ~~work~~ person paid.

Their buildings are good, and the church holds 500, with a large underground room. Their school holds 90, and a new building is being put up. Their educational endowment is under the Charity Commissioners.

Visiting, mainly to les malades, is done by the Dégremonts.

There are two charitable funds: Le Fond Fournier -- an endowment of £2000 which is for "les infirmes", and gives £7 a year to 7 persons. The recipients are elected annually; (2) Le Fond Bass et Coqueau, also of £2000, which provides pensions of 9/- per month to a certain number of the same class of recipients as the former fund. The Sunday offertory amounts to £60 a year "at least", but this raised the difficulty of the Consistoire, as the money is dispensed by ~~xxxx~~ its officers, and no accounts are obtainable. The weekly offertory is put up at the doors every

week, but no books are ever seen. I noticed the paper for the preceding week as I passed, signed by the sec. of the Consistoire-- Mr. Gillett of the "Solicitor's Office, of the Board of Trade".

M. Degremont acts as Hon. Sec. of the Societe Francaise de Bienfaisance, the office of which is at 67 Newman St. Oxford Street. Both he and his wife are perhaps 55 or 60 years of age. She is given to good works and to resentment of the position in which her husband finds himself. He appears to be inclined to accept it as inevitable, and takes it with some dignity. But the position of these two foreigners is pathetic, and it seems a shame that their lives shd be marred by internal disputes in ~~the~~^a centre of religious life, that has so many historic associations.

*
The present building and the schools in Noel St. which are being built are the results of the sale of the last church that the French Huguenots worshipped in in London. This was in S. Martin's le Grand, and was bought for the enlargement of the Post Office for £26,000, in about '91.

H. Hurdson. Account, Blue Walk. See "Two Years of Paris" p. 119
19-60.

All Saints parish.

Report of interview with the Rev. H. Rawlings, Minister
of the Little Portland Street (Unitarian) Chapel. (E.A.)
June 22. 98.

Mr. R. lives in a little suite of rooms over Dr. Williams' Library in Gorden Sq. and it was there that I saw him in a room that suggested by its books and pictures the theological freedom of the views of the man who ministers as successor to Philip Wicksteed, and, in earlier years, Dr. Martineau. But although the part that the chapel in Little Portland St. has played in Unitarianism in the past has been important, it is a small affair numerically at the present time, and has indeed been so for some years, even while Wicksteed was still there. The congregation comes mainly from a distance, and consists of substantial, middle-class (mainly professional) people. This is especially true of the morning congregation. In the evening more working-people are coming, largely through the medium of the school etc. Numbers were somewhat affected by Wicksteed's departure in '97, but are keeping up fairly well. In the morning about 50 or 60 come, and in the evening 40. The chapel holds 300. There are 100 children on the S.S. register, and an average of from 80 to 90.

Besides the chapel, they use the rooms of the Portland British schools a good deal, renting them, and in the management of the school the people of the chapel have helped

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a good deal. The school is now being handed over to the L.S.B.

Besides 10 S.S. teachers, there are about 6 other miscellaneous helpers, Mr. R. being the only person who is paid. The local future of the chapel is uncertain, and, although a lease has been recently taken out again, it may be moved further West.

The following calendar for the month gives a list of most of the societies etc. that are in existence, and the prominence of educational efforts, is, as in other U. places, noticeable. Their provident work is active, although not extensive. The Relief Fund is mainly a small effort for sending children to the country for holidays, and for paying a pensioner or two. It amounted in all in '97-98 to about £14.

Systematic work in the district in which the chapel is situated has been abandoned so far as visiting is concerned. Mr. R. himself coming to the conclusion ~~as to~~ ^{as to} himself ~~was concerned~~, that it was "unprofitable", and that he could employ his time more usefully in other ways. It is not probable that Mr. R. has a very intimate knowledge of the district, therefore, but he described the housing as very bad in some streets, mentioning particularly Union St. with its many "one-room tenements". Many foreigners are coming into

the district.

Mr R. talked a little on the constitution of the Unitarian body, and emphasised their strictly congregational methods. Different chapels represent a considerable difference in shade of belief. At his own new members are asked no questions as to their beliefs: they may be atheists or trinitarians. Since Mr. Wicksteed resigned, they have given up the celebration of the Lord's Supper, to which Mr. R. has always objected. He was a co-paster with Mr. W. from '91 to '97, but never celebrated, and when asked to fill Mr. W's place the matter had to be definitely settled, and the church decided to give up the practice. It used to take place once in two months, about 10 or 12 staying. Mr. R's objections were due, I gathered, to the materiality of the ceremony, and to the difficulty of divesting it from its traditional theological associations. At several other U. churches there is no celebration. Mr. R. makes a practice of always reading an extract from some ~~seemiar~~ book other than the Bible. He preaches at times at South Place, and some of his friends are inclined to think that this is going "a little too far."

