District 7 & 8.

Clergy (No. 2)

Whitechapel, St. E. & St. W., & St. Georges E.

Bk. XLIII

Name.		Addr. Parish	Address	
Daw.	Rev. & C.	St. Mary Spital Square	St. Mary Vicarage. Spital Square	5
Bennett.	" G. J. Cull	St. John's St. Georges East	The Vicarage 400 Commercial Rd E	21.
Mainwright.	" L. S.	St. Peter. St. ——	St. Peters Clergy House. London Docks	37.
Davenport	" G.	St. Marks.	Vicarage St. Marks Whitechapel	79.
Parry	" E. G.	St. Pauls.	Parsonage. Dock St. Whitechapel	91
Rosenthal	" Michael	East London Mission to Jews	32 Navarino Rd Dalston	109
Knowles.	" Atherton	St. James Ratcliffe	Vicarage.	127
Bray	Rev. E.	St. Paul, Shadwell		137
Harris	" R.W.	St. Georges in the East.		151

Personal.

Palestine Place?
GEA

The Parish.

7/2

(2)

Interview with the Rev. G. C. Daw
Vicar of St Mary, Spital Square,
at the Vicarage

[Jan. 5. 98].

Mr Daw has been at St Mary 3 years, but knows East London well having worked as a lay-reader for Bishop Billing; as a Curate in Whitechapel; & as principal of the Jewish Missionary Training College at Palestine Place, Bethnal Green. He was ordained rather late in life, this is his first living.

The parish has a population of about 5000, & of these Mr Daw estimates 2000 are Jews. Jewish demand increasing but not by direct keeps & Friends as in other parts of Whitechapel. Jews & gentiles mixed up pretty much through the whole of the parish.

The Jews work at various Jewish trades – tailoring, slipper-making &c &c. Gentiles mostly labourers in casual employment.

Very few middle-class, Mr Brady & one or two others completing the list. Most of the shopkeepers in Wentworth Street non-resident. The parish generally may be described as very poor. There is a great deal of shifting among the Jews, especially in the poorer streets, e.g. Blossom Street. Rent rather than work the main explanation.

Work-Tools.

Responsibility of Landlords.

Rents.

Wages.

Cert. can whether the houses built-work or not: one house is so very much like another – both in appearance & in name!

Some unsatisfactory bits in the parish, but nothing that can be touched by the authorities. Mentioned Policeman-Constr (the worst) Regent Constr, Cider Constr, Jim Street, the S. side of Pleasant Road. (See map on next page). The landlords rather than tenants mainly responsible for defects. Only one considerable owner, the Rev. Jas. Tizard, Penshurst-Kent, grocer-landlord & owner of property, but of the better descriptions. Rents collected by local agents – good & property well-managed. Mr Tizard responds to any representations made to him.

Rents high. for new the City. Minimum (the worst) 7/- average 8/- to 4/- per room. Holding worthy single rooms, sometimes affected, respecting let by ~~landlord~~ non-resident landlord.

No Common Lodging House, except one for Jews in Jew Street.

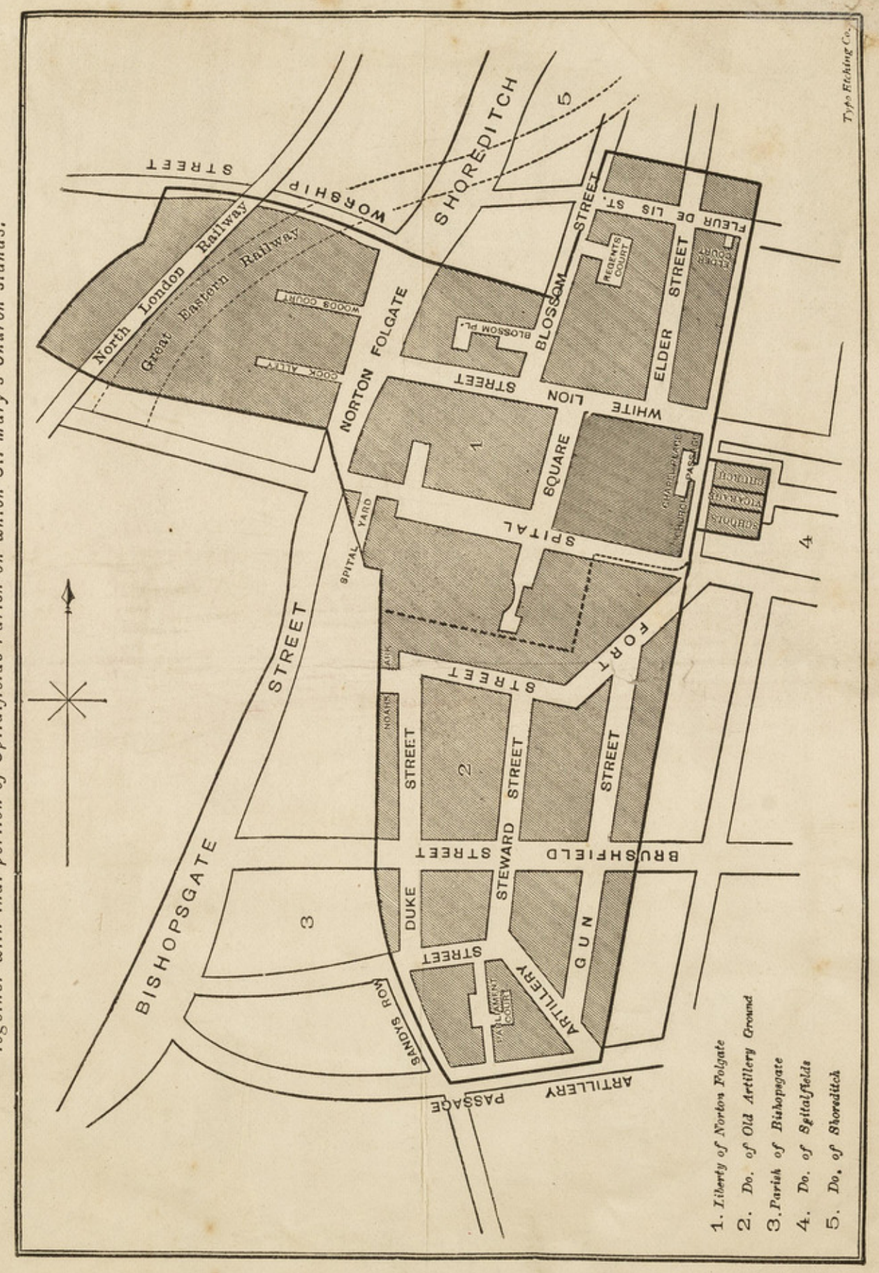
Vicar + 1 Curate.
Church Army Captain & wife
Bible Woman.
Lady Worker
Housing Manager.

Paid. The Captain carries on the more ministerial work. The Lady worker & wife & Housing Manager carry on the girls' clubs &c.

Cost down 2 or 3 times a week.

The Parish.

The Parish of St. Mary, Spital Square, forms part of the Board of Works District of Whitechapel, and contains about 5,000 inhabitants, all of which, with few exceptions, are very poor. The Parish consists of the Liberty of Norton Folgate and the Liberty of the Old Artillery Ground. St. Mary's is a daughter Parish of St. Botolph, Bishopsgate Without; a rather ancient daughter, born as long ago as 1197. In that year the first stone was laid of the Priory of "St. Mary, Spital (or hospital) for poor Augustinian Brethren." The Priory was dedicated as Domus Dei et Hospitale Beatae Mariae. At the Dissolution of Monasteries in 1539, the Hospital and lands were granted to Sir Stephen Vaughan. The District of the present Parish remained from 1539 to 1842 extra Parochial. In the year 1842, the present Church was consecrated and dedicated to St. Mary, and then became the Parish Church for the District.



ST. MARY'S, SPITAL SQUARE, NEW PARISH, Comprises the Liberties of Norton Folgate and of the Old Artillery Ground, together with that portion of Spitalfields Parish on which St. Mary's Church stands.

Time given.

Buildings

Services

16 Sunday School Teachers.
4 Bible Visitors.
8 Leaders of Mission Classes (Services held in Cottages).
15 Other Voluntary workers.

With these reckons that his voluntary workers give him on an average 2 hours per week. Time-measurement & efficiency therefore expends 86 hours per week plus Hon. Manager & Sickly.

Church holds 450.
Rating. (Parish Hall coming probably this year. Grounds been given.)
Day School. Used by others.

Services &c:
Sunday: Holy Communion 8–8.
Morning 8–11. Average 60.
Evening 6–6.30. — 100.
— Mission Service 8 f 11.15 — 130.
Children 2–3.15 once a month.

Congregations good, & practically all parishioners. The mission Church congregations very good, who walk 1½ miles to regular services. Has lantern, darkens church, people will wind their clothes there. Finds as a

Other agencies.

rule ~~but~~ when he gets hold of an Eng-Under he is completely won & becomes a Communicant: it is a case of much or nothing. Proportion of communicants to congregation therefore, remarkably large. Pop 113. Maximum 72. Easter no criterion. So many get away.

Weeknight service on Wednesday, & joint evening Tuesday open-air services.

The principal agencies in the Parish are:—

The Sunday School—*Superintendent:* Mr. S. Summers. *Librarian:* Mr. W. H. Jones. *Visitor:* Mrs. March.

Young Women's Bible Class—*Teacher*: Miss Marples.

Young Men's Bible Class—*Teacher:* Captain March.

Girls' Club—*Superintendent:* Miss Marples, assisted by the Students of the Y.W.C.A. Training Home. Sub-divided. 40 members.

Open-Air Services—Held during the Summer months in various parts of the Parish.

Communicants' Guild—Meets quarterly. Religious and social meetings.

Foreign Missions—Periodical meetings for stirring up interest in the work of Jewish and Foreign Missions.

Mothers' Meetings—Monday Evening, at the Schools. *Superintendent:* Miss Whittington.

Tuesday Afternoon, at the Vestry. *Superintendent:* Mrs. Daw.

Temperance Work—*Adult Meetings* in connection with the Church of England Temperance Society. *Band of Hope* for the children meets weekly. *Hon. Treasurer:* Mr. W. H. Jones *Superintendent:* Captain March. *Registrar:* Miss A. Pilliner. *Hon. Sec.:* Mrs. March. *Musical Director:* Miss Jones, assisted by Misses Boone, Smith, and G. Pilliner. *Visitor:* Miss Rees.

Dorcas Society—Meets monthly during Autumn and Winter. *Hon. Sec.:* Mrs. James Pritchard.

	£	s	d
Payments by Teachers and Children towards Excursion	5	9	3
Offertory in Church	1	13	6
Collection at Festival	0	14	3
	£19	1	11

	£	s	d
Institute	0	5	1
Summer Excursion	6	0	1
Attendance, Coal and Gas	4	0	0
Printing..	0	9	6
Prizes and Labels	2	2	11
Scholars Teas and Entertainments	1	13	1
Social Teas	0	16	0
Certificate	0	0	9
Balance in hand	0	15	4
	£19	1	11

Other agencies.

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Wednesday service on Wednesday, + just starting Thursday open-air services.

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Dorcas Society—Meets monthly during Autumn and Winter. *Hon. Sec.:* Mrs. James Pritchard.

Lads 50 **Lads' Institute**—In connection with which there are cricket and football clubs, gymnasium, &c. 50 members.

Ladies' Working Party—Makes articles to be sold at the Annual Flower Show and Sale of Work.

Men 60 **Men's Club**—Meets at the Schoolroom four days a week. Games, newspapers, &c., provided. Subscription, 1*d.* per week. *Hon. Secretary:* Mr. P. Summers. 60 members.

District Visiting Society and **Poor Relief Fund**—For systematically visiting cases of sickness, and relieving poverty in the Parish.

Coal Club—Open to members of the Mothers' Meetings. Bonus of 2*d.* on every cwt. of coal purchased.

Provident Bank—Every Monday Evening for Parishioners of St. Mary's. Interests allowed on deposits. *Cashier:* Mr. H. Harrison.

Blanket Society—For lending blankets to the poor during the winter months.

Mutual Loan + Investment Fund (a private effort) Bank £100.

a use of Triple Agencies.

Education. A Mixed School.

Visiting.

For a town parish against fairly numerous & well-devised Nonconformist use of the Triple agencies. Although the money is started who is goes to the owners sect they would do, & the chance is that a least very much less finds its way to the parish house. It is the children that go there, rather than the lamp seems withdrawn.

Day School. Mixed for boys & girls from 7 upwards.
Infants.

The school is very good. Two years ago a master was appointed head of the mixed school. When a vacancy here the girls the other boys always left & went to some other school. Now they come. The school full. Under staff all women, except a pupil-teacher, son of headmaster. The school is full. Notwithstanding of any thing from missing the boys girls.

Visiting very thorough. Regards it as the most important of all the agencies in work. Primary object to get to know the people, & is as far as possible to see that they use the ministrations of the church.

Nursing.

Charity.

Pensions [No one poor relieving in Whitechapel].

Other influences. No. of Synagogues.

Jewish proselytising.

General Question.

No parish nursing. London Bath very, & good dispensary in Frenchier Street. Thus sick very well looked after.

Special use of the Homes is to relieve the religious workers of charitable work, but this not completely effected. But the work is cared for nevertheless. Weekly parish relief committee; C.O.S. line mainly followed. Mr Daw a member of C.O.S. committee.

Charity amounts to about £65 per annum. Of this £38 was spent in pensions, £29 coming from "Miss Vaughan's Charity" administered by this parish. [N.B. Proportion of pensions connected with Poor Law Administration in Whitechapel]

No other place of worship in parish, except Synagogues, & these are two fewer than 8 or 9.

Mr Daw attempts work among the Jews. Is going to have a missionary. Has had an evening service in "Hebrew & Jargon"; 30 or 40 present.

Premises outwardly of poverty.

Police good.

Drink – "the old story".

Thinks no bad houses in parish, though one is suspected.

Not a criminal population, in spite of poverty.

Morality

Health.

Personal

Cohabitation believed to be quite exceptional. Early marriage frequent. On the whole a good moral character given, though the weighting of the moral virtues rather than the possession of many virtues ~~[illegible]~~ the main characteristic.

Health good. Drainage excellent, & very rare bathers apart.

His Dame is a man of about 40. Married. A good fellow, of no very great intellectual force, but "kent sincere". "A hard worker", as Bryan called him, with a somewhat narrow horizon. He has got misleading the position out of debt.

(The Vicarage is in Key a sign of devotion. It is in a rather narrow passage, thus entirely shut in, without even a yard.)

The Parish.

8/16

(2)

Interview with the Rev. G.T. Cull-Bennett
Vicar of St. John's Church, (St. George's)
at the Vicarage, 400 Commercial Road. (Jan. 7. 98)

Mr. Cull-Bennett has been in the parish for 18 years, coming to it from a little Shropshire Vicarage living, with a population of about 200.

The parish of St. John has a popn. of nearly 13000, & the special feature about it is its poverty & the operation of the Jewish element. When Mr. Bennett came there were very few in the parish; now he reckons that there are at least 70% Jews, & they are still increasing in every part of the parish. Mr. B. says that the bulk of them are foreigners of the poorer class. But they make better tenants than the English. Somehow or another they pay rent, & they pay regularly. So the English gradually go. The Wesleyan Church in Cannon St. Road was turned into a synagogue a month ago, & holds 1000 or more. & the Wesleyan Chapel in Cable Street where sometime ago "you couldn't get a seat, now you can get a gallery".

There are no well-to-do residents other than large local employers who give nothing to the Church. They give, if at all, where

Staff + workers -

They live & not where their work are. The decline of the sugar-refining industry has had a great effect. Mahogany buildings are all coming down, & this are far different from those which a local undertaker remembers when he used to reckon on one sugar-boiler a week.

The Gentile population are mainly Arabs & Turks &c. Many of the women are match-box makers. There is a considerable colony of Irish R.Cs.

Vicar + 1 curate. (Ten 17 years he had 2 curates but diminished grant + a heavy annual parish expense due to a bad breakdown in health has now made him have only 1 curate).

Baptist Readers.

Nurse. (Lodgings &c. found, out-patients. Salary paid by E.L.N.A.).

Voluntary workers: -

5 Kilburn Sisters. Formerly had a house in Bock St. but since their difficulties have had to give it up. Still come down to work.

Son. licensed Reader, gives all his time.

8 Sunday School Teachers.

4 Other workers.

S. John Evangelist,

S. GEORGE'S EAST.

[*Reprinted from* "THE STANDARD," *of Tuesday. Oct. 2nd*, 1894.]

"Just beyond the Proof House of the Gunmakers' Company, near the Whitechapel end of the Commercial Road, begins a series of narrow streets, running at right angles to the main thoroughfare, and cutting Fairclough Street at the further extremity. More or less alike in appearance, these byways, for they are nothing else, consist entirely of small two-storied tenements, with an occasional cowshed or stable to break the monotony, and a sprinkling of little shops devoted to coal and dried fish, stale fruit and potatoes.

"There is Backchurch Lane, where the Irish resident still holds his own against the incoming Russœ-Jewish settler, and Berner Street, where the window bills written in Hebrew characters proclaim the nationality of its denizens. There is Batty Street, wholly given over to the foreign tailors; Christian Street, long since an appanage of the East End Jewry; and Grove Street, where the low-pitched tenements are so far below the pavement level that the passers-by can comfortably shake hands with the residents of the top floor through the bedroom windows. And intersecting all these are a number of courts, alleys and passages, so dark and narrow, so dirty and malodorous, that the purlieus of the Seven Dials, and the back ways of Clare Market, may be called light and airy in comparison with them. Some are blind, others lead through the adjoining thoroughfare. Some branch off to right and left, others conduct one to open spaces forming irregular quadrangles, lined with houses below the street level, so small and snug that the occupier standing in the front parlour can open the door, stir the fire, reach the dust-bin outside, or make the bed inside, without stirring from the spot. Courts and alleys, streets and yards, are all densely packed, in many cases even to the cellars below, lighted by small gratings in the

Building.

Service.

Communicants

Sunday School.

The Kilburn Sisters give about 3 days per week each; but mothers' meetings; visits to the sick.

The other volunteering workers give a good deal of time, training the boys, and struggle to weigh about 3 hours per day, say 270 hours per week*; or including the Kilburn Sisters at 8 hours per day, 390 hours in the aggregate.

*. This estimate allows for some time put in by ladies not the Kilburn Sisters after being with them. The Sisters came we mr Bennett requests about 14 years ago. It would appear that they work rather independently. They don't bring people into church, & they don't come themselves, as Mr B. is not advanced enough for them.

Church - 550.

Mission House. Biggest room holds 110.

Regular services:-

Sunday, Holy Communion at 8

Morning Prayer at 11 - Average 25-30

Evening 7 - -- 150.

See also page 2 of leaflet ~~[illegible]~~ on the opposite page.

Communicants: Easter '93 - 74. Regular. 21.

Sunday School: Register 200. Average 150. (Usual 1-1½ to teachers & 500 children).

pavement. And the whole district, stretching from Back Church Lane on the one side to Morgan Street on the other, is the resort and principal abiding place of the East End Anarchists. In the side streets and alleys hereabouts the majority of them live and loaf —within a stone's throw are their favourite haunts, the coffee shops they patronise, and the private gambling rooms where they spend their evenings; and close by is their printing press, their temporary club and meeting house, and even the tavern where their Friday evening discussions take place." * * * * * *

This is a faithful picture of the Parish of S. John the Evangelist, where for the past 15 years I have in some degree striven, with the aid of willing helpers, to do God's work. Readers will be surprised to hear, as visitors are when told, that in Grove Street above described is situated the Church of the Parish, where in spite of the surroundings, there are bright and hearty Services, and in which may be found a congregation that would do credit to more favoured localities. Those who attend are earnest and devout, and evidently come from a sense of duty. There is also a daily Morning Prayer and a very enjoyable Evening Service on Wednesdays. Holy Communion is celebrated every Thursday and Saints' Days at 7 a.m., and at 8 o'clock on Sundays.

In addition to the Church there is also a Mission Hall and Mission Chapel, where Mothers' Meetings, Social Evenings, Guilds, Bands of Hope, &c., &c., and occasional Services are held.

The poverty of the people is beyond description. I have known some of our most regular worshippers stay in bed all Sunday because they had nothing to eat if they got up.

I feel sure that all those to whom this appeal comes will deeply sympathise, and I trust will lend a helping hand. We could do much more if we had the means, many things are left undone, and much of our attempted work is sadly crippled for want of money.

The people who attend our Church Services are so poor that many of them cannot afford to give even a penny at the offertory, consequently we are always in debt; this is a great hindrance to

spiritual work. It is scarcely possible for any mere written description to convey an adequate impression of the amount of sin and suffering that one comes across in the course of the daily ministration. And while there is much to distress and dishearten there is also, thank God, much to cheer and to be grateful for.

Donations, however small, gratefully received and acknowledged by

G. T. CULL-BENNETT,

S. John's Vicarage,

400, *Commercial Road, E.*

N.B.—It is a pleasure to be able to state that during the past 15 years I have walked the streets early and late, and have never been molested in any way, on the contrary have been treated with the greatest respect.

The Kilburn Sisters give about 3 days per week each; Lot mothers' meetings; visits to sick.

The other voluntary workers give a good deal of time, attending the Sun. and trying to average about 3 hours per day, say 270 hours per week*; or including the Kilburn Sisters at 8 hours per day, 390 hours in the aggregate.

* This estimate allows for some time put in by ladies and the Kilburn Sisters after being with them. The Sisters came at Mr Bennett's request about 14 years ago, but expect that they work rather independently. They don't bring people into church, & they don't come themselves, as Mr B. is not advanced enough for them —

Church - 550.

Mission House. Biggest room holds 110.

Regular Services:-

Sunday Holy Communion at 8

Morning Prayer at 11 - Average 25-30

Evening 7 - -- 150.

See also page 2 of leaflet ~~[illegible]~~ on the opposite page.

Communicants: Easter '99 - 74. Regular - 21

Sunday Schools: Register 200. Average 150. (Over 1-6 yr. 40 teachers & 300 children).

Social Agencies: A scientific Bible class.

The Congregation.

The social agencies are unimportant, but there is one thing of interest, viz. The Bible Reading Union. It is really a Bible class run on scientific lines, & "wonderful" & "scientific" were the two epithets that Mr Bennett, with genuine & simple pride, applied to it. Science is his hobby, & he lectures still on purely scientific subjects. He brings the resources of his laboratory to bear on his Bible lectures, transport, & happily by experiment he ~~[illegible]~~ tries to make his people realize not only the Bible story, but a little science too. The Union has gone on for 6 years, but they have only got to the end of Genesis, & the story of the Creation has already been a fine field for the experimenter. He tries to illustrate all sorts of subjects, e.g. they read "God made the firmament" "What do they know about the firmament?" for he treats them the nature of gases & what you can do with them.

Success has attended his efforts this class room is full. Tickets are given out at the beginning of the session, & is forfeited by 3 absences. There is no fee. But you get out of it what you put into it & his aim is a disciple meeting. Lots would like to join for when there is no room. There is a fine proportion of men.

~~Kinds the other~~ The majority of his congregation, & most of those who attend his other agencies are non-Christians, but many often have been.

The Parochial System.

Other Agencies:

Church position.

Visiting.

& the inner circle of communicants are those who have become personally attached to the Vicar.

The idea, however, of working on the parochial system in London is "nonsense", & he alluded gaily to the attractive force of Harry Wilson with his £4000 a year to administer, & the peripatetic wraps of the members of his mothers meeting, most of whom he thinks attend him in three.

The other religious agencies that he mentioned were
The George Yard Mission (George Howard's)
The Salvation Army "somewhere in Whitecrosspd".
R. Catholics.
Nonconformity But (Rev. Lester Wolfenden's mission) does
one good because there are more bonds & fetches.
St Augustine's (Little St) with its more advanced ritualism.

Mr B. is himself a moderate churchman, tells his people that if they get more ritual than he gives them they get too much, if less too little. But his conience prevents him, I fancy, from being indifferent.

Visiting is made very difficult by the large floating element.

Relig.

St George Church:

General Questions:

Marriage Age:

but is, I gathered, not very strong. They do "as much as possible".

They give relief almost exclusively to the sick, mainly to those they come across in visiting. There are no pensions. Mutual Aid is quite among, mostly in kind.

Mr Bennett was rather bitter about the reduction by the mother parish of St George's of various St George's districts. His contention is that these districts might be hinder up among the four parishes into which the original parish has been formed. On this he seems to have had an order for a few ~~hundred~~ hundredweights of coal, & this he seems to have "made his complaint". He was in rather bitterness about it.

Sanitary Inspection "not too active".

Police praised & liked.

Increase of drinking among women. Mental reading a decrease among men, but latterly suspect a revival of the practice. Perhaps the example of the women is beginning to tell.

Very little prostitution to come.

Average age of the parties be married last year between 25 & 26.

