

B (296)
Miscellaneous

Districts 36 & 37

Book CXXVI

PARTICULARS FOR ORDERING A
REPETITION OF THIS BOOK.

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Miscellaneous Districts 36 - Book N° CXXVI

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not numbered

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April 22nd. 1900.

Interview with Mr H. L. Woolcombe,
Sec. of Battersea, Clapham and Wandsworth C.O.S.
Committee.

Mr Woolcombe has the reputation
of being the best of the C.O.S. Secretaries.
I have known him well for 12 years and served
under him for 5 years on the Battersea Committee.
He is not a man of any great intellectual
ability, but distinguished for common sense, tact
and sympathy. He is a fighter for work and
an enthusiast who grudges no time and trouble
spent on his multifarious charitable labours.

I have passed a good many hours with
Woolcombe nominally with reference to our enquiry,
but it was only for 2 1/2 hours that he came
so to speak to close quarters: and so busy
is Woolcombe's district that nearly the whole
of that time was spent merely in going through
the parishes and in getting the names of
people whom it might be desirable to see.

Taking the parishes in Battersea in order they are :-

St. Mary's (Erskine Clarke). Erskine Clarke himself does little or no parochial work: most of his time is spent on committees and so on. He is most friendly with the C.O.S. but W. does not think much of him: he is too much inclined to make a joke of everything: he is getting callous and lazy: he has been here too long.

At St. Mary's he has two good curates, his nephew and Statham, who is "excellent".

Daughter parishes of St. Mary are :-

St. Mary de Park: Henry "a funny little chap": ~~very~~ very little good: friendly to C.O.S. and St. Luke, Highgate Lane: the fashionable church: always full: the curate in charge is "very weak".

St. John. Canon Toome not parochial: good on education and outside questions. Preside a capable curate.

St. Peter. Both idle though prepared to be overworked. This is one of the many things in

Battersea is the gift of the Vicar and
 Eekmi Clark ~~usually~~ actually appoints his
 curates in order of seniority: The who is
 quite unsuited to the parish was put there
 as "next on the list". The parish is run
 by Deaconess Florence, an excellent woman, who
 should be seen.

St. Michael's: Clapton work: not
 much doing.

St. Mark's: Gordon does very little:
 spends much time in West-end. Friend to C.O.S.

Ascension: Wallace has strong spiritual
 influence: good staff of curates. Relief
 hopeless: the mere fact of poverty sufficient
 to draw a ticket: giving milk tickets now to
 men earning 42/- a week.

St. Barnabas: Metcalfe "pillar of
 Protestantism": fight influence of Ascension:
 church full and successful.

St. Bartholomew's: Goslett "works night
 and day". Family small but wide and
 touchy. In relief "only gives to those who are

of the household of faith.
H. Phillips. Jones does not do much
 in parish: spends too much time in
 committee. Parish run largely by the Misses
 Sanders: a lot of District Visitors. In
 relief Jones is "taking after truth but is
 not strong enough to fight his visitors."

The Savile. Harcourt - "a nice fellow".
 This the fashionable church for the Fleet.
 Duckers: good service. Has a Church House
 when ladies workers are boarded at 15/- a week.
 Weak in relief: his "District visitors" prefer
 to relieve in their own way."

H. Sanion's. Dr Rice not up to
 much: parish used to be strong slack and
 disorganised. Now run by a Mr Warneford
 Moffatt, a vigorous Canadian who lives in the
 Fleet: has started men's Club, Boys' Club,
 Relief Committee and so on. Parish now
 highly efficient, though Dr Rice thinks it is
 all as before. Mrs Rice rather a difficulty;
 a but good woman. Deacon.

Child. Church. Carl-wright. "works Tuesday
hard": poor congregation: "hopeless waste".
Weak in chief: constantly "taken in".

Calver Mission: & the late man from
county and rather given: ~~was of a~~ more
of a churchman than late man. Hopkins, who
was very active socially: good club for boys
and girls. Hopkins gave over the whole of
his relief work to the C.O.S. though W. they
& urged him to start a parish committee.

St. Stephen's. Russell smaller: works
well. Very lady good.

This concludes the days of work
the Battersea Committee. Woolcombe's opinions are
given here from the C.O.S. attitude than usual.
From that point of view all to some
extent cooperate with the C.O.S. and the
following parishes send representatives to
the Committee: - St. Mary, St. Peter, St.
Stephen, St. Saviour, St. Andrew, St. Luke, and
St. Mark. But with the exception of St. Saviour
nearly all give dues more or less through

their visitors, though on the whole there has been a great learning of C.O.S. principles in recent years: most of the things which are careful administration but are too weak to keep their visitors in control.

In Battersea but included for C.O.S. purposes in Clapham are:-

Mr. Andrew's. Tappin just gone: quite hopeless from every point of view.

Mr. George: Wilcox idle: nothing doing: won't even talk on the sick. The schools run by Benjamin Bone the Vice Mrs Brown: Monte the Amate in charge of Mr. James: Mrs Mrs. a much better man than his Vice.

How Mrs. in Battersea:-

Hamilton (Repted): an ass: does nothing.

Reader Harris (Spike Hall): great rivalry with Church. Gets good meetings: wonderful open air meetings of men and women. Had to give much relief: practically to all who asked: but has given it up.

Fleming (Baptist) : has a "good following"
 Jones (Battersea Park Feb.) do little : visit
 in Victoria Dwellings. See Miss Knobel, 125
 Queen's Road

Jarrett (Congregational) : good man here,
 but weak and ill educated. Co-operates with C.O.S.
 Bridge Road Chapel : see Mrs Pinhorn, R.O.
 Latchman Road

Roman Catholics are :

Father Macey (Trott St) : not
 much : gets supplies from Mrs Henry Whiting of
 Lavender Hill. No Vincent-de Paul.