Mr. R. is a man of perhaps 38 or 40. He was brought up a Quaker. Has married a German wife, with whom in the

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summer,
funds not being very plentiful, but love of the mountains
great and walking powers excellent, they do not climb, but
tramp in Switzerland or the Tyrol. They thus combine a cer-
tain muscularity with lives of great simplicity. They are
serious-minded, student folk, but neither pedantic nor
unconcerned.

VISITORS ARE INVITED TO TAKE THE CALENDAR AWAY WITH THEM.

Little Portland Street Chapel,

LITTLE PORTLAND STREET, REGENT STREET, W. had 300

Minister:

THE REV. H. RAWLINGS, M.A.,

DR. WILLIAMS'S LIBRARY, GORDON SQUARE, W.C.

NOVEMBER.] Calendar. [1897.]

Sunday Services.

MORNING, 11.15.

Nov. 7.—“Francis William Newman.” Hymns 644, 9, 160. Tunes 100, 744, 745. Collection on behalf of the British and Foreign Unitarian Association.

„ 14.—Rev. Rowland Hill, of Bedford, will preach. Hymns 473, 340, 449. Tunes 476, 603, 400.

* „ 21.—Hymns 91, 522, 283. Tunes 608, 25, 362.

„ 28.—Hymns 18, 65, 31. Tunes 32 MS., 110, 394.

EVENING, 7.

Nov. 7.—Hymns 684, 270, 568, 691. Tunes 376, 367, 401, 361. Collection on behalf of the British and Foreign Unitarian Association.

„ 14.—Rev. Rowland Hill, of Bedford, will preach. Hymns 2, 217, 321, 162. Tunes 613, 58, 624, 366.

* „ 21.—“The School and the Future.” Hymns 56, 258, 163, 418. Tunes 2 MS., 202, 604, 4 MS.

„ 28.—Famous Books on the Bible. 1. Paine's “Age of Reason.” Hymns 268, 397, 169, 112. Tunes 403, 52, 374, 606.

Meetings, Classes, &c.

Held (with exceptions indicated) at the Portland British Schools, Little Titchfield Street.

SUNDAYS.—Sunday School, 10 a.m. and 3 p.m. School Library. Chapel Library. (See page 2.)

MONDAYS.—Band of Hope and Mercy, 7 to 8 (the Misses Wade). Mrs. Rawlings's Class for Needlework, 8.15 to 9.30.

TUESDAYS.—Gymnastic Class for Boys (led by three members of Young Men's Club), 6.30 to 8. Young Men's Club, 8 to 10 (Mr. B. Guest). In the Chapel—Choir Practice, 8. Chapel Library, 8 to 9.

WEDNESDAYS.—Congregational Society Meetings, 8. (See page 2.)

THURSDAYS.—Miss Dixon's Singing Class, 8.30 to 9.30.

FRIDAYS.—Gymnastic Class for Boys (led by three members of Young Men's Club), 6.30 to 8. Young Men's Club, 8 to 10 (Mr. Collacott).

SATURDAYS.—Mrs. Marshall's Band Practice, 3. *in 2 schools*

* Calendar Notices to be given to Rev. H. Rawlings; Contributions to the Pension and Aid Fund to Mrs. Rawlings.

Collections.

A Collection towards Chapel Expenses is taken every available Sunday morning, and visitors are invited to take this opportunity of contributing to the support of the Chapel.

Note.

The Parents' Party will be held at the School on Friday, November 19th.

Officers of the Chapel.

Hon. Treasurers: W. A. SHARPE, 4, Broadlands Road, Highgate, N.; and PHILIP ROSCOE, 28, Denning Road, Hampstead, N.W.

Hon. Secretary pro tem.: DR. GARLICK, 3, Gordon Square, W.C.

Chapel Wardens: W. T. DAGLEY, E. J. HAINS.

Chapel Keeper: A. JANKO, 159, Great Titchfield St., Great Portland St., W.

Chapel Library.

The Library is opened four times each Sunday a quarter of an hour before and after each of the two services; on Tuesday evenings from 8 to 9.