Personal

"Nothing for the people to be thankful upon."
"East London the heartiest place in the world".
The Overcrowding a positive disgrace, but hard enough to check.
The Jews the greatest offenders, as also in distinct lack of home & parson.
"What a blessing God created the Jew! They are less gold-dream like, though they possess its mechanism".

Before leaving, Mr Barnett showed me his laboratory in which he has the greatest interest & of which he is very proud. He is a strenuous man full of strenuous hospitality. In his boyhood he was a Christian Socialist, & has not, I fancy, had the very good Educational advantages. But he loves his readers; & his church, which he described as "a little Cathedral", & is very human in his point of view. He complained of the isolation of the East-London Clergy, mentioning the fact that he had not had a cup of tea in anyone's house in his parish since he came 18 years ago. He is from 50 to 60 years of age, big & bearded, but not very dignified or impressive. His strength lies in his simplicity of nature, his kindness, & his generosity. But these qualities do not make him an effective preacher. His parish is one of great anxiety, but his success seems to be the "centripetal" force only, & the few personal adherents he has round him are from his congregation. It is probable, however, that some of these are drawn by their dislike of the Jews.

P.S.

Since my interview Mr Bennett has sent a report, in a letter drawing special attention to the fact that nearly 12000 persons have used the Mission House during the last six months.

> The work of the parish has been well maintained during the past year, our Church congregations have been fairly good, and the services bright and hearty. Our Jubilee Service will long be remembered by our poor people.
>
> The Mission House is a most valuable institution, without which the parochial organization could not possibly be carried on; many persons can be induced to attend a Mission Service who would not attend the Church. During the past six months 11,972 persons have made use of the Mission House, a proof of its great usefulness and that it meets a want.

During my conversation Mr Bennett mentioned an Mission Service, & the above sentence conveys a false impression. There may be a little service, but the numbers are cleanly made up by the Bible class, Band of Hope, the Girls' meet in the Mission House. An attendance of use of the Mission House by 12000 persons weekly is the reality intended for. Our this product of counting noses is in fact a sign of weakness, & it would look less ~~well~~ better from his own point of view, if the Vicar had refrained from making the letter on the other side.

You will also see that nearly 12,000 persons made use of the Mission House the first 6 months of the last year. Morning & hope that our Mission: tries are not altogether in vain & that the Ch: has some hold on the masses.

We should not have so many attendances the last of months the occ.n of general holidays

Yours faithfully & sincerely
G. Cecil Bennett

P.S. Please my trembling for write this.

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> ave made use of the Mission House,
> great usefulness and that it meets a

Mr Bennett watched my Mission Service, & is of the same opinion. There may be a little of a clearly made up by the Bible class, Tract & the Mission House. The attendance of persons nearly is thus readily accounted for. The month is likely a change of weather, & is better from his own point of view, & the view of the letter on the other side.

The parish.

8/73 (2)

Interview with Father Wainright head of St George's mission, Commercial Street St Peter's London Docks, at the Clergy House, Old Gravel Lane. Jan. 10. 98.

St Peter's is a historic church in the annals of English Ritualism, its first-head, Father Lowder, having been a leader in the 'Catholic Revival'. Father Wainright was with Father Lowder as a curate 25 years ago, & lived in the same Community with Father Mackonochie, following him I believe as Vicar. On arrival I was shown into his private room a large & untidy place, carpet-less, cushionless, with no easy chair, & a hope that lasted as though it was never used. The ceiling was blackened, in one corner a pile of crates, ready to be given away; few books on the shelves of a large book-case, & such readily overlooked. The knee-hole at which the Vicar wrote had lost a ~~leg~~ castor & there was evidence on everyhand that personal expenditure was reduced to a minimum. On one wall was a large crucifix & a few other pictures were about the room. On the mantelpiece were a few photographs, some old Kensitites, but more I think from friends, two or three Christmas cards (the only things left & new in the room) & over all a large cloak in memory of Father Lowder.

There was no fire, & the gas-stove was unlit. It was always so, the

The Mortuary Chapel.

Mission Funds not to be used for church purposes.

waiting bride, except when anyone came. The voice light is if I did not mind as he "would do him good. He was so self-denying".

After about a quarter of an hour Father Wainwright arrived, in biretta & cassock, & at once suggested that we should go at once, so that I could see things with my own eyes. It was decided the best thing to do, especially as Father W. wanted to go to the records, as we started at.

After looking at the Church, we went to the Mortuary Chapel, built by Father Lowder. That is one at St Allwin's Holborn & they proposed to build one at St Augustine's, Little Street. It is in poor districts is evident, & it is referred to in the 1896 Report as "a most valuable help, in which the friends may place the bodies of those dear they lose, & take their time over arranging the funeral (p. 17.) & again in 1899 as affording "the estimable benefit of being the resting place till their burial of many of our people; & when our readers remember that in some cases the wonderful Sleep would have been the resting-place they will understand the difference between a really church-like building with it's Lamp continually burning & that dark resting place or rather the finish mortuary would be".

In the church Father Wainwright emphasizes the fact that all expenses of the church were met by special voluntary offerings, that is,

Hindrances.

the account of the Mission & the Church we kept distinct. Everything receipted that is asked for the former got in various practical objects, mainly in the Poor Fund, & the Vicar urged the importance of this because so many people thought that money sent was spent on ritual. Evidence in the Statement of Accounts shows that there is a good deal of drawing from one fund to the other, but they are now the less kept intact.

From the Church we went to the Schools & realized the joy they were to Father Wainwright. He has within the last 2 or 3 years won a long fight with the L.S.B. who threatened to build a board school in Breakhouse Lane. Now the St Peter's school provides the required accommodation & there is "no danger" of the Board school coming. £1,000 has been spent, & the Board, he is told, proposed to spend £32,000, & £1,000 or £900 a year from the rates. But Father Wainwright's political success is much less interesting than his personal attitude: he regards the boards as a necessary foundation for public work; they give the starting point that is needed; access to them is less than influence over the children & the fulcrum on which a great deal is made to turn. Also we can give the chance of modelling religious opinion in the early years of life. In the 1891 Report he wrote as follows:-

Surely the best decoration of a church, in God's sight, is the Altar crowded with devout communicants, whose daily life is a living witness of His truth, and the sweetest music, the singing of the little ones learning to love His House astheir own Home.

Ah, if Catholics would realize this, and exercise a little self restraint in spending large sums on things that can be done without, until the schools here and elsewhere throughout the country are made perfectly sure, it would be well pleasing in God's sight. "These ought ye to have done and not to leave the others undone."

If one speaks strongly, it is because one feels, with increasing force, that the sterner part of the work, and its more real part, is not inapt to suffer, while the æsthetic part (most important in itself, it is true) is taken care of with an exaggerated zeal.

To our Schools, then, my dear friends, let us devote all our attention and bend every effort.

The boards are large, towering over you on the walls, & increasing. The Vicar has a good deal to say in every room about coming teas, & anything, however indirect, turned glibly round to him. He has a delightful manner with children, a little abstracted & ecstatic, but overflowing with affection. They are his darlings as well as his care, & I am sure there are few of the older teachers but will have the same sort of feeling for him as he has for their children. But their affection cannot be mingled with that feeling, & if one or two cases have spoken I am sure they voice but little: how good he was, how devoted & self-denying, how dear & how unfortunate! But he is not forgotten of the ordinary Christian friend. The hospital keeps him up to the work, & the standard of church efficiency is going up. The

White Town Chapel.

The Mission Chapel in Wapping Wall

boys school a much better class than the girls & infants, & the opinion that a good many of the better boys go to Raines School. There are some good girls among the teachers, but they are not impressive as a whole as being of very high character.

Cards are given for attendance, one colour for so much regularity & another when a longer space of attendance has been rewarded, the possession of a certain number of cards ~~within~~ entitling the holder to a pair of boots. The boots had an clumsy look & that one was glad of them, & did not seem to think that any discrimination or sort of anything like fitting of boots, was necessary for any section of the children. From my own glimpse of the children I should doubt the wisdom of this policy.

From the streets we went by way of Lowder Street (very poor) to White Town Chapel, a little blind court that is regarded as the worst spot in the parish. The people are mostly Irish Romans, but the external view gave no suggestion of extreme poverty or neglect. The court is not a narrow one. We passed a row of new houses, one-storey, built on the double entry plan, making self-contained provision for two families. On the back are steps leading down to the yard. It is a type of house advocated by Father W.

In Wapping Walk was a house occupied by the Mission, with rooms

Raine Pr. House.

Relations with the people

The Vicarage amongst the poor.

for a Girls' Club on the top; Cook-shop in the middle; & a small mission-room (holding perhaps 40) on the ground-floor.

At Raine Pr. House was a good Club Room for men, open to any parishioner; & in the same building were the very pleasant rooms of the Mr. Chandler Club, for wake communicants over 18. The determination of making generous provision for readers of the Church has been forced upon Father W. by experience, & he mentioned that Mr Valentine had come to the same conclusion at St Philips.

As we passed through the streets Father W. was greeted by almost-everybody the people we met, but some seemed a little shy, perhaps ashamed, & thus I fancied, avoided seeing him. But the general impression given was that he was regarded as a friend, & we were welcomed by almost-every child we met, many of them running across the street with his arms & all anxious for a look or word of recognition. Sometimes we had a little group round us; they sometimes offered their friendship to me; & he was "Father" to them all. We talked of their affection, & he said that the grown-up people were also very loyal & devoted. They are almost like a village. Now in as they are by the dock workers & the bridge, & the river, the people are much less migratory than in most parts of East London & many of those who leave come back again, partly because of the church, partly because of the general as-

Special arrangements for burials

associations of friendliness. He has his utmost to foster this corporate sense, & in every possible way regards himself not only as the pastor of the church but as the Vicar of a whole parish: "no distinction is made between creed or no creed, good or bad, all, as they require help, have it, so far as we can afford it. Alas! that it has to be but a drop in the vast ocean of need". (Eng. Report, p. 7).

~~Each has~~ The ~~city~~ unity of the communicants of the parish is thus maintained in death.

At an additional cost, for our Communicants, of 10/- each, we have had a portion of the Plaistow Cemetery reserved especially to ourselves. This gives something, at any rate, of the privacy which we here in London miss so greatly, and are at so great a disadvantage as compared with our country brethren who still enjoy the use of the peaceful country churchyard, and, as may easily be imagined, is much appreciated.

(from Report 1874.)

He is thus persistent & far-reaching care; the absolute devotion; the self-disciplining of the man in the interests of a living & new world, & whether for all of what he cares, thus explaining the hold that he & his ideas took on the parish. The following extract was written for newspapers & readers than for parishioners, but it is important on his relationship to the Letter:-

All I have to spare is truly at the Mission's service; but having had to insure heavily, and being considered, through the early deaths of all my family, who have now all passed away, and partly through having had, at various times, some rather sharp illnesses myself, a "bad life" by the insurance offices, and thus having to pay a heavier premium on all my policies, I cannot do all I would. It is for the Mission's sake that I have so insured that, at any rate, there may be some benefit to it in my death, if it please God to allow me, as I should myself desire, to die at my post.

(Report 1876).

Father Lowder.

The use of the title "Father".

The personal nature of the work.

Opportunities opened up by application.

He mentioned the help that it was to him to have been in the parish with Father Lowder, even saying that he owed all his influence to that fact. He values the use of the title "Father", which the clergy assume. It gives him he says a special power, enabling him to do a thing that a plain "Mr" would never make possible. He probably exercises some of the authority claimed by the Catholic priest.

He worked alone – he did not a great deal alone – the work, but the personal element pervaded everything. There is no mention in his reports; they are jottings for the mere, made as opportunity occurs, as the spirit prompts him. And a conversation was to be somewhere of the same kind. Sermons would discourage him up; figures rather deaden him. He is always on the hunt on for the individual. Supposing, he said, there are two men who come to church. He is not satisfied with your talk about, he wants the direct case. Illustrating his points of view I come across the following in the 1896 Report:

> And it must be borne in mind by those well-meaning, but in these matters, I venture to think, imperfectly instructed persons from the outside, who, from time to time, visit us, that the growth of the Church in such parishes as these, cannot be guaged accurately by the attendance at services. No, it is the activity found in the Church more or less, that the Church has over the whole population.

The great weapon in dealing with people is patience. He ~~[illegible]~~

Rector & parishioners who had "fallen away".

position of the mission was made by the Church in Father Lowder's time. So now, his successor is out on the hill-sides opportunities that other methods may provide, "for a broken leg or smash-pots". They bring suffering too – "from our point of view they have another side". On our rounds we met a woman she stopped Father Wainwright to say that her son Tom had a chill & was laid up. "I'll call & see him" & then, as he rejoined me, "Tom has a providential chill", with a little kindly chuckle.

Thus, by an approach in consistency, this priest – whose poor frame runs into four figures; who provides a nurse & dinners for the children; & clothes for every age; who does his utmost to make people healthy & happy & tidy, loving the Cross, is full of appreciation & delight in the appreciation of others & in all human sympathy, is led to say to me that "the grave is the gate of consolation". "You know that they are safe then. I think that funerals are the happiest part of my work – marriage the hardest".

He is comforted as others are by the falling away of a great many as they grow up, & we meet him or three souls on our rounds. If he lost all – like we afterwards I found all – we have to think they were the most regular of his communicants. "People come back, in time" he said. ~~[illegible]~~ As we passed

Failure of "Protestant" protest.

The other clergy.

One house he said that on Sun morn had made for whom he had been waiting for years. "Now I think I shall get him now". This is an illustration of the things that compel us to think we have the greatest rights during Father Lowder's time had recently died, his last sent for Father Wainwright ~~to make him an acc~~ to make his confession, & receive the last rites. "I made him sin for him; rose to the funeral in the same coat & keep the peace between his complaints that step-mother: & read the sin to the family afterwards".

It is very difficult to understand that the Church Association has rather a rough time of it when its attempts as it did a week or two ago to protest against the ritual practised by the church. They were turned out by the anti-papists, run across the bridge by the police-loving people, & glad the compact from the police. "But fear was lest they should be really injured".

Lord-time came & was still in mind & dear & long talk afterwards. Father W. talk was free. He breakfasted late & has nothing from then till tea, so he handed me over to the other clergy. I met Father Fletcher, Father Bodley, the Chain Quarter, Father Pocock, &

the Open-Space" we wanted."

Decision.

Father Huntley, an illiterate man, with unmarried, true faith & lots of good attributes. Father Huntley is soon going to Cowley Fathers. Father Dolley is a man of some means, a strong, but not bigoted temperance man, & "our best preacher". The beer-money for round was declined. Given an outing but quite abundant meal. Cold beef, potato salad; cheese. The three days are, we mean the Bishop & Chancellor.

Soon after lunch Father Wainwright took me out again to the St Gabriel's House: Coffee Room; Perseverance Club for male Communicants &c. & the Crèche; & then we the Open Space, which he is anxious of, holding that this space was wanted for building; that the people did not use it; & that they did not want the board that dangerous. Apparently the way in which the Space was made the land required was granted by Father W. We finished up at the Parish Room, where the sisters were preparing the table for our afternoon tea.

There were about 12 children at the crèche, all but one sleep. They are taken up in the morning; washed; temporarily dressed; fed for 2d per day, from 7.30 am to 7.30 pm. The room was large & perfectly clean.

Crèche; boards; girls & mothers cards & guides; women meetings &

the people.

workers.

[illegible] Church; a [illegible] mission room [illegible] the church, to [illegible] of [illegible] & [illegible] agencies: visiting & relief, [illegible] to make a [illegible] complete parish [illegible]. Father Wainwright [illegible] to [illegible]. We are "up to date" in [illegible], now that the boards are finished. "We are well-organized; that we work now in concentration". ~~[illegible]~~ So far as the clergy & the [illegible] concerned ~~[illegible]~~ his attitude is rather that of Gamaliel; "take them or leave them; there they are". But in every other part of the work his attitude is just the reverse.

The green-house of the people are visible where in our capacity as another, working [illegible]. A great deal of [illegible] work done by the [illegible].

Staff. Vicar & [illegible] clergy. Father Begg is enthusiastic & comes down from West London. There are a great many offers of men to come, & some curates could be well, dirt cheap. They get very little stipend, & are made to keep close to the work. There are no [illegible]. The day cross where the work is finished. They are [illegible].

& Sisters, who [illegible] work [illegible].

In all there are perhaps 50 or 60 workers. I talk in for

Buildings.

Services & attendances.

granted that the Sunday baptism was made in the Sunday School, but Father Wainwright said that neither in his own nor the vicarage in any school in London, was it usually accepted. He implied that from the substitution of the Catechetical for the class baptism, this very thought: e.g. there should be one early & 2 ante-Catechumens; school Mass ante 2 hours; every child should have, always, the same place; prepared should be done on the subject selected.

The chief buildings are Church, Clergy House, Parish Room, Girls' Club House, St Gabriel's House, Crèche, Wrapping work Mission Chapel.

For Lit. & Services &c. Vide p. 73.

On Eve of Church Celebration about 25 come.

" 8 " " " 40

" 9 " " " Church full under 4 cents.

On 11 about 200 come.

At evensong about 250.

Most of these come are communicants.

If there be one special service which I think seems the most appreciated, it is the Children's Eucharist on Sundays; soon indeed the Church will be entirely inadequate for the numbers that attend it—even now it is often inconveniently crowded.

Confession.

The ritual tradition of the parish.

Visiting etc.

The other services are more or less fairly attended. Putting together the seperate attendances at the several Celebrations of the Holy Eucharist on Sunday —the One Great Service—as distinct from the total numbers, which might include some who had been twice, I should think we might say 300 adults are present each Sunday morning.

Then as to the number of Confessions made. To my mind, this is by far the truest test of progress of spiritual work. And this is certainly increasingly becoming better proportioned to the Communions made, even more amongst men and lads as I have before more than once noted, than amongst women and girls.

On the importance of Confession Father W. said a good deal, speaking of it as the real test; saying that it implied courage, patience & willingness to stand the test of charity. On Easter Eve, in a crowded church, he said there were only 10 men of the ~~[illegible]~~ who were w. had confessed probably 100 of the women were w.

There is no resistance to any of the rituals practised in the church. He was the first church, thus establisher his own traditions. The people are his loyal supporters.

The parish is divided into four districts, each under a priest, & under the priests a sister. Under the responsible sisters are the lady visitors. But we believe in home & house visitation with a little under the arm. The first thing is to get to know the people. Sometimes visits 3 or 4 years without 'religion' coming in. But the opportunity comes sooner or later. 'Something comes along' – chills,

Nurse.

Charity

Other helpers.

Prostitution - Impurity.

a broken leg, some-pox, — some providential barrow — or, it may be, jail. But application helps much.

They have a nurse on the usual E.L.N.A. plan.

The charitable relief is large, but goes mostly to the sick. The average of the "Poor Fund" in the account for 1898-9 is over £850, besides a considerable sum for holidays, treats, boots &c.

There are no other religious agencies actually in the parish, except the Old Church Cooper visit just survives. There are very few Dissenters.

They are off the line of prostitution, there is not much in the parish. But there is much impurity. It is a rough sea-side place, & often would the non-respectable times. It is the most-insidious of foes.

Highly disturbed from Bishop Creighton's view that another should be applied to on the subject of thought-school-fact. You must preach up and teach down. Recalled the practice of Father McCarthy who never preached on Sin,

Cohabitation.

Local government.

Statistics!

but made you write in your diary on the dense of your failure to read the Lord he spoke of & assumed.

more cohabitation, but less now since compulsory fees were abolished. There is an apparitor, but in the case of very poor whom he knows the parish is not their source. Always marries in cases of irregular connexion, if he can arrange it, unless the parties are too young, but has just refused a case where the boy was only 15 & the girl 16.

Father W. is on the B. of Guardians & Local Vestry.

> I am proud of the fact that the votes placed me, in this Ward, as regards the Guardians, at the head of the Poll, and on the Vestry second by only one vote. I mention this as I take it, as a tribute of affection to S. Peter's, and as an outcome of the loyalty and love felt for him who is gone to his rest.

(1895).

At the end his pamphlet some figures are given, but in 1899, after appealing for financial help & beginning to describe the work itself, he writes as follows:-

> And as to the work itself, which we are endeavouring, by God's help, to carry on, it is always a difficult matter to write or speak about, for who can really know its merits or demerits but God Himself. Of what value after all are statistics? We certainly print them for what they are worth—in my humble opinion, very little—they may be interesting, but they can, by no possibility, prove anything. All we can say is that we are trying to do our best, and the results we must leave in wiser hands than ours. If we may notice anything

with thankfulness it is that the number of those who attend the Service of Sunday, the Holy Eucharist, does seem to be increasing. And this is a great point, for however excellent and helpful are both Matins and Evensong, (and I believe them to be both most helpful and most excellent, and I can but deplore here, as I often do in Church when speaking to our people, that foolish idea that it is the true sign of a real Catholic to abjure both the one and the other, a very favourite idea with the young, and exceedingly convenient, as it makes the observance of Sunday very limited in its demands) still, of course, there can be no keeping of the Lord's Day by those people who stay away from the Lord's Service, and therefore one does rejoice that there should be, I think we may honestly say, a steadily increasing number, who do make a point of doing their duty in this respect.

	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896
TOTALS OF COMMUNIONS:													
Easter Day	450	457	408	364	427	420	349	434	444	421	425	385	469
Ascension Day & Sunday in Octave	171	163	119	114	117	121	92	101	115	73	84	112	86
Whitsun Day	242	236	166	190	211	194	230	214	238	281	238	226	281
Dedication Festival and Sunday in Octave	305	246	205	177	190	122*	182	178	182	178	178	168	209
Harvest Festival	160	134	105	130	107	153	103	112	93	62	72	74	115
Christmas Day	294	234	207	232	232	253	241	221	311	319	281	269	315
AVERAGE OF COMMUNIONS:													
Sundays, excluding foregoing ...	81	67	55	54	58	52	52	56	55	54	50	52	59
Festivals falling on week-days, but not including any of those above	26	22	19	31	21	17	16	18	18	16	16	16	18
Week-days, excluding all the foregoing	—	—	—	—	—	—	—	—	—	—	—	—	9
TOTALS:													
Celebrations	1014	1316	1311	1439	1484	1510	1193	1559	1586	1634	1541	1505	1640
Communions	9195	7976	6865	7394	7568	7095	6427	7136	7065	7023	6597	6724	7225
Baptisms	234	191	174	138	206	202	174	218	175	171	186	185	177
Marriages	10	17	29	9	13	14	9	12	15	13	18	16	15
Sermons & Instructions in Church	368	465	395	371	386	377	326	378	351	352	315	317	309
Presented for Confirmation ...	...	83	68	41	82	71	50	80	92	96	65	54	110
Confessions (approximated) ...	...	2276	2176	2224	2640	2850	2500	3000	3500	3250	3126	3250	3500
AVERAGE ATTENDANCES:—													
Adults:—													
At High Celebration on Sundays.	...	...	...	...	...	...	...	235	239	235	232	230	240
At Evensong	...	...	...	...	...	...	...	291	280	267	230	240	250
Children:—													
At the Holy Eucharist	...	170	192	186	213	304	289	305	328	358	438	472	486
At Morning School	...	223	232	215	232	323	307	308	321	372	449	513	517
At Afternoon Catechizing ...	...	276	279	250	274	254	336	348	342	349	414	504	545

* *(Counting only one of the two Sundays which fell within the Festival.)*

Clergy.

Rev. L. S. WAINRIGHT, Vicar.

Rev. B. DULLEY
,, E. T. M. WALKER
,, A. A. K. LEGGE
,, H. A. POLLOCK
,, A. C. HEURTLEY

} Assistant Clergy. } ADDRESS— St. Peter's Clergy House, LONDON DOCKS. E.

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Services, etc.

Holy Eucharist.—Sunday, 7, 8, 9 (Choral), and 11 a.m., (Solemn). Daily, 6.45, 7. 15, 8, and 8.45 a.m.

Mattins.—Sunday, 10.15 a.m. Festivals, 9.45 a.m. Daily, 9.30 a.m.

Evensong.—Sunday, 7 p.m. Week-days, 8 p.m.

Litany.—Sunday, 2.30 p.m. Wednesday and Friday, 12 noon, with Catechising.

Baptisms.—Sunday, 4.15 p.m. Tuesday after Evensong.

Churchings.—Sunday, 4.15 p.m., and before any Service.

Children's Services.—Sunday, 9 a.m., and 3.30 p.m. Festivals and Thursdays, 8.45 a.m. Wednesday and Friday, 11.45 a.m.

Sermons.—Sunday at Solemn Eucharist, 11 a.m., and at Evensong, 7 p.m., at first Evensong of all Festivals (except on Saturday) and at Mission Services.

Bible Class.—Thursday, 3 p.m. Thursday (in the Parish Room), 7.30 p.m. Monday and Friday (Wapping Wall), 7.45 p.m.

Mission Service.—Sunday (Wapping Wall), 6.30 p.m.

