District 8.

— " —

St. Georges East

— " —

Nonconformists (M.)

Bk. XLV.

B 224

COLL U B 224 BRITISH LIBRARY OF POLITICAL AND ECONOMIC SCIENCE M420

Hill Rev. G. J.	Congregational Seamen's Christian Friend Society	255 Burdett Road E.	3
Sackett " B.	— " — " — Ebenezer Chapel	14 Albert Square E.	19
Fletcher " S. J.	Baptist	322 Commercial Rd E	39
Barnado Dr.		Stepney Causeway	53
Bouch Rev. Thos R.	Mariners' Friend Society & Seamen's Bethel	19 Old Gravel Lane	63
Howell Mr W. J.	L. C. M. Love Lane	4 West Arbour St. Stepney	77
Waggett Miss E.	Gap Mission, Johnson's Court	9 Beaconsfield Rd, Leytons E	89
Borst, Mr Pr RC	Mission to the Jews	Wendover Square	99
Sommer, Rev J. J.	Wesleyan German	72 East India Road	111
Thompson, Rev. P.			121
Brock, Rev. G.	Cong. Chapel	Old Gravel Lane	127
Palmer, Rev J.	Swedish Lutheran		141
Hartzohn, Rev G.	German — " —		141
Medland Hall	See Book XLVI A		

The Seamen's Christian Friend Soc.

St George's East parish.

8/20

(2)

Interview with the Rev. G. J. Hill
at 215 Burdett Road, E.

Jan 5. '98.

Mr Hill is the Secretary of the Seamen's Christian Friend Society, & Chaplain of their London Chapel & Institute in St George Street.

The Society is a big affair, with an income of over £30000 & branches of work at nearly 40 ports. The following are some of the rules:-

REVISED RULES.

I.—That the Society be still denominated the "Seamen's Christian Friend Society."

II.—That the Society shall be unsectarian in its constitution, comprehending all denominations of Christians.

III.—That the object of the Society shall be to improve the spiritual, moral, and social condition of Seamen.

IV.—That the means employed shall be:

1.—The establishment and maintenance of Bethels, Free Reading Rooms and Schools.
2.—The placing of Libraries on board Ships, for the use of Officers and Crews.
3.—The employment of Missionaries in the Port of London and on the sea coasts.
4.—Religious Services in Bethels, Boarding Houses, and on board Ships.
5.—Lectures and Temperance Meetings.
6.—The distribution of the Holy Scriptures, books, periodicals, and tracts in English and Foreign languages.
7.—Missionary Visitation of Ships and Homes, and any other means calculated to promote the welfare of Seamen.

The Society was established in 1844.

The work in London centres in the Chapel & Institute in St George's St. (V. overleaf).

Seamen are invited to make full use of these Buildings,

AND MAY ALWAYS RELY UPON

A HEARTY WELCOME.

"I was glad when they said unto me, Let us go into the House of the Lord."—Psalm cxxii. 1.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."—Psalm cvii. 10.

Established 1846. Rebuilt 1893.

THE COFFEE TAVERN is Open Daily (Sundays excepted) from 7 a.m. (Refreshments Cheap and Good.)

READING ROOM & LIBRARY Open Daily (Sundays excepted) from 10 a.m. Daily and Weekly Papers, Shipping Gazette, Games, and Writing Materials provided. A room for Officers. Free Admission.

P.T.O.

Most of the work is naturally done among a floating & changing population. But partly because old attends settle down on shore & keep up a permanent connexion with the chapel, & partly because it helps the Society to have as solid a body of workers round them as possible;

Work undenominational.

Staff.

pretty low, because the work lies at their hands to do, a considerable amount of ordinary mission work is carried on. Mr. Turner of St. George's charged them in part with "doing too much" & wished them to give up the School as interfering with the appropriate sphere of work of the parish.

The work is carried on on the same lines as that of the London City mission - neither Church nor chapel, but I fancy that it runs to Nonconformity.

In addition to Mr Hill, the Chaplain, 4 Missionaries are employed. One ~~now~~ is in charge of the Reading Room, but he on Sundays & other spare time, & the other always visits the ships in port, & the Sailors Homes & Boarding Houses.

The Caretaker helps in the Mission work on Sundays, & there is a Mission lady (paid) who takes special charge of a weekly service for men.

There are about 12 S.S. Teachers & 18 other voluntary workers. Mr Hill considered that he had a very excellent body of volunteer workers & thought that on an average each part in "one good working day per week", say, at 8 hours, 240 hours per week in the aggregate.

Buildings &c

Services &c

All the buildings are in the Headquarters Block including a large hall (holds 500); a lower hall (200) & Reading Room & Library, Class Rooms &c &c.

Services &c.

SEAMEN'S CHRISTIAN FRIEND SOCIETY'S
SEAMEN'S CHAPEL AND INSTITUTE,
ST. GEORGE STREET (close to Neptune Street),
OPPOSITE LONDON DOCK WALL.

Chaplain - - Rev. GEORGE JOHN HILL.

SERVICES ON SUNDAYS
At 11 a.m., 3 p.m., and 6.30 p.m.
THE AFTERNOON MEETINGS WILL BE CONDUCTED BY Mrs. G. J. HILL.

Sunday Schools - 10 a.m. and 3 p.m.
Band of Hope - Thursdays at 6.15 p.m.

Mondays, 7 p.m. Sailors' Meeting, led by Miss MESSER.
" 8.15 p.m. Christian Endeavour, led by Rev. G. J. HILL.
Tuesdays, 8 p.m. LIME-LIGHT LECTURES AND STORIES by Rev. G. J. HILL. Well attended & lively
Wednesdays, 8.15 p.m. Mutual Improvement and Bible Class. Mr. W. A. BECKETT, Leader. temperance.
Thursdays, 8 p.m. Gospel Temperance Meeting.
Fridays, 8 p.m. Vocal & Instrumental Music, with Brief Address by Rev. G. J. or Mrs. HILL, on "Heroes and Heroines, or the Stories of Wonderful Lives."
Abt 40 cast
Saturdays, 8 p.m. Prayer Meeting and Address.
Half-hour Noon Meetings daily, at 12, led by Mr. W. J. CAIRNS.*

SEAMEN
And the Working Classes are Specially Invited.
A Book. A Seat. A Welcome.

HEARTY SINGING. NO COLLECTIONS.

DEUTSCHER EVANGELISCHER GOTTESDIENST, Jeden Sonntag Nachmittags ½5 Uhr. Abends, 7 Uhr. Wochen-Gottesdienst Mittwoch Abends 7 Uhr.

GEO. REYNOLDS, Printer, 23, Stepney Green, E

Sunday Morning :- about 80.
" - Evening " - 200
About half the congregation composed of those now living on shore & their wives & families.
Sunday afternoon 2-3: about 25 men.
In the evening a German service is held simultaneously.

* Held in the Reading Room. Small but successful. Mr Cairns has been a total abstainer in his day; was thrown on "Drunken Bill's Feast". Been an abstainer for 18 years, & invaluable in the work.

Communicants.

S. School.

Visiting.

Nursing.

Charity.

Gospel Pioneer Band. Open air services summer & winter. Works also among children, but not I fancy, in a very helpful way. Arranges a big treat to Epping Forest. Permission of absence from school said to be got, after complaints had been made.

At the monthly celebration of the Lord's Supper about 80 are generally present, including a few Italian Sailors who may happen to be ashore.

Sunday School: Morning - 40 to 50 come
afternoon. over 100 come.

In addition to the missionaries' work a regular distribution of 500 tracts is arranged for every Sunday.

No nursing arranged for, but a nurse wanted. "The people connected with the Chapel are very kind one to another".

No charity from the chapel, except occasionally in some case of exceptional need. But there is no funds of no doles, or free meals. The annual New Year's Tea Party (Vide overleaf) is exceptional.

Policy as regards charity.

Religious agencies.

SAILORS TAKE TEA.

FIFTY YEARS' EXPERIENCE IN RATCLIFF HIGHWAY.

("Daily Mail" Special.) Jan 8 98

The fragrant and picturesque thoroughfare which runs from Upper East Smithfield to High-street, Shadwell, and which in the old time was known as Ratcliff Highway, is not quite what it was.

To give it a start on its way of reformation it has been re-christened St. George-street, and to further the good work of moral improvement the Seamen's Christian Friend Society is conducting a vigorous crusade among the sailormen of the locality.

At the society's handsome premises in St. George-street last night fully 200 bronzed and powerful men of the sea attended the Sailors' New Year's Festival which the good pastor, the Rev. George Hill, arranges annually for the men. Invitations had been issued to the members of the crews of the ships lying in the London docks and basins adjoining, and in response the men—each in

HIS BEST "GO-ASHORE" RIG,

and brushed up for the occasion—sat down to tea and cake in the reading room of the institute.

For once the menu contained neither lobscouse, dandyfunk, nor dog's body, and the omission was probably welcome. From the Surrey Commercial Dock came a large number of Swedes, Danes, Norwegians, and Finns, while almost every other nationality that contributes to the toilers of the ocean was represented.

After tea the men were conducted to the hall above where, after a hymn had been heartily sung, there was a limelight story of "The Lighthouse Keeper" upon whom a yearning for rum brought horrible retribution. It is by that cheerful means and by the promotion of healthful thought and amusement that the society is doing golden work in the neighbourhood where until recently there was no kindly hand to guide the wandering footsteps of the poor old shellback.

Chatting to a representative of the "Daily Mail" afterwards, the Rev. Mr. Hill, in reply to a question as to whether the locality had improved much since

THE OLD ROARING DAYS

of the Highway, said:— Well, yes, it has improved, but certainly not to the extent that some newspaper writers appear to imagine. I have been living where we are now for fifty years, and I remember the time when it was a common sight to see knives reeking with blood and corpses of murdered men laid out in the boarding houses.

"Of course, steam has largely altered the character of the sailorman. In the old days he made long trips and he came home with a big pay-off. Now, on account of the short trips, he hasn't so much to spend, and so the tempters do not catch him so readily. But don't go away with the idea that all the old romance of the Highway is dead. Only the other day a ship's officer was drugged and robbed quite close to where we are now, and not long since a party of Scotch sailors was similarly dealt with not far off.

"Thank God, however, our work is prospering, and whereas not many years ago there was no one to give poor old Jack a help up, he has plenty of the right kind of friends now. Still, much remains to be done."

With this exception there are no free meals. They avoid the dole system & a fund for fear of pauperizing; & best people should come for these things & not for religion. "Instead of giving things the best plan is to get people to give up the drink, for that is the real difficulty".

As regards other religious agencies they go on the ~~plan~~ assumption that there is work enough for everybody to do. Mr Turner's objection to the school

General Questions

The recent remark of the new Vicar of Bow St. are however the only signs that they have been ever thought to clash. The new Vicar in question made one of their visitors, & asked who she was working for, remarking that she made such visits; "This is my parish & the souls in it are in my care". But, as Miss Hill said, this might do in the country, but in London it is nonsense.

Police - good stock. They are always helpful when appealed to, but Mr. Hill suspects many of them of taking drinks from & being too intimate with shady people, especially with loose women.

Prostitution rife. The greater diffusion of the shipping has taken many of the women lower down the river, but he notices a fresh influx whenever any ship is paid off in his neighbourhood, as if they had been drafted up for the purpose.

Robbery & brawling the chief forms of crime.

Drink is the overwhelming difficulty & is the chief source of poverty, squalor, & wickedness. The old Ratcliff Highway traditions are by no means entirely of the past, but he notices that nearly everything bad that happens is connected with drinking. As he tells the people - the fights all take place outside the pubs. "They don't take to brawling when they leave the chapel."! He complains bitterly of the

Personal.

inferior facilities offered for getting drink, & compared the supply of pubs in respectable streets with those in poor neighbourhoods. Personally he believed that the great protection against the temptations of life was that a man should be "saved"; if he could get that, the next best thing is that a man should give up the drink.

He suspects the purity of much of the liquor sold in the neighbourhood.

As regards housing, he had a poor opinion of the local Peabody buildings, suspecting the general influence of the block system, & "not sure that the money could not have been better employed".

Mr Hill is a little man of 54, with a look of determination, & the air of a successful minister. You would mark him as a teetotaller, but he is not rabid. He has had many terrible experiences on the mission, & bears the marks from the crowded & virulent times of 40 years ago. Things are much better, but not right yet, as some people seem to think.

Mr Hill is married, & his most helpful in all his work by his wife & family. He talks a lot, but during the progress of his helpers rather than of himself, this probably the active head of a useful evangelical social centre.

Rev^d. B. Sackett
Ebenezer Congregational Church

GLX
Jan 7/97

Christchurch parish.

7/18

19

(2)

Rev^d. B. Sackett. Congregational Minister of Ebenezer Chapel, Watney Street, St Georges' East. 14 Albert Square E.

Met Mr Sackett at the Chapel, which stands at the corner of Watney Street & Union passage, just where Devonshire Street (Black in our Map) enters. The building is comparatively new but the church was formed in 1785.

Mr Sackett is an old man, tall & probably once a fine looking man but his 70 odd years have induced a slight stoop. Now he ~~looks~~ is a grizzled veteran with a rough but kindly face, In the evening then Sunday school children were coming to a tea, and amongst the enjoyments after was a Christmas tree (over 7ft high) laden with about 200 toys &c., whilst piled in a heap on the platform & carefully covered ~~with~~ were a number of small garments tied in small bundles, each bearing the name & age of a child. These were for distribution after tea. Outside the hall, whilst waiting for admission, (2.30 pm) I saw a number of girls. One, a cripple was already dressed with clean face & hands. Another dirty child had her short hair done up in curl papers. 'She is getting ready for tonight, Mister,' said

one

Great Improvement in District.