The Subscription (due in January) is Four Shillings a year, or One Shilling and Threepence quarterly, and entitles a Subscriber to two volumes at once; or one volume can be taken out for One Penny, and kept a fortnight.

There are 3,000 volumes in the Library, chiefly on Liberal Theology; also many standard works of Fiction, popular Scientific books, Biographies, Travels, Poems, &c. Catalogues can be had, price 4d.

Miss H. BUSK, Librarian and Treasurer.

Mr. E. J. HAINS, Assistant Librarian.

Miss K. BRUCE, Secretary to the Committee.

Congregational Society.

OBJECT.—To promote social union and interest in affairs affecting congregational life amongst members of the Chapel.

Members of the Congregation can belong to this Society on payment of an Annual Subscription of One Shilling, due in November. Subscriptions can be paid to the Secretary at any of the Meetings, or in the Chapel Library on Sundays. Members can bring friends to any of the Open Meetings, or if unable to be present can give tickets, which can be had from the Secretary or any of the Committee.

Meetings to be held at the Portland British Schools, Little Titchfield Street, on Wednesday Evenings.

Doors open at 8 o'clock unless otherwise announced.

Nov. 3.—Annual Meeting and Show of Work done by the Junior Congregational Society. Tea.

„ 10.—Lecture. "The Moon," with Lantern Illustrations, by Mr. F. Womack, B.Sc. Open Meeting.

„ 17.—No Meeting.

„ 24.—Social Evening, to meet the Members of Essex Church. Music. Tea.

Dec. 1.—Lecture. "King Lear," by Miss E. Guest. The Library Readers are specially invited. Tea.

The Annual Subscriptions are now due.

H. BUSK, *Hon. Sec.*

Voluntary Choir.

Anyone able to help in the Choir, or to introduce any friend who could help, is invited to apply to the Organist, Mr. E. F. Barker, F.R.C.O.

Six months' service as a singer is a title to membership of the Congregation until such service is discontinued.

The practice is on Tuesday evenings at 8 o'clock.

Members of the Congregation can purchase the Bristol Tune Book (price 2s. 6d.) in the Wardens' Vestry.

All are requested to assist to the best of their ability in making the singing congregational and hearty.

H. J. GARDINER, *Hon. Sec.*

Portland Benefit Society.

This Society was established for the purpose of affording to its members relief and medical attendance in time of sickness, of assuring a sum of money at death, and of providing a Savings Bank for the deposit of small sums. The subscriptions are collected weekly by Visitors. All particulars may be obtained from the Hon. Sec., Mrs. Ledlie, 1, Dennington Park Mansions, West Hampstead, N.W.

In Memoriam.

THOMAS ALFRED LANG, born February 28th, 1869, died September 27th, 1897.

Cleanings.

[From F. W. Newman's book, "The Soul: Its Sorrows and its Aspirations."]

THE child who gazes on the colours of the sunset, on the light which ripples with the water, or on the deep blue of the sky, is often ready to bound with speechless and unanalysed delight. Nor need adults any higher beauty to call forth the same feelings, though the magnificent scenery of some favoured spots is appreciated by them with still keener zest. Thus, in short, to call forth the heart into admiration, and *prepare it for love*, is the appropriate function of all natural beauty.

* * *

All the *generous* side of human nature is nurtured and expanded by the contemplation of the Infinite. Hence it is, that a sense of the Sublime and Beautiful, though it be not yet Religion, supplies to Morals an important part of that which it is reserved for Religion to give in full power and divine harmony. Hence the glorious effect of high poetry, and of all that excites pure and beautiful imagination, on the youthful mind. Therefore it is that to weep with Andromache, to shudder for Hector, to tremble at Achilles, to admire Alcestis, to rejoice with Admetus, constitute a better moral training than Paley's Philosophy or Aristotle's Ethics can give. Whatever throws the heart out of Self and swallows it up into some noble or beautiful Idea, affords to the moralist precisely that which he wants, but cannot get within his own Science. He may, as it were, build an elegant Engine, but he has to look elsewhere for Heat and Moving Power. Enthusiasm is the Life to Morality; and to excite a pure and reasonable Enthusiasm is, as will be seen, the great moral end of Religion.