Litany of Intercession for Foreign Missions. — Friday, 12.45 p.m.

Litany of the Blessed Sacrament (sung)—Saturday, 8.45 p.m.

Confessions.—On Friday and Saturday after 3 p m., and at other times by appointment. *Special Services and Classes* at other times according to notice.

Office Bearers.

Churchwardens.—Messrs. B. G. Jones and Walter Jones.

Sidesmen.—Messrs. H. Woollams and R. Walters.

Sacristan.—The Rev. the Vicar.

Parochial Organizations.

1. Confraternity of S. Peter (Men's Ward of C.B.S.). *Superior*, the Rev. the Vicar. *Secretary*, Mr. Walter A. Paice, 2, Carlton Road, Brockley, S.E. Meeting 2nd Sunday in the Month, at 4.30 p.m.

2. Confraternity of the Good Shepherd (Women's Ward of C.B.S.). *Superior*, the Rev. the Vicar. *Secretary*, Miss Lee. Meeting 1st Thursday in the Month, at 8 p.m. Quarterly Meeting 3rd Sunday in the Quarter, at 6 p.m.

3. Guild of S. John the Evangelist (for men above 20). *Warden*, the Rev. the Vicar. *Sub-Warden and Editor of the Magazine*, Mr. E. Mason Ingram. *Secretary*, Mr. F. St. John Mills, 18, Green Bank, E. *Secretary for the Magazine*, Mr. H. J. Upson, 3, Raines Mansions, Old Gravel Lane, E. Meeting 1st Sunday in the Month, at 4.30 p.m.

4. Guild of S. Katharine (for Young Women and Girls above 15). *Warden*, the Rev. the Vicar. *Superior*, Sister Frances Maud. Meeting last Sunday in the Month, at 4.30 p.m.

5. Guild of Perseverance (for Lads under 18). *Warden*, the Rev. B. Dulley. *Secretary*, Mr. H. Woollams. Meeting 3rd Sunday in the Month, at 4.30 p.m.

6. Guild of S. Agatha (for Young Boys and Girls). *Warden*, the Rev. E. T. M. Walker. *Superior*, Miss Bullen. Meeting 1st Sunday in the Month, at 2.30 p.m.

7. Burial Guild. *Superior*, the Rev. the Vicar. *Secretary*, Mr. G. F. Harvey. *Treasurer*, Mr. Walter H. Jones.

8. English Church Union: London Docks Branch. *Chairman*, the Rev. the Vicar. *Secretary*, Mr. W. A. Hook, S. Peter's Clergy House.

9. Temperance Society and Band of Hope. *President*, the Rev. B. Dulley *Treasurer*, Mr. J. H. Harvey. Meetings in the Parish Room every Tuesday at 5.45 p.m. (juniors), and 8.15 p.m. (adults).

10. Mothers' Meetings. Monday (Clergy House) at 2 p.m. *Superintendent*, Miss Lee. Tuesday (Clergy House) at 2 p.m. *Superintendent*, Sister Frances Maud. Wednesday, 2.15 p.m. (69, Wapping Wall). *Superintendent*, Sister Etheldreda.

22. Art Chamber (for Male Communicants over 18), Raine Street House. *President*, the Rev. B. Dulley. *Secretary*, Mr. G. F. Harvey. Open every evening from 6 to 10.30.

23. Guild of S. Katharine Club (for Members of the Guild), 24, Raines Mansions. Open 10 a.m. till 10 p.m. *Superintendent*, Sister Frances Maud.

24. Girls' Club, Wapping Wall. *Foundress and Superintendent*, Miss Minchin. Open every evening from 8 till 10, Sundays, 8.30 till 10. *Priest-in-Charge*, Rev. H. A. Pollock.

25. S. Peter's Athletic Club. *President*, Rev. The Vicar. *Captain*, Mr. W A. Hook. *Secretary and Treasurer*, Mr. G. F. Harvey.

26. Children's Recreation Club (for selected Members of S. Agatha's Guild). *Superintendent*, Miss Owens. Meetings every Wednesday at 7 p.m.

27. The Recreation Society. *President*, the Rev. A. A. K. Legge. *Treasurer*, Mr. J. H. Harvey *Secretary*, Mr. Walter H. Jones.

28. S. Agatha's Sick Benefit Club. *President and Treasurer*, the Rev. B. Dulley. *Secretary*, Mr. W. Burden. Meetings every Wednesday from 8 till 8.30 p.m., Wapping Wall; 8.30 till 9, S. Agatha's.

29. Wapping Wall Sick Benefit Club. *President*, Rev. H. A. Pollock. *Treasurer*, Mr. H. Weekes. *Secretary*, Mr. S. Bacon. Meeting every Wednesday from 8 to 10 p.m.

30. Penny Associations. (*a*) For the Sick and Poor. (*b*) For the Day Schools. For Cards and all particulars of (*a*) apply to Miss Lowder, *Manager*; and of (*b*) to Miss Sadler, St. Gabriel's House.

31. S. Peter's Friends of Labour Loan Society. *Secretary*, Mr. W. Burden. Meeting at the Clergy House, Saturdays, 8 till 16 p.m.

11. The Sunday Schools. *Priest-in-Charge*, the Rev. E. T. M. Walker. *Secretary*, Mr. H. S. Goodman. *Superintendents*, (*Boys*) Mr. C. F. Ferrier, (*Girls*) Sister Etheldreda, (*Infants*) Miss Budd.

12. The Day Schools. (1) Boys. *Priest-in-Charge*, the Rev. A. C. Heurtley. *Master*, Mr. W. Screech. (2) Girls'. *Priest-in-Charge*, the Rev. H. A. Pollock. *Mistress*, Miss Johnston, (3) Infants'. *Priest-in-Charge*, the Rev. E. T. M. Walker. *Mistress*, Mrs. Screech.

13. The Crêche, Pearl Street. *Foundress*, the Hon. Mrs. A. Lyttleton. *Superintendent*, Sister Adelaide. *Visitor*, the Lady Ribblesdale. *Matron*, Mrs. Inwood. Open daily (except Sunday and the first Saturday in each month) from 7.30 a.m. to 7 30 p.m.

14. S. Gabriel's House, 48, Old Gravel Lane, E. *Warden*, the Rev. B. Dulley.

15. The Hostel of the Good Shepherd. Home for Aged Communicants, S. Gabriel's House. *Resident Superintendent*, Miss Lee.

16. East London Nursing Institution. *Parish Nurse*, Miss Goodfellow, 24, Raines Mansions.

17. Parochial Lending Library. Clergy House. *Librarian*, Mr. Walter H. Jones. Open on Wednesdays from 7.30 to 9.30 p.m., and on Saturdays from 3 to 4 p.m., to all parishioners. Subscription, One Half-penny per volume.

18. S. Gabriel's Coffee Room and Book Depôt, 48, Old Gravel Lane. *Honorary Superintendent*, Miss Cowie. *Manageresses*, Mrs. and Miss Budd. Open daily from 8 a.m. till 8 p.m.

19. Penny Savings Bank. *Secretary and Treasurer*, Mr. Barton Stutfield, S. Gabriel's Coffee Room. Deposits received every Tuesday from 5.30 to 6.30 p.m.

20. S. Gabriel's Club (for men), Raine Street House. *President*, the Rev. B. Dulley. *Lady Manageress*, Miss Dakin. *Secretary*, Mr. W. A. Hook. Open every week-day from 7 till 10 p.m.

20. Perseverance Club (for Male Communicants), S. Gabriel's House. *President*, the Rev. B. Dulley. *Resident Secretary*, Mr. H. Woollams. *Treasurer*, Mr. Walter A. Paice. Open every evening from 6 to 10.30.

Personal

Father Wainwright is a man of 50; small; closely shaven. Catholic in his churchmanship, tho' his sympathies. NOT a commanding man, but very lovable, & getting strength from his goodness & self-effacement.

The parish: Increase of Jews.

7/10 (2)

Interview with the Rev. G. Davenport
Vicar of St Matthias, Whitechapel.
at the Vicarage

Jan. 22. 95

Mr Davenport has been at St Matthias for 27 years. He is at present in ill-health & anxious probably to be put on the retired list. There is some question whether his parish, like that of some others in Whitechapel, ought not to be merged again in the parent parish of St Mary's & worked from there as mission districts. The rapid pauperizing of the neighbourhood opens up the whole question of the appropriate parochial areas. For the City the problem arises from the disappearance of a resident population; in Jewish East-London from the increase of the non-Christian element. Apart from the Church there is little to be found in St Matthias as at present worked, to justify its existence.

Mrs Davenport & her daughter were present at the interview & one of them had filled up the accompanying form. Without any conscious wish to mislead, they gave the strong impression of wishing to disguise the fact that affairs in the parish were in the worst possible condition, & probably were constantly cropping up that tender to show that even the little work rest largely on a foundation of bribery.

A.—The Church of England.

e and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry.)

STIONS to be asked in each parish as to the work of the Church:—

What is the general character of the population?	Mostly very poor with a large proportion of Jews - daily increasing.
What portion do the ministrations of the Church touch?	Christians and Jews - indeed all denominations.
What persons are employed? (stating duties and whether paid or not)	Two Curates and two Mission Women all paid - Organist & Choir boys, paid - adults in Choir, voluntary. [about 12]

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What persons are employed? (stating duties and whether paid or not)	Two Curates and Two Mission Women all paid—Organist & Choir boys, paid—results in Choir, Voluntary. [about 12]
What buildings are used? (including mission rooms, schools, and clubs)	The National Schools, a room in Tenter Buildings, Hall in Commercial St. Refuge for Men, Tenterst & Parish Room at Rearage.
What services or other religious meetings are held, and by whom and by how many attended?	In Church 3 on Sundays—1 Wednesday evening, at other times attended chiefly by the poor. Refuge for Men every evening at 8. during winter. Prayer Meeting Parish Room.
What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c.	Library Penny Bank, Band of Hope, Young Men's Institute. Two Mothers' Meetings, average attendance 60. Dorcas Society. Blanket Loan Club & various Entertainments occasional pea breakfasts, or soup.
What Educational Work is done?	National School daily average attendance 600. Gower's Walk School average daily 200.
To what extent are the people visited? (by Clergy or District Visitors)	Daily by Clergy & Mission Women—also by District Visitors
What arrangements are there for nursing the sick?	Where necessary a nurse is provided.
To what extent is charitable relief given or administered by the Church?	To about £50.
al Questions—	
Under what other religious, charitable, or philanthropic influences do the people come?	They come and receive help & advice from the Clergy who reside in the Parish, also letters for Various Hospitals & Charities. Many sent into the Country annually. Free Excursion annually for 800. —
What co-operation is there between the Church and other bodies.	Pleasant relations are sought with all.
ks with reference to the district are ted on—	
Local Government (including Poor Law administration)	This seems in an admirable state.
Police	Most efficient and regular in their duties
Drink	Drunkenness is decreasing without doubt.
Prostitution	Decreasing.
Crime	Decreasing.
Marriage	Not as many marriages owing to increase of Jewish population.
) Thrift	Many of the Poor very thrifty
) Health	Good on the whole.
Housing and Social Condition generally	Much improved of late years.

h of St. Mark's Whitechapel

[Where possible, a comparison should be made between Past and Present.]

—It is not intended that this Form should be filled up, but it may be found useful for making notes preparatory to an interview.

Buildings.

Kilburn Sisters.

One of the Curates.

Attendances.

Composition of the morning congregation.

Estimated that from ½ to ⅔ of the people are nominally Christians.

The Church held 700. The "hall in Commercial Rd" is outside the parish, & has been recently taken, without the real approval of his D. by the Jewish Society for meeting for the Jews.

"A refuge for men" in Stepney Street is a daily service is run by the Kilburn Sisters. Mem pay 1d. [The curate has got a good old fellow, one of the patriarchal figures that one meets in the streets of Whitechapel. He is almost as old as his vicar, & later him ought to be superannuated. He probably performs some header round of duty with complete devotion & complete inefficiency.]

It was difficult to get the numbers for the Sunday congregations but 150 in the morning & 200 in the evening (worthy women) were eventually mentioned.

It transpired however that about half the morning congregation were children, & towards the end of our talk "free breakfasts" on Sunday morning were mentioned. These are given in the winter to about 100 people, some of children brought on from school, & the rest adults who turn up. I came away quite keen on the idea of some basis of selection. I asked if those who breakfasted

Schools.

Visiting.

Charity.

(which they did on 10) came on to church, & the Vicar said they did, adding "but how long they stop, I don't know". Mr D. answered in "Oh! they stop, my dear", but it was fairly clear that you could shuffle among the genuine church-congregation, following the crowd, almost to zero. It is strangely doubtful whether Jews really go on an average in the evening, even when Mr D. is well. It was said that his sermons appealed much a good deal, but the rude clerical bias must be a very rude attractive force.

The Schools are two important bits of work in the parish, but the worry of raising the necessary funds "dominates everything". Gomer's work fund is managed by a body of trustees this non-parochial.

The Visiting is not thorough but it is claimed that they are in touch with the people, through living in their midst. Hours to persons not said to help.

Considerable help is given to an impecunious of course. It is claimed that the relations are very friendly with all. But the Jews resent special clothes for them, & show their dislike by putting dirt on the church door &c. Due to the Davenports personality

Communicant.

Sunday School.

Personal.

they show good will. The Jewish Church only succeeds in rousing one of the prejudice, & Mr B. naively remarks that some with them ~~[illegible]~~ relations would not be so friendly if it were not for their poverty & for the help he was able to give them & their expectations of relief. Mr Brown is a member of the C.O.S. Committee.

There were 57 Communicants in our home year; 28 at Easter; regular communicants 50 - 60.

Sunday School :- Registered 150; Average 100. Teachers 12. With the above attendance it is a remarkable fact that 80 prizes were given away. The Vicar mentioned this in corresponding a 100 hour stipend of the wonders given by his daughters.

The ~~[illegible]~~ only fact that tended to modify a very adverse opinion that most one feel rather a brute in coming to the loss Mr Dearfoot's very evidently weak health, & a vision of Mr Brown's future destitution in the background.

St. Mark's, Whitechapel, National Schools,

FOR BOYS, GIRLS AND INFANTS.

Report of the Committee for the Year 1896.

Committee:

A. W. Gadesden, Esq., Chairman.

Rev. G. Davenport, Treasurer.
Rev. H. S. Brown.
Mr. J. S. Sequeira.
Mr. J. Willett.
Mr. Anderson.
Mr. T. D. Metcalfe.
Head Master (Boys) Mr. J. Sluter. . *Mistress (Girls) Mrs. Sinnock.*
Mistress (Infants) Miss Mather.

At last the Committee have the satisfaction of announcing to their subscribers and friends that the work of reconstruction and enlargement is now complete. The numbers on the School Books are now over 600, and everything is in excellent order. The Grant for the year, including the Fee Grant for the quarter, is £419 5*s*. 6*d*., as against £390 15*s*. last year. The following are from the Reports of the Diocesan and Her Majesty's Inspectors:—

Extracts from Diocesan Report, June 19th, 1896.

BOYS' SCHOOL, DIVISION I.—"The Boys answered well in the Bible Subjects. The explanation of the Catechism should be gone into more generally and deeply."

DIVISION II.—"The Subjects were generally well known, and the Boys answered brightly and intelligently."

DIVISION III.—"Catechism repetition might be a little more accurate, otherwise this Division did creditably."

GIRLS' SCHOOL.—"The Girls' School has again passed a good examination. In Division I. great pains have been taken to make the lessons in the Catechism definite and useful. Commendable pains have been bestowed upon Division II. I was pleased with the answering in Division III., but should like to find the knowledge more thoughtful."

INFANTS' SCHOOL.—"The Infants' School is carefully and reverently taught, and passed, on the whole, a very good examination. The answering in both Divisions was correct and pleasing. More attention should be given to individual repetition."

Government Report, January 19th, 1897.

BOYS' SCHOOL.—"The Schoolroom is warmed by new open fire-places in an effectual manner, and is ventilated as well as circumstances permit. The order, on the whole, is generally satisfactory, but it should be stronger in the first standard. The instruction, taken as a whole, is sufficiently good to justify the payment of the higher Principal Grant."

GIRLS' SCHOOL.—"The Girls are in excellent discipline, and are taught with accuracy and success. The Class-room seemed to be overcrowded. This should be avoided in the future."

INFANTS' SCHOOL.—"The Infants are in good order, and, considering the sudden influx of a large number of children, owing to the closing of the Darby Street Board School, the instruction is, on the whole, satisfactory. The Reading might be improved, and the Object Lessons be still more productive than they are of habits of observation and thought."

St. Mark's, Whitechapel,

PARISH MAGAZINE.

JANUARY, 1898. ONE PENNY.

Rev. George Davenport, *Vicar.*
Rev. H. S. Brown, *Curate.*
Rev. A. E. Abrahamson, *Curate.*
Messrs. T. Anderson and J. Willett, *Churchwardens.*
Messrs. J. Mitchell and J. Chamberlain, *Sidesmen.*
Miss Teape, *Lady Superintendent of Back Church Lane Mothers' Meeting.*
Miss Squier, *Lady Superintendent of Chamber Street Mothers' Meeting.*
Miss Smith and Mrs. Field, *Mission Women.*

SERVICES IN THE CHURCH.

Sundays	9 a.m.	Celebration of Holy Communion on second and fourth Sundays in the month.
	11 a.m.	Matins. Celebration of Holy Communion on first and third Sundays in the month: Litany when there is no Celebration.
	4.15 p.m.	Baptisms.
	6.30 p.m.	Evensong. H. C. last Sunday in the month.
Wednesdays	7 p.m.	Shortened Evensong with Address. Baptisms.

SCHOOL-PRESS, 5, Rupert Street, London, E.

St. Mark's, Wh

FOR BOY

Report of the

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To the Parishioners of St. Mark's, Whitechapel.

MY DEAR FRIENDS,

The past year has been marked throughout by much anxiety; old friends have left the neighbourhood, and their places have not been filled by newcomers, but though the number of our kind helpers diminishes, yet those still with us have again been more than kind, and my heart is full when I think of them. I have again to thank Mrs. Tarratt most gratefully for her liberal assistance. Sir Richard and Lady Dickeson have afforded me much needed help. The Rev. C. Dale-Williams, Rector of Brondesbury, and his estimable partner have laboured very earnestly with us in the Lord. The Misses Teape have been indefatigable; the numbers attending their Mothers' Meeting are larger than ever, while Miss Squier's Meeting has been greatly blessed, and the numbers are well sustained. His Honour Judge Bacon continues his loving sympathy and interest in our work. I desire especially to thank Richard C. Michell, Esq., for his wealth of love and sympathy, not only to the Parish generally, but also to myself individually, and I am also deeply indebted to Miss Jenner, of 49, Eversfield Place, St. Leonard's-on-Sea. Miss Gardiner has again been most kind. Miss Fenner has kindly sent £5 10*s.* 0*d.* to be expended for the Sunday School. Mrs. Williams and her devoted co-workers, Miss Fisher and the Home Work Society, Mrs. Aske, The Misses Cory, Mrs. Allen and R. C. Michell, Esq., have all sent most valuable parcels of warm and useful garments during the year. I thank them all most warmly. I gratefully acknowledge the obligations I am under to the Churchwardens, Day and Sunday School Teachers, Miss Smith and Mrs. Field, and all who labour with me in the Lord. May God bless them.

Wishing you all a very happy and prosperous New Year.

I am, my dear Friends,

Affectionately Yours,

GEORGE DAVENPORT.

St. Mark's Vicarage,

10th January, 1898.

PAROCHIAL ACCOUNTS.

At the commencement of 1897, the total amounts deficient were as follows:—

	£.	s.	d.
From 1896 ...	4	4	8
Mission Women's Fund	7	10	0
General Expenses	31	16	6
Curates' Fund ...	85	5	3
Churchwardens' Expenses ...	58	16	4
Carried over	£187	12	9

Received from Friends and Collections:

	£.	s.	d.
Mrs. Agar ...	0	5	0
Miss E. Sparrow...	1	1	0
Messrs. W. Coates & Co.	5	5	0
Messrs. S. & H. ...	10	0	0
His Honour Judge Bacon	5	5	0
Messrs. Mann, Crossman & Paulin ...	5	0	0
Messrs. John George & Sons	1	1	0
R. J. Plumpton, Esq.	1	1	0
Messrs. H. Gadsdon & Sons... ...	1	1	0
Lady Charles Bruce, for Mission Woman, 1896 ...	5	0	0
Mrs. Pemberton ...	2	2	0
Thomas D. Metcalfe, Esq.	2	2	0
Mrs. Agar ...	0	5	0
W. S. Morgan, Esq.	1	1	0
Wm. Wilkins, Esq.	0	5	0
Messrs. Dixon, Carter & Ayles ...	1	1	0
T. J. Hull, Esq. ...	0	10	0
E. H. Straw, Esq.	1	1	0
G. Ilsley, Esq. ...	1	1	0
Alfred Turner, Esq.	0	10	6
Frederick King, Esq.	0	10	6
Messrs. E. J. Rose & Co.	1	1	0
Mrs. Wills ...	1	1	0
Mrs. Justice ...	2	0	0
John Boswell, Esq.	0	10	0
Messrs. Brown & Eagle	5	0	0
R. S. Wrack, Esq.	0	10	0
Messrs. J. Compton & Sons	1	1	0

St. Mark's, W

FOR BOY

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thought."

Received from Friends and Collections *(continued)*—

	£.	s.	d.
Carried forward ...	187	12	9
Alfred Barber, Esq.	1	1	0
Messrs. T. Poulter & Sons	2	2	0
Charles Gross, Esq.	0	10	6
Alderman J. Pound	1	1	0
Harvest Festival ...	3	0	5
T. Thorpe, Esq. ...	0	10	0
Mrs. Agar ...	0	5	0
F. Hodsoll, Esq....	0	5	0
James Henderson, Esq.	0	10	0
T. A. Davies, Esq.	0	10	6
From Sale of Work	7	0	6
Mrs. Ansell ...	1	1	0
Arthur Crow, Esq.	1	1	0
Messrs. George Startin & Co. ...	1	1	0
Mrs. Probyn ...	1	1	0
Mrs. Tarratt ...	50	0	0
George Gardiner Esq.	1	1	0
Sir Richard Dickeson	25	0	0
Officers of L. T. & S. Railway Co.—			
Arthur L. Stride, Esq. 1 1 0			
E. Chalk, Esq. 0 10 6			
B. Bullock, Esq. 0 10 6			
	2	2	0
Messrs. Knowles & Phillips... ...	1	1	0
Mrs. Wills ...	2	0	0
From Poor and Convalescent Fund	8	15	9
	167	10	8
Deficiency...	20	2	1
Carried over £	187	12	9

Mission Women's Fund.

Received.	£.	s.	d.
The Misses Teape	7	10	0
Deficiency ...	5	0	0
	£12	10	0

Expended.	£.	s.	d.
Paid to Society ...	12	10	0
	£12	10	0

Excursion and Convalescent Fund.