District worked by Church

one, whilst a bleary eyed woman, with the puffiness induced (probably) by a series of black eyes" inquired as she passed whether she might come in with the children.

During Mr Sackett's 18 years in the district, the neighbourhood has changed marvellously for the better: Old rookeries have been pulled down and splendid new buildings put up in their place. Where the "Highway" Board school now stands was an awful ~~place~~ known as Bluegate Fields. Dellow's Bldg also another improvement. Since our map was made; ~~chang~~ Winterton Street has been cleared & should now be dark blue - respectable but very poor. The thieves & prostitutes have gone to Station Place (Black on map). The Albert Street area (the black patch south of Cable Street) is much improved. The Wesleyans work it vigorously from Paddy's Goose. The improvement is ~~a~~ moral ~~on~~ & not temporal as all are as poor as ever - high rents etc the cause.

The district he works is the streets between Cannon Street Road & Sutton Street. Does not go north of Commercial Road altho' they get a few from that district as

Watney Street Sunday Market

Occupations of People.

Increase of Jews

Persons Employed

'Wycliffe' chapel (Rev Sissons) works there; nor do they go much south of Cable Street.

Most of the people attending the services come from this district. All are distinctly poor working class. The Watney Street Sunday market is a great drawback to them. At the morning service all the windows have to be kept closed however hot the weather may be. Shops begin to close at one o'clock and about 2 all are shut. Dinner is late, about 3 p.m. & many of the children come dinnerless to Sunday school in consequence.

Occupations of men mostly some branch of labour; very few mechanics. Dock labourers & so called C.D. Lab^rs. boot finishers & C. Many women doing trouser finishing & waistcoat work. Jews are increasing. They have acquired many houses in Blakesley Street & also many of the shops in Watney Street. Scarcely any of the shops close on Saturday however.

Pastor and a deaconess (Miss Ford) are the only paid workers. 6 Deacons. 22 Sunday school teachers & about 40 other workers. Paid a teacher for the Musical Drill class. A City Missionary, Mr W. A. Witley, 44 Cephas Street, Mile End. visits part of the district. Mr Sackett being his superintendent.

Buildings Used

Chapel seat 650. Ebenezer Hall (300) & smaller hall (150), 2 vestries & caretakers premises above the Hall.

Services

ORDER OF SERVICES, &c.

Sunday.—Service—Morning ...	... ...	11.0
" Evening ...	... ...	6.45
" Mission ... in Ebenezer Hall.		8.15
Bible Class—Male...	... ...	3.0
" Female	... ...	3.0
Sunday School—Morning...	... ...	10.15
" Afternoon	... ...	3.0
Children's Service ... in Hall	...	6.30
Prayer Meeting in Vestry (Y.P.S.C.E., &c.)		6.25

Open Air Meetings before and after Evening Service during the Summer months. in Watney St.

Ordinance of Lord's Supper First Sunday Evening in the month.

Monday.—Prayer Meeting	... ...	7.30
Tuesday.—Young People's Society of Christian Endeavour	... Junr. 7.0 Senr.	8.15
Wednesday.—Mother's Meeting	... ...	2.30
Minister in Vestry	... ...	6.30
Service...	... ...	7.30
Psalmody Practice	... ...	8.30
Thursday.—Girls' Sewing Class	... ...	6.0
Elder Girls' Recreation Class	... ...	8.0
Friday.—Band of Hope	... ...	7.0
Violin Class ...	... ...	8.0
Miss Ford's Bible Class	... .	8.15

Baptism 2nd Sunday and 3rd Wednesday of the month.

Infants' Friend Society's Meetings, 4th Thursday in January, April, July, and October.

Philanthropic Work carried on all through the Year.

Morning congregation about 100, evening 250, and Mission Service in Hall about 100. All poor: get very poor to Mission service.

Sunday School Report: "The past year has been one of encouraging success. Scholars on Books 323 children Teachers on books. 22. Attendance 250 Teachers 21. ". Mixed class. Some children very poor; other decently dressed.

Children's service crammed. Have to turn children away. 150 in winter & 90 in summer. Conducted by Lt C.M.

Prayer Meeting attendance about 40

Wednesday Service about 40.

Membership 80.

14 members. Some play in chapel on Sunday.

Discontinued.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

INAUGURATED FEBRUARY, 1894.

OFFICERS FOR 1897.

President: The PASTOR. Vice-President, Mrs. G. S. REANEY.
Secretary: Miss KINGSTON, 361, Commercial Road, E.
Treasurer: Rev. B. SACKETT, 14, Albert Square, E.

The Senior Society started with 25 members (14 active and 11 associate) it has now a membership of 46 (34 active, 9 honorary and 3 associate).

The Junior Society starting somewhat later in November, 1894, with 11 members, has now 46 names on the books.

The members of the Senior Society, in addition to helping in the various branches of Church Work, have an Open Air Mission, which is carried on during the summer months.

Spoke very highly of this society. If they undertake any work he is easy about it: knows it will be done.

Distributed 600 tracts weekly in Watney Street on Sunday Mgs.

Social Agencies

Church Membership
Visitation

Mothers' Meeting has a membership of 170. Attendance about 100. Women come from the immediate neighbourhood. Good work amongst them. They are elevated by the influence of the meetings. Numbers have joined the church. Have clothing club (1d in 1/- bonus) &

Girls Sewing Class (Thursday 6) has membership of 210 and attendance of about 150. Girls from 8 to 15 + 16. Learn to sew + cut out their own clothes. Club for purchase of clothes made, the girls being allowed to take the garments home when nearly paid for. This + mothers meeting is worked by Mrs Sackett.

Elder Girls Recreation class (Thursday 8pm) has 80 members. paid teacher for musical drill. No distinctive dress as girls cannot afford it. Girls 11 years + upward.

Also a Cycling Club - meets at Mr S's house.

Just over 100 church members.

Deaconess visits in neighbourhood. Women attending Mothers' Meeting + families represented in Girls Class + Sunday School. If spare time visits from house to house. L. C. M. also visits between Sutton + Anthony Streets. Mrs S. visits members of Congregation + church but has not much time for this.

Nursing

Charitable Relief

PHILANTHROPIC FUND.

Secretary and Treasurer—The Pastor.

During the year, in addition to gifts of provisions, coals, blankets &c., 250 parcels of clothing have been distributed to needy families. In the summer fifty children were sent for a fortnight to the village of Eynsford, Kent, and 300 spent a day at Brighton. We have also been enabled to help the sick poor to the extent of 215 Hospital Letters. A vigorous Flower Mission is carried on during the summer, through the kindness of the Woodford Green Congregational Sunday School, and many other country friends, by which we are enabled to carry sunshine and joy into many a sick room

We here tender our sincere thanks to the London Congregational Union Philanthropic Fund, and to our many friends for their generous help in this Branch of our work. Hospital letters and left-off clothing are of special value to us.

Deaconess will sit up with sick folk but in ordinary cases they would send for the District Nurse either to St Georges' East or Christ Church.

Do a good deal in old clothing: sent by friends and also from the Memorial Hall, Ebenezer being connected with the Congregational Mission movement (£100 of Mr B's stipend + half the deaconess's salary being paid by the central body) Mr S. gives this away at his house as he has a repugnance to doing it at the chapel. "Looks too much like buying the people". The parcels for the children were, he told me, made up at his house & brought round this morning (Sep. 19) In winter give oatmeal ad lib. Cases are visited by deaconess & himself. Would give to sick or out of work's but draw the line at want caused by drink. Would relieve a drunkard, if repentant. Refer other cases to parish: Nothing else you can do!

Sacramental fund for Church poor. £10·16·- - in 1896

Sick fund (for sick poor - an old fund) 2. 2. -

Philanthropic fund. 19. - . "

Flower Mission, day in the country etc - see margin.

INFANTS' FRIEND or MATERNAL SOCIETY.

ESTABLISHED 1828.

Treasurer: Mrs. SHUTE, 10, Cannon Street Road, E.
Secretary, Mrs. SACKETT.

In a poor district like that of St. George's E., a Society of this kind is of immense value. It has been well sustained by the subscriptions and voluntary labour of the ladies associated with it. During the year 23 women have received help from the Society.

Other Religious Influences

Parochial Charities

Drink

Police

Crime

St George's is the most active church. Several curates and ladies.

Christ Church. Watney Street, also active. Many workers. Rev Dunsdale - very earnest & gives a good deal away. Both churches are very ritualistic.

Baptist Commercial Road (Rev J Fletcher) does a fair share of work. Work unitedly together.

Methodist Mission in Cable Street - very active. Several deaconesses.

There are a number of parochial charities for Christmas. Entirely managed by the clergy. We have to do the best we can"

Drink the curse of the neighbourhood. No place more cursed: main reason of poverty. Women drink a good deal: the Lord Nelson, (65 Watney St) is a women's house.

Police very attentive. Will help at any time.

Crime. A few thieves &c. in Station Place.

Marriage

Thrift

Board school Banks

Health

Get very few outside marriages. Couples found living together etc, marries them free of charge "just to help the poor." Roman Catholics (St Michael St Mary's ~~& All Angels~~) marry a great many.

Has very few early marriages. Has always set his face against this & talks to the young people as he has opportunity.

Not much Thrift. Many belong to Sick Benefit Clubs and the children deposit money in the Savings Bank at the Board School. Mr S. had a Penny Bank but dropped it to strengthen the Bank at the day school (He is a school manager). Thinks the latter much better as the children are at the school every day & can deposit. It is doing well: they have an enormous number of entries from very poor children.

One of the most healthy localities in East London. An epidemic now & then but no fever. Sanitary arrangements are much better than formerly.

Talking of the conditions and prospects of the work

Mr S.

Conditions & Prospects

Changing Population

Recruit from Sunday School mainly

Mr S. said that it needed a good deal of pluck & energy to keep on, owing to the changes of the population. Directly a person is benefitted, he moves away and they lose large numbers in this way. They go to Plaistow Upton, Forest Gate & Ilford. Now & then revisit: come to the Anniversary services etc. ~~Those~~

Those that go are usually the active workers. Majority write for their transfers so that those leaving are not lost to the church. Realises that one is working for the universal church altho' one church is strained.

Most of their ~~new~~ members come from the Sunday School. They pass from Sunday School to Bible Class & thence to the Christian Endeavour Society & the Church. The adult population is a poser. Have tried all ways to reach them but with little success. Can get them in for Lantern Lectures but this is the only way. They come & enjoy the services but do not attend regularly.

Mr Sackett and his people evidently work hard and are successful so far as the children are

concerned

concerned but so far as attendance at chapel is ~~concerned~~ test the influence upon the adult population is small. The cause seems to be holding its position but it is questionable whether ~~the~~ any other man could take the place of Mr S. who has undoubtedly a strong personal influence.

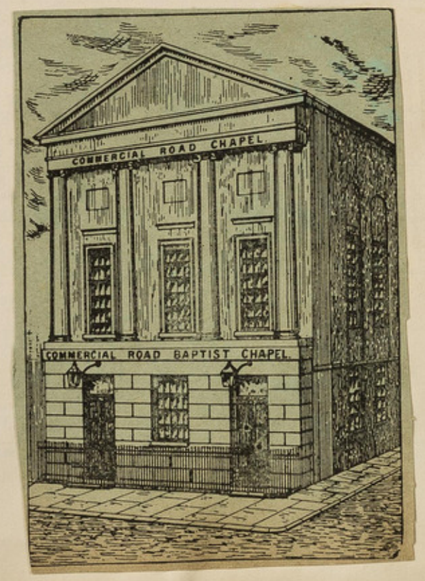
We should see Mr Carnegie, the missionary in charge of the British & Foreign Sailors' Institute, Mercer St. He has been 35 yrs. in St George & can speak of the old Highway &c.

Summary of Receipts and Expenditure for 1896.

	Receipts	Expenditure
Sacramental Fund	11 14 5¾	11 10 6
Sick Fund	1 9 0	2 2 0
Incidental Fund	153 7 2¼	154 6 1
Mothers' Meeting and Girls' Sewing Class	75 19 0½	73 8 4½
Philanthropic Fund	16 10 8	19 16 6
Sunday School	45 3 7¾	46 16 5¼
Band of Hope	2 15 9½	1 13 7½
Infants' Friend Society	3 11 9	3 13 0½
Christian Endeavour Society	13 5 5	10 1 4½
Deaconess Account	5 0 0	11 10 0
Elder Girls' Recreation Class	0 0 0	6 0 0
	328 16 11¾	340 17 11¼
Balance from 1895		24 19 7¾
Balance to 1896	37 0 7¼	
	£365 17 7	£365 17 7

Revd J. Fletcher GBA

Commercial Road Baptist Church



Christchurch parish. 7/4 (2) 39

Revd J. Fletcher, 322 Commercial Road. E.

Minister of Commercial Road Baptist Church. (Corner of Hungerford Street).

Mr Fletcher is a fair man of about 50, with a fine head of hair and ~~whole~~ beard just beginning to turn grey. Pleasant face and voice. Has been settled here 14 years and is Secretary of the London Baptist Assn + President of the local Free Church Council. Gave me a copy of the Church Manual for 1897, from which the cuttings in following report are taken.

~~District around~~ The Congregation is drawn from around the church; some from St Georges & Wapping & also from the streets on the north of Coun^t Road, some coming from Bow Road. The bulk come from the east of the chapel.

Minister only paid agent. 8 deacons, Tract distributors etc. About 20 workers beside the Sunday School teachers - 21.

Chapel seating 629. with schoolroom on top. Have week night services in chapel. Vestries & 3 class rooms

Services held

See visit!