Father Wherret (Int. Carmel Battersea
 Park Road) : a Guardian : looks like Elmer :
 shrewd and striking : fond of whisky and
 cigars.

Of Battersea as a whole W.
 thinks it has become poorer and rougher : Miss
 Elmer is as hopeless as ever and the parts
 north of Clapham Junction have deteriorated.

W. noticed the evil character of the Clapham
 Junction neighbourhood : here prostitution and

Our men non. professional prostitutes are
rife: lavender like swarms with girls of
loose character.

The parishes in Clapham are:
Holy Trinity, the old parish church. Mrs
Greene an excellent man: my friend to C.O.S.
has started relief committee, and given up
tickets.

St. James. Lillington not gone: a
prominent Protestant church: well worked from
church point of view: many visitors: rich.
In relief no parish so bad. Hollin, the
new vicar, from St. George's Dufnell Park,
promises to be better.

St. John's. Nowly fairly good: difficult.
parish: many lodging houses: people always
failing and broken in. Friend to C.O.S.

Christ Church: Ormsby: stronghold
of Catholicity: draws from wide area:
know people well. Ormsby lives on wages.

St. Paul's: Hughes: a grand scandal.

Notorious dipsonance: all parish knows.
Under the Rector of Clapham are the two
churches of St. Saviour's and St. Peter's. St.
Saviour's has large rich congregation. St. Peter's
works well with C.O.S.

On the whole the church in Clapham is
prosperous numerically but weak: very little
doing: in fact in none of the parishes is there
even a Boys' Club, though the old parish
church has a club for clerks.

Of the hon. cons. Francis Rogers was
far the strongest: a great deal is given from
his church. Francis Rogers hates the C.O.S.

The best of the hon. cons. W. thinks is
Mr. Henderson, the Baptist: both he and
Mrs. Henderson are "splendid."

The R.C.'s are strong in Clapham: nearly
all middle class.

Wendworth Woolcombe has only worked for
a short time and knows less well. As far as
he can judge the poor here are at a much

lower level than in Battersea or
Clapham especially in the valley of the
Wander off South St., Ironmill Place, Wandley
Wardley St. etc.

The parishes are:

All Saints; the old parish: Mr
Reed a complete failure: not fit to be Vicar.
St. Faith: Mr Taylor: very little
work: St. Faith hopeless
St. Anne's: Mr Campbell a delightful
man: good staff.

St. Andrew: Mr Craig here: works well.
St. Mary, Mary's Town: Robinson, new
man: very friendly.

St. Mary, Putney: Mr Henley old and
conscientious. The Misses Henley ~~work~~ work hard,
but are not wise: a number of rich visitors
who all give money: poor of Putney & Moulton's.


Of the how low in Wandsworth W.
knows nothing, but the R.C.'s are strong
and unusually active in proselytizing.

Woolcombe - Battersea C.O.S.

Speaking of the church generally in South London W. thought that its influence was very small. He himself lives with Brook of St. John the Divine: but he then he thinks the church is not a parochial influence, while the same may be said of ~~many~~ ^{most} the other prominent man after Brook who is mainly a pulpit influence.



THE POLYTECHNIC, BATTERSEA.

Photo. by  Kelly's Directories Ltd., London.

Miscell 36+37

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May 1st 1900

Interview with Mr S. H. Wells, Battersea Polytechnic, Battersea Park Road.

Mr Wells is the first principal of the Battersea Polytechnic, which has been running for about eight years. I saw him & wrote up and had a talk with him, and on this night I visited the Polytechnic and was shown round. I fear that I got little that will be so useful for our purposes; but the bundle of Reports and papers which I have put into the material will give an idea of the tremendous scope of the work which is carried on here.

Points which came out in conversation were (1) That there are two sorts of Polytechnic, the old sort (e.g. Report No. 1) where the educational work springs from the social work: here a large proportion of the members belong to no educational class, but join & only for the social and athletic advantages; and the new sort, of which Battersea is the type, where the aim is

mainly educational: hence no one can join the social club which is themselves are comparatively unimportant. who is not a member of one of the classes, the only exception being that non-class members may use the Gymnasium.

(2). Those who use the Polytechnic come from an enormous area, Clapham, Balham, Putney, Streatham, Norwood etc. A large number of course come from Battersea but none from the poor streets in the immediate neighbourhood: the poor of the neighbourhood are only touched if at all by the concerts in the great hall on Saturday.

(3). The members are very mixed socially: but the bulk of the classes are only open to the members of the trade for which they cater, and are therefore recruited solely from the genuine working class. In other classes (e.g. Art in its various branches) most of the students are of good social standing, some of them being ladies.

(4). There is no religious work carried on,

now can then be officially. He has been thought-wise to keep the clerical element off the governing body; but Mr Wells is in touch with the ministers of religion and keeps them well posted in the work of the Polytechnic; but he thinks that owing to their not being allowed any share in the government many of them regard the work with suspicion: however he mentioned a neighbouring vicar who had lately recommended one of their deacons from the pulpit. As at the Borough Polytechnic any religious work which is undertaken must be done unofficially, and I gather that Mr Wells would rather welcome such a development as Mr ~~Richard~~ Richardson's at the Borough.

(5-1). The difficulty of keeping the social work in a satisfactory condition owing to the lack of sufficient supervision from gentlemen. Propositionation and other objectionable practices creep in: the members of the social clubs show a deplorable low sense of honour, &c. &c. pledge the honour of the Polytechnic for good.

and refuse to pay, join clubs for some months and leave without paying their subscription (In the same connection we were noticed the constant theft of the books from the library).