Received.	£.	s.	d.
Dr. Leapingwell ...	1	1	0
Miss Gardiner ...	1	1	0
Mrs. Ward ...	0	10	6
C. S. Jerram, Esq.	0	10	6
Mrs. Mills, per Miss S. R. Mills ...	1	0	0
Mrs. Augusta Walker	0	10	0
Miss Adair ...	0	3	6
M. A. North, Esq.	2	0	0
C. T. Sole, Esq....	0	5	0
D. A. Withers, Esq.	0	5	0
E. Wherley, Esq....	0	2	6
Messrs. C. H. Cousens & Co...	0	10	0
James Sole, Esq....	0	5	0
B. W.	0	5	0
Messrs. Buck & Hickman ...	0	5	0
Mr. & Mrs. Winchester	0	12	6
George Rice, Esq.	1	0	0
Messrs. Knowles & Phillips... ...	0	10	0
Messrs. Taddy & Co.	1	1	0
Messrs. Farrow & Jackson ...	0	5	0
Miss E. C. S. Booty and Sister ...	0	5	0
Miss C. Dixon ...	0	5	0
Messrs. John George & Sons	0	5	0
T. S. Perkins, Esq.	1	1	0
Messrs. Gingell, Son & Co. ...	0	5	0
Mrs. Mary Godfrey	0	5	0
Miss Mason ...	0	5	0
G. F. Reveley, Esq.	0	5	0
H. T. Dutfield, Esq.	1	1	0
W. Vinall, Esq. ...	0	5	0
Messrs. W. Coates & Co.	0	10	0
H. Martin, Esq. ...	0	2	6
J. Littlefield, Esq.	0	2	6
Messrs. Adkin & Sons	0	10	6
A Friend	0	1	0
S. Davis, Esq. ...	0	5	0
J. Sawyer, Esq. ...	0	1	0
Mrs. M. A. Ansell	0	5	0

Expended.	£.	s.	d.
John Chilton ...	19	4	6
Sundries	0	7	6
Railway	10	16	8
Carried to Curates' Fund	17	13	4
Carried over £	48	2	0

St. Mark's, To

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Excursion and Convalescent Fund (*continued*)

Received.	£.	s.	d.
W. Miles, Esq. ...	0	5	0
J. Mitchell, Esq....	0	5	0
Mrs. E. Jones ...	0	2	6
Charles Leftwich, Esq.	2	0	0
Miss Jane Houldsworth and Sister	3	0	0
Dr. J. Loane ...	0	10	0
A. H. Gayford, Esq.	0	10	0
Messrs. Moses & Sons	0	5	0
Messrs. C. Olley & Sons	0	2	6
Joseph Bonn, Esq.	0	5	0
A. Coombs, Esq...	0	5	0
Messrs. J. J. & S. W. Chalk ...	0	2	6
W. H. Longmore, Esq.	0	10	0
John Miller, Esq...	0	2	6
S. Albu, Esq. ...	0	10	6
S. Richardson, Esq.	0	2	6
Messrs. Cunningham & De Fourier & Co.	0	10	0
Mrs. Wills ...	1	0	0
Miss Bailey ...	0	5	0
Mrs. Tourell ...	0	5	0
W.E. Humphry, Esq.	0	10	6
A Friend, per Miss Fisher	0	10	0
Sir Richard Dickeson	5	5	0
J. Willett, Esq. ...	0	10	6
G. Willett, Esq. ...	0	2	6
J. Grimmett, Esq.	0	2	6
L. Dell, Esq. ...	0	2	6
R. Dell, Esq. ...	0	2	6
N. McKay ...	0	2	6
H. Lemon, Esq. ...	0	2	6
G. J. Goodhart, Esq.	0	2	6
A. Osbern, Esq. ...	0	2	0
H. Friedlander, Esq.	0	10	6
J. Hope Smith, Esq.	0	5	0
H. Wood & Son...	0	5	0
Collected, per Mr. Chapman ...	1	1	0
R. Johnson, Esq...	0	5	0
John West, Esq....	0	2	6

Expended.	£.	s.	d.
Carried forward ...	48	2	0

Carried over £48 2 0

Excursion and Convalescent Fund (*continued*)

Received.	£.	s.	d.
Tickets—per Mr. Willett ...	1	2	10
,, per Teachers	2	0	2
Sir Joseph T. Hutchinson ...	2	0	0
J. H. Ritter, Esq...	0	4	6
Mrs. Fenwick ...	0	5	0
Miss Melvill ...	0	5	0
H. Hopkins, Esq.	0	10	0
Anonymous ...	1	0	0
Miss Court ...	0	5	0
Messrs. Morgan & Scott	1	0	0
F. Hodsoll, Esq....	0	5	0
	£48	2	0

Expended.	£.	s.	d.
Carried forward ...	48	2	0
	£48	2	0

General Expenses.

Received.	£.	s.	d.
By sale of Magazines	1	8	0
Deficiency ...	6	19	0
	£8	7	0

Expended.	£.	s.	d.
East London Observer	4	12	0
Churchyard ...	0	15	0
Bartlett—Magazines	3	0	0
	£8	7	0

Curates' Fund.

Received.	£.	s.	d.
East London Church Fund	45	0	0
From Excursion Fund	17	13	4
Deficiency ...	79	6	8
	£142	0	0

Expended.	£.	s.	d.
By Payments to Clergymen ...	140	0	0
East London Church Fund	2	0	0
	£142	0	0

Sunday Schools.

Received.	£.	s.	d.
Donation from Miss Fenner	3	0	0

Expended.	£.	s.	d.
By Payments ...	3	0	0

91

7/11

(2)

Interview with the Rev. E. G. Carey
Vicar of St Paul's, Whitechapel
at the Church Vestry. Jan. 25. 98.

Mr Carey has only been at St Paul's for 7 months, having been moved from Bromley where he had been working with his brother the Rector. The former Vicar of St Paul's had been there since 1872.

ST. PAUL'S, WHITECHAPEL,

(DOCK STREET, LONDON DOCKS,)

THE

CHURCH FOR SEAMEN OF THE PORT OF LONDON

FOUNDATION STONE LAID

BY

H. R. H. The Late PRINCE CONSORT

ON MONDAY, MAY 11, 1846,

AND

CONSECRATED

By the LORD BISHOP OF LONDON,

ON JULY 10, 1847.

Vicar.

REV. DAN GREATOREX, B.D.,

(Honorary Chaplain of the Sailors' Home).

Curate.

REV. FRANCIS JEPHCOTT, M.D.

Trustees.

THE EARL BROWNLOW.
ALFRED DANIEL CHAPMAN, ESQ.
WILLIAM HOARE, ESQ.
REAR-ADMIRAL H. H. BEAMISH, C.B.
JOHN FRANCIS WILLIAM DEACON, ESQ.

A SHORT HISTORY OF ST. PAUL'S CHURCH AND ITS ASSOCIATIONS.

UNTIL the year 1825, no effort had been made by the Church of England to evangelize the large number of seamen entering the Port of London. On July 20, 1825, a meeting was held at the London Tavern, Bishopsgate, presided over by the Lord Mayor, "to consider the best means to promote the spiritual welfare of the **seamen** and their **families** of the Port of London." It was resolved that a Society should be established and called—

The London Episcopal Floating Church Society.

A Committee was formed, which held its meetings at 32, Sackville Street, Piccadilly. A Chaplain was appointed to visit the seamen afloat between **London Bridge and the Pool,** and the **seamen's families** on **shore.** A suitable boat was provided, and two seamen engaged to assist the Chaplain. A room also was engaged in Wapping, where services were held and a **Sunday School** opened. His Majesty King George IV. was so impressed with the importance of this effort that **His Majesty became patron** and contributed annually £50 for its support, which he continued until his death. His Majesty, King William IV., also contributed £50 per annum until his death.

The Admiralty gave the ship *Brazen* for the purpose of a **Floating Church.** The first service was held on Good Friday, March 24, 1826, and divine service was continued to be held regularly until 1845, when it was found that the old *Brazen* was no longer serviceable, on account of its decayed condition from age.

The traffic on the river had so enormously increased, that there was no longer accommodation for a ship to be *permanently moored.*

The docks also had been constructed and established by this time, and the system of retaining the crews on board to

discharge the cargo abandoned, and the men resided on shore at the Sailors' Home, the Boarding Houses, or with their families, consequently a *Floating* Church was no longer necessary.

It was felt, therefore, that the great object of the Society viz., that of benefiting the families of the seamen, as well as the men themselves, could be better carried out by having a Church built on shore. A meeting was called **"for the purpose of placing the Episcopal Floating Church Society on a more permanent footing,"** and held at the London Tavern, on April 30th, 1845, presided over by Lord HADDINGTON. Amongst those who advocated the cause were Admiral Sir EDWARD PARRY and Captain Sir JOHN FRANKLIN, R.N., K.C.H., there were also present several of the officers of the *Erebus* and *Terror*, which were about to sail to the Arctic Regions—the fate of which Expedition is now a matter of history.

The following resolution was carried unanimously :—

"That a subscription be entered into for the purpose of erecting and endowing under trust, according to the provisions of the 1st and 3rd William IV., cap. 38 (Building Churches in Populous Places) a church with free sittings for seamen frequenting the port of London."

A number of gentlemen formed themselves into a Building Committee. Ground was purchased of the Commissioners of H.M. Woods and Forests, in Dock Street. It was felt that the building of the Church in Dock Street would also materially assist in carrying out the great desire of the founders of that noble institution, the Sailors' Home, which had been built ten years previously.

THE FOUNDATION STONE WAS LAID
BY
H. R. H. The Late PRINCE CONSORT,
ON MONDAY, MAY 11, 1846,
AND
THE CHURCH CONSECRATED
By The Right Rev. CHARLES JAMES BLOMFIELD,
The LORD BISHOP OF LONDON,
ON JULY 10, 1847,
AT WHICH CEREMONY
H. R. H. The Late PRINCE CONSORT was present.

A conventional district was assigned to it in accordance with the Act of Parliament, 1 and 3 William IV., cap. 38, which district, slightly modified, has since been legally assigned. It includes the London and St. Katharine Docks and River Thames, to the end of the Pool.

Divine Service which had been held regularly on board the Ship *Brazen* from 1825 was now to cease. **The last Service was held on May 31st, 1847.**

The old *Brazen*, having fulfilled her purpose, was immediately removed from her moorings, where she had laid for twenty-seven years, and taken to the dockyard and broken up.

The Society could now no longer be called "The Floating Church Society," as the Church was on shore, so the Society had to take its title henceforth from the name of the church—

ST. PAUL'S, DOCK STREET,
CHURCH for SEAMEN of the PORT of LONDON.

The office was at this time at 32, Sackville Street, but about five years afterwards was removed to King William Street, and again removed, in 1865, to Dock Street.

His Royal Highness the late **Prince Consort** ever took the greatest interest in the Church. When the Church was being built, he presented a very beautiful Stained Glass Window of two lights for the East end, and also the brilliant St. Katharine window above it.

Only three years before his lamented death, he gave a very handsome Silver Service for the Holy Communion, and a strong Oak Chest to contain it, with a brass plate engraved—

PRESENTED TO
ST. PAUL'S CHURCH FOR SEAMEN,
WHITECHAPEL,
BY HIS ROYAL HIGHNESS
THE PRINCE CONSORT,
1858.

The Church has been greatly improved from time to time as repairs were needed. All the windows had so decayed from the lead-work having perished, that many were blown out by the wind. They have all been replaced

in a substantial manner, and filled with Cathedral glass. The large three-light window at the West end has been filled with stained glass in memory of the late Captain Sir JOHN FRANKLIN, R.N., K.C.H., who died June 11th, 1847, in the Arctic Expedition, in lat. 69° 37′ 42″ N., long. 95° 41′ W. The subject is—

CHRIST STILLING THE TEMPEST. CHRIST PREACHING FROM THE SHIP. THE MIRACULOUS DRAUGHT OF FISHES. CHRIST SAVING PETER FROM SINKING.

There is a fine window on the north side, in memory of Admiral Sir EDWARD W. PARRY, the great Arctic navigator, born December 19th, 1790, died July 8th, 1855. The subject is—"The peril of the *Hecla* when forced against an Iceberg in 1825." Admiral Sir Edward W. PARRY formerly attended the Church every Sunday morning for nearly four years and read the lessons.

There is also another window at the east-end, which represents the "Wreck of the *Gossamer*," Captain THOMPSON, off Prawle Point, near Dartmouth, on December 10th, 1868, when the Captain and his wife (only married ten days), two passengers, and nine seamen were drowned. The ship was outward bound for Australia. The Captain and his wife and many of the crew were at this Church the previous Sunday, and attended Holy Communion.

There are also two other very fine windows—one to the memory of Mr. JOHN BUTLER, the first Churchwarden, and the other to the memory of Mrs. GRAVELEY, the wife of another Churchwarden.

There are also the following Memorial Tablets in Marble, to commemorate the deaths of four lads who were educated in St. Paul's Schools, and were regular Communicants:—

JAMES HENRY NOBBS,
BORN DECEMBER, 26, 1849,
FELL INTO THE SEA MARCH 13, 1866,
FROM THE FORE ROYAL YARD
OF THE BARQUE 'ALBERT VICTOR,'
WHILST BOUND TO SVDNEY, N.S.W.

JOHN HENRY GOODRIDGE,
DIED APRIL 22, 1874, AGED 16 YEARS,
LOST WITH ALL HANDS IN THE BARQUE 'QUEEN OF DEVON,'
IN A CYCLONE IN THE INDIAN OCEAN SOON AFTER LEAVING
BIMLIPATAM.

FRED. GEORGE HOOD,
BORN NOV. 28, 1856,
DIED OCT. 28, 1873. LAT. 33°.34′ S. LONG. 15°.35′ E.
FELL TO THE DECK,
FROM THE FORE-ROYAL YARD OF THE
BARQUE 'NEVA,' BOUND TO CALCUTTA.

JAMES LAMB HOOD,
BORN APRIL 3, 1871.
DROWNED MARCH 9, 1888,
WITH CAP. WHITTINGHAM AND 10 OTHERS
BY THE WRECK ON CHESIL BEACH
OF THE BARQUE
'LANOMA,' BOUND TO LONDON.

Also the following Members of the Church—

EDWARD BARUCH BLAKER,
COMMANDER OF THE SHIP 'SHANNON,'
BORN DEC. 31, 1840,
AND MARY ANN HIS WIFE,
BOTH LOST IN THE SHIP WITH ALL HANDS.
LAST 'SPOKEN' MARCH 10, 1885. LAT. 1° N. LONG. 25° W.
BOUND TO CALCUTTA.

EDWARD DANIEL ALSTON,
COMMANDER OF THE SHIP 'ROMAN EMPIRE,'
BORN APRIL 8, 1842,
AND GRACE CHARLOTTE HIS WIFE,
BORN FEB. 19, 1853,
BOTH LOST IN THE SHIP WITH ALL HANDS.
LAST 'SPOKEN' AUG. 27, 1890 · LAT. 5° N. LONG. 18°.30′ W.
BOUND TO MOLLENDO.

The above exhibits the dangers of a sea life.

JANE ELIZABETH,
WIFE OF
THOMAS BALDING,
LATE MANAGER & SECRETARY OF THE SAILORS' HOME,
AND A MEMBER OF THIS CHURCH
FOR THE PAST FORTY YEARS.
BORN DEC. 2, 1823. DIED JULY 31, 1892.

The work of the Society, which began in 1825, has been continued to the present time in visiting the ships on the river, and the families on shore. The district having been legally assigned to the Church, the great object of the Society has been closely pursued in its great Missionary work with abundant success.

The whole of the **St. Katharine Docks** and the **London Docks**, throughout their entire length, and also the **Regent's Canal Basin**, and the **River** from **London Bridge** to the **Pool**, have been continuously visited; also the **Boarding Houses**, both English and Foreign. Those seamen living in *private houses* are left for the ordinary parochial visitation of the Rectors and Vicars of their respective parishes.

The following is a list of the Chaplains from the commencement:—

1. The Rev. Horatio Montague, formerly a Lieutenant in H.M. Navy, resigned January 28th, 1828.
2. The Rev. James Hough, resigned January 1st, 1830.
3. The Rev. James Davis, M.A., resigned to take the post of Ordinary of Newgate, January 5th, 1834.
4. The Rev. Neville Jones, resigned September, 1842.
5. The Rev. Charles A. J. Smith, M.A., appointed to the Perpetual Curacy of Macclesfield, May 31st, 1847.

Since the building of the Church—

1. Rev. Charles Besley Gribble, M.A., appointed July 10th, 1847; resigned April, 1858, to be Chaplain of the English Embassy, Constantinople. Died in 1878, and interred at Malta.
2. Rev. Robert Hall Baynes, M.A., appointed April, 1858; resigned August, 1862, to be Vicar of Holy Trinity, Maidstone.
3. Rev. Dan Greatorex, B.D., appointed October 21st, 1862.

H. R. H. the late Prince Consort, at the laying of the foundation stone of the Church, expressed the hope, that now a Church was provided for the Seamen and their families, the welfare of their children should not be lost sight of.

This excellent hope was realised in 1870, when **Their Royal Highnesses The Prince and Princess of Wales** opened the splendid **Schools** in Wellclose Square, to accommodate 800 children. Again, this benevolent desire was fully carried out when the **Infant Nursery** was erected in 1874, and opened by **Their Royal Highnesses The Duke and Duchess of Edinburgh.**

Population.

Staff.

Buildings.

The population is one mainly following outside employment, but there are also carmen, a few City police, + a certain number working on Hoad's Brewery. The cottages are the best of. Most of them line in Manor Street, occupying some 18 of out of the 25 houses. Most of the Street belongs to the Brewery but in a few of the houses about 6 families live there is much crowding. The 3 or 4 of the houses (see Cottages) are kept to be used for missionary purposes. There are only a few Jews in the parish.

Vicar + 1 curate. Mission women

16 S. School Teachers.

4 District Visitors + Mrs Perry. (Two of the Cottage Girls in the parish that are connected with the Brewery – Mrs Walter Hoad, Mrs Talbot).

Church – holds 800. Are least free

Schools. — 800 children. (700 scholars in attendance).

Mission Room – ground floor } of a good building in Wandsworth Square
Creche – first — } close to the Schools.
Wilfrid Hospital: 7 beds for children } second —

Long Kitchen.

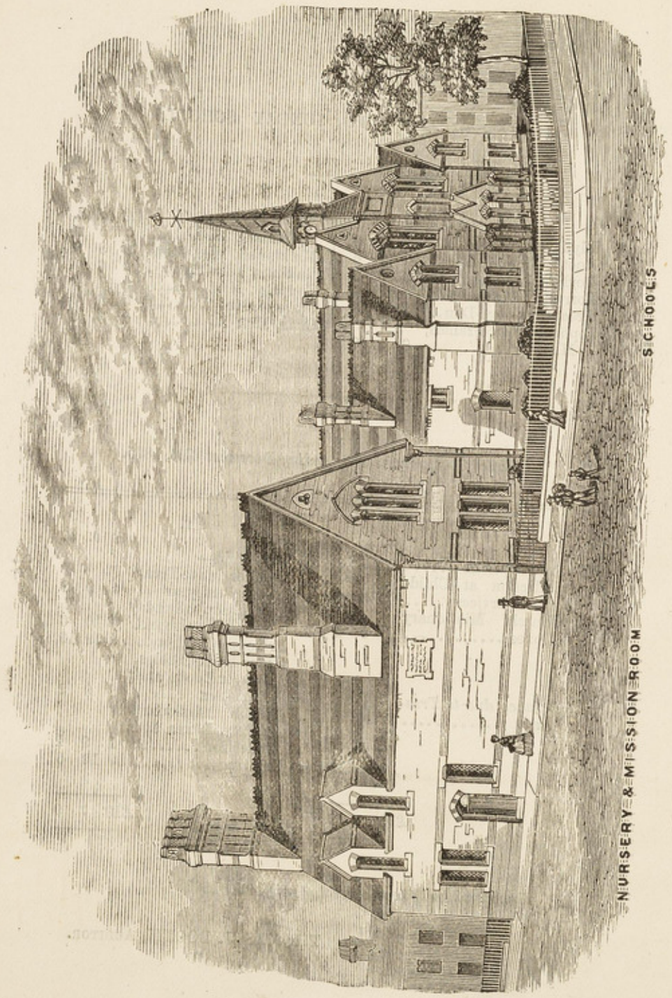
Most of these buildings were created during Mr Freeborn's time. He was

Congregations.

Crèche.

Social work.

Schools.



a great man on the "social" side, but no visiting, & little ordinary parochial work done. His predecessor had however been more at his individual for 1 year.

Sunday morning congregation. about 20 adults.
evening — — 150. (There were multitudes before his Bury Cause).
Sunday School: about 170 registered & attendance.
Thursday evening mission service. "a few".
Communicants (regular) 80-90.
Mothers Meeting.

The Crèche is occupied by from 30-40 children daily, except Sat. & Mondays. 3d per day is charged. The rent & the place is £170 a year.
Band of Hope - 50.
In Parish our social work has hardly begun. He has not yet really settled in, & is at present living in temporary rooms at Bury St. but when he gets to the Vicarage proposed shortly, and temperance work &c.

The boards are free. About £150 of the total cost £1100 has to be

Visiting.

Nurse.

Relief.

Other religious centres.

raised. They get £100 a year from the Intercongregational Foundation.

Visiting – his parish regarded as the foundation of his work, & he honestly gives at least 12 hours a week to it. The whole parish has been visited since he came, he this year having brought their public visit to large public guilds. They are discovering a satisfactory amount of responsiveness – much more than in Bradley. He does not know why it should be, but suggests as a possible explanation that it is "virgin soil". [This is another way of saying that the people in Bradley had got rather sick of their Rector's activities].

Arrangements are being made to secure a Parish House for the parish.

A Relief Committee meets weekly, & works more or less on C.O.S. lines. He expects the relief work amount to about £100 a year.

Spoke very highly of the Leaven's Bottle. Says they are doing very badly; have a good deal, & that the distribution of tracts on Sundays afternoons is the only work. Thinks there is a bit

Personal.

of bribery on the Mahogany Bar (Sir Lawson Walker's missionary). They have a large Sunday School.

A good many R.Cs. in St Katharine's Building. The Younger Brothers of Newcastle connecting them by dangers.

Mr Parry "rather wide minded" corresponding with other religious bodies on social things, but not on religious matters. It will be remembered that it was Mr Parry who was a visitor ~~who~~ from the Salvation Army that the men who came in his parish "they were his people". He is probably not an intellectual man, but, like his brother in Bromley, he likes to feel that his parish is his own successful show. I remember the Rector of Bromley offensive & half-concealed satisfaction in the decline & disruption by the Church of Roman centres. The Vicar of St Paul's is less opprobrious & less unctuous than his brother but he is certainly not a man of wide sympathies or courageous nature. When I got to the Church for the appointment he was just finishing a Celebration of the Holy Communion. There were 9 young people (one girl) & as he walked away leaving the Sacred vessels the congregation rose & I had a feeling of regret that I should ~~[illegible]~~ immediately, after he had prepared the most Sacred Spiles of the Church, have to bring him down to fact & figures. But the contrast was almost melancholy between the figure & my imagination as I had valued from the

General questions: Drink & Prostitution

Crime.

Thrift.

Housing.

for Christ Church, the very ordinary, practical, limited man with whom I was a few minutes later talking in the vestry.

Drink is awful. The greatest obstacle to reform are drunkenness. There are rows of hostels in the other side of Wch St, the disguised-brothels (fresh alleys etc). The Sailors Home in Wch St brings the women round. Land-sharks that they are they are always hovering round.

There are 3 or 4 houses of an immoral character in Burr St occupied by a better class of women, & used by City men. Often big horses coming round in the middle of the day.

Mr Katterns' Dilkeism has a bad name. He would like to have the fellow down.

Not much crime. Queer Mr (ex-Royal Marine) the verger in the parish.

In Goldsmiths Savings Bank. Have deposited £1200 in, drawn £540 latter on account Venues.

Housing in the parish largely swelling. Mr Katterns' bad, & heard large insanitary houses in Queen St. Rent high. In new the City but demand great. Regulations in some buildings as to size of families make it very hard for

Personal:

The late Viceroy's Report:

some purple to get back. Head of women the other day who had tripped: the wounded she felt over the iron bars to turn order of the Bidding she is. [For life; Model Dwelling: Whitechapel see Medical Officer's Report. Hard to know we in fifteen months].

Mr Parry is a man of about 40; complexion fair like his brother but of somewhat taller & slighter build.

The following report on the work issued by Mr Jackson. It is an interesting account of work in a province described by his successor, being here practically neglected, leaving it "virgin soil" for him. Mr Parry said nothing to me about the work afterwards, & did not let me to suppose that he was undertaking it.

TO THE SUBSCRIBERS, AND FRIENDS OF ST. PAUL'S, WHITECHAPEL,

(The Church for Seamen of the Port of London.)

My Dear Friends,

It is with thankfulness that I am again spared to give you a brief account of the work done in this Parish during the past year. Some of you are aware that in the earlier part of the year I suffered from an attack of the terrible Influenza, which confined me to my bed for a month. I was in hopes I had quite recovered, but in ten days afterwards I had a relapse, which kept me in bed another month. I then went to Bromley, in Kent, for a change of air, and in a fortnight I got much better, but unhappily on Whit Sunday at three o'clock in the morning I was seized with a stroke of Paralysis. I am thankful to say that after the serious illness, I was able to give a general supervision of the work, and am glad to say I am gradually getting stronger.

I am glad to be able to report that the work, both ashore and afloat, has been abundantly blessed.

On looking back to the time when I took charge of this Parish, **thirty-three** and a **half years ago**, with its narrow courts and alleys, and its degraded population, and the vast field of work amongst the Seamen, whose spiritual state was very sad, and the drunkenness and vice reigned supreme, I see the change is great.

Now all is changed, courts and alleys have been replaced by blocks of well constructed buildings, and open vice and profligacy, which formerly existed, has now almost wholly passed away, and given place to orderly conduct and moral living, so that few parishes, consisting of the labouring classes, are quieter or better conducted.

The Seamen, who have naturally our sympathy and care, have greatly improved in every sense, both spiritually and morally.

In former times they had not been properly cared for but now there is no other class that more is done for; but it is most important that the Seamen should receive attention, as they are really the representatives of our Nation's Christianity in all parts of the world, wherever a British ship floats.

I am thankful to be able to state that, whereas in former days drunkenness may be said to have been the rule amongst the Seamen, now it may be said to be the exception. At one time it was common to see thirty to forty men during the day in a helpless state through drink, but now you may go for many weeks and scarcely see one. There is, perhaps, no parish in which so many licensed houses are wholly closed, or nearly so, as this. Surely we may "thank God and take courage" for this improvement.