XLVI. 201 where the congregation was counted as 15 in the morning.

a mistake this Church was well filled. It was the new Commercial Street that was empty.

Social Agencies

Sunday. 11 + 6.30. Congregation consists of working class, tradesmen, clerks. Mainly respectable people. About 350 in morning + 500 in evening.

Sunday School.

9.45 am + 2.30 PM.

The number of Teachers on the books is 21. Morning attendance, 8; afternoon, 18. Scholars on the books, 190. Of these 47 are members of the Church, 8 having joined during the year. 67 are above the age of 15. Average attendance: morning, 51; afternoon, 141.

Mostly children of congregation. Not poorly dressed. Thinks the poorly dressed children go to Ebenezer chapel. The children sort themselves + do not care to mix. ~~Poorly~~

Tuesday. 8. Prayer Meeting.

Thursday 8. Service.

Mothers Meeting (Tu. 2.30) About 50 mothers come. Poor women from neighbourhood but a "worthy respectable lot" Thinks th a lot of overlapping in this work. Some belong to other meetings. Bank in connection – bro interest 1/2d in 1/-. Majority of these women never come to chapel. Report mentions an annual excursion (Bostal Woods in July) + an annual tea in December given to these women.

Band of Hope (Wed. Junior 7pm Senior 8pm). Junior society 56 members. Like the Sunday school this society reports loss owing to removals.

Visitation

Nursing

Charitable Relief

Young People Society of C. E. (Friday 8 pm.). Has 59 members "an increase of 6 over last year for which we are very grateful". This Society gives a Christmas breakfast to poor children (130) & holds a prayer meeting on Sunday after school time.

Cricket Club in connection with S. School: also a Library which issued 855 books during 9 months.

International Bible Reading Ass^n 145 members.

Tract Society visits from house to house, mainly however the streets to the north & east of the chapel. They have had to give up some of the streets owing to the influx of Jews. This would reduce the number of gentile families to half a dozen in some streets. Friendly Society also visit in connection with relief & Mis F. visits congregation.

No arrangements for nursing

Relief given would amount to about £70 a year. Always visit every case before relieving.

The Friendly Society (supported by subs^ns 1^d per week) visits & relieves afflicted poor. 21 cases were relieved in 1896

the

Other Religious Agencies

the amount of relief being £16. Dorcas & Maternal Soc'ty (19 members) makes & distributes garments & ~~gives~~ lends "useful articles" in time of need.". Expenses for year £4.16.8.

Christ Church has a Mission in Planet Street. This church & St Augustine's have a number of workers. Both are 'High'. Rev Peter Thompson (Wesleyan East End Mission) has a lot of sisters visiting in the neighbourhood.

Charringtons (Great Assembly Hall) affects them in Com'l Road. Mr T. thinks that this & similar missions attract the floating christian population: people who but for these missions would be in the churches. He has noticed of late years ~~that this~~ the absence of this class. He knows most of his congregation. When he goes down the aisle on Sunday after the service, to greet the people passing out, there would not be 20 he did not know.

Co-operation of Churches

The Free Church Council is mapping out the districts for the churches. Comparatively new & only just organizing itself. Mr T. is chairman.

At present the only co-operation is for the administration

Charity Organisation Society

Prostitution

of special funds such as the Princess of Wales Dinner or the Mansion House Fund. On such occasions a Committee including all ministers is formed by the Chairman of the Guardians.

Of the C.O.S. Mr T. has not a high opinion. Clumsy, narrow & wretched in its ideas. The Stepney branch has seldom taken up a case he has sent. When they do, such elaborate inquiries are made. If a comma is wrong they will send some stupid individual to inquire into it. Make as much bother over 2/6 a week as we should about 10/-. Quoted two cases: one of a woman who they got into Mr Archibald Brown's houses & allowed 2/6 a week, the C.O.S finding the other 2/6. They wanted her to go into the Sick Asylum, although there was a nurse in the Houses & because she would not they cut off her allowance. Stepney somewhat better now, he thinks.

Of the general questions, Mr T. did not care to speak freely.

In Hangerford Street, there are some prostitutes. Thinks they came from some of the houses that were cleared by Mr Charrington. (Hangerford St adjoins the chapel)

Housing

Rents rising

SUMMARY OF RECEIPTS.

This Summary represents the amounts raised during the year by the Church and institutions connected therewith. Balances from previous year, dividends, and sums voted from one account to another, are omitted.

	£	s.	d.
Band of Hope (Senior)	1	8	10
Band of Hope (Junior)	12	19	4½
Baptist Union Annuity Fund	5	1	0
Book Fund	6	3	1
Chapel Anniversary	6	8	2
Choir	2	4	9
Christmas Sale	41	0	7
Dorcas Society	5	17	2
Foreign Missions	30	18	3
Friendly Society	12	5	6
Home Missions	6	7	7
Hospital Sunday Fund	4	14	7
Library	0	1	0
London Baptist Association	7	10	10
Mothers' Meeting	15	11	7
Pastor's Anniversary	12	13	7
Poor Fund	34	12	6
Sunday School	48	11	1½
Tract Society	7	10	2
Weekly Offerings	258	14	3
Y.P.S.C.E. (excluding Missions)	10	16	2
Zenana Work	9	6	0
	£540	16	1

As to housing rents are being forced up rapidly, mainly by the Jews, who will pay sums of money to get the keys of a house. In Little Chapman Street the houses are 15/- a week & one of his members, whose house had just been done up told him that she expected the rent would be put up to 18/-. Mr F. pays £40 for his house and is under notice to leave in September unless he pays £45 a year. (322 Commercial Rd) Agent is a Jew & says he can get it.

This church like most in the district is feeling the effect of the changing population. Old supporters going & their places being taken by Jews or non-church goers. One effect here has been to make them careful in financial matters. The income in 1896 amounted to £540. & they are raising a reserve fund, which now amounts to £78 to meet any extra expenses such as repairs to the fabric etc.

The transfer of members & departure of their families affects most branches of the work & in the manual several references are made to it. In this way they lost 27 members in 1896. and Mr Fletcher expects that

these

those losses will continue & does not expect any of those who are able to go to remain." I sometimes tell my young people "I would rather do anything else for you than marry you".

The opening paragraphs of his pastoral letter ~~go~~ are an index to the man & his work:

My dear Friends,

From remarks which ministerial and other friends make on anniversary occasions, I discover that a pastorate of twenty-three years is deemed a long one. But if you begin soon enough, and keep young all the time, it doesn't seem so very long after all. At least that is how I feel, and the impression is so vivid that when friends congratulate me on a pastorate extending over so long a period, I always feel as if they were congratulating the wrong man.

Still, if we must reckon this as my twenty-third anniversary at Commercial Road, let me say with profound thankfulness that this year has, in an unusual degree, made me marvel at the goodness of God. The changes have been as sudden and great as if the good ship of the Church had encountered a cyclone, and that we have come so well out of it is due to the unwonted grace and blessing given us from above. Family after family have gone from us, some to settle in churches elsewhere, and others to live at a distance, which whilst it does not cut off their sympathy, nevertheless robs us largely of their presence, takes them from our list of active workers, and transfers their children to other places. These removals have tried us very much, and as far as the Sunday School is concerned they have had a disastrous effect at any rate for the time being. A

× a decrease of 56 scholars on the books.

Altogether Mr Fletcher is one of the brightest characters I have met. A cheery cultured man, carrying his years very lightly and working steadily amid depressing circumstances.

(2)

Interview with Dr Barnardo at Stepney Causeway
18 Jany 1898.

Dr Barnardo in promising the interview mentioned that he wished to speak to me as to what I had said in my first volume about the danger lest such work as his should be counted on & finally stand convicted as the cause of misery" – so I was prepared for an attack. I was however very kindly received & it was only gradually that he brought the conversation round to the point he desired to make & finally he merely expressed a hope that if I should come to the subject again I might be able to modify this expression (which he had certainly taken pains to remove) as, he said, it had done them harm.

He began by referring to the words "Save the boy" which I had used as regards his work – in place of 'Save the Child' – as they have as many girls as boys & in addition very large numbers of quite young children 3/5ths of the whole I think he said – having ~~220 or~~ 230 centres of boarding out.

He referred to & gave me a copy of the 1896 Report which is more than usually full of figures giving the details of the work in the past as well as present. & in this much pains is taken to show that great care is taken to avoid the dangers to which I referred. He also gave me a copy of a special rejoinder written at the time & sent me (he says). I did not think I had received it but it is 8 years ago & I may have forgotten.

It is at any rate clear that he is alive to these difficulties & avoiding them so far as possible by what he calls guarding the door. What he claims is that while no destitute child is refused at the "two open doors", none that are not destitute are admitted. & he defines destitution as having neither means nor relatives who are able to support. That is an apparently destitute child will be admitted temporarily but not adopted till after strict inquiry into all the circumstances. An exception is made in cases of "moral danger" chiefly as relates to girls. & this I orient & was plainly shown

in the conversation, that these principles are capable of a good deal of elasticity & are in effect worked partly according to Dr Barnardo's own judgment. the stringency being partly regulated according to the supply of Children & the room they have for them — or the funds at their disposal. Dr Barnardo says that he has grown more strict of late which a comparison between number of applications & number of admissions seems to bear out.

My impression has been, & still is, that he has taken plenty of respectable Children who are not destitute but whose mother (being a widow) can with difficulty keep I told him I knew of such cases & that people in considering how to help the lorman women say "Dr Barnardo will take one". To this he replied I know they say it but when they come they find it cant be done. [Dr B is very deaf at times & I do not think he heard me say that I remembered a case in which the child was in his home]

4

He makes some allegations as to Chicago who may be sent to Canada & do not long remain on his hands - & uses this as a check, for mothers shrink from agreeing to it - It is in fact a kind of test of necessity if not of destitution [I remember a case of this too - where some ~~[illegible]~~ children left entirely orphaned refused to let a ~~[illegible]~~ young brother go, taking him back to the home they had made]

He spoke a good deal about the Canadian Emigration. Children of suitable age are readily received & do extremely well - but he has had to fight against popular feeling & prejudice aroused he said by the reckless action of some other agencies by which he says children & adults too, were sent out without consideration or preparation.

He puts his case very well always but one feels that there is another side & that he is an zealot rather than a candid man - not a humbug at all - nor a self deceived man but one who cares ~~[illegible]~~ not be too particular in the weapons used.

UNITED

Christian Evidence Brigade.

Founder and Leader - - Mr. EDWARD BAKER, C.E.S.
President - - - - Mr. S. E. BURROW.

.....The FIRST.....

Annual = Meeting

Of the above Society will be held in the **GREAT HALL** of the

EDINBURGH CASTLE,

RHODESWELL ROAD, LIMEHOUSE, E.,

ON MONDAY, JANUARY 31st, at 8 p.m.

CHAIRMAN—

Dr. T. J. BARNARDO

F.R.C.S.E.

ADDRESSES will be given by .. .. ..

REV. Z. B. WOFFENDALE.
MR. S. E. BURROW.
MR. CHAS. SEAICH.
MR. EDWARD BAKER.

Soloists - Miss JESSIE SHEEN & Mr. MILES MOLE.

ADMISSION FREE.

COLLECTION in aid of the Funds of the Brigade.

YOUNG MEN are earnestly invited to attend the Christian Evidence Class held every THURSDAY EVENING, at 8 p.m., in the LECTURE HALL at the EDINBURGH CASTLE.

W. R. TRUSCOTT, Hon. Secretary and Treasurer.

T. Wilson Booth, Trade Union Printer, 43, White Horse Lane, Mile End, E.

See Annual Report in Bve.

Revd. Thos R. Couch
Seamen's Bethel, Old Gravel Lane.

GHA
26/1/98

Objects of Society

Buildings Used

St Peter's parish.

8/23

(2)

63

Interview with Revd Thos R. Couch. Supt Chaplain of the Mariners' Friend Society. Seen at the Seamen's Bethel, 19 Old Gravel Lane. E.

Mr Couch is a middle aged man: keen, sharp featured and business like. Has been working here for several years. Very methodical - keeps statistical account of all meetings, attendance etc.

The Society has been in existence nearly 50 years and has branches at Hull, Leith, Dundee, Worthing, Eastbourne & on the Irish Coast.

Mr C. gave me a copy of the 49th Annual Report, from which I take the following:

> "The objects of the Society are to promote the Spiritual and temporal welfare of the Seamen, Fishermen, Dock Labourers, and others engaged in the Mercantile Marine and Coast Guard Services, by preaching the Gospel of Jesus Christ on board ship, in the Docks, Bethels, Mission Halls, in the open air, and other places.
>
> To circulate copies of the Word of God, Gospel Tracts, and religious literature in general.
>
> To give lodging and food to destitute seamen.

The Bethel is the Headquarters of the Institution & the centre from which the London work is carried on. The house (19 Old Gravel Lane) contains office, Book & Tract Depôt

Persons Employed

Visitation

The People

, the upper portion is used as caretakers' residence, whilst at the back, covering the garden of two houses is the Museum Hall, seating 250. The cellars below the house have been enlarged to form kitchen for cooking the free meals.

Beside Mr Couch, they have a missionary (Mr Thompson) visiting in docks and seamen's lodging houses. Acts partly as colporteur & partly as evangelist. About 12 to 15 voluntary workers constantly engaged. The Report contains the names of 111 members, who also assist.

Visitation of the Sailors is the primary work of the Missionary. He visits the London & St Katherine Docks, East & West India, Millwall & Victoria Docks. At each of the 3 last 3, a local visitor also works. House to House visitation is also carried on in the immediate vicinity, Pennington Street &c as far as Dellow Street. About 150 houses a week.