For my visit to the building, the time of year was not fortunate: many of the classes had just broken up after examination and the winter should be chosen for a visit. I went however into some day classes in which about 100 students were at work or being examined. The building is so admirable and all the equipment seemed most complete. The classes I saw embraced plumbing, engineering, tailoring, cooking, chemistry, drawing, wood carving, and painting and decoration.

May 2^d. 1900.

Interview with Miss Douglas, The Adams,
High St., Baltimore.

Miss Douglas was mentioned to us by
Casson Eubank Clark as being responsible for a
club for factory girls in this parish. I saw
her at her flat in East's Court. She is a
wonderfully bright, cheery, pleasant-looking lady,
most admirably adapted to the work she carries
on, which is evidently done a broad and non
prejudicial basis, with plenty of dancing, music
etc.

The Club has about 500 through in the
course of a year, and about 200 are at
work. Most are like a starch hands or
wood choppers. Some come from Prine's but
not many, as Prine's girls are well looked
after and are rather too respectable. But even
in the club it is necessary to separate the cleaners
and the rougher girls from the Orville Road and
Europe Place have a right to themselves.

Orville Road Miss D. described as an "unsafe place"; when Miss D. complained once to the police, the answer was "What can you expect - you've got seven diabolos here". The special terror of Orville Road is the looting boys who emanate therefrom: the great want of the neighborhood is some agency to keep the boys out of the streets; but the Boys' Brigade is doing excellent work so far as it goes.

The work of the Club is on a distinctly religious basis: it is done nightly with prayer and hymns: and 50 of the girls are in a Communicants' Class. The influence of the Club is traced in many ways apart from church going, but especially in dress which is quiet: no fashions are seen. Miss D. believes that the Club acts as a strong deterrent to sexual immorality: one of the girls said the other day "If it was not for the Club Miss, I should be a bad girl".

But there is often trouble in the Club about drink, and gambling is not uncommon: the Club is open at mid-day for dinner, and it was

discovered at one time that a locomotive
was stationed just outside and that many
girls regularly litted with him.

Miss D. noticed how many of the
girls suffered from anaemia due to underfeeding.
This is partly owing to the tendency to spend
too much on clothing: "even the poor thin
mothers give them for food they will often
ask for clothing."

Miss D. mentioned the great difficulty
in getting house room: however inconvenient their
home people are afraid to have owing to the
difficulty in finding accommodation elsewhere. In
Owike Road Miss D. suspects a good deal of
Dox and Cox arrangement.

Miss D. praised Canon Estlin Clark
highly "he ~~is~~ is so broad minded and
tolerant": he will take notice of any school
of thought so long as they are earnest, and
give them almost a free hand. Miss Douglas
is a high churchman and worships at St
Matthew's, Park's Court. She is convinced that

in Dutton as elsewhere, nearly all the
active emigrants from the High Church clergy, who
show a spirit of self sacrifice which is seldom
found among the Low.

May 4th 1900.

Missell
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Interview with Miss Cunningham,
Reformatory Refuge Union.

I had a short talk with Miss Cunningham of the Reformatory Refuge Union on this day. She is in charge of the Refuge Home in Christy Road, Wandsworth Common. I found that she was engaged solely in rescue work, and that mainly in maturity cases: what she calls "street cases" are seldom dealt with here: Miss C. looks upon "street cases" as almost hopeless, and ~~in any case~~ at any rate they do not mix well with maturity cases when the girls are often of very decent class, and have been seduced under promise of marriage. Nearly all the cases in this home are sent by the clergy, deacons, C.O.S. etc. Many of them are truly young: "I have two girls of 15 in the home now" said Miss C. "both mothers we have them as young as 14; and during the last year we have had some under 16."

Thorp Miss C. does not hope for much result. ~~to~~ some extent it had ~~at~~ ~~some~~ ~~where~~ among the women who patrol the neighbourhood of the prison: but not more than ~~to~~ one or two street cases are brought in during the year, and then are at once passed on to more suitable homes. Miss C. does not know when they are let - is convinced that a number of houses must be ~~used~~ ~~as~~ ~~used~~ as brothels in the neighbourhood of the prison: certainly there are "a number of very bad people about."

There are two parishes in West Bethnal Green when Miss C. thought the best work was done was the Association "doing a great work" and St Peter's in Dalry, where the chief influence is the two Misses Gosport: have the church & have "a great grip of the people." In London, the vicar of St Mark's where the Home is situated, is "a good man for the party: but he never mentions spiritual matters."

Miss C's chief praise however was reserved

Birmingham - Reformatory Refuge Union

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for work of the C.O.S. with whom she
is in constant cooperation.

Museum 26 + 27

May 26. 1900. Interview with Mr. Mantle, R.O., Relief Station, Latham Road, Battusaa.

Mr. Mantle was one of the Battusaa R.O.'s whom Mr. Woodcock advised us to see. Mr. M. was for many years in business at Kink Kink, but his business failed, and for 9 years he has been the agent of the Guardians and for 6 years R.O.

Mr. M.'s district is bounded roughly by Battusaa Park Rd on north, by Culbert Road, Queen's Road and Latham Road on east, by Clapham Common on south, and by St. John's Road and Felton Road on west.

Though very willing to help Mr. M. prepare our interview, saying that he thought that giving Mr. Booth information on such points was like taking coals to Newcastle.

The areas from which most of the applications for relief come are (1) Latham Road and (2) Stainforth Road: of the two Stainforth Road is the

work (2). The block of streets off Culver-
Road Bromham St. Berkeley St. and Raffle St.
(3). The group of streets off Letchmere Road
Knolly St. etc. (4). The Deanford Estate,
especially the northern part of the roads just
off Larchfield Hill: here live a number of low
class prostitutes, who work Clapham Common.