* * *

There is no book in all the world which I love and esteem so much as the New Testament, with the devotional parts of the Old. There is none which I know so intimately, the very words of which dwell close to me in my most sacred thoughts, none for which I so thank God, none on which my soul and

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heart have been to so great an extent moulded. In my early boyhood it was my private delight and daily companion; and to it I owe the best part of whatever wisdom there is in my manhood. Yet after more than thirty years' study of it I deliberately, before God and man, protest against the attempt to make it a law to men's understanding, conscience, or soul; and am assuredly convinced that the deepest spiritual mischief has occurred to the Churches—nothing short of a stifling of the Spirit of God (with few intervals) for seventeen centuries and a half—from taking the Bible (or New Testament), instead of God himself, as our source of inspiration.

* * *

To set up other men's inspiration as our law is to disown that teaching of God to which alone they owed their eminence. Christians were certain to degenerate the moment they began to worship apostles and books and church rules and precedent and tradition, and thus to sip at other men's buckets, instead of drawing living water from the true fountain, God himself.

* * *

Nearly all the teachers of that Gospel, which once scorned the learning of this world, confound worldly sciences—the domain of erudition—with spiritual knowledge and faith. They appeal to the Intellect, not to the Soul, in order to establish a spiritual religion: and try to force propositions into the mind, instead of bidding the heart freely to expand in the light and glory and love of God.

To Visitors, Occasional Attenders, and others.

We hold that there may be union for worship and fellowship without uniformity in theological belief.

We strive to apply this principle consistently in our whole Church system and congregational life.

There is no authority amongst us empowered to prescribe what beliefs shall be held either by ministers or people.

Full membership may be enjoyed without participation in any special rite either on entrance or afterwards.

Our Church is an open Society for free and unfettered thought, and for mutual help and stimulus in religion.

We keep no reserve in speaking what we believe to be true concerning religious questions, but we think less of particular opinions upon these subjects than of the spirit and temper in which they are approached.

Any who are in sympathy with these principles of worship and congregational union are invited to join us. Members are enrolled in the Wardens' Vestry before or after any service.

An annual subscription of not less than five shillings entitles to all the privileges of membership. The Chapel, however, is supported entirely by voluntary contributions, and the stability and success of its work depend upon members giving according to their means.

Subscriptions may be paid by monthly instalments if preferred.

A copy of the monthly Calendar is sent by post to every member. Any member who does not duly receive it should mention the fact to Mr. Rawlings.

N.B.—Mr. Rawlings will be glad to call upon anyone desiring to see him.

All Souls' parish

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Report of interview with the Rev. David Fay, Minister of the Great Portland St. Synagogue. (E.A.) July 11.98.

③ This was the first West End Syn. being called "The Branch" of the Great Synagogue. It is now known as "The Central", and is the largest in London -- as a building. Nearly the whole of its congregation is English born, save a very few from Soho -- foreigners who can afford to join, and who like to be associated with a Syn. that is socially so important as this one is.

The Central Syn. now forms a sort of half-way house for the West London Jews. It serves roughly for a radius of a mile and a half, and this area includes Bloomsbury. The congregation is fairly well-to-do, and includes a large number of very influential Jews.

Seat-holders: Men -- 379 Vacant 82.

Women -- 202 Vacant -- 162.

Total accommodation -- 825.

Twenty years ago, the Synagogue was full, but the competition of the newer places has told, and for a time it was at rather a low ebb, for instance 12 years ago. But now things are pulling up, and the membership has increased by 70, during the last 4 years.

Mr. Fay said that the younger generation of Jews was less regular in ritual observances, but they show no slackness about their social duties, and, in fact, the customary

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communal duties are more strictly observed than ever before. The Jews are keeping their integrity. Mixed marriages are not more common now than they were 30 years ago, and they are very rare, either with or without the sanction of the Chief Rabbi.

Side by side with this integrity, maintained racially rather than religiously, the Jews are mixing much more than in the past in general English life -- politically, socially, and in matters philanthropical and educational. A much larger proportion of Jews is going to the Public Schools, to the Universities, and into the Medical profession. Intellectual advance and social intermingling are actively going on.

Synagogue "reform" takes the form for the most part of a little more English, and of attaching greater importance to the sermon.

In the future Mr. Fay anticipates that the Jew will no longer be looked upon as a man standing alone: that he will be regarded as an Englishman, just as a Roman Catholic is. But the Jew will none the less be a Jew. The pace at which this anglicising process will go on will depend very largely on the influence which the foreigner is able to exercise, and upon the line of his movement in London: upon the rapidity with which he may move Westwards. He always brings with him a wave of orthodoxy, and (although Mr. Fay did not say so in so many words, he implied it) of separate-

ness. It is an important question therefore, whether he goes West or East; whether he congests or diffuses. At the present moment he is rapidly increasing in Soho, and the number of poor Jews there is raising the question as to whether or not a branch of the J.B.G. will not have to be founded there.