Mr. C. describes the people as a poor labouring class with a mixture of the vicious element, especially in Pennington Street & streets off it. This however is not so bad as in former years, the change being due

Services &c

to the changes in the ~~[illegible]~~ trade of the port. Vessels returning from long voyages now come to the lower docks & the seamen being discharged there, these people have lost their prey. Very few of the people go to any place of worship, except once a year to the watch night service & nearly all go to some such meeting. At his last meeting, he had two policemen outside the door & stood at the door himself to break the rush when the door was opened. This he did by catching a man by the throat & holding him back. They all knew him* Some fear his knowledge of them & their ways. At this exception they ~~seldom~~ only come when in difficulties. Several of them have been in the Sunday school as children. On the other hand, some who came from these streets & passed thro' the school are now in good positions.

Sunday. 10·30. Free Breakfast. About 70 or 80 every week. Distressed seamen labourers & the lowest kind of people. Generally a few foreigner, negroes &c Barnum & Bailey sent ~~here~~ agent here & engaged a dozen blacks for their show one Sunday morning. Tickets distributed by Missionary, dock police & friends

ADMIT TO A
FREE BREAKFAST
AT THE
SEAMEN'S BETHEL,
OLD GRAVEL LANE. E.
On Sunday Morning
at **10·30.**
Rev. T R. COUCH, Chaplain

Services &c (cont^d)

Charitable Relief

About 120 attend the Gospel service after breakfast.

Sunday School (afternoon) About 40 attendance. From neighbouring streets.

" 6 pm Gospel Service in Kitchen of St George's Chambers. About 120 men present. Give illustrated papers.

7 pm Gospel Service. Average 35 to 60.

Tuesday. Childrens Mtg. Gospel + Temperance. 120 average.

Wed. 3 PM. Mothers Mtg. 130 on books. Attendance varies from 16 to 60. Average 40. Mainly dock labourers' wives. Clubs – clothing &c.

[Apropos of this meeting, Mr C observed "We reverse all the recognised rules. Our morning service is the largest + poorest. Our Mothers' Meeting is the most respectable meeting we have"]

Wed. Gospel Service. Various. About 12.

Friday. ~~Workers~~ Gospel Meeting. Small.

Saturday. Gospel Temperance. 20 to 120 according to programme. Average about 60.

Gives tickets: never money. Showed me printed books of tickets. One was tickets for food (4^d) for persons having a home or lodging; another for food (4^d) was for use at a coffee house, a man being able to obtain a good meal in return for the ticket: the third kind was

Other Religious Influences

kind was for a nights' lodging at St George's Chambers (16)

The amount is comparatively small. Report gives £ 12. 3. 3 & for free meals £ 19. 17. Beside these amounts appearing in report Mr Co. administers about £50 a year given him by friends – the Magistrate at Arbour Square sent him £10 etc.

Want would be sufficient qualification for the small tickets. Anything beyond would depend on circumstances & prospect of permanent benefit. If a landsman, probably would not spend 2/- as it would most likely be a chronic case. On the other hand, he would feed, clothe & lodge a distressed sailor, as he would be sure to be able to get him a ship.

St Peters is the greatest power in the district. Have almost unlimited financial resources and a large number of workers. Make a very large distribution of goods.

Father Beckley (Wapping) amongst the Irish "You know their clamourishness"

Wesleyan (East End Mission).

Summary of Work

Balance Sheet

From the Report I take the following.

SUMMARY.

Gospel Services held	1202
Attended by	46450
Temperance and other Meetings	140
Attended by	4930
Visits paid to ships and Seamen's Lodging-houses	6068
Bibles and Bound Books distributed	863
Parcels of Books and Tracts and Sailors' Book Bags supplied	329
Lending Libraries in circulation, 72; containing over 1,750 volumes	
Tracts distributed	293630
Free Meals given	3826
Cases relieved	649
Free Lodgings provided	556

This Summary only includes those meetings of which statistical return have been supplied. Some of our most earnest workers never give statistical returns.

It refers to the Society as a whole but shows the work that is done in London. The Balance sheets shows expenditure for London, all items for country being so stated:

Dr. MARINERS' FRIEND SOCIETY.—Balance Sheet for the Year ended 30th April, 1897. Cr.

		£	s.	d.
1896. April 30	To Balance at Bankers at this date	7	4	7
1897. April 30	„ Donations and Subscriptions	855	19	9
	„ Proceeds of Sale of Goods at Mothers' Meetings	14	12	9
	„ Proceeds of Sale Bibles, Books, and Tracts	0	6	10
	„ Rent Received for Hire of Rooms	27	6	6
	„ Subscriptions received towards cost of Summer Excursion	2	3	6
	„ Grants of Bibles, Books, Tracts, &c., as per Contra	143	19	6
		£1051	13	5

		£	s.	d.
1897. April 30	By Rent, Rates, and Taxes	84	16	2
	„ Coals	0	18	4
	„ Repairs and Cleaning	18	12	3
	„ Stationery, Printing & Advertisements	41	17	2
	„ Postage	17	3	5
	„ Carriage of Parcels, Books, Tracts, &c.	7	17	7
	„ Travelling Expenses and Boat Hire	65	8	5
	„ Cost of Collection of Donations and Subscriptions	41	9	0
	„ Relief	12	3	3
	„ Free Meals for the Poor	19	17	9
	„ Cost of Summer Excursion	4	14	9
	„ Remuneration of Chaplain and Missionaries	292	5	2
	„ Tea and Workers Meetings	4	11	0
	„ Expenses of South Coast Mission	9	11	3
	„ Accountants' Fee	2	12	6
	„ Bankers' Charges	4	2	0
	„ Cost of South Wales Mission	3	0	0
	„ Expenses of Hull Branch Mission	98	0	5
	„ Remuneration of East Coast Missionaries	157	10	0
	„ Goods Purchased for Sale at Mothers' Meetings	18	10	2
	„ Bibles, Books, Tracts, &c.	0	11	2
	„ Grants of Bibles, Books, Tracts, &c., as per Contra	143	19	6
	„ Balance at Bankers at this date	2	2	2
		£1051	13	5

fully examined and compared the Vouchers and Receipts
Books and Accounts of the Society

Summary of Work

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„ Bibles, Books, Tracts, &c.	0	11	2
„ Grants of Bibles, Books, Tracts, &c., as per Contra	143	19	6
„ Balance at Bankers at this date	2	2	2
	£1051	13	5

LIABILITIES, 30th April 1897.	£	s.	d.
Rent, Rates, Taxes, &c., London	208	14	1
Printing, Stationery, &c.	35	17	0
Hull Branch Mission	15	10	0
South Wales Branch	8	5	0
	£268	6	1
Less Balance at Bankers	2	2	2
	£266	3	11

We have carefully examined and compared the Vouchers and Receipts relating to the above account, with the Books and Accounts of the Society and hereby certify the same to be correct,

JOHN W. BELL, *Accountant.*

WM. R. MUMFORD, WILLIAM HENRY CRICK, } *Auditors.*

17th May, 1897.

Influence of the Mission

As to the results of the work Mr B. is satisfied that important results have been attained. The change at the Docks has injured & impoverished the district by taking away the better class of sailors. The loss of money has caused moral improvement in many ~~too~~; the abolition of the dancing house has also done good but Mr C. thinks that the greatest cause of all has been the influence of the gospel. & he illustrated this by his own power over some of these people. "I know them and They know I know them"

Mainly an attempt to help seamen this work has spread in other directions, partly owing to the removal of the seamen I think. Still its agents follow them. As a local influence it is not powerful altho' it may be the only place to which any of the Pennington St folk go.

Mr W. J. Howell
London City Missionary

GA
Jan 31/98

The District

The Man

The People

St Paul's parish.

Interview with

Mr W. J Howell. L. C. M. of Love Lane Mission, Shadwell. seen at his residence: 4 West Arbour St. Stepney E.

Mr Howells district is between Cable Street & the Thames and is bounded on the west by King David Lane & east by Love Lane. It includes the dismal piles of dwellings known as Juniper Street and Glamis Road and a block of Peabody Dwellings.

Mr H. has been 10 years on the ground. He is a big man with a massive head, & wavy hair & beard that reminded me of Wm Morris. Looks about 50 but may be younger ~~as~~ he was evidently suffering from some disease that made it painful for him to sit still & he was continually shifting his position. Earnest and intelligent, but somewhat untidy in his dress.

The people are rather better than those east or west of his district and there is no extreme poverty. If the people cannot pay the rent in the dwellings, they have to go. Most of the men's work is connected with the waterside: also some labourers working in the city and a few poor old folk kept by their children.

Visitation

Visits the district consecutively. Has about 800 families to visit and goes through the district 5 or 6 times in the year. Each time finds many new faces. Had tried to make a register but gave it up. Would have to be constantly making a new one

Building used

Mission Hall holds 300 "nicely crowded". 2 Smaller Hall (100) 2 other rooms & caretaker's apartments.

Services held

Sunday. Mornt. Children's Service.

School On Books. Average attendance

morning 160, afternoon 300. Teachers 31.

" 7pm Service Varies 120 to 260. Average about 140.

7. Childrens Service in small hall.

Bible classes on Sunday and Thursday.

Social Agencies

Social Agencies include 2 mothers meetings with clothing and coal clubs and a Pence bank; two Bands of hope – not able to insist on the ½ a week subscription but if members pay 3d a quarter they are entitled to the quarterly tea. Girls Sewing Class; Free Library – a hobby of Mr H's. He picks up the books cheaply at stalls etc. Find they like story books best. Has Dickens Scott &c

Further details see Report on next page

1896.

ANNUAL REPORT

OF THE

LONDON CITY MISSION

Station and Schools,

LOVE LANE, SHADWELL.

ESTABLISHED DECEMBER, 1861.

THE SCHOOL IS AFFILIATED WITH THE RAGGED SCHOOL UNION.

Local Superintendent of the Mission:
F. C. MILLS, ESQ., J.P.

Treasurer & Hon. Sec.:
Mr. G. WADE, 30, Schubert Road, Putney.

Missionary:
Mr. W. J. HOWELL, 4, West Arbour Street, Stepney, E.

Trustees:
Mr. T. PALMER. Mr. R. WEBSTER.
Mr. G. WADE. Mr. T. S. WOOLFE.

Local Committee.
F. C. Mills, Esq., J.P.
Mr. James Dunn. Mr. T. Clothier.
Mr. J. Sills. Mr. J. Morris.
Mr. H. Barratt. Mr. R. Williams.
Mr. W. Dunford, *Corresponding Secretary.*

REPORT FOR 1896.

Read at Annual Meeting, February 23rd, 1897,
Chairman, F. C. Mills, Esq., J.P.

Nearly 36 years ago Joseph Hoare, Esq., laid the foundation stone of the large Hall, thus giving us these convenient premises, that are so useful to the neighbourhood and necessary for our work. Year after year we issue an Annual Report and Balance Sheet, and it is useful to remind ourselves and friends that the good work still goes on, and what was so well begun continues to prosper.

The London City Mission Committee (through their agent) quietly day by day throughout the year carry on their work of faith, and during 1896 the Missionary has been as well known on the district as any one. Evidence of our influence for good is constantly forthcoming; the constant removal of families also make it far-reaching. During the year many people came under the sound of the Gospel, and the Hall was often very full. Our various agencies were very useful to adults and children. Our chief work was visitation of the people in their homes, the teaching of hundreds of children in Sunday School, and the proclamation of the Gospel of the grace of God in our large and small Meetings.

VISITATION

is continued from Love Lane on the east to King David Lane on the west, Cable Street on the north to the river Thames on the south; within these boundaries there is work for several. The Missionary of this district tries to visit 700 families, of which there are 200 in Peabody Square, and about 300 in Juniper Street and Glamis Road. Constant removals is a difficulty in this work. The access to and friendliness of the people is an encouragement and help. If people in large numbers will not come out to places of worship, most of them will give us the privilege when convenient of making their house a place where we can publish the word. The attention, thoughtfulness, earnest desires expressed, and the silent

tear seen to fall, are tokens that the word spoken is a word in season. The Missionary tries to be a friend to all, and is most willing to go to those who need him most. At the door, in the room, in the public street, the Missionary tries to be a messenger of mercy; a friend to warn, comfort, or advise; whilst he recollects the word of God is the instrumental means whereby mercy is proclaimed, warning given, or consolation imparted.

Whilst we thus see that our spiritual work is the most important, we also recognise the necessity of instructing as many as we can in temperance, thrift, industry, and other virtues. In this we have been successful, as our Pence Bank, Clothing and Coal Clubs testify.

SUNDAY EVENING SERVICES.

This is one of the results of our visitation. Our gatherings are often large. During the first four months of the year we were especially gratified by the numbers present. People come and go, we give them a hearty welcome, they pass on, some lost in the great mass, some turn up and tell us they are attending or working in some place where they can enjoy the privileges of a Christian Church. On some occasions we have been greatly encouraged. At Quarterly Services of Sunday School, Anniversary Services, and Special Mission Services, when the people gathered, and an earnest desire to hear was shown. The Missionary, some of his brethren, and other friends, have helped in ministering to the people. Miss Johnson, Mr. Johnson, Mr. Lockyer and String Band and Choir, helped us to a successful Sunday School Anniversary, and the friendliness shown to others by the Christian friends that attend the services has been very helpful indeed all the year.

At the same time as the Adult Service we have also had a Children's Service in small hall.

OUR SUNDAY SCHOOL.

Visitors to the School are surprised at the number we accommodate on Sunday afternoon; and friends who visit schools on Sunday morning say ours is one of the best they know of. Small Hall, Large Hall, gallery, and

two class rooms are well occupied, especially in the afternoon. Our average morning attendance for 1896 was 160; for the afternoon it was 300. Our school has suffered through old and valued teachers leaving us; we lost seven during the year, and it was difficult for a time to get fresh helpers and to go on with a reduced staff. Up till now we have had four come forward, two out of the school and two out of the congregation, to supply the place of the seven left. Scarce any of our workers come from outside, in almost every case they are the fruit of the Mission.