Ever since 1825 the work amongst the **Seamen** of the **Port of London** has been carried on successively by our beloved Church to the present time, and is the oldest by many years of any Church Mission in existence; it has not only been established to benefit the Seamen themselves but also their **wives** and **children.**

When it is considered how large is the number of Seamen in the Merchant Service who lose their lives suddenly by shipwreck, or otherwise drowned (over 4000 annually) the importance of this work cannot be over estimated.

During the months of February and March the weather was very severe, and the Docks were all frozen over, and ships could neither come in nor go out, consequently the distress and suffering was very great. In addition to the severe distress amongst the shore population, the Seamen suffered greatly, and I had to give **dinners daily** to Seamen, who were starving, and sometimes I had as many as **105** men to feed.

I am sorry to say that the income is not sufficient to meet all the expenses. It will seen that the balance due to me, as Treasurer, are still very large.

	£	s.	d.
Church	77	18	3
Ships' Libraries	18	5	5
Clothed Scholars	29	4	4
Schools	37	14	3
Infant Nursery	23	18	6
Sunday School	5	16	8
Wilfred Cottage Hospital	9	9	7
Penny Bank	0	18	4
Total	£203	5	4

This balance, due to the Treasurer, would have been much larger, only W. H. Warter, Junr., Esq., very kindly got up an entertainment at Norwood, the proceeds of which raised £90 8s. 8d. This was a very great help indeed.

In consequence of the Sanitary Officers finding fault with the drainage and lavatories during my illness, a large expense was incurred, but WILLIAM HOARE, Esq., and the other Members of the Committee raised a special fund to meet the expenses, so that the weight should not press upon me when I was so ill. I feel deeply indebted to them for their kindness. Details of the Special Appeal will be found on pages 71 and 72.

Many valued friends have passed away during the year, amongst them being PETER BRACHI, Esq., who was one of the Committee for a quarter of a century.

I have been ably assisted by my staff of workers, viz:—The Rev. FRANCIS JEPHCOTT, M.D., Curate—Mr. Thos. J. BOOTH, Scripture Reader to the English Seamen—Mr. G. H. GILLMAN, Missionary to the Foreign Seamen—Mr. JOSEPH ETTRIDGE, Missionary to the District, and Mrs. S. A. PAGE, Mission Woman—all of whom have worked faithfully.

I am sorry to say that my appeal for funds, for an extra Scripture Reader, to my populous and ever changing flock, has not been responded to.

Our **Church Services** are of a bright and cheerful character; have been well attended and appreciated during the past year; and the **Services on board Ship** have been carried on with much zeal and fervour, and with most encouraging results.

Divine Service in Church.—The attendance is still very gratifying, the aggregate number during the past year being 3,600 Seamen, making a total attendance of 486,800 since the opening of the Church.

The following is a very short outline of "**OUR WORK,**" which I will give in three divisions:—

1.—Seamen, English and Foreign.
2.—Homes in the Parish.
3.—Children and Infants.

1.—SEAMEN.

WORK AMONGST ENGLISH SEAMEN.

The **London** and **St. Katharine Docks**, the Shipping and Barges on the **River** as far as the **Pool, Boarding Houses,** and **Shipping Offices,** are daily visited.

The Ships, Sailing Barges, and Lighters are daily visited, and every opportunity is taken to impress upon both Officers and Men the importance and the happiness of true religion and a daily walk with God, so that the good work began in in 1825 by those noble Christian Workers, under the name of the Episcopal Floating Church Society, has been continued to the present time.

The **Boarding Houses** are regularly visited, and I am glad to say that both myself and my workers are always welcomed by the Boarding Masters.

I am glad to be able to report that **Temperance** is making a great advance amongst the men. A large number of Officers and Seamen are total abstainers, 151 having enrolled during the year. To all those who value the work of Temperance amongst Seamen, this result will be most gratifying, as the "drink" is the hindrance of all good.

Ships' Lending Libraries.—These are Boxes of Books put on board Ships for the use of the Crews during the voyage. Very much more could be done if the Captains would take more interest. The fund is greatly in my debt.

The Sailors' Home.—This valuable institution has our special attention. I am assisted in the work by Mr. CARROLL, Scripture Reader, who gives his whole time to the spiritual work amongst the men, conversing and holding Mission Meetings. I am thankful to say our labours have not been in vain.

The following is a summary of the **Visits to English Seamen**:—

642 visits to seamen on board ship;
53 „ „ on barges;
413 „ „ in boarding houses and shipping offices;
154 readings and short services on board ship;
81 services held on shore, at which an aggregate of 1,971 seamen have attended;
15,310 tracts have been distributed;
93 copies of the Holy Scriptures sold; and
30,604 seamen have been individually spoken to.
151 seamen enrolled as members of the Church of England Temperance Society.
95 Prayer Books and Hymn Books have been circulated, exclusive of Tracts and Scriptures given for use on the voyage, which amount to many thousands.

WORK AMONGST FOREIGN SEAMEN.

This work of visiting Foreign Seamen on board ship and in the Foreign Boarding Houses requires the greatest amount of prudence, tact, and boldness, coupled with earnest zeal, on the part of the Missionary. It is the most difficult part of our work. I feel I cannot speak too highly of the labours and persevering zeal of Mr. GILLMAN—the Missionary.

Few can realize the labour of visiting Foreign Vessels of all descriptions which are to be found alongside the Quays near London Bridge, and the various Docks down as far as the Albert Docks; the distances are far and the bodily fatigue very great. Further, it requires great courage to go on board ship and into Boarding Houses to

speak to men of various nationalities, who, if they have any religion at all, are most prejudiced and ignorant. I am thankful to say the visits are now very rarely resented. Finding they are addressed in their own tongue, the men give a respectful and attentive hearing.

Mr. GILLMAN reports:—

Goodness and mercy has again followed our work. The strangers who have come to our docks and wharves during the past year have been daily visited; strength has been given for daily efforts which have been put forth for the spiritual well-being of these Roman Catholic Spaniards, Portuguese, French, and Italian seamen. We have also worked among Greeks and Austrians, Germans and Scandinavians; among all a kindly reception has been given. When these men have seen that efforts were being made for their care, and protection from danger in our streets, and for making known in their own tongue something of the wonderful work of God, then they have valued it. We have shown to them in the Scriptures which have been distributed among them, and in the tracts which they have taken to sea for further reading, the importance of a Godly life. Religious services have been held in their cabins, and we are glad to say many have taken a part in them. It is hoped that those thousands of foreigners who have stayed with us, even if only a few days, may be much the better and none the worse for their visit to the Port of London.

Our care, too, has extended beyond the London Docks, for when during the past summer a squadron of Spanish war vessels put into Plymouth the "warmth" of their reception was not equalled by that which was shown them when they came on a previous visit 300 years ago—only then it was "defence," and not "defiance." Last year it was "good will towards them" in which we were able to take part. We stayed in Plymouth eight days while they were there, and guiding, helping, and caring for these Spaniards, and of the 1200 who were there all were more or less influenced for good. It was a matter of satisfaction to know that many loudly proclaimed how they should make known at home how kindly they were received in England.

The following is a summary of the **Foreign** work :—

Services held in Foreign languages.

48 Services in Spanish have been held on board ship;
15 „ in French „ „
11 „ in Italian „ „

Total .. 74 Services, at which there has been an aggregate attendance of
645 Spaniards, Portuguese, French, Italians, and Germans.

Visits to Spanish, Portuguese, Italian, and other Foreign ships.

349 Visits have been made to Spanish and Portuguese ships;
107 „ „ to French and Italian ships;
346 „ „ to Scandinavian ships;
79 „ „ to Foreign Boarding Houses.

Total.. 881 Visits.

583 Readings on board Spanish and other Foreign ships, at which there has been an aggregate attendance of
3,889 Spanish and Portuguese seamen;
1,474 Italian and French seamen; and
1,641 Scandinavian and German seamen.

There have also been distributed in *Foreign Languages*—

125 copies of the Scriptures in Spanish;
55 „ „ in Italian and French;
19 „ Prayer-books in Spanish;
662 „ Gospels and portions in Spanish and Portuguese;
402 „ „ „ in Italian;
100 „ „ „ in German and Scandinavian;
5,662 „ Spanish and Portuguese tracts; and
5,052 „ other Foreign tracts.

Total 12,077

2.—HOMES IN THE PARISH.

The **Visitation of the Parish** is carried on by myself and Curate, assisted by Mrs. Page, Mission Woman, and Mr. Joseph Henry Ettridge, City Missionary.

Visitation.—The residents in the parish are all of the labouring class, such as seamen, stevedores, dock and

waterside labourers, and a few shopkeepers and tradesmen. There are not **40 families** whose incomes would **average forty shillings** per week.

Constant visitation has caused a very marked improvement in many homes. The improvement is seen in the personal appearance of the people and their children. Many who were careless and indifferent and rarely attended Public Worship are now regular attendants at Church and Holy Communion.

I and my staff of workers attend at the Committee Room of the Schools every morning (except Saturdays and Sundays) from 9 until 10.30 to see cases of need, and to receive any who desire counsel.

The following is a summary of this **Parochial** work :—

18,608 Visits have been made;
11 Cottage Services have been held, at which there has been an aggregate attendance of
189 persons;
2,947 Readings of the Scriptures;
17,867 tracts; and
38 copies of the Scriptures have been distributed.
7,560 Visits to common Lodging Houses and Warehouses.

Mothers' Meetings are held in the **Mission Room,** Wellclose Square, every Monday afternoon, from two to four o'clock, and have been well attended during the year.

This **Parish Mission** is most useful, and its success is most encouraging. Details of the work will be found in the Report.

I am much indebted to Mrs. Thompson, of the Tower of London, for her kindness in acting as Secretary, and also to Mrs. Jephcott for her kindness in reading to the mothers.

The follo
Services
48
15
11
Total .. 74
645
Visits t
Foreign
349
107
346
79
Total.. 881
583
3,889
1,474
1,641
There h
125
55
19
662
402
10
5,66
5,05
Total 12,07
The Vi
and Cura
Mr. Josep
Visitat
labouring

The **Penny Bank and Provident Fund** is still doing an excellent work. By its means many a home has been saved from being broken up, by having a little money put by which enabled the rent to be paid. I am greatly indebted to my kind friends who assist from time to time.

3.—CHILDREN AND INFANTS.

This division of our work consists of the following—

1.—The **Day Schools.**—These are well attended. The children receive a good, sound education, and are well instructed in God's Holy Word. There is a deficiency of funds of £27 6s. 6d.

2.—The **Sunday Schools.**—These are doing a grea work. The little ones are taught to value God's Holy Word, and to love their Saviour, and to follow Him fully; but like most other Schools we suffer from want of more teachers. There is a deficiency of funds of £5 19s. 2d.

3.—The **Clothed Scholars' Fund,** for clothing the fatherless children of Seamen and others. In order to overcome the deficiency of funds, the *vacancies have not all been filled*, hence this excellent charity has only been able to benefit **two-thirds** of the number of fatherless ones it might otherwise have done. Are there no lovers of fatherless children who will help me in this time of need? The receipts were less than the expenditure by £29 4s. 4d.

4.—**The Children's Branch of the Church of England Temperance Society.**—The Meetings have been held every Wednesday evening from 6 to 7 o'clock, and are most successful. It is a matter of great thankfulness that some **600 children** have enrolled themselves amongst the total abstainers.

5.—The **Infant Nursery.**—This is doing a good and substantial work. There has been a deficiency of £23 18s 6d during the past year. The Annual Subscriptions fall short of the necessary amount by about £75, consequently Donations to that amount are required.

6.—The **Wilfred Cottage Hospital.**—This is a most valuable institution. I am sorry to say that I have only **four** annual subscribers to its funds. I feel very sad that this admirable effort to benefit the little sick children should meet with such small sympathy trom the public. Only very urgent cases can be received, and it has often given much pain to Dr. Loane and Dr. F. J. Oxley to have their efforts to benefit the children so crippled for want of funds. They have given most untiring attention to the little patients. There is a balance due to Treasurer of £9 9s. 7d.

7.—The **Children's Dinner Fund.**—This has proved a great blessing to the poor children. It is impossible to speak too highly of this important branch of "Our Work." The colour has been brought into the cheeks of many poor little ones by the good and wholesome food given to them.

The success of this effort has mainly depended upon the kind and liberal assistance I have received from that valuable institution — The **Destitute Children's Dinner Society**—a Society which deserves the support of every one who can feel sympathy with little hungry children.

I trust it will be seen from these simple and brief statements of "Our Work," that a large and valuable work is being carried on to benefit those living in this poor East End Parish and for the Seamen of the Port of London. The only **hindrance** to an **increase** of **usefulness** is **want** of **funds.**

Full particulars of each Charity will be found detailed i the statements of the respective Charities in the succeedin pages.

To all those who have helped me, either by their gifts o personal assistance, I tender my most sincere thanks.

I would also desire to thank *The Church Pastoral Ai Society* and *The East London Church Fund*, for their hel to provide my Curate's stipend; to *The Mission to Seamen Society* for their grant of a Scripture Reader; to *The Londo City Mission Society* for the grant of two Missionaries. T these Societies I am indebted for the greater part of m staff of workers.

It is a great privilege to do any work, however humble in the cause of our Heavenly Master, especially in th sphere of labour to which we are called—to benefit thos whose calling is on the "great deep"—He Himself havin set us the example by selecting His first followers fron those whose calling was to labour on the Sea of Galilee.

I pray that the Lord Himself will enable us all to d more for Him in the future than we have done in the past to work with a single eye to His glory in winning souls t Him, having the full assurance that "our labour is not i vain in the Lord."

Believe me,

Your faithful friend in Christ Jesus,

DAN GREATOREX.

St. Paul's Vicarage,
Dock Street, London Docks, E.,
April, 1896.

(2)

Interview with the Rev. Michael Rosenthal, missioner to the East London Mission to the Jews.
at 32 Navarino Road, Dalston. Jan. 26.

Mr Rosenthal was won to the Christian Church 30 years ago, by the present Bishop of St Andrews, then Rector of St Peter's Eaton Square. Before that he had been a Jewish Rabbi, & had preached in many synagogues in many countries. He was a well-known Jew therefore, & it is his past history that gives him special power as a missioner. The Jews know him or know of him, & many are drawn by curiosity to hear & see him. He is humanly speaking the most successful missioner, & is consequently the most disliked by the unconverted Jews. He has been working at this mission for 21 years, & for the last 6 years exclusively. Previously he had been also curate at St Paul's, Haggerston.

The active operations of the Jewish mission are carried on only in East London, but Jews of all kinds find their way to him, & he has baptized Jews of all classes.

Besides Mr Rosenthal 8 lay workers are employed in the Mission.

Notes:

Building:

Services &c.

Numbers.

The Mission Hall is on Commercial Road, in St Augustine's Parish. The Council is licensed. The building holds about 250. There is also a reading room open from 5–9, & other smaller rooms.

There is a small Orphanage for about 12 children in Dalton.

The regular Sunday service is at 11 with Choral Celebration. The reason given for having no evening service is that the work is regarded as being of a preparatory kind. They do not wish to keep their people at the Mission, but rather that they should accustom themselves to attend their own parish churches. In the same way it is preferred that baptism shall be performed by their own proper incumbent rather than by the Mission. Mentioned the fact that Harry Wilson was just baptizing 2. The total he has himself baptized is 600, of whom 240 were British + 360 foreign Jews. They were of an average, perhaps the being of the higher class. Of the 600 3 are known to have lapsed. They give a good deal of 'Relief'.

The average Congregation at the Mission is 60. They have a Communicant roll of 300, but there are many more Jewish Christians in London who are their care. There is the only Hebrew Christian Congregation in Christendom.

The Jewish point of view.

Their belief of Christian work:

Mr Rosenthal said that the hope of the coming advent of a Temporal Messiah is the whole secret of the preservation of the Jews as a corporate body. It nurtures a hope for the maintenance of their exclusive individuality when they discover that the Messiah came some 1800 years ago. This temporal hope further is not entertained by the Jew to the Gentile, but deep down in their hearts it is there, forms the mainspring of their ~~[illegible]~~ lives. Moreover many orthodox Jews believe that it is their duty to persecute any member of their own faith who accepts, the reward being "a golden crown on the earth between Moses & Aaron". Jews who thus believe are thus incensed by our action as that of Mr Rosenthal, like the more enlightened Jew, and as those who belong to the Reformed Church, regard attempts to convert to Christianity as an insult.

The upshot of it all is that Mr Rosenthal is hardly a very marked man. He has, I gathered, never been insulted, but he has felt "the gnashing of the teeth; the shaken fist; the fierce look". He never visits alone, nor even walks unaccompanied. In the final district he has always a man with him, & in his own neighbourhood either the home attendant or his daughter. He is never alone away from home. At the Mission they have always

Cruelty: special source of expenditure.

Mr R's church position.
Rule about baptism.

his policemen on the door using the services.

There is a Jewish Anti-Conversionist-fanatic who has presented some walls by the methods of civil reports of blackmail.

He is a stern fanatic who was baptized, & composing prose. His son the boy came to the prose service with his hands full of dirt to throw in his face. The animus against him is reported in their own against the Catechumens: & persecution, loss of work &c. is a main source of relief & help that he has to give. But the £300 that is spent would have to be £1000 if he had to spend at the same rate per head as other churches. And to some extent he is an incredible source of expenditure, found to be so both by home & foreign missions. The girls he sends to the orphanage are detestable, sometimes ~~from the same cause~~, being cast over by relatives of converted parents.

Mr Rosenthal has no medical mission; finds it unnecessary. He has of them: "while the patient wants to see the doctor, the missionary preaches the Gospel: I don't want such things".

Mr Rosenthal himself is a High-Churchman, but not so high as Mr Harry Wilson. He never baptizes a convert until he has been under instruction for 2 years. Time, he thinks, proves them to be genuine or false. No children are admitted to the Sunday School except those whose parents have

hearty welcome and friendly greetings he had been accustomed to receive in the Synagogue; he is a stranger to the people, and the people are strange to him; he neither understands the services nor the ritual. It is for the new convert that our Hebrew Guild is such an inestimable boon. In the midst of our Hebrew congregation he finds himself at home again; here he learns to appreciate Church privileges and to love the Anglican liturgy and ritual, and in a few years he is thus fitted to become an acceptable member of any other Christian community. However poor a place our Hebrew Chapel is in comparison with the parish Church, yet the converts "love it, and are deeply attached to it" (I am using their own words), and they show their appreciation of it by regular attendance and frequent Communions. Even the old converts, who are now quite rooted and grounded in the Faith, and have learned to love the services of their various parish Churches, often come to our Mission House, at great personal inconvenience, to be present at the Hebrew services, and are pleased to call the place "our *alma*

been the work in the office of the mission to take the children Christians.

Sunday school - Teachers Mr. Chiaven: Regular work
Attendance 140

Visiting - carried on by himself & others. He regards himself as being on the duties of a parish priest among the members of his congregation.

Has Cards (Lists) & the Pastoral Cards for Gifts. Guilds of the Blessed Virgin & of the Holy Cross.

Has the Hebrew Guild of Intercession, of which I believe Mr Rosenthal is President. (Lay Friends). There are 400 members of whom 100-150 are travellers (Jews of Jaffa) & the remainder Londoners.

and persecutions, with the result that he came back to London penniless. From the moment I became aware of his condition and whereabouts, I did everything I possibly could to alleviate his distress. As soon as I heard he was ill I sent for a doctor, who lives near the Mission House, requesting him to give the poor convert medical attendance, and I provided him with everything he prescribed and suggested. Last Sunday I was told he had left his lodging and gone to the Infirmary. I at once went there to visit him, accompanied by a fellow labourer, Mr. M. Cohen. When I noticed on the board at the head of his bed he was described a 'Hebrew,' I asked him whether he was still a believer in the Lord Jesus, and wished to die in the Christian Faith, to which he answered in the affirmative, as emphatically as his strength permitted, and requested me at the same time to take his two children into my Orphanage, and to see that they were brought up in the Christian Faith. Mr. Cohen, the Sister of the ward, and two other men present heard his statements and are witnesses thereto. As I have been told that the burial of Jews who die in the Infirmary is under your control, it is therefore my duty to apprise you of the fact that the late Barrnat Kemff was a Christian, and that his dying request was that he should have Christian burial, and to add that, as his spiritual adviser, I now claim his body for Christian burial.

"I am, yours truly,

"MICHAEL ROSENTHAL.

"The Rev. ——"

"*January* 15*th*, 1895.

"DEAR SIR,

"I am in receipt of your letter. I do not doubt the accuracy of your statement, and that being so, if the Sister of the ward will be good enough to confirm it, and so cover me, I see no reason why you should not conduct the burial as you desire.

"I am, yours faithfully,

"——— ———

"Rev. M. Rosenthal."

The Hebrew Guild of Intercession is increasing both in numbers and usefulness. This is being done gradually, but surely. Ever since its institution, it has been a source of comfort and strength to a large number of our converts. The Jews are the most clannish of all people. They generally congregate in certain localities, keep to themselves, associate with their own

co-religionists, and employ their own people. When a Jew comes to London from Europe, Asia, or Africa, he has only to find out the Synagogue bearing the name of his native place, and there he is sure to find a hearty welcome. He is befriended, sheltered, guided; either employed, or assisted with means to start in some trade on his own account. But as soon as he embraces Christianity, or even is discovered frequenting a Christian mission-house, all his friends become his bitter foes. He finds himself deserted—none to pity him, none to comfort him. When he goes to Church, he feels his solitude the more by contrasting it with the hearty welcome and friendly greetings he had been accustomed to receive in the Synagogue; he is a stranger to the people, and the people are strange to him; he neither understands the services nor the ritual. It is for the new convert that our Hebrew Guild is such an inestimable boon. In the midst of our Hebrew congregation he finds himself at home again; here he learns to appreciate Church privileges and to love the Anglican liturgy and ritual, and in a few years he is thus fitted to become an acceptable member of any other Christian community. However poor a place our Hebrew Chapel is in comparison with the parish Church, yet the converts "love it, and are deeply attached to it" (I am using their own words), and they show their appreciation of it by regular attendance and frequent Communions. Even the old converts, who are now quite rooted and grounded in the Faith, and have learned to love the services of their various parish Churches, often come to our Mission House, at great personal inconvenience, to be present at the Hebrew services, and are pleased to call the place "our *alma*

The Rosenthal Fund.

Altogether the work of Mr Rosenthal's mission seems not unimportant. He "conducted a meeting" & he clearly thought that we are all working in the same field but anything like his opportunities. Then "numerous speaking" was all he has to do the same work. He seems to think, for instance, that Mr Henderson, Mr Dwarnpat's church & Mr Rosenthal's on Catechumens, would not be able to achieve much.

Overleaf is the balance-sheet, the printing of which from the Report was prevented as it was by Mr R. when I raised some question about the funds:-

On the following Monday I addressed a public meeting in the Town Hall, the Mayor being in the chair. In accordance with my usual custom, before the collection was made, I told the meeting that whatever they were disposed to give to the Mission must be entrusted to my absolute discretion.

After the meeting he remonstrated with me for making these remarks, as he thought that otherwise the collection would have been larger. Upon this I told him there had been a very fair collection, and I felt quite satisfied with the result. I then explained to him our system of keeping accounts, viz.: that all the moneys received for the Mission by me and the Treasurer are placed by the latter in the bank to the credit of the "Rosenthal Fund" Divine Service the Sabbath Day that

instruction in the Faith for a period of nearly five months. To tell his story briefly, it was this: Some three years ago he met at St. Petersburg a Hebrew Christian who lodged in the same house with him, and finding him a very pleasant acquaintance he spent several evenings in his company. Finding, however, on

Altogether the work of Mr Rosenthal's mission seems not unimportant. He "compelled a hearing" & he clearly thought that no one else working in the same field had anything like his opportunities. & this "unwonted opening" was due to the same work. He seems to think, for instance, that Mr Henderson, Mr Barnett's church & one of Mr Rosenthal's own Catechumens, would not be able to achieve much.

Overleaf is the balance-sheet, the printing of which from the Report was prevented only by Mr R. when I raised some question about the funds:-

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After the meeting he remonstrated with me for making these remarks, as he thought that otherwise the collection would have been larger. Upon this I told him there had been a very fair collection, and I felt quite satisfied with the result. I then explained to him our system of keeping accounts, viz.: that all the moneys received for the Mission by me and the Treasurer are placed by the latter in the bank to the credit of the "Rosenthal Fund." Again, every cheque I receive from the Treasurer is put into the bank to the credit of the current Mission account, on which cheques are drawn as occasion requires, and at the end of each year, a list is published of every penny received for the Mission and expended by the Mission, and the accounts are duly audited. Yet, although a strict account is kept of every penny received and expended, and although I have vouchers for the remittances sent to the Treasurer, and receipts for the cheques drawn by me on the Mission account, owing to the unique nature of the work, it is only on the understanding the money is entrusted to my discretion that I ever venture to appeal for funds.

EAST LONDON MISSION TO THE JEWS (Rosenthal Fund).