Besides his own district both from his
long residence in the parish and from the fact that
he has often taken the work of other R.O.'s
Mr. M. has some acquaintance with the whole of
Battersea. He says that the tendency throughout
except in his Stms. is to a poorer level:
about three years ago there was a special access
of poverty and overcrowding, owing to the
migration of numbers who had been driven from
Chelsea owing to the badger improvements. The
sanitary inspectors have been very active and vigilant,
and have done all they can to minimize crowding,
but it still exists to some extent: but there is
now a considerable movement among the poorest
class to the new houses in the valley of the

Wandle and at Tooting. Mr M. has had to make enquiries in that district several times and noticed the vile character of the building which is in progress there: he agreed with me that here there was almost the certainty of a large new slum area being created.

But though Battersea is poorer the population is on the whole better behaved than in the past: certainly this is true of men and women: there are fewer drunken fights and brawls in the streets: on the other hand there is some increase of rowdiness among boys and lads: noisy gangs in the streets are more common.

Though there is less rowdiness from drink Mr M. thinks that general habits of drinking have not decreased: in his experience in all applications for relief except from widows, cripples and the aged the ultimate if not the immediate cause of poverty is drink.

As to prostitution - there is a good deal in Battersea but except in the Manor estate not much in Mr M's district. The chief centre is the

neighbourhood of the Junction: here in Seven, Eckstein and Conna Roads, there has been a large colony of foreign prostitutes, mainly Belgians, but some of them have been cleared out lately. Two houses here which were practically brothels belonged to one of the ~~own~~ owners: (this is one of the great difficulties that both in this matter and in the drink traffic ~~to~~ some of the authorities are so often interested financially; e.g. the chief inspector of police of this division until two years ago was head and ~~of~~ close with all the publicans of the district: he retired from the force two years since, and at once opened a ~~pub~~ public house at Walthamstow.) The English prostitutes, who are of a lower class than the foreign, mostly find accommodation in the streets just north of the Junction.

Mr M. knew little of the work of the clergy: he comes across them only in his capacity of R.O. In last night of Ch. M. he thought he had "a soft heart and a weak head" and is the constant victim of deception. The chief

given from the "Association" is guided almost entirely by theological motives. The R.C. is in Troth to look well after their own people.

As to the policy of the Guardians, - it is one of liberal out-relief. There are four 'labour' Guardians who would send no one to the house, and who are ready to give relief to almost anyone, whatever their character. Of these houses Mrs. Gray, of the S.D.F., is becoming, and becoming more reasonable. In spite of the policy of the Guardians Mr. M. has succeeded in preventing an increase of out-relief in his ward in spite of an increase of population. His experience leads him to believe that you might take away nearly all the out-relief given except that to the aged and a few widows in the ~~last~~ early days of their widowhood, without the recipients being a bit worse off: either they find work to do on their relations come forward to help. Most of the R.C.'s are quite willing to fall in with the policy of the Guardians: when the Board is Progressive it is to do so leads to an increase of

pay, and Mr M. told a tale ~~a proper~~ a proper.
He was talking lately to the step mother of
a fellow R.O. in whom distinct a great deal
of relief is given and said ~~who~~ ^{he} could not
be the reason for so much. "You shut-up"
was the reply, "it's no business of yours;
you won't get the advance he's going for
unless there's plenty of relief."

Mr M. works cordially with the C.O.S. and
frequently often gets them to take up cases which
~~can~~ come under his notice, but he never mentions
it at the Board.

May 8th. 1900.
Interview with Mr J. Purper, Long
Lane Road ~~School~~ School, Battenburg.

I make a short note of a longish
interview with Mr Purper, the master of the Long
Lane Road School, a higher grade school in
Battenburg, which draws mainly from the more
respectable streets in the neighborhood. The character
of the school may be gauged to some extent by
Mr P's ~~last~~ statement that "The mothers are
splendid: I don't know of more than five mothers
who do not make every effort to further the
interests of their children." Another indication
of respectability is that in such cases of want-
as are discovered there is great difficulty in
getting the mother to ~~at~~ apply to anyone for
assistance.

The chief interest of my visit was in
going round the school. On the 3rd 5th and
6th standards Mr P. asked questions as to
attendance at Sunday School, Band of Hope and

Boys' Brigade.

Except in the 6th standard few belong to Boys' Brigade: ~~then~~ there was a good sprinkling.

To Bands of Hope, roughly about 1/3rd (long)

To Sunday Schools roughly about 2/3rd. In each case the B. put an additional question as to Sunday School. "How many boys really think they would go to Sunday School if there was no trial?" In the 3rd standard the reply showed a large disinclination in the other two not so pronounced, but I should say that about 1/2 the boys in the three classes thought that they would attend in any case. In the 5th standard the boys were asked the proper notice for attending Sunday School: a good many hands went up: the first boy called it to "reply suggested" as his notice "to preach to God": the second was nearer the mark with "to learn about God".

The only other point of interest was Mr D's attitude to his pupils. Though a bit of a prig he is a kindly man who evidently takes a very real interest in the boys: he was saying that the great thing was to win their sympathies. I said I thought it was desirable that masters should be something of their pupils' & their homes. "Certainly I don't want to be there in their homes" said Mr D. "as soon as my work is over I want to get away from them. The strain of living with them from 9 to 4 is quite sufficient."

May 11th 1850.

Interview with Mrs. Gilman, Deaconess,
113 North Side, Lapham Common.