This School is affiliated to the Sunday School Union and the Ragged School Union; the latter especially is a great help to us. We have eight young people who are candidates for faithful service prizes, and in every case have been gratified at receiving from employers certificates of character for 1896. We again this year, as last, thank the Council of the R.S.U. for their incentive and encouragement to our senior scholars.

We have still 31 teachers, Mr. W. Dunford is our Secretary, and the Missionary is Superintendent.

We distributed for regular attendance and good behaviour, 26 Bibles and 134 other books, on Dec. 8th, 1896. We are thankful for this special feature of our work, and hope it may be said of all the workers "They brought young children to Jesus.

PRAYER MEETINGS AND BIBLE CLASSES.

Our Bible Classes are held Sunday Afternoon and Thursday Evening. The Young Men's Bible Class is conducted by Mr. Skeet, who kindly filled a vacancy caused by the former teacher removing further away from our School. Miss Besant continues to conduct our Young Women's Class with great success; often she has 20 or 30 present. When the two Bible Classes have had united meetings we have counted 48 young people in the room. The Missionary conducts a Bible Class on Thursday Evenings, when the International Lesson is taken, teachers and other adults attend this Class. Our Prayer Meetings are held in connection with Thursday Class or after Sunday Evening Service.

MOTHERS' MEETINGS

Are held Tuesday Afternoon and Tuesday Evening. We had 159 on the roll for 1896. A Gospel address is given by the Missionary at every meeting. Before the address members save money for clothing, coal and other things, in this way about £150 was saved and spent last year. These meetings are popular and useful, and one good feature is several come for praise, prayer, and meditation only, thus showing that spiritual good is sought. Miss Beckley and Mrs. Howell still render us their kind and constant help.

Nearly all the women come from the district poor working women.

THE GIRLS' SEWING CLASS

Held on Monday Evening, is well attended. The girls make many articles of clothing for themselves and useful articles needed in the home. Our young friends also made some articles that were sold for the benefit of our work. The Missionary's wife and daughter carry on this work very successfully, and children and parents appreciate it.

OUR TEMPERANCE WORK.

This is always going on, directly or indirectly. Many families are suffering through a sad social custom, supported by the people, *i.e.* the use of intoxicating liquor. Most of our Sunday School Scholars are teetotalers, also our teachers. We have a good Junior and Senior Band of Hope, with weekly instructive and social meetings for both. The members of our Senior Band of Hope are very united, and by the aid of their good Secretary, Mr. Howe, manage to do without a conductor. The Junior Band of Hope is conducted by Miss E. Howell and the Missionary. To many of our meetings we invite the public, and try to spread the principles of total abstinence. Our boy Phœnix Lodge still meets every Thursday. There is a needs be for this work; many alas in Shadwell, as elsewhere, are slaves to strong drink.

OUR FREE LIBRARY

is still attractive to many. We have added several books to our stock, several are worn out, but altogether we have

about 500 books fit to lend. Mr. F. Howe still gives time on Wednesday Evening to this work, and we think many have had a good companion in some good book, who otherwise might have gone outside the home, and spent their time less profitably.

MISSION OF THE LANTERN.

We have used our Dissolving View apparatus on several occasions, and both children and adults have been taught precious truths by means of readings and lectures illustrated by beautiful pictures. Many a life has been brightened by means of this. On many a dark winter's night we have been transported to beautiful scenery in sunny climes, and what is better have been reminded of spiritual truths and the Great Source of good.

OUR FLOWER MISSION.

A. Kerr, Esq., and friends at Leytonstone, sent us 160 potted flowers, which we distributed in Shadwell. We held our usual Flower Service in July. Many of our friends have kept their plants for three and four years; others, not favourably situated have seen them droop and die, but even they were glad to have their lives cheered by a plant for a few months. Several adults and children exhibited plants early in August, in the Rectory Ground of St. George-in-the-East, and some few gained prizes.

TEA MEETINGS.

Band of Hope, Quarterly, Sunday School Annual, Mothers' Meeting Annual, and Bible Class and Senior Band of Hope Teas have been enjoyed as usual. One of the most enjoyable Tea Meetings held was one when about 200 young women, former scholars in Broad Street Board School, and many who have passed through our Sunday School had their reunion, and met their teachers once again. It was inspiring to all to hear many young women say they were still associated with the Church of Christ.

SUMMER EXCURSIONS.

Our District and Sunday School Excursion at the end of

July was favoured with fine weather, and we enjoyed our visit to Ashstead so much that we hope to go again. The members of the Senior Band of Hope went to the same place, but the workers' Excursion was to High Beech. We owe these happy days to the many kind friends who so liberally sent us the funds.

In addition we were privileged to provide free dinners of soup and bread three days in each week for twelve weeks. Miss Jolly and F. C. Mills, Esq., provided the funds, Mrs. Berry and Miss Henderson kindly gave their services in distributing the food. The thanks of poor children and adults were hearty.

We have also in connection with the Mission a Cricket Club, a String Band, and a Fife and Drum Band. Our thanks are due to Mr. Lockyer, Mr. Morris and others for assisting us in interesting so many young people in instrumental music.

This work can only be carried on by the united efforts of Christian women and men. It would also materially suffer if our friends did not continue to send us their gifts of money. It is gratifying to record that our people gave out of their little to the extent of £27 during 1896, and it is also a cause of thankfulness that whilst some of our friends have reduced the amount of their subscriptions, others have increased theirs; and we can thank them and the good providence of God that we are not in debt.

We present this unvarnished statement to our friends, feeling sure they will see that the work is so good that it must commend itself to their prayerful and practical help.

Charitable Relief

Drink

Poor Law Administ^n

Other Religious Agencies

"Dont profess to do anything in that line" but does a fair amount notwithstanding. Gives 200 to 300 dinners three days a week (Tu. Wed & Th) from January to March mostly to children the tickets being distributed by the Board school teachers. Funds are supplied by a lady. Also acts as almoner for Mr T.C. Mills J.P. 38 Albert Sq. who is his supt.

(We ought to see Mr Mills. He has a Working Lads' Club, 27 Broad St.)

Drink is the great trouble. Dont know where they get the money but they do get it. Very few teetotallers – they move out.

Very hard to get out relief. Policy now is to drive them into the house.

St Paul's Shadwell – is parish church. Do very little. Small congregation. Neither church or minister are popular.
Wesleyans (Stepney Temple & St George's Branch) are a good influence in the neighbourhood but the attraction is very much thro' tea meetings.

Housing

General Notes.

The Outward Movement.

Rents are moderate. The Peabody Bldgs the cheapest in London (also the oldest block) 3 rooms from 4/6. Juniper Street 2 rooms 5/6; 3 rooms 6/6.

Mr F. thinks the work is on a decline. They are fighting a battle with poverty. District is becoming poorer. Used to have some artizans – all have gone now. Respectable people will not come out to a service unless they have decent clothes. Some will not come at all but can be brought to meetings by a tea or something of that sort. He does not get them in on that ground but tries to get them to support the place. Collected £27. at the services last year.

The people attending the services grow in self respect & then they want to move out – the young men especially. They get into the post office or telegraph & then want to move to the suburbs – "and I should do the same". As an example of this outward movement he said that he went to speak at the anniversary of another missionary at Leytonstone and found 30 who were workers at Love Lane there.

As to the results of the work – most of the teachers

were boys & girls who had grown up in the Mission. Some of the young people joined local churches. Others drift away & "we know nothing of them. They do as father does". Some of the young men have been captured by the P.S.A's. Several of his former lads now attend the Edinboro' Castle & Stepney Meeting house.

Miss E. Waggett
'Gap' Mission

GBA
7 to 2/98.

St Mark's parish.

7/10

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(2)

Miss. E. Waggett. 9 Beaconsfield Road, Leytonstone.

Miss W. is the district visitor connected with "The Gap" Ragged School & Mission, Johnson's Court, Leman Street. She is a dark, active little woman with threads of grey appearing here & there in a rather fine head of hair. Ready witted, rather voluble but sensible and full of sympathy with the poor people amongst whom she works. I met her at the Mission immediately after a children's dinner. She had a poor woman there, a victim of the drink craze, whom she was trying to get into the S.A. home for inebriates and meanwhile was keeping as a willing prisoner at the Hall during the day and at the S.A. women's shelter at night. One of the woman's daughters she had got a situation for in the country about 4 years ago & a letter showed that she was doing well. Miss W. has been working here 20 years: ~~as~~ a voluntary worker until 4 years ago, when her change of residence led her to resign, upon which a lady offered to maintain her. & an offer which was accepted.

The mission was started ~~in~~ Gower Walk in 1860 by a L. C. Missionary & removed ~~here~~ to the 'Gap' in 1862.

Building Used

Services & Meetings

The building is the property of Little Alie St Baptist Chapel & is used by them for Sunday School purposes, the Mission renting it for Sunday evenings and week days except Wed. It is a poor little place holding about 200. Small room off used as a classroom.

~~Sun~~

Sunday 6.45. Children's Service. 60 & 70 poor respectable children. Come from Peabody & Catherine Bldgs.

8.15 Adult Service. Small. not more than 7 or 8.

Monday 6 – Mothers' Bible Reading

Penny Bank

Library

Tuesday. 2.30-4 – Mothers' Meeting. 60 on books. 20 or 30 attending

~~Wed.~~ Singing practice followed by recreation Games, swing etc.

Thursday. Children's service conducted by young men from New Court Congregational chapel.

Girls' Meeting.

Friday. Meeting for Big Boys. Has been discontinued owing to lack of Teachers

Most of these meetings depend upon Miss W. & 6 lady teachers.

Charitable Relief

"The leaving shop"

Miss W. visits daily - mostly in the district S.E & S.W. of the Hall. Cable Street etc. Says the crowding in Cable Street neighbourhood is very great, due largely to the action of the Jews, who buy up house property to let to their co-religionists. Houses are let in room - 3/- a room. The houses in Rupert Street and Lambeth Street are now passing into Jewish hands, One result is an improvement of character.

People move about a good deal: are now going to Stepney & Bow as there is no place for them here.

Gives relief in the form of bread, coal & grocery tickets. Cases where man is out of work or sick or poor women, who keep their children decent. In 1896 spent £22.17.6. Also gives clothing and supplies boots for children cheaply. Dinners are also given on 2 ~~days~~ days a week (Wed & Th) to about 80 children. Come from the elementary school - Cable Street and Backchurch Lane district. See Report next page.

The great bugbear of Miss W's is a little leaving shop in Glasshouse Street. It is at the corner

When talking about the drunken woman & her daughter (See page) Miss W. mentioned that the Duchess of Newcastle tried very hard to get the girls now at service away – she is Irish – & Miss W. & the Duchess had a not very amicable interview. However the girl remained at her place; & Miss W. told the Duchess that there was a second daughter whom she could place out, ~~This how~~ But the Duchess's interest was centred on the one in service & she would not take up the other case.

of a small terrace of houses. ~~Room~~ and simply has the door open. Women take bundles of clothing, clean or dirty, on which small sums (3d or 4d) are lent. Miss W. says ~~by~~ only for drinking purposes. No tickets were issued but Miss W. thinks they now give a card.

THE GAP
Ragged School & Mission,
JOHNSON'S COURT,
Leman Street, Whitechapel, E.

GOD IS LOVE

REPORT & BALANCE SHEET
DECEMBER 31ST, 1896.

Treasurer:
MR. J. K. PITT, 143, Minories, E.C.
Hon. Sec.:
MR. E. GUPPY, 6, Aldermanbury, E.C.

Superintendent:	District Visitor:
MR. H. CASTER, 39, Gt. Marylebone St., Portland Place, W.	MISS E. WAGGETT, 9, Beaconsfield Road, Leyton.

Miss W. is no doubt well ~~known~~ known & popular amongst the women & children with whom she works but her methods would be utterly repugnant to the C.O.S. order of minds.

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REPORT.

In a previous Report we gave our readers a brief outline of our Mission, locally known as "THE GAP," from its commencement on May 6th, 1860; since which time a small band of voluntary workers have been patiently and prayerfully plodding on. Our aim night by night has been to bring a little sunshine into the lives of those living in that poor neighbourhood, and by a word of sympathy and a helping hand, to lead parent and child into a personal and living touch with their Saviour.

During the last four years we have had a permanent District Visitor, and thus house to house visitation has been daily carried on. This has brought to our notice much distress and poverty, which has taxed our

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strength and pockets to the utmost, in order to relieve some pressing need either of rent, medicine, food, clothing, or even funeral expenses.

A typical request from one of our little children will show one of the many calls we have:—Running to our Lady Visitor, she cried with bated breath, "Please, teacher, mother says the baby is dead, and will you send her a bed-gown to lay it out—got no money to buy any,—and can you give me a ticket for the Christmas Tree,—and can my brother come with the same?"

Much distress of this kind has had to be relieved, and our great difficulty has been how to maintain the general expenses of our Mission and yet meet the demands of these extreme cases. While friends have come to our help in this Relief work, many of our best supporters in the past have left us through removal, and our general fund has suffered thereby.

Our readers will understand that the one branch of helpfulness cannot be maintained at the expense of another, consequently, as will be seen by the Balance

Sheet, there was a large amount due to the Treasurer at the close of the year. This has made us very anxious as to the possibility of continuing the work, but after so many years labour we feel we must make every effort to prevent it being brought to a stand-still. As a result, at our last Committee meeting, it was decided to have printed, Collecting Cards, for weekly Subscriptions of one penny, and the Secretary will be glad to supply as many as our friends can conveniently circulate, feeling sure that much might be added to the general fund in that way.