Cash Account, January 1st to December 31st, 1895.

Dr. | **Cr**

RECEIPTS.

1895.	£	s.	d.	£	s.	d.	£	s.	d.
Jan. 1. To Balance in hand		—			—		16	5	10
Dec. 31. „ Subscriptions, Offertories, &c., received by Rev. M. Rosenthal, and paid to Treasurer (*see contra*)...	2,667	5	3						
„ Amounts received from Treasurer for carrying on the Work, viz.:—									
January		—		300	0	0			
February		—		160	0	0			
March		—		200	0	0			
April		—		600	0	0			
May		—		300	0	0			
June		—		200	0	0			
July		—		450	0	0			
September ...		—		150	0	0			
October		—		200	0	0			
November ...		—		160	0	0			
December ...		—		230	0	0			
							2,950	0	0
	£2,667	5	3				£2,966	5	10

EXPENDITURE.

1895.	£	s.	d.	£	s.	d.	£	s.	d.
Dec. 31. By Amounts paid to the Treasurer (*see contra*)	2,667	5	3						
„ Mission House, Chapel, and Offices: Rent, Rates, Taxes, Firing, Light, Attendance, Repairs, &c., &c.	—			294	11	3½			
„ Orphanage: Rent, Rates, Matron's Stipend, Servants' Wages, Food, Clothing, Firing, Light, Repairs, &c.	—			239	6	7			
„ Relieving, Sheltering, and Maintaining Catechumens and Candidates for Holy Baptism (including Free Meals to poor Jews)	—			704	4	4½			
„ Emigration of Catechumens, Inquirers, and Converts ...	—			177	18	6			
„ Grants to Converts, mostly Baptized in former years	—			137	18	3½			
„ Clerical Help and Stipends to Lay Evangelists and a Mission Woman (two partially employed)	—			711	11	5			
„ Grants to Students for Holy Orders	—			109	0	0			
„ Medical Officer's Fee	—			40	0	0			
„ Printing, Stationery, and Advertising	—			265	17	0			
„ Travelling and Postage	—			122	9	2½			
„ Mothers' Meeting, Sunday School, Entertainments, and Excursion	—			71	6	7			
„ Grant to Hebrew Guild of Intercession	—			14	18	6			
„ Sundries—Gas, Coal, and Bank Charges	—			40	17	5			
							2,929	19	2
„ Balance at London and South-Western Bank...	—						36	6	8
	£2,667	5	3				£2,966	5	10

We have audited the above account of Receipts and Payments by the Rev. M. Rosenthal on behalf of the East London Mission to the Jews, and find the same correct,

J. H. CHAMPNESS, CORDEROY & CO., Chartered Accountants.

103, Cannon Street, E.C., *January 31st, 1896.*

T.O.

EAST LONDON MISSION TO THE JEWS (Rosenthal Fund).

Treasurer's Cash Account from 1st January, 1895, to 31st December, 1895.

Dr.

1895.		£	s.	d.
To Subscriptions and Donations received during the Year, viz.:—				
From Mr. Rosenthal	£2,667 5 3			
Paid direct to the Treasurer ...	777 18 7			
		3,445	3	10
		£3,445	3	10
1896.				
January 1. „ Balance at London and County Bank		97	0	9

Cr.

1895.		£	s.	d.
January 1. *By* Balance overdrawn at London and County Bank		17	16	3
January to Dec.	„ Amount remitted to Mr. Rosenthal during the Year for Mission Expenses	2,950	0	0
	„ Missioner's Stipend...	375	0	0
	„ Auditors' Fee	4	4	0
	„ Bank Charges	0	12	10
	„ Postages	0	10	0
Dec. 31.	„ Balance at London and County Bank	97	0	9
		£3,445	3	10

103, Cannon Street, E.C., *25 February, 1896.*

We have audited the above account, and find the same correct.

J. H. CHAMPNESS, CORDEROY & CO., Chartered Accountants.

ind).

Cr

	£	s.	d.	£	s.	d.
						3
				294	11	3½
				239	6	7
				704	4	4½
				177	18	6
				137	18	3½
				711	11	5
				109	0	0
				40	0	0
				265	17	0
				122	9	2½
				71	6	7
				14	18	6
	40	17	5			
				2,929	19	2
				36	6	8
				£2,966	5	10

3

ents by the Rev. M. Rosenthal
l find the same correct,
CO., Chartered Accountants.

E

Dr.

F

1895.

Jan. 1. To Balance in hand ...

Dec. 31. „ Subscriptions, Offe
&c., received by I
Rosenthal, and
Treasurer (*see co*

„ Amounts receivec
Treasurer for c
on the Work, vi:

January ..
February ..
March ..
April .
May .
June .
July .
September
October .
November
December

103, Cannon Street, E.C., *

List of Subscriptions, Donations, Offertories, &c., for 1895.

* *Sums contributed in various amounts.* † *Good Friday Offertory.* ‡ *Holy Week Offertory.* § *Easter Offertory.* ‖ *Missionary Box.*

The following list includes all Subscriptions, Donations, Offertories, &c., &c., received in 1895, from 1st January to 31st December inclusive.

	£	s.	d.
A. A.	2	2	0
†Abbott, Rev. Dr.	0	5	4
A. B. L. (per Miss M. A. Matthews)	0	2	6
Absell, Mrs.	0	5	0
A. C. C.	5	0	0
A Churchman	1	1	0
A Countryman	0	2	6
Adams, Rev. D. C. O.	1	1	0
Adcock, Mrs.	0	10	6
A Friend	5	0	0
A Friend	1	0	0
A Friend (per Miss Edith J. Collingwood)	1	0	0
A Friend (per Miss E. C. Gibson)	0	1	0
A Friend (per Miss Hemming)	0	5	0
A Friend (per Miss Mason)	1	0	1
A Friend (per Miss Plummer)	0	5	0
A Friend (per Miss A. Sealy)	0	1	0
A Friend (per Miss Wiglesworth)	0	1	0
A Friend (per Rev. Fr. Gutch)	5	4	6
A Gentile	5	0	0
Agnes, Sister	2	0	0
Agnew, Miss C.	1	2	0
A Jew's Friend (per Rev. Fr. Gutch)	50	0	0
A. J. S.	0	2	6
A. K. T.	4	0	0
A Lover of the Jews	0	3	0
Alder, Rev. H. R.	5	0	0
Aldridge, Miss	0	13	6
Alexander, Mrs.	0	10	0
*Allan, Miss	1	0	0
*Allbut, Mrs.	2	1	0
Alldred, Mrs. A.	0	5	0
Allen, Miss Beatrice	1	0	0
Allen, Mrs. Osborne B.	0	10	0
Allott, Miss	0	5	0
*Allott, Mrs.	1	3	0
†*All Saints', Caldecote, 1894 and 1895 (Rev. C. M. Greenstreet)	2	12	5
*Alston, Miss Margaret	2	1	0
Amphlett, Miss E. F.	2	2	0
Amphlett, Miss E. F.	1	1	0
Anderson, John Andrew, Esq.	0	10	6
*Anderson, Miss	3	15	0
Anderson, Misses	1	10	0
Carried forward	£112	14	4

	£	s.	d.
Brought forward	112	14	
A New Associate of the Hebrew Guild of Intercession (per Miss E. C. Gibson)	0	7	
Andrews, W. J., Esq.	2	0	
An Easter Offering	1	0	
An Easter Offering	0	5	
Anford, Miss	0	10	
Anonymous	0	5	
Anonymous	0	2	
Anonymous	0	2	
Anonymous	1	0	
Anonymous	0	5	
Anonymous	0	0	
Anonymous	0	2	
Anonymous	0	2	
Anonymous	0	1	
Anonymous	0	2	
Anonymous	0	1	
Anonymous	0	0	
Anonymous	0	2	
Anonymous	2	0	
Anonymous	0	2	
Anonymous	1	0	
Anonymous	0	1	
Anonymous	0	1	
Anonymous	0	10	
Anonymous	0	0	
Anonymous	0	2	
Anonymous	0	1	
Anonymous	5	0	
Anonymous	0	1	
Anonymous	0	3	
Anonymous	0	0	
Anonymous	5	0	
Anonymous	1	0	
Anonymous	1	1	
Anonymous	0	5	
Anonymous	0	10	
Anonymous	0	1	
Anonymous	0	1	
Anonymous	0	0	
Anonymous	0	10	
Anonymous	0	1	
Anonymous	0	0	
Carried forward	£136	1	

Passed.

Mr Rosenthal is a man of about 50, bearded; deliberate in speech, with a tone of dignity; slight foreign accent; the demeanour of a learned man. His study was well-furnished, & was stocked with books. In one corner was a tiny prie-dieu, with a crucifix and as we saw in the rooms of many high-Churchmen.

Mr Cohen, one of the lay-readers & Mr Rosenthal's usual companion on his round was a man of about 35, square shouldered, impossible, rather melancholy.

The following are letters from the Bishops of St Andrews & Derry.

"St. Mary's Tower,
"Birnam, N.B.,
"*May* 18*th*, 1895.

"My Dear Rosenthal,

"I am very sorry to hear that there is, this year, a deficiency in the funds of your Mission. I hope that this will soon be supplied.

"Your work has been much blessed.

"You preach so fully both Evangelical and Church truth, that men of all schools of thought can support you.

"I heartily commend your mission to any with whom my words may have any influence.

"Hoping soon for a better report of its financial condition,

"I am, my dear Rosenthal,

"Yours affectionately,

"George H. St. Andrews."

"Palace,
"Londonderry,
"*May* 15*th*, 189.

"My dear Mr. Rosenthal.

opposition was so great it had to be given up. Our Mission Fund suffered severely from those unfriendly comments, and for a time some serious curtailment of the work seemed inevitable; but before taking any such deplorable step, at the suggestion of the Committee, I sent out a circular letter to our kind friends and supporters, accompanied by the following two letters from the Bishops of St. Andrews

Opposed by Lower Churchmen.

Mr Rosenthal is a man of about 50, bearded; deliberate in speech with a tone of dignity; slight foreign accent; the demeanour of a learned man. His study was well-furnished, & was stocked with books. In one corner was a long prie-dieu, with a crucifix such as one sees in the rooms of many high-Churchmen.

Mr Cohen, one of the lay-readers & Mr Rosenthal's usual companion on his round was a man of about 30, square shouldered, impassive, rather melancholy.

The following are letters from the Bishops of St Andrews & Derry.

"St. Mary's Tower,
"Birnam, N.B.,
"*May* 18*th*, 1895.

"My Dear Rosenthal,

"I am very sorry to hear that there is, this year, a deficiency in the funds of your Mission. I hope that this will soon be supplied.

"Your work has been much blessed.

"You preach so fully both Evangelical and Church truth, that men of all schools of thought can support you.

"I heartily commend your mission to any with whom my words may have any influence.

"Hoping soon for a better report of its financial condition,

"I am, my dear Rosenthal,

"Yours affectionately,

"George H. St. Andrews."

"Palace,
"Londonderry,
"*May* 15*th*, 189.

"My dear Mr. Rosenthal,

"I had heard of your great work among the 'Hebrew Colony in East London. I had also the privilege of reading some sermons by you one on Isaiah vii. 10-17, preached at St. Mary's, Oxford.

"I was much impressed by your masterly acquaintance with the 'Hebrew Verity.' Hence my invitation, which you so generously accepted —which I gave for what I heard of your Christ-like work, for what I saw of your capacity to make a *real* contribution to the great question of the Old Testament.

"At present I can only express my bitter regret at the way in which a portion of my countrymen have caused events to travesty my invitation to yourself and other learned and pious men. I am ashamed as a gentleman, pained as a Christian, humiliated as a Bishop.

"The reduction of your 'Mission Fund' by £500 is a shameful thing. The 'Derry Congress' has been adroitly used against you by some adept in the art of misrepresentation.

"Will you put down my name for £10 to your blessed work in 'seeking the lost sheep of the House of Israel'?

"Yours faithfully in Christ,

"William Derry."

+ Opposed by Low Churchmen.

Passed.

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at Stepney!!! However, the fact of my wearing coloured stoles did not debar the English Church authorities from inviting me to speak at the last Church Congress at Norwich. The Londonderry Church Congress did not take place; the Protestant opposition was so great it had to be given up. Our Mission Fund suffered severely from those unfriendly comments, and for a time some serious curtailment of the work seemed inevitable; but before taking any such deplorable step, at the suggestion of the Committee, I sent out a circular letter to our kind friends and supporters, accompanied by the following two letters from the Bishops of St. Andrews

* Opposed by Lord Cavendish.

JEWISH MISSIONS.

Address at the Norwich Church Congress, 1895.

By the Rev. Michael Rosenthal.

I AM thankful to find that, after a silence of thirteen years, the Church Congress has once more taken up the Jewish subject, and I feel happy in being again permitted to take part in it. If there is one Christian enterprise more conducive to the vital interests of the Church than another, it is mission work among the unconverted of all nations, including the Jews, of course; for no universal missionary effort is possible which does not embrace the Hebrews.

But owing to certain misconceptions, there are many who recognise the imperative obligation to engage in missions to the heathen, yet stand aloof from missions to the Jews. Some think that as the Jews possess Moses and the prophets, they have no need of the Gospel. But surely this is a fallacy. Mosaic Judaism is no longer practicable. In the synagogue the Jews bemoan their loss of Church privileges in these words:—"We have neither temple nor altar, neither priesthood nor sacrifices." The Judaism of the ancient Hebrew Church was purely sacerdotal and sacrificial, and it came to an end when the Jerusalem temple was destroyed. Modern Judaism has very little, if anything, in common with the Levitical law. It consists chiefly of boundless traditions, compiled during several

centuries by honest but misguided Rabbins. Besides, Christianity is not merely a system for civilising and humanising savages, it is equally needed by the most cultured and refined of mankind. Jews and Gentiles alike stand in need of Christ, Who alone is "the Way, the Truth, and the Life" (S. John xiv. 6).

Some Christians neglect Jewish Missions because they argue that the miraculous preservation of the Jews as a distinct people, notwithstanding that they have been scattered among all the nations of the earth for many long centuries, betokens that God has not yet done with them, but, as the Bible leads us to believe, there is a glorious future in store for them, and that a time is coming when all Israel shall be saved. All this is quite true, but surely the blessed apostles must have known that in God's own good time all Israel shall be saved. S. Paul must have known this, for it is he who specially asserts this truth (Rom. xi. 26), and yet wherever he came he delivered the message of salvation to the Jews—*to the Jews first.*

The Divine purpose and our obligation are distinct. Again, we know by the analogy of God's dealings with Israel in the past, that He condescends to employ human instrumentality for the achievement of His object; and what reason have we to doubt that He expects the Church to prepare His ancient people for that great event, when the Jews shall look upon Him Whom they have pierced, mourn for their sins (Zech. xii. 10), be pardoned and reconciled to God? By energetic work and fervent prayer the Lord may permit us to hasten on that blessed state which Israel's conversion will usher into the world, and which S. Paul calls, "even life from the dead" (Rom. xi. 15).

Some people are deterred from engaging in missionary effort to the Jews by the difficult nature

of this particular work. That this work is very arduous no one will deny. The Jews, who are proud of their origin, intellectual attainments, and ever-increasing worldly prosperity and power, resist vehemently any attempt at proselytising among them. If the missioner is to do his duty by them without fear or favour, he must be prepared to lead a life of daily martyrdom, and this is most particularly the case when the missioner happens to be himself a convert from Judaism.

But although this mission is difficult, it is by no means an impossible work, and it is our bounden duty to carry it on. Whatever Gentile Christians may think of Christ's command "to begin at Jerusalem," to the mind of a Hebrew Christian the terms of His commission to the Church are too explicit to admit of a doubt. I feel sure that we can never engage in any mission with greater certainty that we are acting according to the mind and will of our Divine Master, than when we are making efforts to bring to Him some of the "lost sheep of the House of Israel" (Matt. x. 6, and xv. 24).

As a matter of fact, the Church is gaining annually far more converts from the Jews than from the heathen, comparatively speaking. Baptisms of Jews are now of such frequent occurrence that they no longer attract the attention they used to do in former years. I am right glad that this is the case, for it is most undesirable to make a parade of the encouraging results which God vouchsafes to our labours. Still, the Church Congress ought to know that every *rightful* effort made for the conversion of the Jews is being blessed with visible tokens of Divine favour.

In London we are now having vast opportunities for conversing with the Jews, and the Lord is graciously blessing our efforts in converting many of them. In the Providence of God, mission work

among the Jews has been my vocation for the past twenty-two years. For the last eighteen years I have been working among my brethren in London, chiefly in the East of the metropolis. In the mission under my charge at Stepney we have regular Sunday and weekly services, a congregation with a roll of communicants, our lay-helpers, our representatives in the rural deanery, one of whom is also a member of the Diocesan Conference. We have our own guilds and clubs, and all the ordinary machinery of a small parish, and all entirely and exclusively Hebrew Christians; whilst in addition we have meetings for inquirers and catechumens, Sunday Schools, mothers' meetings, classes for discussion, and meetings for all sorts and conditions of Jews. And the result shows that the Gospel of Jesus Christ has in no wise lost its savour through the lapse of centuries; it is still fresh and edifying; it is now, as ever, "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. i. 16).

One of the difficulties in connection with Jewish missions is that we often meet with some cases of a most perplexing nature. As a missionary to the Jews, with twenty-two years' experience, I would venture to suggest to some of my younger brethren to demand of every Jewish candidate for baptism to give a lucid and convincing "reason of the hope that is in him" (1 Pet. iii. 15), before administering to him the Holy Sacrament. Conviction may not, perhaps, be accompanied by conversion in every single instance, but in the case of Jews it invariably precedes it. Humanly speaking, a Jew cannot be converted to the Faith before he is convinced in his own mind of the Messiahship and Godhead of our blessed Lord; and when he is thus convinced, with a few very rare exceptions, he is able to show his conviction to others, however illiterate he may be.

Most of the orthodox Jews, from whom the largest number of converts is drawn, may, as a rule, be convinced of the truth of Christianity by a reverent, literal, and judicious exposition of the Messianic prophecies of the Old Testament. Some of the reformed Jews may be brought to see in the fulfilment of Christ's prophecies respecting the destruction of the Holy City and the Temple, and the establishment of the Catholic Church, notwithstanding all opposition, in addition to His own spotless and matchless character, that His claims to the Messiahship and Godhead were just and true. Some Jews find in the errors of the Talmud, by contrasting them with the sublime teaching of Christ, the most convincing arguments in favour of the Divine origin and inspiration of the Gospel.

In the course of my missionary career I have had to deal with several very learned Jews, whom at first no argument could reconcile to the doctrine of the adorable Trinity; but when I showed to them in the Zohar (Zohar, vol. 2, page 43, one of the most ancient of the Cabalistic books) that Rabbi Simeon ben Jochai, a contemporary of S. Paul, taught that the Godhead comprised Three Spirits, namely, Father, Son, and Holy Spirit, they became convinced and were eventually baptised. By the way, it is impossible to read the ancient Cabalistic books without coming to the conclusion that the doctrine of a Triune Jehovah must have been a fundamental article of Faith in the Hebrew Church before the Christian era.

The most difficult part, however, is not so much to convince a Jew of the truth of Christianity, as to arouse in him a spirit of inquiry. There is a tendency in the Jewish mind to rest satisfied with the religious system to which, through circumstances, he became endeared, and to associate with it a general notion of the Divine approval. He

argues that since it has pleased God "to suspend Ancient Judaism," and to suffer the Jews to have for their religion only a few conventional rites and ceremonies, that state of religion is one to which it may not be wrong for him to adhere; and so long as he is in a position to observe those rites and ceremonies, it is most difficult to bring him to see that even if his tenets were sound, his argument in support of them is not more convincing than that which any benighted Pagan can adduce in favour of his own superstition. When a spirit of inquiry has been once aroused in the mind of a Jew, then any devout Christian who is familiar with the controversy between the Church and the Synagogue is competent to instruct him in the faith. But in order to arouse in him a spirit of inquiry, *to set him thinking*, it requires a thorough knowledge of Judaism and the Jews, their aspirations and phases of thought.

About twelve years ago a poor Jew applied to me for baptism. Finding on examination that he had never read the New Testament, and that he was still labouring under all the Jewish prejudices against the Saviour and His religion, I asked what induced him to seek for baptism. To this he answered with evident simplicity and truthfulness, that in a moment of great emergency he had been obliged to part with his phylacteries and fringes, and fancying that without those sacred emblems of Judaism he could neither observe his religious duties nor remain an acceptable member of the synagogue, he had therefore decided to embrace Christianity, rather than lead an irreligious life. After listening to the account he gave of himself, I came to the conclusion that to set him thinking would be the best service I could render him, and in order to effect that purpose I had better say nothing to him on that occasion about the respective merits of

Judaism and Christianity. Accordingly, after giving him a little money for the purchase of his religious emblems and some stock in trade, I exhorted him to remain faithful to the God of his fathers and pray for more light. As I anticipated, my action was an inexplicable enigma to him, and when he left me he looked quite bewildered. Before a year had elapsed, during which time his circumstances had much improved, he paid me another visit. I then persuaded him to join my instruction classes, and in due time he was baptised. Before his first Communion, he told me "that nothing could have more effectually uprooted his native prejudices against Christianity and Jewish converts than the way I treated him when he first called upon me." Ever since his baptism, about ten years ago, he has led a life of harmony and consistency with his Christian profession. Since his conversion he has been the means of bringing several Jews to Christ. When a Jew embraces the Faith, he becomes instinctively and by force of circumstances a missionary to his brethren. The very process of defending his act of leaving the Synagogue is itself preaching the Gospel; and we have had many instances of converts who gave themselves no rest until they had brought some of their relatives to the Faith, with the never-failing argument of personal experience: "We have found the Messiah . . . come and see" (S. John i. 41, 46).

Some persons object to Jewish missions because they are obnoxious to the Jews, who, we are told, "have a right to their conscience"; *certainly*, but so have other people, and so have Christians. It is not to the Jews alone that the Cross of Christ is a stumbling-block and rock of offence. If unbelieving Jews resent our missionary efforts on their behalf, we ought to point out to them, in all loving sympathy, that the teaching of Christ must beget in every

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heart in which its real power is known, an earne
longing for the Gospel message to reach all nations
it is therefore impossible for Christians to ignore th
nation from which Christ came (Heb. ii. 16).

To the honour and glory of England, be it said
that Her Majesty's Jewish subjects enjoy perfec
liberty and quietude throughout the whole world
wide British Empire, and as the Jews love, therefore
the English people, the Anglican Communion is sur
to meet with greater success in Jewish missions tha
any other branch of the Catholic Church. Ou
opportunities for preaching the Gospel to them ar
very great. In London alone there are man
thousands of Jews. Now, would it be right i
Christian people—who, in obedience to Christ's com
mand, are sending missionaries to the uttermos
parts of the earth—should neglect the Jews who liv
in their midst and next door to the Church of God
Loyal servants of Christ cannot, and will not, remai
indifferent and utterly callous to the eternal welfar
of the Jews, who, according to the flesh, are the very
brethren of our Divine Redeemer. Although i
His inscrutable Providence the Lord may defer th
national conversion of the Jews until His secon
coming, yet He graciously allows us to win for th
Church daily "a remnant of Israel according t
the election of grace" (Rom. ix. 27; xi. 5). And
this is about all that the Church is at present per-
mitted to accomplish among other nations, namely
to gather a people out of the world, a Church out o
all nations, a people for Christ's name, and whom
"He will present faultless before the presence o
His glory with exceeding joy" (Jude 24). But
when all Israel shall be saved, then shall the
mission field really and truly flourish, for then the
"earth shall be filled with the knowledge of the
Lord, as the waters cover the sea (Isaiah xi. 9).

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Interview with the Revd Atherton Knowles. Vicar of S. James Radcliffe – 24 Jany 1898.

I met Mr Knowles at the Vicarage which adjoins the Church & after half an hours conversation there we went to the house occupied by some of his lady workers & a girls club at the top of Kenyon Street. Mrs Knowles going too. At the Vicarage we discussed general questions & Mr Knowles was very frank on the failure to get people to come to Church 50 in the morning & 150/200 in the evening rather overstated the numbers he thought – in a parish of over 6000. There are a considerable number of Catholics but no Jews. Almost all are poor. In other ways they do a good deal for the people broadly without regard to belief or practice as to religion & seem to be popular. They have also their band of adherents & of those who come to Church at all most come regularly & are communicants. I heard a good deal as to Guilds & Clubs & Schools in conversation of an unsystematic character & found on going to the workers meeting that Mr K had

Persons Employed.