Although therefore Mr. Fay's general attitude is one of great hopefulness, he admitted that the Jewish community suffered like other people from a wave of indifference, and in this connexion he made what ~~may~~ appears to be the rather damaging admission that it was "the result of the general intellectual advance of the people".

But laxity is showing itself mainly in the falling away from the strict observance of the Sabbath and in the Mosaic ordinances as regards food. In everything that concerns "the spirituality of Judaism, as apart from ritual, feeling is stronger than it was a generation ago". The distinctive difference between the Judaism of to-day, and that of 30 years ago, is that then it was a Judaism of practice, now it is rather a Judaism of thought. It is becoming more spiritual. The humanitarian outcome stands apart. He welcomes all this, as representing "a tendency to remove the gross and to keep the ideal". He would have little fear of what would happen if the anglicising process went on, and the English Jews were left alone without the moderating influ-

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ence that is undoubtedly exercised by the foreigner.

The average attendance at the Central Synagogue on the Sabbath morning is 100 men; 100 women; and 50 children.

Mr. Fay is a man of perhaps 55, and, as the interview ought to suggest, intelligent and liberal-minded.

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65 Report of interview with Miss Gresham, of the West
London Mission, at S. Katharine's House, Fitzroy Square.
(E.A.) Jan. 7. 99.

I called on Miss Gresham at the suggestion of Mr. Reiss, who has the very highest opinion of her work, both as a Sister of the People and as a Guardian of the Poor.

Miss G. is the head of the social work of the Sisters, and her more especial task is to deal with special cases that come to them. She is also a member of the S. S. Pancras C.O.S. committee, but it appears that most of her work lies outside this body. She is a lady of perhaps 38 years of age, and was one of the first Sisters, having joined the W.L.M. about 11 years ago. As one of the older ones, she is now a member of their governing council. We talked in the comfortable dining room of S. Katharine House, and she received me there with a little chirrup of welcome that made me doubt at first whether this vivacious ~~lady~~ lady could be the person who occupied the position she does in the Sisterhood. But I soon understood that she was no inconsiderable influence. She talked hard most of the time, and a conversation that I had begun thinking that I should first and foremost get information as to the Board of which she is a member, became ~~xxx~~ rather an interesting revelation of character and of the Sisterhood of the Mission. To liken her to Dinah Morris would be too flattering

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but there were touches of the intensity of this dear Methodist of fiction. Habitually however her nature is both slighter and lighter, and her fervour is for the poor and not for the Godless. Almost alone, she thinks, among the Sisters, her "call" has been a social one, rather than for the saving of souls.

She went on to the B. of Guardians about 4 years ago, and, although active in the general administrative part of its work, she has ~~been~~ almost from the first, made it her special business to look after special cases, and to help out those whom she finds in the Workhouse or the Infirmary, who are helpable and who, if they could once get a start, would have a chance of standing alone again. She did not know how many she had thus helped, but there were "several dozen", and they have been of both sexes, and of all ages. She uses the C.O.S. to some extent, but is especially helped by the machinery of the Mission. The spiritual force that it provides is a great stand-by, and the numerous agencies that it has into which her cases can be drafted and by the help of which they are buoyed up in making their new starts in life, are invaluable, and her hands are thereby enormously strengthened. She is by no means an adverse critic of the policy of her Board, and some of the members

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are her cordial supporters. It appears to be becoming something of a custom to refer cases needing special care to her, and red-tape is never ~~xxx~~ spun before her. The officers regard her as a friend, as she told me with some satisfaction, and not infrequently come to her for consultation.

She is struck by the number of cases that come to the Guardians owing to the proximity of great railway termini, and through the local S.A. shelter. She approves of much of the spiritual work of the Army, but would like to put an end to all their social work, and wishes they would give it up.