To all our kind friends who have given us encouragement by their practical support and sympathy, we would express our warmest gratitude.

We are also deeply indebted to the—

"*Ragged School Union,*" *per Mr. Kirk:*

For the usual annual Grants.

For assisting us in sending many little ones for a fortnight's holiday to the country or sea-side.

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Mr. and Mrs. Peat:

For the Parents' Annual Outing on July 8th to Enfield Lodge, where they were sumptuously regaled and entertained, and a most enjoyable day spent.

Also for providing a Christmas Tea for same.

Lady Harcourt:

For expenses of Brakes to Enfield.

"Pearson's Weekly" Fresh Air Fund, in conjunction with the "Ragged School Union":

For the privilege of sending our Children for "a day in the country," free of charge.

"London Schools' Dinner Association":

For providing 2331 Free Meals during the severe weather.

"The London Needlework Guild," per the Hon. Mrs. Halford and Lady Harcourt:

Bundles of Clothing.

"Children's Aid Society," per Mr. Kirk:

Clothing.

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"Santa Claus Society," per Mr. Stevens:

For 25 Parcels of Toys and Garments for distribution on Christmas Eve.

The Friends at 41, Old Street, E.C., per Miss Phillips:

For a Day's Excursion to Hampstead Heath, in August, for the senior Girls.

For providing Articles for our Annual Christmas Tree.

Also for their kindly interest in the work from time to time.

Mr. Saul and Friends:

For providing for the third season a Christmas Dinner to several Families who otherwise would have gone without.

We are indeed thankful that so much has been accomplished through the blessing of God, and we would go forward, asking you to unite with us in praying that the Divine favour may still rest upon us; that even more may be done to bring happiness to our children, brightness to their homes, and glory to our Heavenly Father.

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SUBSCRIPTIONS & DONATIONS, 1895–6.

Annual Subscriptions.

	£	s.	d.
Ragged School Union	24	0	0
Mr. J. K. Pitt	2	2	0
Mr. J. D. Teall...	2	2	0
	£28	4	0

Donations to General Fund.

	£	s.	d.
Miss Russell	0	15	0
Mrs. Hawes	0	7	0
Mr. R. G. Saul	0	5	0
Mr. G. W. Watkins	0	4	6
Mr. J. G. Teall—Sunday Box	0	13	0
Per Messrs. Ling & Co.—Card	0	10	0
„ H. C.—Card	3	0	0
„ Sale of Cards	1	7	1
„ Part Payment, Hymn Books... ...	0	6	0
Anonymous	3	0	0
	£10	7	7

Subscriptions and Donations—*continued.*

Holiday and Excursion Fund.

	£	s.	d.
Per Mrs. Stiff—Card	3	4	6
„ The Misses Phillips	0	5	0
„ W. H. S.—Excursion	0	2	0
„ A Friend do.	0	3	0
„ Anonymous do.	3	0	0
„ J. C. G. do.	0	1	6
„ H. C.—Card	2	6	2
„ Part Payment by Children	8	18	0
	£18	0	2

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RELIEF ACCOUNT, 1896.

Dr.	£	s.	d.	Cr.	£	s.	d.
Lady Harcourt	0	10	0	By Gifts of Bread, Coals, Medicine, Clothing, and small sums given in pressing needs	6	12	0
Mrs. Peat	1	2	6				
Mr. Fleger	0	2	6				
Miss Russell	0	10	0				
Miss J. Russell	0	5	0				
Miss Emmington ...	0	10	0				
Mrs. Kent...	0	5	0				
Sale of Clothes	0	7	0				
Omitted in last Report, 1895.							
Lady Harcourt	1	0	0				
Do. Christmas Gift ...	1	0	0				
Mrs. Russell	0	5	0				
Mrs. Kent	0	5	0				
Sale of Clothes	0	10	0				
	£6	12	0		£6	12	0

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MOTHERS' EXCURSION, 1896.

Dr.	£	s.	d.	Cr.	£	s.	d.
Lady Harcourt	3	0	0	To Mr. Finch for Brakes	4	5	0
Mr. T. Pitt	0	5	0				
Part Payment, Mothers	1	0	0				
	£4	5	0		£4	5	0

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MOTHERS' SEWING MEETING.

	£	s.	d.		£	s.	d.
Received from Mothers	17	11	2½	By Material as per Invoices	17	5	8½
				In hand	0	5	6
	£17	11	2½		£17	11	2½

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95

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BOOT CLUB.

Dr.

	£	s.	d.
To Sales to Parents ...	10	0	6½
Stock in hand ...	0	6	3½
	£10	6	10

Cr.

	£	s.	d.
By Purchase from R.S.U.	10	6	10
	£10	6	10

The foregoing Accounts have been examined by us, and found correct.

W. J. BAKER,
A. W. SHINGLER, } *Auditors.*

March 4th, 1897.

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BALANCE SHEET

From January 1st, 1893, to December 31st, 1896.

RECEIPTS.

		£	s.	d.	£	s.	d.
1893. Jan. 1.	To Balance in hands of Treasurer				1	10	0
1896. Dec. 31.	,, Annual Subscriptions	59	14	6			
	,, Donations—General Fund ..	30	2	8			
	,, Do. Holiday	38	12	5			
	,, Do. Free Meals & Robin Dinner	62	16	6			
	,, Do. Relief	21	19	6			
	,, Do. Parents' Outing and Tea ..	25	0	1			
					238	5	8
	,, Balance due to Treasurer				10	10	10
					£250	6	6

EXPENDITURE.

		£	s.	d.	£	s.	d.
1896. Dec. 31.	By Rent, Gas, and Repairs	78	3	3			
	,, Hymn Book Printing, &c. ..	5	12	0			
	,, Annual Prizes						
	,, Entertainments & Excursion }	14	0	4			
	,, Free Meals & Robin Dinner ..	64	1	10			
	,, Country Holidays	40	12	0			
	,, Relief	22	17	6			
	,, Parents' Outing and Tea ..	24	19	7			
					250	6	6
					£250	6	6

The above account has been examined by us, and found correct.

March 4th, 1897. W. J. BAKER, A. W. SHINGLER, } *Auditors.*

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OPERATIONS.

SUNDAY,	6-45.	Children's Class Teaching.
„	8-15.	Adult Service.
MONDAY,	8.	Penny Bank. Library.
TUESDAY,	2-30–4.	Mothers' Meeting.
„	7-30.	Singing Practice and Recreation. Occasional Entertainments.
THURSDAY,	7-30.	Children's Special Service. (With the kind assistance of Mr. Hudson of the Children's Service Bureau.)
FRIDAY,	6.	Mothers' Bible Class.
„	7.	Girls' Sewing Class.
„	9.	Youths' Social Meeting.

DAILY VISITATION. BOOT CLUB.
COUNTRY HOLIDAYS. CLOTHING DISTRIBUTION.
BREAD AND COAL TICKETS. FREE MEALS.

WAYS OF HELPING.

By taking a Class of Children on Sunday evenings or assisting in Adult Service.

By taking Collecting Cards, or distributing the same to friends for the General Fund, or for the "Children's Holiday Fund."

NOTE.—For every 6/- collected one child can be sent for a fortnight either into the country or to the sea-side.

By procuring for us Hospital Letters, which are much needed; also Coal, Grocery, or Bread Tickets.

By sending us Parcels of Left off Clothing of all descriptions, especially Boots, both for Children and adults, for which we have a great demand. Also old toys or books for our Library.

By giving Magic Lantern Entertainments, or Service, of Song.

By calling in at the Mothers' Meetings on Tuesday afternoons, and reading or speaking to the mothers.

We should also be glad if any friend would come forward to organize and carry on a Band of Hope.

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(See page) Miss W. mentioned that the Duchess
tried very hard to get the girls now at service a
Irish – & Miss W. & the Duchess had a ver
amicable interview. How the girl remained at
& Miss W. told the Duchess that there was a sec
whom she could place out, ~~This how~~ But
Duchess's interest was centred on the one in
service & she would not take up the other case.

Miss W. is no doubt well ~~kno~~ known & popular amongst the women & children with whom she works but her methods would be utterly repugnant to the C. O. S. order of minds.

Other Religious Influences

The other religious influences were mentioned incidentally.

When speaking of her mothers meeting, Mrs W said that a short time ago some of the old women attending the meeting came to her with tears in their eyes. The lady taking the meeting at St Pauls, which they also attended, insisted on them ~~one~~ choosing one only. They ~~were~~ chose St Pauls as they received 1/- a week for from that source.

Miss W. ~~had~~ not been to the Old Mahogany Bar until some of her women pressed her to go with them. She went & was surprised to find only about 20 people altho' there was a band of music etc.

Nov. 12th. St George's East parish.

Interview with Mr and Mrs Borst and a Man with a Black Beard, Mission to the Jews, Wellclose Sq.

Mr Borst had sent us a Postcard asking us to call on Saturday afternoon from 3.30 to 5 when he "should find a room full and be able to talk after".

I arrived at 4.30 and hearing impassioned talking within knocked at the door: it was opened by a matronly looking Jewess in an apron who proved to be Mrs Borst: I showed her the Postcard and was shown in and placed in a chair at the top of the room next a strange looking individual with a Black Beard: he is the most important person in this story but as I have learnt his name I must for the future refer to him as B. B.

The room into which I was ushered was a small one, and was as Mr Borst had claimed full with 25 Jewesses and 5 Jews. At the upper end sat B. B, Mr Borst and another man

who was acting as Chairman. On his ~~left~~ left was a German addressing the Jews in Jiddish: he had apparently been speaking for some time, but he continued for another 15 minutes, very fluently and with a good deal of gesture: with the exception of two out of five Jewesses in the front row, all seemed to hear him with complete apathy ~~and~~ mingled with unconcealed signs of boredom; but the two mentioned were evidently following the speaker closely and ~~a~~ constantly nodded their heads apparently in consent to his arguments. The German gentleman having finished B. B. was asked to say a few words: now I have no wish to throw any doubt on B. B's sincerity: indeed what I heard subsequently goes strongly to prove it; but he is without any exception the most absolutely grotesque person I have ever met. Oh! for the pen of a Dickens to give me a remote conception of his voice, his appearance, his manner, his gestures. He spoke in English, with a voice of the most incredibly disagreeable timbre, something between a rook and a corncrake, but much more astounding

than his voice was his accent, which ~~was~~ if reproduced on the stage would be described as an absurd burlesque of the cockney type of modern cockney speech; 'Holy God' became 'Ohly Gawd' etc. This voice and accent combined with gestures and movements of an unparalleled awkwardness produced an effect so grotesque that it was with the utmost difficulty I could control huge peals of laughter, and had any friend been present to watch my eye the result would have been disastrous. D.D.'s matter was of the usual street preaching type, but at a lower level than I have ever heard before, 'throw yourself on the blood of Jesus who is the king of kings the king of man, the king of mercy, the king of glory, the king of the earth' etc. "We got a presentiment that Jesus is coming very soon, and then those who are chosen will be taken up to Heaven like Elijah without death" etc, etc. He spoke for about 10 minutes; luckily I think the Jews did not understand him, and many looked profoundly bored. At the end of D.D.'s address the Christians sang a hymn in

English: one of Moody and Sankey's "I am trusting, I am trusting, sweetly trusting in his blood". The Jews had no hymn books, and showed no signs of being able to follow. The proceedings then closed with a prayer in Yiddish from Mr Dorst, and the audience trooped out leaving me with Mr and Mrs Dorst and D. D. Supposing Mr Dorst to be the head of the concern I first approached him to find known that his English was almost unintelligible: Mrs Dorst then came to the rescue and I gathered from her and from D. D. who was brought in to the conversation – (but he was so deaf that he could scarcely hear a word I said to him) – that the mission was started 26 years ago by D. D. who told me that he had converted these dear people" (Mrs and Mr Dorst). Mrs Dorst told me that she "had loved her Saviour for 22 years" while Mr Dorst had loved his for 26 years. Meetings of some sort are held daily in all about 8 a week. Mrs Dorst asked as to conversions said that all those in the front

rows at the meeting were really ~~converts~~ converts though I gathered that owing to persecution they were not professing Christians: "the persecution is terrible" said Mrs D. "I have been through it and know what it is." Asked if they came of their own accord Mrs D. said "I visit among them". Asked "They are very poor I suppose" Mrs D. "Yes very poor." Asked "Do you have to give them relief at all" Mrs D. "What food sometimes we give them". D. D. who up to this point had been almost silent broke in about here and told me that owing to business difficulties - (he is in the cabinet trade) - he was unable to support the mission any longer and had just arranged to transfer it to the Mildmay Mission to the Jews: he said further that "he saw a great movement among the Jews: their hearts were being touched" "Yes" said Mrs D. "they are beginning to understand that the Christians want to save their souls." D. D. then proceeded to tell me of the great deeds of ~~Mr~~ Mr and Mrs D. Mrs D. so specially has "converted thousands". Finally

the last thing D. D. said to me was "You may report that they are coming out in thousands".

What to make of the whole thing I don't quite know. I am mechanically inclined to think that Mr and Mrs D. who I fancy live on the work are not genuine. They both look as shrewd and sharp as possible and it is almost incredible that they ~~xx~~ could have been converted by such a creature as D. D. whom I must put down as a semi-lunatic fanatic.

Constitution.

The Circuit: various particulars.

Christchurch Parish.

7/18

111

CP (2)

Interview with the Rev. J. J. Sommer, Head of the German Wesleyan Circuit in London, at 92 East India Rd, E.