Buildings

Mr Parker some notes - These we went over in the presence of the workers. The group consisted of the two Curates. Miss Keightley, the Superintendent of the Ladies Home & Girls Club & Principal parish worker with 3 other ladies - All seemed on excellent terms & were in full cry of talk when we joined them. Mr Knowles has been incumbent for 3 years - having succeeded Mr Arbuthnot who was here 14 years & to whom, Mr Knowle is very ready to admit, the organization is due - His work has stood, they say, the crucial test of surviving him - "Its foundations laid deep in the hearts & consciences of his people". Hence the small band of attached persons of whom a fair proportion are men -

Vicar & 2 curates - 2 mission women - 1 nurse
5 lady residents - 2 lay readers - 45 S School teachers & various other helpers.
Parish Church. Schools. Also have use of the old Coopers schools & the Chapel of the almshouses at a nominal rent (but they can no longer have the use of these) 205 Lonsdale St. Ladies Home & Club.
The Boys club meets in the ~~old~~ schools -

Social Agencies

3

The Coopers Bricamys are used as a mission & many of the institutions are duplicated - 2 mothers meetings 2 girls clubs - 2 boys clubs - serving different classes. Girls with & without hats - boys with & without collars. All seems actively & intelligently worked - no very large numbers but a good regular attendance & plenty going on in the clubs - Large Band of Hope & strong temperance work - All hearty teetotalers & believers in the influence of the Band of Hope on the children & through them on the parents. Good Templars large meet in the School. Savings bank - money collected weekly by district visitors. Building Society meeting weekly -

The most remarkable social effort is a weekly out door entertainment in Summer with music & dancing in the School playground - The Church yard also is opened for promenading - there being a door through to the school ground - The County Council sends a band and admission is for all comers except children under 14. The police stand at the door - order inside is kept by the Church people - or sometimes, I gathered, is not kept - The hours have been from 7.30 to 10 o'clock & an argument arose whether this should be altered. Mr Knowles had proposed to make it half an hour earlier but Mrs Keightley & the other ladies demurred & he seemed inclined to give way - They said that at 9.30 no one was ready to go home to bed & that the young men & young women would adjourn to the Public Houses, or sit out together somewhere - They turned Mr Gee, with

4

to make it half an hour later – & face the possibility of disorder inside. The disorderly element they say is not the poorest. It is the better dressed young men & lads who are rowdy & unmanageable. Great crowds come – Especially since they got such good music – Previous to getting the R.C.C band they "did what they cared" & the effort seems remarkably successful. It is evidently absolutely non religious.
[I think it was here that a strong opinion was expressed against the closing of Church yard recreation grounds on Sunday]
It is evident that what is wanted is lots of light for such an entertainment as is here described

Visiting appears to be regularly organized & there is a Parish nurse. In connection with this charitable relief is given without respect to creed – R.C Girls come to the clubs & the prayers used were submitted to & approved by Cardinal Manning

Altogether there is a very broad spirit shown & the good of the people is the object sought rather than the good of the Church

We have here a small body of devout Church people working for the good of the Parish without any direct propagandist appeal – No one comes to Church from fashion – or ~~[illegible]~~ for gifts – Most are communicants, many are active workers
All this seems to have sprung from Mr Carbutt's

& the Parish has been fortunate in Mr Knowles
a simple modest man free from all egotism -
Conciliatory & helpful. A man of more force
might have made much mischief. He is not
at all like a clergyman. More like a provincial
professional man.

I append some extracts from his report. & the
cards for Members of the Mens Help Society
for communicants & non communicants which indicate
the spirit which pervades the inner circle.

There were two separate Guilds - affiliated to
larger organizations - Mens Help & Chosen Working
Mens Society. Mr Knowles succeeded (with
some difficulty) in amalgamating these. they
were each small & met on different evenings
with practically the same objects & programme

Amongst other Religious influences Mr K mentions
Medland Hall (London Congreg. Union)
Thames Seamen Mission -
Ragged School Union -
Society of Friends. Meeting House & S School -
Wesleyan East End Mission. Stepney Temple -
London City Mission Love Lane
R.C Church. S. Mary & S. Michael

He also recommended us to see Mr Mills who is
one of his helpers but also has a boys club of his
own & gives his life to work among the people

Parish.

8/20

Interview with the Rev. E. Bray, Rector of St Paul's, Sheffield
Feb. 2. 98.

I saw Mr Bray in the Parish Committee Room, where the Curate was busy writing & occasionally – only 2 or 3 times – dealing with some application. His manner was a little professional & unsympathetic. The Nurse & the Mission Woman also bobbed in to report themselves but seemed to have little to say. The Scripture Reader came & sought on: he was a man of about 30, of slight build & looked more like a musician than a missioner. He was occasionally appealed to, as was the Curate but there was nothing to show that the parish is alive. The curate is a pale, anæmic, bearded man of perhaps 40–45. Looked capable, but seemed pre-occupied & rather unresponsive. The Rector is a large man, of perhaps 60, bearded; optimistic in the wrong places; had a cold & wanted a silk & scented handkerchief; dozed in a rather helpless way, as though he were aligned, by his influence, the unreasonableness of any expectation that this or that should be done. He seemed one of those quiescent, heavy, ineffective men, who have persuaded themselves that they have no time for anything.

The parish is a small one of about 7000. Lower Nose Basin

Workers.

Ministry.

Social etc.

Church.

both dock-hands & others. The people are almost entirely riverside workers, with a few small tradesmen, some doctors, & the resident dock-visitor.

No great change of late. Fewer lodgers, but the common lodging House retains a large proportion of the poorer class. Otherwise they come probably chiefly from this riverside neighbourhood.

Rector & Curate. Scripture Reader, Mission Women, Nurse. A few other helpers also visit. 30 Sunday School Teachers.

Church holds 900 - 800. Small Mission Room, 120 High St. holds about 40. The church has a room or two in the Parish Hall, & there is an Infant School, used also for other purposes.

For Social & other agencies see Card.

On Sunday morning there is an average of about 200, & the same number in the evening. In the morning those who are a little better off come.

Communicant Roll 100. Regular Communicants 60

Sunday School Register 400; Average 250.

No Mission Service on Sunday.

141

S. Paul's, ✝ Shadwell.

SERVICES.

Holy Communion, first and third Sundays of the month at 11 a.m. Other Sundays and Holy Days at 8 a.m.
Morning Prayer on Sunday at 11 a.m.
Evening Prayer on Sunday at 6.30 p.m.
Litany, Friday Evening at 7.30.
Mission Service, in the Infants' Schoolroom, on Wednesday at 8 p.m.

HOLY BAPTISM.

Sunday at 4, and at the conclusion of Evening Prayer.
Wednesday at 11.
Friday at 11 and 7.30. No Fees for Baptism.

CHURCHINGS.

Sunday at 4 p.m. Wednesday at 11 a.m. Friday at 11 a.m. and 7.30 p.m

MARRIAGES.

By arrangement with the Clerk. Fee 8s. 7d., including Certificate. Banns 2s.

Applications for Certificates, Publication of Banns, &c., to be made to the Parish Clerk, at the Vestry Hall.

CHOIR PRACTICE.

Friday evening at 8 o'clock.

SUNDAY SCHOOL.

Boys, Girls, and Infants, at 10 a.m. and 3 p.m.
Children's Service on the first Sunday in the quarter at 3 p.m.

BIBLE CLASSES.

For Elder Girls, in the Rectory, on Sunday at 3 p.m.
For Lads, in the Vestry Hall, on Sunday at 3 p.m.
For Men, at 120, High Street, on Sunday at 3.15, and on Tuesday at 8 p.m. For Women, in the Vestry Hall, on Friday, at 8 p.m.

INFANTS' DAY SCHOOL.

179, High Street, opposite the Church. No fees. — Go Aherg

CLOTHING CLUB & MOTHERS' MEETING.

In the Vestry Hall, every Monday at 2 p.m.

PENNY BANK.

In the Infants' Schoolroom, every Monday, from 7.30 to 8.30 p.m.

SUNDAY SCHOOL CHOIR.

Practice on Monday at 8 p.m., in the Boys' Schoolroom.

MEN'S CLUB & READING ROOM.

Open every day from 1 p.m. to 11 p.m., in the Club Room, Vestry Buildings. Subscription, 1s. per quarter. Abt-30 members.

LADS' CLUB.

Open on Monday and Friday from 8 to 9.30 p.m., at 120, High Street. Subscription 1d. a week. Football and Cricket Clubs. from 12-15 members

BAND OF HOPE.

On Wednesday at 6 p.m., in the Boys' Schoolroom. Abt-100 members.

SENIOR BAND OF HOPE.

For Lads over 14 years of age, on Wednesday and Saturday, at 120, High Street, at 7.30. 25 members 16 — —

MISSIONARY SEWING CLASS.

or for girls

For Girls, on Friday, at 6 p.m., in the Vestry Hall.

PENNY DINNERS.

During the winter months in the Infants' Schoolroom, on Wednesdays and Thursdays at 12.30. 80-90.

HOSPITAL LETTERS, etc.

Applications to be made at the Committee Room, Vestry Buildings, between 10 and 11 a.m., where the Clergy can be seen every morning, except Saturday.

REGISTRY FOR BIRTHS & DEATHS.

Monday and Tuesday, 6 to 8 p.m., Wednesday, Thursday, Friday and Saturday, 9 to 10 a.m., at 141, High Street.

Volunteers to assist in any branch of work will be heartily welcomed.

Rev. E. BRAY, M.A., Rector, The Rectory, High Street.
Rev. H. W. L. ROBINSON, B.A., Assistant Curate, 120, High Street.
Mr. W. J. JAMES, Parish Clerk, Vestry Hall.
Mr. J. WELLER, Scripture Reader, 120, High Street.
Mrs. WELLER, Mission Woman, 120, High Street.
Miss WATSON, Parochial Nurse, 51, High Street.

Visiting.

Nurse

Charity

Penny Bank.

Other influences.

The Clubs are open to every one in the parish.

The general visiting is done by the Scripture Reader & the mission woman. The diplomatic work & the kind the clergy "have no time".

They have a trained nurse of the E. L. N. F.

Charitable support runs from £30 to £50 a year, given among mostly by tickets. The majority who come are known, & are semi-chronic cases, always turning up when ~~[illegible]~~ any pressure comes.

There is a Penny Bank, but no tickets are carried forward. Every depositor is compelled to take his (or her) money out before the end of year. The only reason for which seems an extraordinary rule was that a contrary practice would involve much bookkeeping; they would want a clerk "thought out in it". Advice what would be done if anyone wished to leave money in & further they gave advice or helped people to open P.O. or other accounts, & was simply true that people knew are due to the Post Office.

As regards other religious work I was told of two London City Missions one in Long Lane, & the other, a very small affair, in Thrift Court.

Dear Dan.

Queen Question

Women drinking: Origin of practice.

There are few R. Cs. & not many Jews – the latter chiefly in King Edward's Lane, the R. Cs. in Cable Street.

Miss Charlotte Kelly family has broken up.
Mr Perry is a Guardian; advocates Mr Dora Kelly's proposal; Voluntary pensions don't meet the case.

The police are very well conducted.
Less drink consumption. A good deal of prostitutes. The larger-shops on the corner of King David Lane always close at 11.
Publicans don't think that he supposes. Says that those who want to drink or bet are only the brokers. Women drink very much as the men do. Invite their friends in much in the same way to have a glass. No ill effects, but worst type-bad.
Remembers the time when no women went to the pubs. First noticed the practice on the time of the collapse of the Ship-building trade on the Thames. People were very hard up. Women discovered that a pennyworth of bread & a pennyworth of porter gave a satisfying meal. Bought the bread & went to the pubs to eat it together the porter. Thinks this was the beginning of the practice of women going to the pubs at all.
No criminal class. He's a couple of men who live about ~~nowhere~~ nowhere

with impunity day or night. Freedom of movement & welcome corroborated by the scripture reader.

Prostitution "very nearly disappeared". No sailors' houses in the district. Change of the kind of houses now in Shadwell Basin, ~~[illegible]~~ with exception of very few sailors' houses left now. Albert-street occupied by women who are said to be sailors' wives & with whom men come to live when ashore, rather than prostitutes who play on a general trade.

Marriage drunkard on average wk. Pain not to be very much improved by colchicum.

Health very good.

Housing very good. Many houses, lanes cleared away. Mentioned the Dockers' Dwellings, "Good Beer", that is 3 blocks under the control of Col. Beer the agent, & ~~[illegible]~~ owned by the Earl of Rosebery; the L.C.C. blocks in Barlow Road & Bellow Street; & Ashley Towers in Juniper Street.

Note on Local Government: The Poor Law & local Government purposes Shadwell got into Limehouse, Ratcliff, & Wapping. Minus Wapping they also form a parliamentary constituency.

Mr Bray has been in East London 30 years, & at Shadwell 12.

He will have been gathered that he has been there long enough. He is not one of the "branch" brethren. I think he one of the Attitude to the people you chose in East London.

8/20 (2) CP

Interview with the Rev. R. W. Harris
Rector of St. George's in the East. Feb. 4. 98.

Mr Harris has for some years been Sec. of the East London Church Fund & erected Prudential Tower at St George's only 2 or 3 months ago. He has therefore taken control of the worst East-London living & one of the most elaborately worked parishes, for a very short period & has hardly yet mastered his position. Although the living is a good one (£910) Mr H. only accepted it with hesitation from the ordinal pressure of his predecessor. The charges are so heavy, & the work so extensive that it was a serious step for Mr Harris, a man with small means, to undertake a man like Mr Turner, a wealthy man. Mr H. is faced by the difficulty that well-persons well: when they are younger they are more eager to work, & thus more anxious to spend money: "you cannot" "pile up capital" & let work starve. But on the other hand it is not right to ignore the duty of a reasonable provision for later life & for children. Mr H. is a married man, has an attractive personality; is possessed of fairly clear but slow judgement; & cannot a little over-weighted.

The particulars he gave are fairly complete, but the Parish Manual

Mr Shelford in Stoke Newington referred to Mr Turner as "the model parson".

Jews.

"Poor & less vicious".

The people.

Most "touched"; few "prospered".

for 1870-7 ought to be referred to. It was the book one drawn up by Mr Turner & is a very fair abstract of a remarkable bit of parish organization.

The Jews are coming in the parish, but Mr Turner only estimates them at ⊕ about 1000. Harris thinks this under the mark & that there are probably about $\frac{1}{10}$th of the 10000–11000 who are Jews – say 2000. They are found on poorer – single in the main streets. They are the main spheres as regards overcrowding.

Mutineers' premises have been recently bought by a Jewish syndicate, but no one at present knows for what purpose.

There is a consensus of opinion that St George has in recent years become "much poorer & much less vicious".

The population is a mixed one, the dominant occupation being furnished by riverside work, & the corporate employment & commerce. Many of the women & lads find employment in the City.

Mr Harris claimed that in visiting the whole parish, R.C.s & Jews included, most "touched", by the "ministrations of the church", but that they "prospered" few. Friendly

Wakes.

Buildings.

relations are maintained with the Jews, many of whose children come to the Bank Street. The Jews often do not mind their own people going to any temple sort of Baptism. If that step is taken the man forsows.

Workers: Paid: Rector & 3 Curates.
1 Scripture Reader.
1 Lady Worker
1 Nurse (C.E.L.N.A.).
2 Mission Women.

There are also 1 Lady worker (unpaid) 1 Lady Resident (Miss Howard who has been there for 30 years) 2 Ladies (District Visitors).

There are about 60 Sunday School Teachers & a good future workers. Mr Harris has promised an enumeration.

Buildings: Church: holds 1250
St Matthew's Church - holds 600. [St Matthew was united to St George by Order in Council in 1891].
St George's Mission House - holds 400. Also includes Gymnasium, Small Room, Class Rooms, &c.
Mission Room Tait St - holds 150.
2 Rooms in St Matthew's School holding 50 & 100.

Attendance.

Sunday Schools.

Communicants.

Social Agencies.

Building Cont.: The Rectory Room.
There is also the Girls' Friendly Lodge, (St. George & Whitechapel Branches combined).

Attendance: Sunday morning - 150
evening - 300 - 400.

St. Matthews: S. morning - 140 - 20
S. evening - 40 to 50.

Sunday evening & Mission Room: St. George's: "12 or 20" "very good".
— " — — " — Tower St. 30 to 50.

Sunday Schools (3) Total "attending" 1046.

Communicants: Men - 500 males.
— " — Total 801
— " — Total Legds. - 4484. (234 Celebrations).

Among the social agencies are Temperance Associations; Band of Hope; Women's Work Bee; Church Institute for Youths; C.E.T.S.; Penny Bank; Invalid Kitchen & Children's Dinners. Full reports of these are given

Education

Visiting.

Lady City Missionary - arranged for inspection.

in the mornings.

In St George there are very close connexions between the Church & the Board Schools. There are large endowed Schools in the Parish of which the Rector is ex-officio a Governor. They are called Raine's Schools, & are secondary for the Boys & Elementary for the Girls & Infants.

In Visiting they aim at a complete covering of the parishes, but there is a good deal of cross-division that goes on owing to the tendency of people to visit on the basis of the particular association with which they are connected & working.

There is a London City Missionary who visits in the parish, but seems rather stark. Lives away, & not under any very strong control. Used to be under Turner, & had to report to him. But not quite in the same relation to him. The latter thought it be too High Church. The Missionary therefore put under "the fiercer partner of a Spiritualistic Tramway"! "Not Tramwin"? "Yes it is: I think the partner's Mr Noel Buxton".
The arrangement views Mr Harris as being rather absurd, specially as he is not extreme on all. He adopts the Evangelical position, but the charges have been slight altogether.

Nurse.

Cemetery.

Religious council.

Vestry of Vestry etc.

Retirement. removal of incumbents.

Has a finish made this evening another for St. Matthews.

Poor fund for year ending March 31. 97 came to about £130. Goes mainly to sick. Parish Trust. fund insignificant in amount.
Corporate with C. O. S. Prop to f cons then take up. Approval of policy of B. of Guardians: "do seems to have worked so well".

Mentioned St. George's Wrapping Relief Soc. Originally intended to be non-party. Has therefore given his name as a Vice-President. Rational work but critical it. H. knows nothing similar to have nothing of Marks.

Knows little about the East London Wesleyan Mission is doing.
Jews have recently opened a Chapel & a Synagogue – Common Bed Road.

H. sits on Valing & Officers. Is Chairman of local group of Parish Committee of Managers.

Discussed difficulties arising from such incumbents, or those who were unfit. There is no power of removal save in extreme cases. Can only rely on persuasion. Walham Green & Billing had a bad place

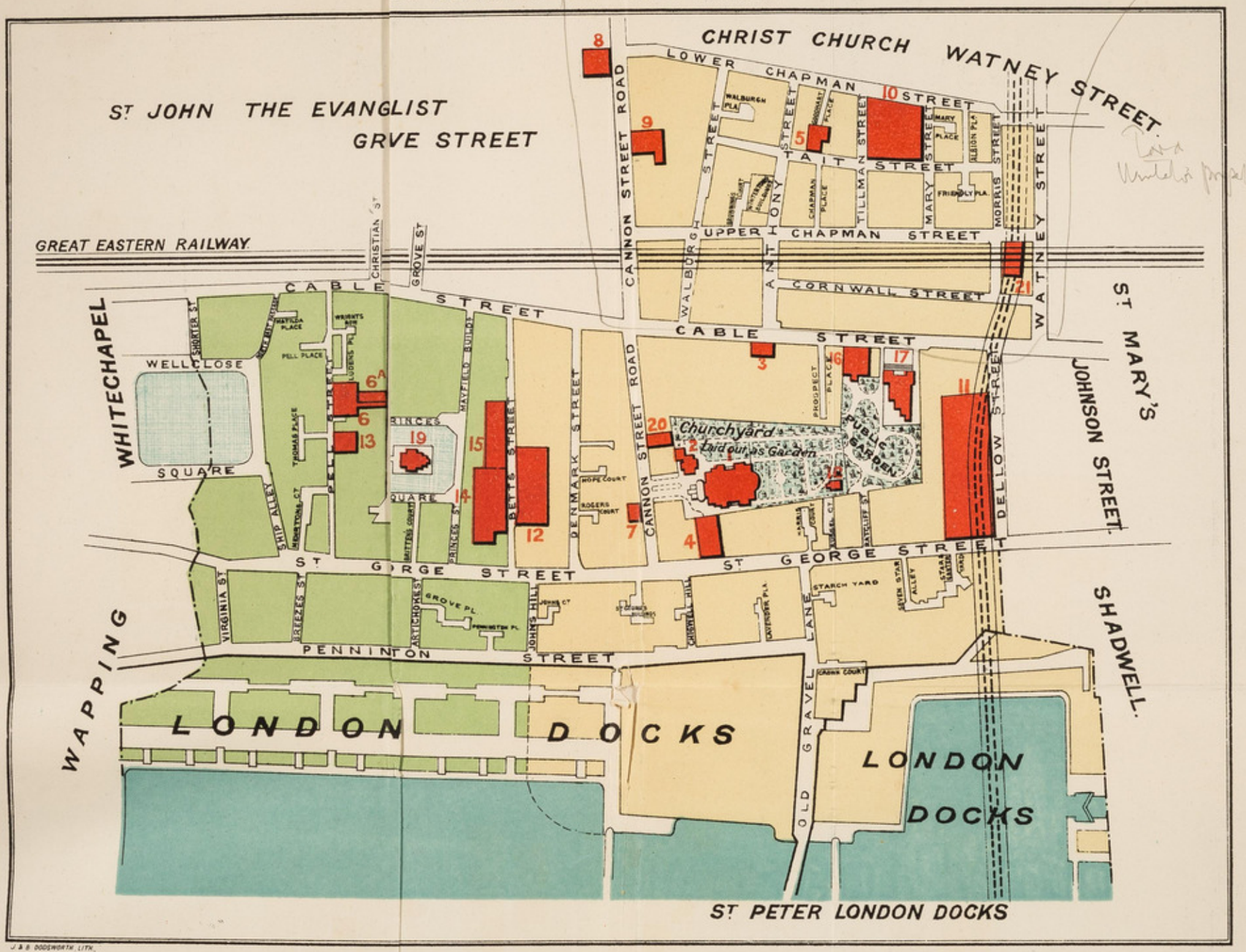
in dealing with those they wanted to work by practically saying "What will you take to go?" When terms had been come to a change was put in. In one case the reply was "The Stipend", & he was such a bad life that the terms were agreed to. What he would take, rather than stand.

When an incumbent took the first step he regards retirement. But the usually insist on an allowance secured by a charge on income. In E.C. however the stipends are not enough to be treated in this way. The late bishop of Stepney had on the plan of using some of the E.C. fund to supplement the retiring allowances. This has been done in some cases, & may doubtless be done in more.

But the cases are very different & sometimes men want, & ought to have, real retirements but change. Many are good for more work this parish in which curates were higher perhaps for a different character, would be good parsons. Many are strong for the ministerial office, though weak for evangelistic work. As instance I put a man his Harris mentioned Mr Barnes. An excellent man in the wrong place now.

St. George's Church.

MAP SHEWING THE UNITED PARISHES OF THE RECTORY AND ST MATTHEW PELL STREET, ST GEORGE IN THE EAST.



J. & B. GOODSWORTH, LITH.

1 _ Parish Church.
2 _ Rectory House & Parish Room.
3 _ Clergy House.
4 _ St George's Mission House.
5 _ Tait Street Mission Room.
6 _ St Matthew's Church & Mission Room.
6A Church Army Labour Home.

7 _ Girls' Friendly Lodge
8 _ Raine's Boys' School.
9 _ Raine's Girls' & Infants' School.
10 _ Lower Chapman St Board School.
11 _ Highway do
12 _ Betts Street do

13 _ Roman Catholic Infant School.
14 _ Public Baths & Wash-house.
15 _ Miss Steer's Highway Refuge.
16 _ Vestry Hall.
17 _ St George's Wesleyan Chapel.
18 _ Parish Mortuary.

19 _ Swedish Church.
20 _ Relieving Office & Dispensary.
21 _ Shadwell Station, for East London, Metropolitan & District Railways.

PARISH CHURCH.

Churchwardens.

THOMAS DICKSON, Ratcliff Street.
J. GEORGE DIBBLE, 213, Cable Street.

Organist.

A. D. SWIFT, 6, Denholm Road, West Kensington, W.

Church Council.

THE RECTOR and CHURCHWARDENS—*Ex Officio.*

RICHARD BACON,
GEORGE BATH,
*WILLIAM D. BLYTH,
CHARLES K. BRYANT,
JOHN DEAN,
JOHN FREEMAN,
WILLIAM HICKS,
JOHN KNOTT,
†*GEORGE MARTIN,
WILLIAM NEWSON,
WILLIAM PALMER,
CORNELIUS SUTTON,
} *Representatives of the Congregation.*

THOMAS HOLLAND,
*A. MCGOVERN,
W. H. WHALLEY,
} *Representatives of the Sunday School Teachers.*

FREDERICK ELVY,
E. CHARLES MULLENS,
} *Representatives of the Temperance Association.*

RICHARD BARLOW, *Representative of the C. E. Temperance Benefit Society.*
Rev. H. L. TAYLOR, *Honorary Secretary.*

* Members of the Ruridecanal Conference.
† Member of the Diocesan Conference.