Mrs. Gilman is an elderly lady who has been for 15 years head of the Rochester Diocesan Deaconess' Institution. She gave us help for the original map, and was much interested in the new edition, which though it ~~has~~ shows much improvement. She thought was not poor enough in the part of Northside ~~and~~ when her parish & work chiefly lies & is in the parish of St. John, which, with Omie Road, is used as the training ground of the probationers. Her verdict on the whole was that the worst parts have ^{slightly} improved the best parts greatly deteriorated. The worst part is that known to the Deaconess as "the Triton St. area"; i.e. Wayland St. Britten's Place etc. then largely as a result of the persistent work of the Deaconess, the worst people have moved away (mostly to the other side of Plough Road) while the less hopeful ones who remain

have improved. The area was full of prostitutes, burglars, and thieves; and in early days Mrs. S. has found as many as five prostitutes living in Wayland h. in a single room. "In such cases" she said "if you simply go on visiting them, and without any preaching, let them see that you know what they are. I have always found that they have gradually moved away." Reformation of such characters, I suppose Mrs. S. looks upon as hopeless: at all events the policy pursued has been one of moral or actual laming, and moving on, and she told me of several broths, which she has induced the police to prosecute, one in Benfield h. lately when 27 men were counted going in on a single night. In this case the Inspector asked what good was done by scattering them, but Mrs. S. believes that the policy of laming and scattering does lead to some diminution of prostitution.

Though there are still criminals in the Triton h. area there is now none of the unskilled criminality of the past: and Mrs. S. told me

a story of how once in the early days of her work here a man called to her from a window to come and see him: he wanted a wound dressed: asked how he received it he replied "while I was getting out of a gentleman's window in the night and fell on the spikes below". (It was of the same area that Mrs. Pelt told me a story of how a man came to him for assistance saying that he could not go to work because he had no tools: so she gave him money to buy tools: shortly after he met the Deaconess and asked her if she knew anything of the man. "Certainly" she replied "he is a notorious burglar".)

Worse than the Tuttle St. area is Orville Road: this has ups and downs and is at present better than it has sometimes been but there is little hope of permanent improvement, partly no doubt because as soon as decent people get there every effort is made by the Deaconesses to get them away. This is not always very easy, to the "unhappy"

crowding". On the absolute impossibility of finding room Mrs. J. Dark emphatically: when people ~~can~~ have to move the streets are roaming the streets "looking like hunted dogs": and in the broad ~~at~~ streets a Box and Cox amuse is common: a drunk woman in Wayland he said to her lately "Is it right Deaconess, that I should have to sleep in a bed that a man sleeps in during the day?"

Mrs. J. described the drink and the gambling as terrible. Drinking among women is greatly on the increase, as too is betting, though they do not bet so much as men: but Mrs. J. told me several stories of respectable women who did not drink but ~~who~~ who were ~~at~~ chronically in the greatest poverty: the explanation to the mystery has always been found in betting without the knowledge of their husbands. It is not possible to do much here on this point, as on drink and ~~for~~ prostitution, "the police are corrupt."

As to the work of the churches - on the spiritual side it is a failure both in the churches of England and non-conformity ("their chapels are as empty as our churches") but there is a very different and much more friendly attitude to the church than there was 15 years ago. The emptiness of the churches is largely due to the "inassent" persecution which church-going entails: "to walk with God in South London means something"; and Mrs. S. told me of one woman who used to veil her person by taking a hen, pig with her and leaving it at a neighbour's on the way to church.

In speaking of the work of the Deaconess, Mrs. S. pointed out how much more thorough it is than that of voluntary workers: she thinks that so-called District Visiting seldom amounts to much more than magazine distribution, and that very few parishes are really visited in any effective sense: and as illustration she told me of a woman who said to her one day "Why don't you come and be a Deaconess?"

"But you've got your District Visiter." "No I haven't: she only bears a magazine." In contradiction to this the Deaconess only has the most thorough knowledge of the people in their district, though "they don't get them to church, more than one here and there."

As far as possible the Deaconess is instructed not to give: but Mrs. Wilson herself has given out a great deal of money, often to the very poorest, nearly the whole of which has been repaid. On the question of charity Mrs. S. expressed the strongest disapproval of the clergy sending people to the C.O.S.: she approves of C.O.S. methods, but thinks that every parish should have its own Relief Committee. She has known several people who have thrown up religion altogether as a result of being sent to the C.O.S. and refused after enquiring.

In addition to Relief Committees the parochial agencies which Mrs. S. considers most useful are: (1) The Mothers' Union: this gathers

the best mothers, and makes them all in
some home missionaries (2). Boys, Brigade
(3). Collecting Baskets, which are for the help-
less for getting into the homes.

As to clubs, they are excellent for boys, and
especially for the rougher boys, but ~~they~~ they are
a mistake for respectable girls who are much
better at home at nights.

Speaking of the effects of her work
Mrs. S. said "The girl who opened the door to
you was taken from the midst of homes." Then
father "drank away a good deal better business,
drank away a small business, drank
away a little stake in the street." They
sank to the depths and were at last lying in
a gutter in Grant Road. Mrs. S. was called
in one day: the father was lying in a filthy
condition of drink on the bed: beyond him lay
this girl almost naked. Mrs. S. shook the
man who only ~~granted~~ granted: "Southwick,
you beast, get up, I said: and gave him
a smart slap across the cheek: he staggered up

and went into the next room: I said off
the girl, and have had her ever since. In
the same family the other sister has her said;
but the two boys have proved unclaimable, and
have gone to the bad.

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The Rochester Diocesan DEACONESS INSTITUTION.

113, NORTH SIDE,
CLAPHAM COMMON,
January, 1900.