There are four chapels in the Circuit, which is the only one in England. None are large, but that at Commercial Road is the most important. The people are mostly German Jews, people in business, & servant girls, the last especially in Bloomsbury. Canning Town is the poorest centre.

Mr Sommer is the only paid minister (Wesley in England). There are 12 voluntary local preachers. Mr Sommer is under the general direction of the (English) Wesleyan Conference, but is wholly cared for by the German body. As there is no other German Circuit in England removal involves a return to Germany. Mr S. has been four years in England.

Chapel.	Accommodation.	Average Attendance Sunday Mg.	Sunday Eve.	Members	Sunday School Teachers.	Sunday School Attendances.
Commercial Road.	600	40-50	70-80	103	7	60
Canning Town.	80			20		
Fulham.	150	35-40	50	48	6	45-50
Bloomsbury.	200.	—	50-60.	57	2	15-20
				228		

Instances to go to the fact that so many children speak English were

Work among girls.

Visiting.

Relief.

Mothers.

Is mentioned as opening the mission hall after Sunday School.

At nearly all the centres there are "mission bands" & Bible Class. Little else.

The meeting at Wallsend Depot is on Thursday, for girls. The room is hired. (V. Mem).

Visiting is carried by the Class leaders too far as possible by the ministers. They only expect to reach members, but there is a good deal of tract-distributing.

Relief, given by the Poor Stewards, amount to about £15. Most of the money is raised at Commercial Road Depot opened in Canning Town. As regards the circuit as a whole there are few very poor. Mr. Sommer emphasized the fact that if a man associates himself with the cause, he generally keeps his head above water. There are many destitute Germans in London but they are not Christians. Hitherto Jews have suffered even the poverty from want.

Mr. S. mentioned the changing character of the congregations. Some come for a time, & learn the language & return home, while others

English freedom v German espionage.

Opinion on London police.

Prostitution

go on to Africa or the U.S.A. As a rule however Germans who have been away from Germany for some time, wish to come about going back. One is conscious in England of a great art, that is the conscription. But the freedom is the great thing. "In Germany when I go back, I shall have to give an account of particulars & prove my marriage &c". "Here you come & take a house & there you are. You say what you like & write what you like". But in Germany! However it has some drawbacks: professional trains, for instance, are almost impossible.

Having discussed the German police system, I asked him his opinion of the London men. "I think", he said "that they are very good guides, but I have not very much confidence in them in other ways". He had lost his own watch in Aldgate, & the same thing had happened to about 12 of his fellow-countrymen, leading him to suspect collusion with, or fear of, the delinquent.

Most of the German women on the streets have, he thought, been servants, the accent that there is "often some excuse". Most of the German prostitutes are from East-, the French West-. In the East a great many Israelites, very tidy live, but things are much better. Most are in the neighbourhood of Ratcliffe Highway.

German Girls as Servants.

Drinking.

Personal

As regards the German Servant, w.l. their Vote in England would was perhaps slightly, & would were nominally about double of the German vote. Their expenses were heavier on the side.

Drinking is not so great a difficulty with the Germans as with the English. One explanation was found in the dislike of the former for English beer.

Mem: The Germans in Little Alie St. & Goulston St. are German Lutherans.

Mr Lowner is a man of 38. married. Sub-beard & whiskers. Gentl: manner. Kind-hearted. He seems without great culture or force of character - just a homely man of the purest sincerity. He was living in a very homely way.

Plan für die Gottesdienste
der
deutschen wesleyanischen Methodisten
in
London.

Vom 5. Februar 1898 bis 28. April 1898.

Pastor:

Rev. J. J. Sommer, 72, East Jndia Rd. Poplar E.

Lokalprediger.

G. Hiller, 21, Station Road, Manor Park, E.
G. Leidig, 48, Broadway, Deptford, S. E.
A. Göbel, 280, Battersea Park Road, S. W.
C. Kaiser, 29, Emmett Str., Poplar, E.
C. Heilemann, 96 Falcon Rd. Clapham Junction S. W.
W. Romeiser, 581, Commercial Road, E.
W. Höflin, 175, Clarence Road Clapton N.E.
W. Kratz, 17, Swale Str. Poplar, E.
E. Schür, 337, Commercial Road, E.

Auf Probe.

H. Göbel, 243, Lower Road Rotherhithe.

Führer von Gebetsstunden.

L. Schenk, 9, Penny Fields, Poplar, E.
J. Rothe, 11, Clancarty Road Fulham S.W.
J. Thaiss, 1, St. Mark Street, Goodmannsfields E.
F. Borst, 36, Wellclose Square, E.

Und der Geist und die Braut sprechen: Komm! Und wer es hört, der spreche: Komm! Und wen dürstet, der komme und wer da will, der nehme das Wasser des Lebens umsonst. Offb. 22, 17.

	Tages-zeiten.	Februar.				März.				April.				
			13	20	27	6	13	20	27	3	Karfreitag	10	17	24
Kirche in Commercial Road, E. bei Watney Street	11	Kaiser	Sommer M	Höflin	Sommer Ch	Romeiser	Sommer P	Sommer L	Hiller S	Kratz	Sommer	Sommer	Romeiser	Sommer
	6.30	Sommer A	H. Göbel M	Sommer	HeilemannCh	Sommer A	A. Göbel P	Schür	Sommer S	Sommer A		Kaiser	Sommer	Höflin
Mittwoch	8	Schür	Sommer	H. Göbel	Schür	Sommer MV	Kaiser	Hiller	Sommer				Romeiser	Schür
Gebetsstunde Samstag	7													
„ „ Sonntag	9													
Canning Town, E. Star Lane, Barking Road	11	Sommer A	Romeiser M	Kratz	Hiller Ch	Sommer	Romeiser P	H. Göbel	Sommer S	Romeiser	Hiller	Schür	Heilemann	Romeiser
	6.30	Hiller	Schür M	Heilemann	Kaiser Ch	Schür	Höflin P	Heilemann	Kaiser S	Höflin		Kratz	A. Göbel	Sommer A
Mittwoch	7.30	Kratz	Kaiser	Sommer	Romeiser	Kratz	Sommer	Schür	Hiller			Sommer	Kaiser	Romeiser
Fulham, S. W. Eustace Road, North End Road	11	Kratz	Heilemann M	Sommer A	Romeiser Ch	Hiller	Heilemann P	Kaiser	Schür S	Sommer	Romeiser	Höflin	Sommer A	Hiller
	6 30	Höflin	Kaiser M	Schür	Höflin Ch	Kratz	Sommer P	Höflin	A. Göbel S	Heilemann		A. Göbel	Kaiser	Schür
Donnerstag	7	Romeiser	Sommer	Heilemann	Sommer	H. Göbel	Sommer	Heilemann	Sommer			Schür	Sommer	A. Göbel
Bloomsbury, W. C. Schweizer-Kirche, Endell Str.	6.30	Heilemann	Sommer M	Romeiser	Sommer Ch	Höflin	Kaiser	Sommer S	Kratz P	A. Göbel		Sommer A	Hiller	Romeiser
Wellclose Square E. Donnerstag	8	Thaiß	Romeiser	Schür	Borst	Hiller	Kratz	Kaiser	Romeiser			Thaiß	Schür	Borst
Seemanns-Mission West India Dock Rd 7. **Straßen-Predigt** Berner Street	3	M.-B.	M.-B.	M.-B.	M.-B.	M.-B.	M.-B.	M.-B.	M.-B.	M.-B.		M.-B.	M.-B.	M.-B.
	5.30													

Erläuterungen: A: Heil. Abendmahl. L: Liebesfest. MV: Geschäftsversammlung des Missionsvereins. Sl: Sonntagsschullehrer-Versammlung. U: Unterhaltungsabend.

Kollekten: P: Predigtamt. M: Innere Mission. S: Schulfond. Ch: Kapellenfond.

Jahresfest für Innere Mission am 14. Febr. Thee Abends 6 Uhr. Jahresfest der Gemeinde am Ostermontag. Thee Abends 6 Uhr. Jahresfest der Kapelle in Fulham am 23. Febr. Thee Abends 6 Uhr.

Im Fall ein Bruder seine Bestimmung nicht einhalten kann, wird er ersucht, einen Stellvertreter zu schicken aus der Zahl derer, die auf dem Plan stehen.
Die Bau-Verwalter (Trustees) tragen im Namen der Gemeinden die gesetzliche Verantwortlichkeit für das Eigentum und für die gemietheten Plätze derselben.

Alles, was mit dem Wohl des Bezirks im Ganzen (Prediger, Eigentum und Finanzen) in Verbindung steht, ist das Geschäft des Bezirks-Verwalter.
Was mit dem geistlichen und zeitlichen Wohl einer Gemeinde zu thun hat, liegt den Gemeinde-Verwaltern derselben ob. Sie sind verantwortlich für die Bekanntmachungen von der Kanzel.

Die Gemeinde-Verwalter haben die nöthigen Bekanntmachungen schriftlich zur Kanzel zu bringen damit dieselben von dem Prediger ausgegeben werden. — Was die Lokalitäten und Gebäude, sowie die Interessen der Bauverwalter angeht, ist Aufgabe der betreffenden Kapellen-Verwalter.
Was die Armensache betrifft, gehört in das Amt der resp. Armen-Verwalter.

Klaßversammlungen.

Klaßführer	Wöchentliche Zusammenk.	Tages-zeit.	Glie-der.	Auf Probe	Vierteljährl. Bes. d. Ped.
Böhler Kirche					
G. Leidig	Sonntag	10.—	15		27. Febr.
O. Herwig	Sonntag	10.—	4	1	27. Febr.
L. Schenk	Sonntag	5.30	20		20. Febr.
Schw. A. Huber	Sonntag	5.30	23	1	20. Febr.
Schw. L. Schenk	Sonntag	5.30	12		20. Febr.
Schw. Sommer	Mittwoch	7.—	15		23. Febr.
H. Göbel	Sonntag	5.30	14		6. März.
Canning Town.					
Ch. Kaiser	Sonntag	5.—	20		6. Febr.
Fulham.					
J. Rothe	Sonntag	10.	15		20. Febr.
J. Rothe (Jugendklasse)	Sonntag	5.30	15	1	13. März.
K. Göbel	Sonntag	5.30	10		20. Febr.
Chr. Heilemann	Donnerst.	6.—	8		3. März.
Bloomsbury.					
W. Romeiser	Sonntag	5. 30	57	4	27. Febr.
			227.	4	

Beamte.

Bezirks-Verwalter: G. Leidig und A. Göbel.
Schriftführer der Viertelj.-Vers.: C Heilemann.

Commercial Road.

Schatzmeister f. d. Bau-Verwaltung: W. Romeiser.
Gemeinde-Verwalter: G. Hiller und C. Langendorf, 611, Commercial Road E.
Kapellen-Verwalter: J. Thaiß, 1. St Mark Street, Goodmansfields E; Stuff, 72 Amersham Vale New Cross S.E.
Armen-Verwalter: L. Schenk, J. Menzler und L. Triebel 114 Leman Str. E.
Vice-Präs. d. Miss.-Vereins: G. Hiller.
Superint. d. Sonntagsschule: L. Schenk.

Canning Town.

Schatzmstr für. d. Bauverw. E. Schür.
Gem.-Verw.: C. Kaiser, 29, Emmet Str., Poplar E.
Kapellen-Verwalter: W. Kratz, 17 Swale Str. Poplar E Kuhlmann, 129, Star Lane, Barking Road, Canning Town E.
Superint. d. Sonntagsschule: W. Kratz, 17, Swale Street Poplar E.
Armenverwalter: J. Lersch.
Vize-Präs. des Missions-Vereins C. Kaiser.

Fulham.

Schatzmeister für die Bau-Verw.: C. Heilemann.
Gemeinde-Verwalter: J. Rothe. A. Göbel.
Kapellen-Verwalter: Jos. Bumann, 72, Langford Rd. Fulham, S.W.
Armen-Verwalter: C Krüll, Uverdale Rd 41 Fulham.
Vice-Präs. d. Miss.-Vereins: C. Heilemann.
Superint. der Sonntagsschule: Fr. Gießler, 143, Greyhound Rd Fulham W.

Bloomsbury.

Gemeinde-Verwalter: W. Romeiser.
Kapellen-Verwalter: K. Jung, St. Pancras Rd. N.W
Vice-Präsident d. Miss.-Vereins: W. Romeiser.
Armenverwalter: K. Jung. [South Hackney.
Superint. der S.-Schule: G. Herwig 60 Lauriston Rd.

Missionskomite.

Aeußere Mission: K. Langendorf, Schatzm. L. Schenk, Sekretär.
Innere Mission: G. Hiller, Schatzm., J. Thaiß, Sekr.

8/21 (2)

Interview with the Rev. Peter Thompson at No 2 Portland St. next door to Stepney Temple of the Wesleyan Mission – 8 Feb 1898.

Mr Thompson has nothing of the "minister" in his appearance but might do for a friar of the Friar Tuck order. A very stout man with a great jolly bearded face & an extremely hearty jovial manner. He is well advanced into middle age & turning grey but evidently vigorous.
He has been 12 years at this work having been given a free hand & the 3 years rule being abandoned. Previously he had been circuit superintendent at Red Hill & elsewhere
He began at St Georges Chapel Cable St where in former times there had been a rich congregation of business men & I suppose that as they migrated the Chapel was left stranded – Hence Mr Thompson's mission.

The growth of the work has been very remarkable There are now 6 distinct centres in various parts of the East End of each of which it may be necessary to give some account – Mr Thompsons own headquarters

St George's parish.

2

are at the Stepney Centre but his heart & work are mostly given still to St George's.