Lay Reader.

(Holding the Bishop of London's Commission.)

GEORGE MARTIN, 41, Upper Chapman Street.

Lady Worker.

Miss HAMILTON, 35, Princes Square.

Lay Agents.

City Missionary:

A. MCGOVERN, 10, Clifton Road, Upton Park.

Scripture Readers:

J. J. CRAFT, 324, Commercial Road.
ALFRED G. GIBSON, 136, St. George Street. (St. Matthew's.)

Mission Women:

Mrs. DEXTER, 20, Raine's Mansions.
Mrs. VINNEY, 194, Commercial Road.
Mrs. GARBUTT, 208, Cable Street. (St. Matthew's.)

Parochial Nurses:

Mrs. BARTON, 136, St. George Street.
Miss MACKEY, 105, Cannon Street Road. (St. Matthew's.)

Band Master:

GEORGE BUTCHER, 342, New Cross Road, S.E.

Church Officials.

ROBERT NORTHCOTT, Verger, 220, Cable Street.
WILLIAM MOULDER, Beadle, 112, Cannon Street Road.
SAMUEL E. JOYCE, Bell-ringer, 56, Anthony Street.
Mrs. HAMMERTON, Church Attendant, 241, Cable Street.
Mrs. VINNEY, Church Attendant, 194, Commercial Road

Services.

IN THE PARISH CHURCH,

CANNON STREET ROAD.

SUNDAYS.—Morning at 11. Evening at 7.

A CHILDREN'S SERVICE is held on the First Sunday in the month at 3. (Parents are invited to attend this Service.)

A SPECIAL SERVICE for Elder Sunday Scholars and Members of Bible Classes is held on the Second Sunday in the month at 3.

WEEK DAYS—Every Morning at 10. Wednesday Evening at 8.

HOLY COMMUNION.—Every Sunday at 8 a.m. Also on First, Second, and Fourth Sundays at Mid-day. On Saints' Days at 11.30.

HOLY BAPTISM.—Sunday Afternoon at 3.45. Wednesday Morning at 11.30.

CHURCHING OF WOMEN.—Sunday Afternoon at 3.45. Week Days at 11.30.

IN THE MISSION ROOM,

137, ST. GEORGE STREET.

SUNDAYS.—Morning (for Children) at 11. Evening at 8.

THURSDAYS.—Evening at 8 o'clock.

IN THE TAIT STREET MISSION ROOM,

25, TAIT STREET.

SUNDAYS.—Evening at 8. FRIDAYS.—Evening at 8.

Notice of Banns or Marriages may be given at the Church Vestry on any Week Day between the hours of 11 and 1 o'clock. At other hours the notice should be taken to 220, Cable Street.

Clergy.

Rev. R. W. HARRIS, M.A., Rectory,

Cannon Street Road.

Rev. H. L. TAYLOR, M.A.
Rev. AUBREY BAXTER, B.A.
Rev. CHARLES S. CAIN, B.A.
} Clergy House, 220, Cable St.

ST. MATTHEW'S PRINCES SQUARE.

Churchwardens.

GEORGE E. WESTON, 42, Wellclose Square.

(No Second Warden appointed.)

Representatives on Ruridecanal Conference

Churchwarden WESTON.

T. J. FOX, 47, Princes Square.

GEORGE KINGSTON, 13, Princes Square.

Organist.

ARTHUR KINGSTON, 9, Cowper Avenue, Plashet Grove.

Church Officials.

MRS. KINGSTON. Church-keeper, 46, Princes Square

JAMES COWELL, Bell-ringer, 65, Osborne Street, Whitechapel.

Services.

SUNDAYS.—Morning at 11. Evening at 6.30.

HOLY COMMUNION.—Last Sunday of the Month at 8 a.m. Other Sundays at Mid-day. ~~Tuesday Morning at 10.~~

CHURCHING OF WOMEN.—Sunday Afternoon at 4. Tuesday Morning at 10.45.

MI ION SERVICE.—Friday Evening at 8.

Parochial Meetings, &c.

COMMUNICANTS' UNION.—General Meetings are held once a quarter in the Parish Church or in St. George's Mission Room as announced. Junior Branch for Girls on Tuesday Evening before First Sunday in the month at 8.30, in Rectory Room. Junior Branch for Boys on Wednesday Evening in same week at 9, at 220, Cable Street. St. Matthew's Branch on evening of Thursday before last Sunday in the month at 8.30.

TEMPERANCE ASSOCIATION.—Every Monday Evening at 8, at the Mission Room, 137, St. George Street, or during the summer months in the Open-air.

BAND OF HOPE.—Every Monday at 6.15 at the Mission Room.

MOTHERS' MEETINGS.—On Monday Afternoon at 2.30, in the Tait Street Mission Room. On Tuesday Afternoon at 2.30, in the Mission Room, St. George Street: entrance through the Church Gates. Also on Tuesday Evening at 7.30, in St. Matthew's Mission Room, Pell Street.

ST. MATTHEW'S MOTHERS' MEETINGS.—On Monday ~~at 2.30 in the Afternoon and~~ at 7.30 in the Evening, at the Church Room, Princes Square.

WOMEN'S UNION.—On the third Wednesday in the month in Church or on third Thursday in the Tait Street Mission Room, according to notice.

4, at the Mission House.

Dorcas Society.—On Thursday Evening at 6, at the Rectory.

St. Matthew's Dorcas Society.—On Evening of First Thursday in the month, at 6, in the Church Room, Princes Square.

Father's Meeting.—Thursday Evening 8 to 10, at the Rectory Room.

Church Reading Union.—Fortnightly on Tuesday Evening at 8, at the Tait Street Mission Room.

St. George's Branch of C.E.T Benefit Society.—Second Tuesday in the month, 8 30 to 9.30 p.m., at the Mission House.

Church Institute for Youths.—Wednesday, Thursday, and Friday Evenings, 7.30 to 10, at the Mission House.

St. Matthew's Club for Young Men.—Two Evenings in the week, 7.30 to 10, at St. Matthew's School, Princes Square.

St. Matthew's Club for Girls.—Monday Evening, 7.30 to 10, at St. Matthew's School, Princes Square.

Girls' Friendly Society.—Every Evening, at the Lodge, 9, Cannon Street Road.

Sewing Class for Young Girls.—On Wednesday Evening at 5.30, at the Mission House.

Sunday Schools and Bible Classes.

Sunday School is held at the Mission House, in the Morning at 9.45, Afternoon at 2.30.

St. Matthew's Sunday School is held in the School Buildings, Princes Square, in the Morning at 9.45, Afternoon at 2.45.

A Mission Sunday School is held in the Tait Street Mission Room on Sunday Afternoon at 2.30.

A Bible Class for Young Men is held every Sunday Afternoon at the Rectory Room, and one for Young Women at the Church Vestry at 2.45.

A Special Bible Class for Members of the Girls' Friendly Society not attending any Sunday School, is held every Sunday Afternoon at the G.F.S. Lodge, 9, Cannon Street Road, at 4.

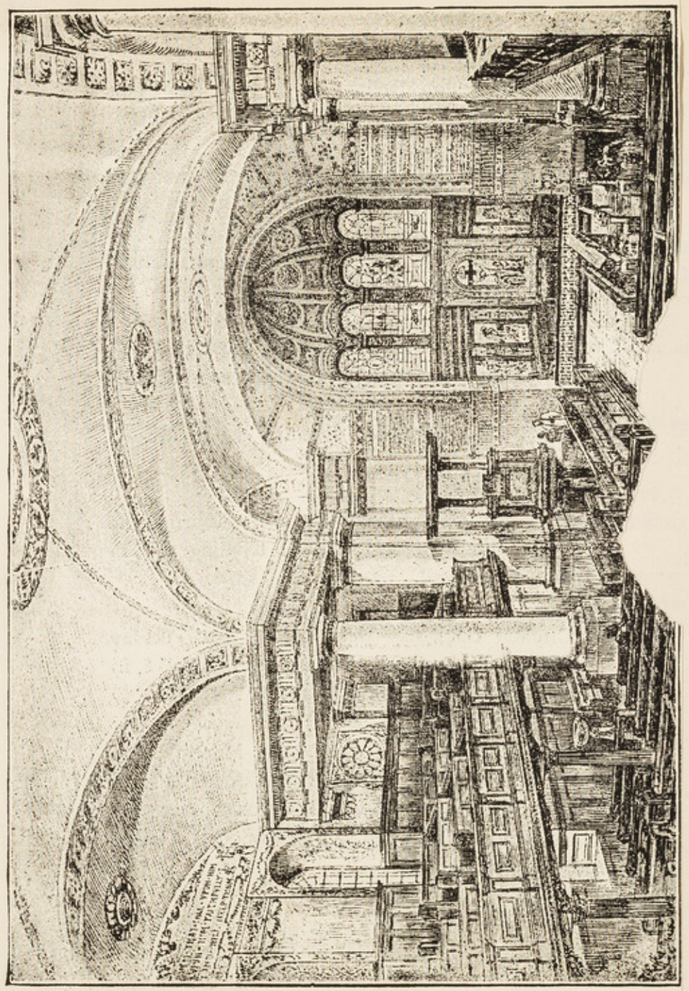
A Bible Class for Poorer Girls is held every Sunday Afternoon at 5 o'clock, at 34, Princes Square.

A Bible Class for Men is held every Sunday Afternoon at 4 o'clock, at the Tait Street Mission House.

A Bible Class for Mothers is held on Tuesday Evening at 7 o'clock, in the Mission House, 136, St. George Street.

A Bible Class for Young Men and Young Women is held in the Tait Street Mission House on Tuesday Evening at 8.30.

A Meeting of Sunday School Teachers for the Preparation of the Sunday Lesson, is held every Wednesday Evening in the Choir Vestry of the Church, at 9 o'clock.



My Dear Friends,

You will allow me, I hope, to address you by this name in anticipation, and in right of the introduction that Prebendary Turner has given me to all friends of St. George's, both in and out of the parish, by asking me to write a letter to accompany his Report of the doings of the past year.

What these doings have been the following pages will clearly show, and it would be both unnecessary and impossible for me, with my present imperfect knowledge, to discuss them in detail. I can only say, as I look round upon the work which I have been unexpectedly called to superintend,

> "The lot is fallen unto me in a fair ground;
> "Yea, I have a goodly heritage."
>
> *Ps. xvi. 7.*

I notice first two great institutions with which the Rector of St. George's is brought into close contact, and to the good work of which Prebendary Turner has largely and valuably contributed. In the first place

the Vestry, over which he has presided, has constantly been on the alert to make things better for the inhabitants of the Parish. The magnificent public garden, the baths and wash-houses, the swimming bath, the projected public library are striking evidences of the efforts that have been and are being made, and it is a cause of thankfulness and pride to be called to live under and to take part in so spirited an administration of public affairs.

I am struck in the same way by the conditions of the Parish in regard to Education. It contains three large Board-Schools, with the teachers of which the present Rector, as Chairman of the Local Board of Managers, has maintained the most friendly relations, demonstrating that, behind all the din of the unfortunate controversy on the educational question, the teachers and the clergy may be the fastest allies, and that in the hands of the right men and women the Education Act allows of a solid and real religious training. In addition there are the Raine's Schools, the old endowed schools of the Parish, Church of England Schools, administered by a most efficient Board of Governors of which the Rector is *ex-officio* a member. Here I find one of the strongest supports that the Church possesses and it will be my care and my hope that in both classes of Schools I may be able to assist in the good work as those before me have done.

I turn to the direct work of the Church, for which the Rector is responsible, and I find a far-reaching organisation and an apparatus complete and in perfect order.

PENNY BANK.—On Monday, 12 to 1, at the Choir Vestry.

INVALID KITCHEN.—Tuesday and Friday Mornings, at 12.30, at 136, St. George Street.

CHILDREN'S DINNERS.—Tuesday and Friday at 1 o'clock, at 136, St. George Street.

CHOIR PRACTICE.—Tuesday Evening (Boys only), at 7.30, Friday Evening at 7.30, at the Mission House.

BAND PRACTICE.—Tuesday Evening at 8, Mission Room.

SATURDAY EVENING ENTERTAINMENTS.—During the Winter Months every Saturday Evening at 8, in the Mission Room.

THE CHURCH COUNCIL.—Meets on the first Tuesday in each month, unless otherwise arranged, at 8, in the Evening, in the Choir Vestry.

PAROCHIAL MAGAZINE.—Is published Monthly, and may be purchased at the Mission House; at 220, Cable Street; of Messrs. DODSWORTH, 127 and 127A, St. George Street; or of any of the Church workers.

PREBENDARY TURNER.

FROM PHOTO BY MAULL & FOX 187A, PICCADILLY, LONDON.

PREBENDARY TURNER was Rector of St. George's for fifteen years, and saw the following great works carried out during his Incumbency.

1883-84.—St. George's Mission House erected in Ratcliff Highway at a cost of £5000, the whole of which was raised by subscription ; opened in January, 1884.

1885.—New Buildings erected in Cannon Street Road, for Raine's School (Girls' and Infants' Departments), and the old Middlesex School premises re-arranged and adapted for the Boys' School.

1885-86.—The Church-yard laid out as a Public Garden under the direction of the Rector and Churchwardens Sly, Petherbridge, and Goddard, the expenses being defrayed by Mr. A. G. Crowder.

1886.—The Parish Church repaired and decorated at an expense of nearly £2000 provided by the Rector and his family.

1887.—Public Baths erected in commemoration of the Queen's Jubilee at a cost of £9000, of which £2000 was raised by subscription and the remainder provided by the Treasurers of the Fund. The Foundation Stone was laid on July 12th, 1887, by H.R.H. Princess Mary, Duchess of Teck, and the buildings were completed and presented to the Parish in March, 1888.

1890.—Public Wash-house erected, contiguous to the Baths, at a cost of about £5000, the whole of which was provided by Mr. A. G. Crowder.

1891.—Tait Street Mission House erected at a cost of £1150, raised by subscription; opened in July, by H.R.H. The Duchess of Albany.

1891.—The Parish of St. Matthew's, Princes Square, united to the Rectory Parish of St. George in

the East, by order in Council, dated August 18th. Heating Apparatus and Sunlight provided for St. Matthew's Church.

1896-97.—Raine's Boys' School Premises extended by the addition of Physical and Chemical Laboratories, and the School made a Secondary School.

1897.—Foundation Stone of Public Library laid by the Right Hon. C. T. Ritchie. M.P., on September 29th ; the cost of the Library Building and Furniture, together with the Site, will be about £10,000, of which sum Mr. J. Passmore Edwards gives £5000 for the Building.

The following intercessions are used in the daily services held in the Morning Chapel of the Church.

MONDAY.—For all who have gone forth this day to their work, especially those engaged in the various industries of the Parish.

TUESDAY.—For all Parents in the Parish, especially, the Fathers and Mothers of the children attending our Schools.

WEDNESDAY.—For all children in the Parish, especially those who belong to our Sunday Schools: and young persons, especially those recently confirmed.

THURSDAY.—For the Members of our Communicants' Union, and for all the Church Workers of the Parish, Visitors, Day and Sunday School Teachers, Temperance Workers, Church Attendants, and others.

FRIDAY.—For all in the Parish who are erring and straying from the ways of God like lost sheep, especially the drunken and intemperate.

SATURDAY.—For the Bishops of the Diocese and the Clergy, especially the Clergy of the Parish.

Prayer Meeting.

A Parish Prayer Meeting is held every Saturday 'ening at 8 o'clock, in the Tait Street Mission Room. 's especially intended for Church Workers.

Invalid Kitchen, &c.

This useful Institution is under the management of Mrs. Kelly, who comes twice a week from the West End to superintend the cooking. Dinners are provided for the sick of the Parish on Tuesdays and Fridays; the number of dinners sent out during the year 1896-7 amounted to 1871. The appreciation shewn for these dinners is very great. A basin of really good beef-tea, a nicely-cooked tender slice of meat accompanied by some vegetables, or a tempting little pudding, coming in at dinner time, all hot and ready to eat, will induce many a poor invalid to make an enjoyable meal when home-fare would seem distasteful.

In connection with the Invalid Kitchen the "Odd Minutes Society" must be gratefully mentioned as doing a most useful work among the sick of the Parish by presents of Clothing, Coals, &c., distributed through Miss Sargent, of the East London Nursing Society.

Children's dinners are provided twice in the week during the months of January—April. These dinners are intended to serve a different purpose from penny dinners; they are good wholesome meals of roast beef and pudding, and are for the more delicate and ailing children of the very poor. It is found that a good dinner, even if it be only once or twice in the week, may often be the means of keeping a child in health and gladness, and saving it from decline.

Free breakfasts are provided during the Winter months for the really destitute among the children attending the Board Schools in the Parish. They are of a very plain description, consisting of porridge, cocoa, or coffee, with a piece of bread or occasionally bread and butter, and are served at 8.30 each morning and cleared away before 9 o'clock when school commences. Tickets for these meals are distributed by the Teachers, after careful inquiry, to any of their children who without such help would come to school hungry and cold. The expenses of the breakfasts at Lower Chapman Street School are defrayed from the Poor Fund; those at Bett Street are very kindly provided

by Miss Steer, whose Mission Buildings are close to the School; the expenses at the Highway School are paid by Mr. E. Arrowsmith, who has for several years done this kindness to the School.

The following account is taken from the *Parish Magazine*:

Never have the breakfasts been so fully appreciated by our Board School Children as during the recent frost. At each of our three schools nearly 100 children receive a plain hot breakfast during the Winter months. At Betts Street School 80 hungry little learners (all of the very poorest) are entertained, morning by morning, at Miss Steer's Home, and any day they may be seen trooping happily in at 8.30. One of the rules is, no child may be late; and then at the stated hour, hot porridge or cocoa and bread are served out by the lady-workers of the establishment; all is very orderly as might be expected, for a shivering, hungry little child is too delighted at this hot meal to think of being noisy. The children are selected by the day-school teachers, irrespective of creed or antecedents, and it is a real satisfaction to know, day by day, that our poorest children do not begin their lessons hungry.

By the generosity of Mr. A. G. Crowder, J.P., the old people of the Parish are entertained every year at a Christmas supper of beef and plum pudding. The meal is served in the Mission Hall, and is one of the most picturesque sights of the year, all the guests being over sixty years of age. Widows with dependent children have a Christmas gift of provisions to the value of five shillings. Over 300 of our widows and old people were thus assisted last year. An account of the Old People's Supper of last Christmas from the *Magazine* is printed below.

On December 29th and 30th, some 260 of the oldest people in the parish sat down to a very substantial meal in the Mission House. Although age has effected the limbs of many, it did not seem to have hurt their appetites. For, one help of pork, two of beef, two of plum pudding, besides mince pies and coffee, was the order of the day.

After supper each evening the members of the Dramatic Society gave an Entertainment. One could see that even the oldest had not yet forgotten how to laugh. After according a very hearty vote of thanks to Mr. Crowder for providing the supper, and to all who had entertained and waited on them, the guests started to go home, but even then all was not over, for as they reached the door, each received a parcel of groceries, which would help them to remember, for a week or two at least, their happy New Year.

St. George-in-the-East Window Garden Society.

President:

Rev. R. W. Harris, Rector.

Vice-Presidents:

Rev. G. T. Cull-Bennett, Rev. H. C. Dimsdale.
,, E. Bray, ,, H. Henman,
,, A. R. Carter, D.D., ,, A. Knowles.
,, J. Fletcher, ,, B. Sackett,
,, T. F. Gorman, ,, P. Thompson,
Rev. L. S. Wainwright.

Committee:

Mr. Churchwarden Hellings, *Treasurer*.

Mr. Churchwarden Dickson, Rev. C. S. Gray,
,, Baker, Mr. James.
,, Cox, ,, Mills,
,, J. J. Craft, Rev. H. A. Pollock.
,, Curtis, Mr. C. Sutton,
,, H. G. Dubbins, Rev. H. L. Taylor,
,, A. G. Gibson, Mr. P. Taylor,
Mr. Howell.

Honorary Secretaries:

Messrs. E. C. and H. Mullens, 220, Cable Street, E.

This Society has been established for the promotion of Window Gardening amongst the Working Classes in the Parishes of St. George-in-the-East, Shadwell, St. James', Ratcliff, and Wapping. The Annual Flower Show is held in the month of July, when prizes are given for the best exhibits of Fuchsias, Geraniums, Ferns, and other plants. The exhibitors, who must reside in one or other of these Parishes, are divided into two classes. Class I.—Consisting of Working Men and Women, and Class II.—Consisting of Children in Day and Sunday Schools.

are required to bring their plants to be registered on the day fixed for Registration, between the hours of 6 and 9 o'clock in the evening, to one or other of the following places—

(a) Parish Churchyard, adjoining the Recreation Ground.
(b) St. Paul's Schools, Shadwell.
(c) St. John's Schools, Wapping.
(d) Christ Church Vicarage, Watney Street.
(e) St. Matthew's School, Princes Square.
(f) St. Mary's School, Johnson Street.
(g) St. James' School, Ratcliff.
(h) Love Lane Mission.
(i) St. Gabriel's House, Old Gravel Lane.
(k) St. John's Mission House, Christian Street.

And the plants when registered must remain under the care of the Exhibitors from the day of Registration until the day of Exhibition.

The Ninth Annual Flower Show was held in the grounds adjoining the Parish Church on Thursday, July 30th, and was most successful. Shortly after three o'clock in the afternoon The Hon. Mrs. Whittuck, formally opened the Exhibition. The Countess Grosvenor distributed the prizes.

About 400 plants were exhibited, and the judges reported that they showed evidence of careful training, and were very creditable to the growers.

The Silver Watch, presented for the best cultivated plant in Class II., was awarded to Florence Higby.

A financial statement is given on page . The following account of the Flower Show is taken from the *Parish Magazine*:

The Annual Flower Show which took place on Thursday, July 30th, was once more a great success. The weather favoured the large party which gathered in the Churchyard, which the gardener's care keeps bright with flowers all the summer long.

At 9 o'clock some of the Committee began to receive the competing plants, and perhaps it was that they should have a last gentle watering a few showers fell while they were being brought. At noon, in solomn secrecy, Mr. Child and Mr. Pocock passed from flower to flower, and with unerring judgment attached the fateful cards of merit.

The Exhibition itself was formally opened at three o'clock by the Hon. Mrs. Whittuck, who was introduced by the Rector. Mr. Whittuck responded for his lady to a hearty vote of thanks, which had been proposed by Mr. Martineau, and after Mrs. Whittuck had received a bouquet, prettily handed to her by the Rector's little son, who was accompanied by his sister, all wandered about to see who were the successful competitors, and who had gained the special prize. Annie Higby's splendid fuchsia was found to be a champion.

At six o'clock all gathered round the prize tent, and the Rector made a short speech, in which he alluded to the large increase in the number of flowers entered for competition, which was partly due to new centres having being worked. Hearty thanks were due to Messrs. Sly, Dibble, and Co., for supplying all the tents, of which they only allowed the Committee to pay a nominal price for one ; and also to Sir Jn. Bennett & Co., who provided the silver watch at a very low price. The prizes were then gracefully presented by the Countess Grosvenor. Short speeches were made by Archdeacon Sinclair, D.D., Mr. Churchwarden Hellings, and Mr. Mullens.

The following is a copy of the Official Prize List :—

Fuchsias—Over 3 years : Mr. Bailey, Mrs. Neisby.

Under 3 years: Mr. C. Bauckham, Miss L. Kingston, Mr. Cox.

Children: Arthur Bryan, Charlotte Bryan, George Bone, Ellen Goth.

Geraniums: Mr. H. Brydon, Mrs. Platten, Miss E. Thompson.

Children: Emma Goth, Margt. Hageman, Ellen Clarke, Walter Hyman, Wm. Carter, May Miller, Sarah Chawner.

Other Plants: Mrs. Thompson, Mrs. Brookes, Mrs. Redding, Mrs. Bryan, Mrs. Cooke.

Children: Bertie Hazeldine, Alfred Nash, Thomas Clarke.

Special Prize for best flowers exhibited by a child : Florence Higby.

Mrs. Hasler, with the help of Mrs. Kelly and many others again made ample and dainty provision in the refreshment tent, from which a handsome profit accrued, which was increased by the kind efforts of Miss Hasler's fortune-telling gipsy and Mr. E. Hasler's splendid photos of the Church, of which the whole stock were eagerly purchased. The Police Band discoursed bright music through the afternoon, and the bells of the Parish Church broke forth repeatedly in merry peals. The unceasing efforts of the Committee and Secretaries, assisted by Messrs. Sutton, Bath and Ward, thus resulting in the splendid success of our Ninth Annual Flower Show.

The preceding extract from the Report will explain the hesitation with which Mr Harris took it [illegible] Turner, when he is said to be somewhat a little overweighted by his task. He is a man of about 35. It would perhaps be when the last 3 months have brought the new Rector a great deal of private anxiety as well as the responsibilities of his new living.