The system of classification adopted by her Board is, she thinks, above the average for completeness. For instance they have three classes of children; the able-bodied are sub-divided into three; and the lying-in cases are so arranged that women and girls of bad character who come in are put in a separate ward. She is no lover of Barrack Schools, but thinks that the movement ~~is~~ against them has been overdone, and is alive to the practical difficulties of boarding-out satisfactorily on a large scale. The great difficulty throughout in administration is the character of the officers. Given these of the right character, and the institutions over which they rule will be of the right

Character too, although such places as barrack schools must always have the adverse influence of the loss of anything of the nature of ordinary home-life to contend with. Her sense of the importance of character has led her to take an exceptional line in dealing with testimonials. She always gives special attention to the best, because, she argues, the more the need of good testimonials, the more care will be taken to see that they are first-rate. So she is suspicious of the best, and on rigid inquiry has not seldom found that her suspicions have been justified.

On Out-door-relief she is an advocate for making it more adequate, and as at present administered is inclined to be a hostile critic. It is too much of the nature of a dole, and is, in her experience, especially risky in the case of widows with children. The temptation left to these to go wrong in order to eke out a living is terrible, and her recent experience has been a startling revelation to her of the extent to which among women so situated prostitution more or less professional and systematic is resorted to. The way in which Out-door relief is administered is also bad, and it is a horrible thing to make people of all classes and of every character come up and receive their dole together as they have to at present. The associations

become degrading for the better class of the recipients. She would like to see a plan of almonering by ladies who would visit at the homes of the people and take their allowance round.

(Note: This is the plan adopted by such a society as the Tower Hamlets Pension Society. In connexion with any scheme of National Pensions, the actual machinery by which people would receive their allowance always appears to be one of first-rate importance.)

Miss Gresham has a very high conception of the responsibilities of the Sisters of the People, and of the qualifications of those who have a right to be admitted. I gather that she herself is not a Wesleyan, I think that she is C. of E., but in any case she was largely attracted to the work of the West London Mission by her dissatisfaction with the work that was done in her own parish among the poor, by a strong feeling of devotion to the poor, and by a belief that better methods awaited discovery than those generally adopted by religious agencies. But she did not come with any "burden of souls" upon her, and explained her position to Price Hughes at the outset. He was satisfied and she has been with the Mission ever since. She is one of those, and there are many others who agree with her, that it is a great pity the Mission ever left Soho. They have lost the power of concentration that working in a strictly limited area would have made possible. But the Council, although

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it has come N. of Oxford St. appears determined to resist any further expansion, and the Sisterhood is not allowed to grow, although applicants are very numerous. Every one who comes and is accepted as a probationer must have faith, and a firm conviction that they have a "call". If a lady offers and says that she is prepared to give up "several years" it is not enough. The understanding is, although they have no vows, that the work is undertaken for life, is looked upon "as a settlement for life". They are not expected to look forward to marriage. It thus follows that very few indeed of those who offer are ^{accepted} ~~accepted~~. It should be added that a sufficient qualification is not found in the reality of the call, as, since the Mission can offer no material advantages and its wage is not a living one, "no one is taken who has not a good home ~~xxxxxxxxxxxx~~ at the back of her", and "some means". They feel that it would not be right to accept a ^{woman} who was really dependent on her own exertions for earning her own living. Proposals to establish other centres and to draft to them some of the central band were deprecated as being too dangerous, and risking a dissipation of energy. Very great importance too is attached to connexion with the founders of the Sisterhood, it being felt that the body owes much of its strength to the good-

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ness, wisdom and spiritual fervour of Mrs. Hughes. Admissions are made by the Council, at first for six months, at the close of which, if admission is to follow, there is a service of initiation. At the present time there are ~~4~~ 4 members of the Church of England; the Wesleyans have never formed an actual majority but are more nearly doing so at the present than at any past time. I asked as to ^hwho^w and how the reality of the call was decided upon, in the case of those who resented themselves, and was told that they always "knew". There is ^{is}no danger that a class of person will come who is attracted partly by the desire to join a community in which they will presumably make many dear friendships. They are too busy to make friends with each other, and it was a little startling to be told that while she admired the Sisters immensely and believed in them to the utmost, she had never made a real friend among them, nor did she think that there was any among them with whom, apart from the special work in which they were engaged, was it likely that she would have been brought into close affinity in the ordinary home or outside life. But her ideal of friendship is a very high one. She led me to understand that by far the greater part of their work is done separately, and that there is thus little direct co-operation. Each

(8) Sister has to be a leader, able to work alone. They have no proper time appointed for leisure, and no off day. This was regretted, and a friend of Miss Gresham's who was present during most of the interview, but who took ~~but~~ little part in the conversation, emphasised the need of some such provision very warmly. Miss G. agreed but seemed to think it was impossible to secure. The house is the worst possible place to be ill in. There is far too much going on.