MY LORD BISHOP,

The past year has been one of financial prosperity to our Institution. I could wish the number of women offering themselves for the work and office of a Deaconess had been as satisfactory; we have at present only four Probationers, and though we have six visitors, it is not likely that all of them will dedicate their lives to this work. It is strange that in England women seem so shy of becoming Deaconesses, whereas in America they come forward in large numbers; my friend, the Head Deaconess or House Mother of the New York Deaconess Home, tells me that she begins this year with seventeen Probationers, I could wish that we had as many here, for we realize how badly they are wanted, both at home and abroad.

In case this report should fall into the hands of any who are longing for some real work, it may be useful to tell them how to take the necessary steps to know more about the life and office of a Deaconess. If they will come and see me any Friday afternoon, I shall be glad to see them and give them all information, and if any who are at a distance will write to me. All enter here as visitors for at least three months, whatever their views of the life may be; some come having desired the life for many years, and perhaps having waited patiently for it; but I think most women who come, do so from a desire to find some work, which will satisfy the longing to spend their time in something which does some good in the world, or the cry is in their hearts: "Lord what wouldst Thou have me to do." A woman coming here as a visitor works with the Probationers, sees their life, hears their lectures, and in time does the same work, but she is not a fixture in any way, and she can leave at any time without notice; she has to pay £1 1s. per week for her board and laundry. At the end of three months, if a woman desires to become a Probationer, she may do so if she is 23 years old, and the Warden and myself think it advisable, she is then presented to the Bishop, who admits her by a solemn service and gives her her first cross. We look upon her then as one of our community, and call her by her Christian name amongst ourselves, but to outsiders she is still only Miss ——. A Probationer can resign at a month's notice, or we can ask her to do so in the same time. We are never in a hurry for a woman to take the step of becoming a Probationer, as we think it is a very solemn one, and means a first dedication of the entire life. A Probationer's training is not less than two years, unless terminated by the Bishop, which it might be in some cases; the full fees are fifty guineas a year, but under certain circumstances, the Council remits these or

a portion of them. We receive women as visitors when we have room for them for a short time, as we are anxious many more should know of our work, and also see something of South London.

We have had a few changes amongst our Diocesan Deaconesses, and two more have been set apart and licensed to parishes, making altogether 23 at work in the Diocese and three in other parts. Our dear Deaconess Cecilia is still an invalid, but we have hopeful accounts of her. I shall be glad if our friends will bring to the notice of women her book: "The Ministry of Deaconesses," 2s. 8d., published by Methuen, it can be had from here, or ordered from any bookseller. Independently of its value to us as Deaconesses, it shows how Christianity dignified womanhood in giving it her office and work in the Church of God, and it is interesting and pleasant reading to any woman.

Deaconess Katherine Beynon came home from Lahore last summer, and it was very delightful to see her face to face once more, and hear of her work and hopes, she returned in October to be in time for the Consecration of her new Bishop. I am thankful to say that I have just heard from her that there is a new Probationer at Lahore, Miss Matthew, the sister of the late Bishop, has offered herself and been accepted for probation, it is a great delight to Deaconess Katherine, who has worked bravely on with only one to help her, and who returned to India last autumn with a sad heart for (as far as we can see), there was no result from many drawing-room and other meetings, where she had spoken most beautifully and touchingly of her work and wants. We train Probationers for the Bishop of Lahore, their first year or so is spent here, where they receive the same training as our own, they then go out to India and finish their training under Deaconess Katherine at Lahore. I should be very thankful if I could hear of more women for India, the work at present at Lahore is amongst the European and Eurasians, but there are openings for work amongst the natives, and the Bishop is very anxious to increase his staff of Diocesan Deaconesses. Deaconess Julia, who went out from us to him last year, writes very cheerfully from Delhi, where her work is entirely amongst the natives. Our readers will rejoice with us to hear that there is another native lady in training for our office at Lucknow.

Deaconess Helen's beautiful work at Chatham, where she is Deaconess-in-Charge of the Royal Naval Depôt, prospers. Since the breaking out of this sad war, the comfort and blessing she is, has been more fully felt than ever before; anxious wives coming to her at all times and hours.

The training of our Probationers has gone on as usual in the crowded Battersea parishes; the day is past when people think no training is required for work amongst the poor, and I find on all sides a desire to know more about it; for our Deaconesses there must be a full training or as full as we can make it in the time, for they have much to learn, and here let me say once more in a very short form, what the work and office of a Deaconess is, and wherein she differs from a sister, as there are many to whom

Deaconess Cecilia's book would be inaccessible and others who would read a few pages of information given in a very few words, who would not give the time to read, and gather such information for themselves, and also it saves me many a long letter. The questions I am asked are these, how a deaconess differs from a sister? is she higher or lower? does not a sister give up a great deal more than a deaconess does? and so on. Well, the readers must judge for themselves. I can only give information from my own point of view, so I repeat here a slight sketch of the history of deaconesses and how they are different from sisters, and also the position of our own Diocesan Deaconesses:—