The entire staff consists (besides himself) of 3 ministers & 4 evangelists (or missionaries) 2 nurses & a doctor – all these being paid – 20 Resident Ladies some being paid & some not – or only partly paid – but all giving their whole time – & 20 young men who give constant evening work

At St George's Chapel Mr S Carroll Myers is Minister. Here there is a medical mission & there about half the ladies are engaged in visiting & caring for the people. It may be desirable to see Mr Myers & will certainly be desirable to visit the Chapel & premises where there is accommodation for about 1000 children in the large hall & rooms. There are of course Sunday schools, but the special effort is that of collecting the rough & ragged children on week day evenings for a religious service

regular attendance - or frequent attendance being rewarded by occasional teas & treats. Out of the mass of children who come to these services an attempt is made to form classes & when the children get a little bit decent they are if possible got to the Sunday School. The object is to humanize them - raise the standard of cleanliness &c. Mr Thompson claims that much has been done in this direction. A great change has been made mainly by the work of the Board Schools (of which as a school manager) he spoke most highly. His mission takes hold of children who evade the Board Schools as much as possible. For elder children & young men & young women they have clubs - & there is a large mothers meeting with the usual Coal & Clothing Club worked it seemed on sound lines. For the "fathers" nothing in particular is done beyond the mission services which I suppose they do not attend. All the branche

agree pretty much in these general features working up from night Children as a basis to the formation of a regular church of workers & Communicants. these "members" number in all 1700. Each place has also its special points. At St Georges selected cases of poor women are provided with needle work - paid to make up saleable garments for which the material is bought wholesale & the cutting out & superintendence given by volunteer ladies from the West End. The Garments are sold each winter at 25% off the cost & permission to buy is accounted a privilege. The rates paid for the work are considerably above "Sweating" level

Paddy's Goose is a Mission Hall and Coffee Palace - Here Mr H Bremuth is in charge & Mr Thompson thinks we ought to see him. The Coffee palaces - there is another at Welclose Square are used in connection with relief - tickets for

St Dunstan's parish.

St Dunstan's ---

St George's East ---

5

Coffee &c being given "heading inquiry"

At Stepney Temple the Rev John Howard is in charge (it is underlined as a man we might see). Here there is a Lecture Hall, Guild Room & Library. Under Mr Howard works Mr W G Leighton - evangelist - I suppose the regular services are well attended here - but I have no particulars.

Lycett Chapel - or "the Lycett" as they call it - is also a large building - It is in the Mile End Road. & the Rev W H Rowe is minister.

The Old Mahogany Bar is a mission Hall & Coffee Palace in Wellclose Square of which Mr Bolton Smart has charge - & here as at St George's they have a medical mission - Boys Brigade Lads Club &c

There is also an Iron Mission Room at Wapping to which Mr Chester - a business man - goes 2 or 3 evenings a week & Sundays

&c

There is in addition a girls training home at Blackheath.

We shall probably find that the work divides into two parts – that done at St Georges Wapping & Wellclose Sq – on the one hand – & that at the Stepney Temple & the Lycett on the other: but undoubtedly more information will be needed

Mr Thompson gave me a complete set of his annual reports – 12 in all – which will no doubt repay study.

As a basis of his work there is a good deal of 'relief' given – & "pending inquiry" it seems to be freely given but inquiry follows & according to Mr Thompson great care is taken – he himself or some one specially appointed by him being responsible for all that is done

He approves of & as far as he can works with the C.O.S. but cannot himself be so closely limited. To refuse to assist because of a bad past would be to abandon his work which is to seek out & raise the fallen. & he claims much success.

I have forgotten to mention the out door services which are regularly undertaken on a great scale at stated times & places. All combine in this work to which Mr Thompson attaches great importance. It is maintained Summer & Winter. but of course in winter the services are very short & so it is mostly marching. On the other hand in Summer the usual hour service is at times protracted if a good crowd has been assembled & seem to like it. They can always sing more hymns & one of their number will stand up & tell what his life was & is. how he was saved by the Grace of God.

8

Music is made a great deal of & the Mission has a Choir Master who trains & teaches the various Choirs.

Mr Thompson's attitude is very hopeful - no doubt his work has been a success - his appeals for money have been largely responded to not only by the Wesleyans but by a wider public & if it is true that the Lord loves a cheerful giver it is also true that the giver likes a fairly cheerful account of the cause to which he contributes.

Of course they are always in need of money - but the greater difficulty lately has sprung from illness amongst their workers & consequent disintegration. It being impossible readily to replace - The work done is so personal.

workers.

St Peter's parish.

8/23

(2)

Interview the Rev George Booth, of the Congregational Chapel, Old Grand Lane, E., at 42 Castlewood Rd, Clapton. 7th. 9. 98.

Mr Booth has been at Old Grand Lane for 3 years, having taken up the work when it was but dwindled to about nothing. He professes himself as very good friends with the people the work, & have always seemed to have attended his appeals. But the first impression of the man is rather unfavourable, this being a fact cry from Father Wainwright room at St Peters to the lodging of this rather crapulous young preacher on the very outskirts of London. Why, we asked, did he place himself there, for work in St George's? He appeared that he had previously lived near Victoria Park with his mother, who left for Blackpool about 3 months ago. Booth is following her as 'he is all she has & she is all I have' & this tends of opposition & antipathy was perhaps the best point in the interview. But it seemed a pity that he had begun his move towards Blackpool 3 months ago; it would have been better to travel via St George's, thus breaking the journey at Clapton.

Mr Booth claims that there are 32 voluntary workers, of whom 18 are S. School teachers. The work with the others is confined mainly visiting, tract distributing &c. & doubtless some work keep

Building.

Attendance.

S. School.

Visiting.

Charity.

with the exception of other services.

Chapel - holding about 400. It was here that Mr Brown, the father of J.W. Brown L.L.C. M.P. was minister about ten years ago.

The morning service on Sunday is for children. Average about 80.
Afternoon. Sunday School: Register 160; Average 140.
Evening: Open air 6.15. A useful recruiting ground for the Gospel mission service at 6.45. Average attendance at 6.45 100. Three years ago there were 6.
Members - (Communicants). 30.

Something going on every evening: Band of Hope - two members; Mothers' meeting 25-30. &c. &c.

Visiting of a sympathetic character appears to be relegated to the Local Pension City Missionary, who corresponds with the Mission. Mr B. goes down to Mr Young's district, but did not gather that he moved much among the people.

For the poor nothing is arranged, excepting a little help. Perhaps about £13-£14 is given away yearly, mostly to the poor. Due in

On Mr Peters.

was clear that although little was given it was handsome.

He compared their own simple doings with the lavish generosity of Mr Peters, & charged them with bribery of the coarser & cheaper kind. Asked if they made any attempt to win over the Mission children he described their procedure by saying that when they found that children were not attending on Mr Peters they simply said to their parents if they came "you must have cards &c. or Teacher". Having charged Mr Peters with bribery he appeared to feel that he had sufficiently his condemnation, so ended that they were very decided & did "a magnificent work of a kind". "Of what kind?" "Pampering", & when I remarked on his use of the word "magnificent" I obtained his quite any other kind of answer. In his heart he probably respected their devotion but he naturally resented their exclusiveness & their over-dedication. And he has, it appears, been attacked by them. Meeting Father — (he forgot the name) one day in the house of his own constituent, he was informed as Mr Porte from "round the corner". Mr B. however stuck hard, told the who he was, & left, whereupon the following conversation took place: "Surely Mr — you don't attend the Mission?" Mr — "Occasionally". Father — "That is the way to tell. If I were there I would — if absolution were possible, that's good enough for you. Mr Porte is not in the Apostolical Succession". Mr B. claims that many have not come to him. They keep to Mr Peters, not-

Relation to the Congregational Union -

Personnel

from [illegible] of any kind, but really to secure the local objects. [I report on this, not as being a true or at any rate complete indication of McPhee's procedure, but as indicating the state of mind of a Roman missioner working in the neighbourhood of the church]

Mr Porter has been in London for 10 years - at Hampstead, Camden, &c. He is George's mission is under the Congregational Union: London Mission Praesbyter, of which Mr Fletcher is head. Mr P. has practically a free hand, but reports monthly to Mr Fletcher. Medland Hall is under the direct charge of Mr Fletcher.

Mr Porter is a young man - perhaps 30 - of an ordinary type -

St. George's East parish.

8/20

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Interview with the Revd. Palmer at 63 Adelaide Rd., N.W.

CD (2)

Feb. 14. 98.

Mr. Palmer is Chaplain to the Swedish Norwegian Legation & Rector of the Swedish & Norwegian Congregation in London. Over the latter his relationship is rather nominal. There is a Norwegian pastor for the sailors in port, & whom he is estimated that 12000 come each year. About 4000 Swedish sailors also come.

Mr. Palmer's church is in Princes Sq. St. George's, & belongs to the Swedish Established Lutheran Church (like the German Lutheran). He is appointed by the King, who holds this & for other gifts.

Mr. Palmer thinks that there are about 2000 Swedes resident in London - (60-70 families in town, who are highly educated; servants; clerks; a few merchants &c.) & about 1000 resident Norwegians of whom a considerable number are cabinet-makers.

He works alone, & did not gather that there was any other paid person. "There ought to be two pastors to cover all the work". (I did not have to bring to bear a systematic interview, & take no notes.).

The congregation averages about 100. No Sunday School. Distance too great, & many children speak English.

In Sweden ~~the~~ the business of registration is largely done by the church. So in Norway. The church register is of about 1000 people, & can of course at any time be written back to communicate. An advantage of this system is that "we have no lapsing as you have here".

No Social agencies. Visiting "as I can". Poor people so scattered, & have much walking to do".

The poor are splendidly looked after. Church annually contributes perhaps £100. In addition there is the Scandinavian Fund (including Danes among its recipients) raising perhaps £150 a year. The Committee meets at the Gospel Reading Room.

The most destitute class are those of people returning from the West. They come back in cattle-boats, & an endeavour is always made to induce them to go back to their own country & neighbourhood.

A considerable number of the Swedes & Norwegians in England stay here, & a great many marry English. Then they drift to English churches. But otherwise for the most part they keep to their own.

Mr Palmer – a man of about 50. Married. living comfortably in the Adelaide Rooms. Apparently rather industrious. Distinguished in demeanour. Rather tall. Closely shaven. Looks like a very superior Maori. An interesting man.

Congregation.

St Mary, Whitechapel, parish.

8/27

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Interview with the Rev. G. Weatherhead, Minister of the German Lutheran Church in Little Alie Street, on the Vestry. Feb. 21. 98.

Mr. Weatherhead's church, like the German Catholic Church in Union Street is to a great extent detached, in its connexion, from the neighbourhood in which it is situated. The R. C. church is drawn a congregation from a wide area, & children in the same way come from considerable distances to its schools, it is not like Father Vaux's church, the only one of its kind in London. There are some 40 or 50 scattered about the Metropolitan area. They are locally independent in government, but Mr. Weatherhead, I think like the other pastors, is a minister of the Established German Lutheran Church. He has been elected by his own people & if he wishes the appointment is for life.

The German Church in Goulston Street belongs to the Reformed German Church. Asked if the German Church in the Commercial Road was one of his, he replied no "It is only a Methodist Gospel" with a touch of emphasis worthy of a Advanced Anglican.

His Congregation is a very mixed one, merchants, working class, the intermediate class, all "well-to-do-respectable" people. They come from far there, thus a body are fairly stationary. Return to the fatherland not so common to be

Buildings -

Attendance &c

a source of disturbance to the incoming work. On the contrary the cause seems to be rather flourishing, & numbers are going up.

There is no other paid officer of the church.

The Church dates from 1716 & accommodates 600. It is an old fashioned looking place, with pews, & various memorial tablets ~~with~~ with its personal traditions. One of the pastors ~~in which~~ taught the Queen Victoria, & as a girl she is said to have visited the church. There are schools for boys, girls, infants.

During Eng. there were 82 services on Sunday giving an average attendance of 190½. In the summer the evening services are suspended, the attraction of the cooling & of evening walks being yielded to. When the evening services begin, the morning attendance is affected, & it does not seem to be a general practice for people to come ~~two~~ twice.

Holy Communion is celebrated monthly & during the year there were 604 communicants. Perhaps 80-90 may be said to communicate regularly.

Sittings are a guinea a year & a good many come who cannot afford to take them. But "there is plenty of room", & they are welcome.

Twin Cities etc.

Nursing.

Charity.

Day Schools.

Sunday Schools

The Jews.

There is a Irish church, but the people are so scattered that special work is a difficulty & little is done. This is the same with visiting.

The pastor is collecting funds so that he can engage a German nurse, but so far has only £100 or from £150 that he wants.

There is a good deal of charitable work & "directly & indirectly" his institute was responsible for the distribution of £996 during 1899. Most of this came however on his recommendation from the Soc. for Foreigners in distress. From this source £237 went in 5/- pensions & £337 in smaller (3/- & 2/-) regular allowances. The Congregation raises about £29 & he himself from friends etc. about £100.

There are 275 children in the schools, mostly are Germans, but with a few English. Instruction is half in English & half in German & thus both languages are thoroughly mastered.

The attendance at the Sunday School is 200. There are 6 teachers, Mr & Mrs. and Mr. Lincoln the Jews. He is not an Anti-Semite but: if they come for baptism he sends them on to a Mission, if for relief to their own Board. He distrains in present attempts to proselytise & thinks that a lot of money is just wasted in the work. He himself suffers no annoyance from

Personal.

the Jews, & ~~has~~ has never heard of any complaints.

Mr Macaulay is a keen, round-faced, clean shaven, rather chubby little man of perhaps 40. busy, capable, prosperous-looking, but not, I should think, over zealous in his pastoral duties.