(Note: The Sisters of the People are perhaps at their strongest just now. They were started about ten or eleven years ago, and probably most of their members are in the prime of life. But the scheme for the future when coupled with the claim that each Sister should practically enter upon the work, in their own hearts, as for life, is likely to lead to a great weakening of the whole organization in perhaps 10 or 20 years. By this time the average of age would have got to a point at which very great efficiency or activity could not very well be expected, and I think that it is fair to say that the time of real testing of the Sisters of the People as a permanent force has not yet been reached. I think that Imam right in saying that the Clewer Sisterhood, a considerably older body, is going through it at the present moment.)

It is stated that no proselytizing is attempted of any kind, except in as far as this implied ~~is~~ in attempting to make people religious and Christian. But there is nothing denominational in the work. I have no note of the exact number of the Sisters, but I believe that there are between 20 and 30. Of these the greater number live in Fitzroy Sq. but the others are scattered. Two live in Chanton St.

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three or four in Soho; etc. and there is one Sister who is allowed to live in a block of models. She was looking after a patient, who was told by the C.O. S. that on account of her failing health it would be necessary for her to go into the Infirmary. This was a source of great distress, and the Sister in whose care she was, having conceived a great affection for her, got permission to live in the same tenement. She is able to do little but sleep there, and takes most of her meals at Fitzroy Sq. but she is with the patient enough to make it unnecessary for her to go into the much-dreaded Infirmary, and the incident is a touching instance of the care that the Sisters are showing for individuals and of the devotion of their work. This personal characteristic appears to pervade it throughout. There are two out sisters, but this non-resident class is only recruited under very special circumstances, generally the obligation to live at home.

A good deal of Miss Gresham's work in dealing with special cases has been with those who have given way to drink, and her experience has led her to think that the increase of the practice among women ~~xxx~~ is undoubted. Many of her cases have been among better class women, and many have been those of exceptionally clever workers, women

it appears like men taking advantage of the stronger economic position that their skill or knowledge gives them. Miss G. has quite given up the feeling of anger and condemnation that the sight of the drunkard used to inspire. She thinks that they suffer so much themselves often that the breakdown must be looked upon as a disease. The desire and the collapse are constantly ~~so~~ sudden giving no time even to come to her, as they are always asked to do when the fit is threatening. I asked if in dealing with individual cases she herself used the spiritual force which she felt belonged to the Mission, and thereply was that she did as a last resource. Why she should not use the religious impulse more frequently I can not say, but it is rprobably because she feels that her own special "call" is social rather than spiritual or religious in character. But there are clearly occasions when she throws off her own "soul-shyness", and pleads, as Dinah Morris might have done, with the individual. ~~xxxxx~~. She certainly believes that it is only by "conversion" that a safe anchorage can be ensred.

She spoke strógly of the ~~xxxxx~~ drinking clubs, saying that they did infinitely more harm than the pubs. Of this she had abundant evidence from the women. It was a common thing for one of them to say: "I don't mind the public; if