That there were Deaconesses in the Primitive Church is well known to students of ecclesiastical history; we have not only the bare mention of our Sister Phebe in Romans xvi., and the directions of St. Paul to Timothy (1 Tim. iii. 11), but history has left us considerable records of these holy women, and we find mention of them again and again, as late as up to the 12th century. The closer we go back to Apostolic times, the more we hear of them, so that we may take it for granted that the Deaconess was the form which special women's work took during the purest times of the Church. It is not only from the pens of ecclesiastical writers we get this history, but from the heathen Statesman Pliny, writing to his royal master the Emperor Trajan, gives him the account he had extracted from the lips of martyr Deaconesses, of the faith for which they were ready, not only to die, but endure the torture of the Roman Governor. We get many a glimpse of them at their work: now one alone, now in two's and three's, and sometimes in larger bodies. Once there comes before us a queenly figure amongst them—one Olympia, of Constantinople, who stands out of the page of history as one whom God had endowed with great gifts—beauty, wealth, position, and influence. She was a strength to St. Chrysostom, and had been admitted to her office by his predecessor at a very early age, because of the beauty of her character. Letters of St. Chrysostom to her are extant. There is a passage in one which comes home with as much force to the rich Deaconess of these times as, no doubt, it did to her:—"If you give your wealth to those who need it not, you might with equal wisdom throw it into the sea. You have devoted your property to God; well, then, you are God's steward. You cannot depose yourself from your responsibility of dispensing His wealth wisely for Him." Under this great Head Deaconess were forty women belonging to that one church. To-day we want Olympias to be strong, brave Head Deaconesses, to give somewhat of their spirit to the less favoured ones—women born to rule, yet because true rulers, able to obey. We need their wealth for the heavily burdened churches of our huge South London parishes; we want women who can offer largely the great gifts God has given them. They need not fear that they will go unrewarded, even in this life, or think that any gift will grow rusty for want of use. Speaking of my experience as Head Deaconess, I see how God uses every gift in our work amongst His people: many come to me wanting

to know what they shall "get" by this life. Oh that they would rejoice that God has given them something to offer for His service!

The work of the Deaconess in the primitive Church was essentially the work of the true woman, made to minister to man, to be his helpmeet—not his teacher and master, except by a life of obedience and faithful love; we never find them preaching, but we find them working side by side with the Deacon. What he was to the men, the Deaconess was to the women—tending the sick, giving relief to the poor, visiting the prisons, giving instruction to the women and children, and preparing the Catechumens. In the Church she was the doorkeeper to the women's side, and kept order on it. For many centuries we find them still working in the Church; at last they vanish altogether, and in the middle ages we find nuns taking their places. Coming closer to our own times, the order was revived in England by Archbishop Tait, then Bishop of London, in the person of Elizabeth Fërrard, in the year 1861; but the cause has been of very slow growth, and seems to have been entirely overshadowed by the Sisterhoods, which sprang into being a few years before, and have done much wonderful work, and will do, I trust, until the end of time; but I feel strongly that many women would do far better work, and be much better and happier women, as parish Deaconesses than in a Sisterhood. Many are lost to the Church as organised workers, because they will not become Sisters, who would find a perfectly happy and useful life as Deaconesses.

People seldom understand the exact difference between the two, and I am asked so often that I feel sure it will be useful if I give it here, in a letter which is intended to guide and help women who are thinking of a life of special work. I cannot call it "a higher life," as many do; but it is a call for work done in a special way given by God, and receives the blessing given to those who obey it. A Deaconess is, then, a woman who, after a period of preparation and training, is solemnly set apart by the Bishop, in the midst of the Church, by the laying on of hands; she is duly commissioned by him, and is chosen and sent by him to the work to which he shall appoint her. Her life and all that she has is dedicated to God's service. She is the servant of the Church, and works only and absolutely under the parochial clergy, to whom she is licensed, and is one of the Church officials. A Sister is elected by her community; she may or may not receive the Bishop's benediction, but she has no commission from the Bishop, neither does she belong to a Church order. She belongs to her community, and receives the orders of her Mother Superior, to whom she owes unquestioning obedience. A Parish Deaconess may devote her whole life to one Parish, a comfort and strength to all—to the Bishop who watched her training, and admitted her to probation, and who solemnly sent her forth in the strength of the gift given by the laying on of his hands; to her parish priest, who has in years of work learned to look upon her as his right hand, having taught her all his own particular ways and fancies about his parish and his people, and knows that she is his servant, and absolutely

loyal to him; to the people she is always their "own Deaconess," as I hear them often lovingly call "our Deaconess"—one to whom they naturally turn in all times of sorrow or trouble. A sister has to go and come at her Mother Superior's command perhaps just when her work among her people has grown most dear to her.

A Head Deaconess is not a Mother Superior; she rules the training home, and orders all under her Bishop, in conjunction with the Warden; she has to be a mother to all—to strengthen, help, and comfort, to sympathise and sometimes offer advice. With regard to the position of Deaconesses in this Diocese, as far as we know, the lines of it have been drawn as nearly after the lines of the primitive Church as possible. A Parish Deaconess is licensed to a church, and lives in her parish, working absolutely and only under her clergy; she receives her own stipend, which is fixed at £75 per annum, or its equivalent. This is the least she can live upon; finding everything out of it. If a Deaconess is a woman of means, we expect her to give her work; and as her means are given to God, we trust her to use them wisely and well. With regard to her work in detail, it will be arranged for her by her Vicar, as she is his servant; she is there to carry out his orders.

We train them to be able to take any parochial work that a woman can do, and, indeed, to superintend all the women's work of the parish; to strive to keep in touch with many of the thousands amongst whom she lives and works; to know all in these huge parishes of ten or twelve thousand people, or more, would be impossible. She is ready to give an address at a Mothers' or Cottage Meeting, to take the Women's and Children's Mission Services in the Parish Rooms, to give the religious Lesson in the Day School, to superintend the Sunday School, to help in all the parochial Clubs and Charities, to seek for and find the help of other women to work under her—not necessarily ladies.

Our Parish Deaconess must know the working of the Poor Law, and live in touch with the Relieving Officer. The School Board Officer must also be made her friend, and she will often be his right hand. She gets into houses from room to room, where he can only stand outside. Of the Charity Organization, and every Charity that will help her to get her people help, she must know something; also of the nearest Hospitals and Nursing Associations, and try to keep in touch with all. Some of my readers will feel a little breathless and weary at this detail of a Parish Deaconess's duties; they will think it more than any woman can do. But they must remember it is her life. She has few, if any, social duties. She knows her work well; she is a trained and skilled worker; and with it all she has the love of many who are not "masses" to her, but precious souls whom she loves, and for whom Christ died. If you ask me—"Whence comes this love for this dirty, often wicked, people?"—I cannot tell you. I can only tell you it is there.