only

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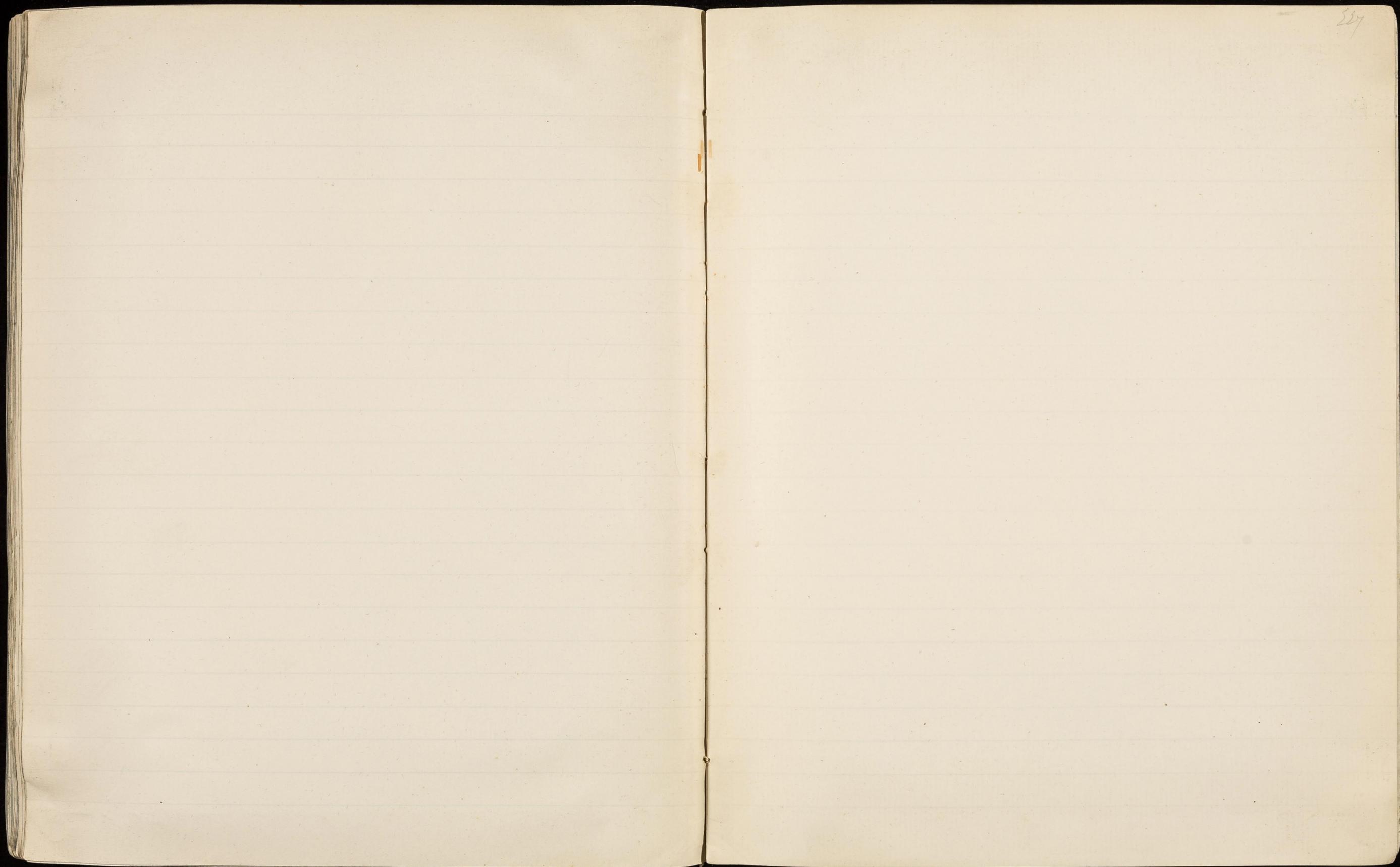
only we could get rid of the clubs".

(Note: A man is more un-approachable at a club than a pub, women being rarely admitted anywhere in the ordinary working men's club, and never, I think, to the room in which the bar is. In addition there is, of course, the all-day drinking, or power to drink, on Sunday.)

As already stated Miss G. has strong opinions as to the administration of charity by the church, and as to the general character of the social work which they undertake. The result is that "the effect of the churches is not what it ought to be". Charity is largely a system of doles, and the men whom are employed to do much of the work are often very inferior. Mr. Coxhead is a local clergymen with whom she has often spoken on the question, and she has a profound disregard for his scripture-reader, a man whom Mr. C. thinks "wonderful" but who is really "wooden" to a degree. It is very much the same with the women who offer their services to the church, and there is hardly a church that has a really enlightened body of workers. And she has told Mr. C. this too that he and his fellows cannot expect intelligent women to do the kind of work that the ordinary district visitor is told off to do. The churches all round are as a rule making a great mistake in this matter of relief. It appears that when she joined the Sisters they were muddling it in very much the same way, and the influence that has been

frequently mentioned to us as having got it on the right lines appears to have been chiefly that of Miss Gresham herself. At the outset it appears to have been flagrantly un-discriminating. In effecting the reform she appears to have incurred the dislike of some member of the Mission in whose hands this part of the work at that time was. He has since left, and she did not mention his name.

The Rescue work with which Miss G. has had to do has been almost exclusively through individual cases, mainly those of the Poor Law, that have been sent to her. She has never been one of the Sisters who have given themselves especially to this work, and she mentioned especially the rescue visits to Piccadilly. About 2 to 300 have gone through the Home, and she thought that there were only 12 cases of relapse. With all the rest they were in touch. The personal way of dealing with people is consistently carried out in the Rescue work, and the Home is arranged so that those who come to it may be made to feel that it is a home and not an institution. The rooms are "very pretty."



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