It is very difficult to make people quite understand how much a probationer has to learn during her two years of probation. There

is much which she must learn by some one who has actual experience in visitation going with her, and showing and helping her, and also there is much that observation and knowledge of human nature alone can teach her. Both come slowly, if a woman has lived an ordinary home life. If, however, a woman's past life has been such, that she has been much amongst men and women, she very quickly fits herself to our district life. I do not see, myself, that a woman can learn to do this work amongst the poor, as a life work, without supervision and training; it is not surface work, and if it is to last, there must be depth and earnestness in it—a deep reality. People say the poor are so difficult to talk to; I can't say I see that any of my sisters in Christ find it so; tongues go fast enough, and sometimes merrily enough, in cottage and Mission Room, and often in a tram. I once passed a very merry hour between two fat costermonger women friends coming home from the Borough Market to Battersea, much to the amusement of the inmates. There is little shyness amongst the very lowest class; they love to talk away about anything and everything. A probationer, in learning to visit, must go about first with those who know the poor, who judge them lovingly and tenderly, and judge of them, not from the level of a careful bringing up, sheltered from all evil, but from the level of the filthy street—the ghastly language of the foul home.

In densely-packed streets our Probationers learn to know and love the poor—are taught by us to minister to them in body and soul, by tender ways and kindly words, and to do all true and loving woman's work amongst them, just as it comes to their hands. There is one thing I feel quite sure of: no harsh hard words ought ever to pass our lips. We must rebuke, but we must do it gently, and by loving, humble, patient ways. We must teach, but not argue against people's beliefs. Let them talk; if they abuse the Church, as they often do at a first acquaintance, silence will stop them far more quickly than words. Get them to talk on something they do love; then talk to them of Jesus; invite them to Cottage Meetings, and there slowly and surely build them up in Church doctrine. Remember we have to win many back who never would have left us if there had been some one to have gone after them, and who had cared for their souls. It is no easy work a Probationer has to do; besides having her own Prayer Book made so clear and definite in her own mind that she can teach Church doctrine, she has often to answer the atheist and agnostic. Satan has busy messengers in low London who preach in the streets, or anywhere they can get a hearing, and we have to do our utmost to undo their evil work, therefore a very considerable time is given to study, which is arranged to be given in the form of Lectures, with Collections Examinations, at the end of each term. There are three terms each year of ten weeks, so that there are two short holidays from study and one long one, during the latter time the Probationers and others in training get at least a month's holiday; this comes in August when they are glad to be with their own friends.

We are anxious women should take advantage of the Lectures as outside students. Particulars of Subjects, Lecturers, and hours, are found at the end of this report.

At the end of last term we held a Conference here of the Warden, the Bishops examining Chaplains (who are responsible to the Bishop with the Warden for the theological study) and myself, the Chaplains expressed themselves pleased with the work done. I am glad of this opportunity of thanking them for all they have done and are doing for us; we feel our Lectures are a source of help and comfort, and also a great refreshment to us all. Two days a week are entirely given to study, and a part of a third, knowing as I do how absorbing the interest is of our district work, I feel it a necessity to put it entirely on one side while we are making our life sounder and better for the sake of those we go to.

As the preparation of the mind is a great thing, so the higher preparation of the spirit is a greater, and one that can only be given us of God. We love our chapel and our quiet times there, and above all, our peaceful, restful Celebrations on Thursday mornings, and sometimes on Holy Days. We are deeply sensible of the debt we owe to the Warden and his staff for coming there to us, knowing as we do how heavy are the duties of the great parish he is vicar of.

I thank our Associates and Secretaries for their many acts of kindness and help. I should like to see them here oftener in the spring and summer days, and remind them that our monthly service is still held here at 3 o'clock on the first Friday in the month; our Diocesan Deaconesses always come in fair numbers, and it is good for them to meet each other and to see friends of the Institution. We have lost one great friend in the past year. Mrs. Macan, of Cheam, better known to many of our friends as Mrs. Spencer Wilde. When Bishop Thorold opened our Home in April, 1887, she was present, and after the service, came and kissed me, telling me "to always think of her as a friend," and gave me then a purse of over £30, saying "there was more to follow," and indeed there was, both of love and money, not only to myself and the Home, but also to our poor whose real friend she was. She has left us a legacy of £500, but nothing can make up to us for the loss of herself.

I shall be glad if Associates will arrange drawing room meetings for me, so that I may speak to people telling them of this work and of our great South London, which seems to grow dearer to me as the years go on, certainly one never tires of it and its people about whom many seem so hopeless. I cannot, for I know so much that is dear and good about hundreds of them, and I know how many long for something, they know not what, but we know it is God; what we want in South London is living agents who will go in and out amongst the people and teach them. Then comes the question, how can we teach them? I believe it can only be by lives lived amongst them, and that is why we want many more Deaconesses in our parishes who don't only just come and go, but live as well as work amongst their people. I do ask

our friends to find me women to train, they are very difficult to find.

The Girls' Home has its own little Report, it has done famous work, and I am thankful to say, only owes me £31, which is quite wonderful as I had a long repairs bill of £79 last year.

May I ask friends to remember that I am grateful for everything that workers amongst the poor generally require, clothes, old and new, boots and shoes, old bags and travelling boxes, and very particularly, convalescent letters of all sorts. Hospital letters are also very acceptable. I wish to return thanks to our kind friends of the Friends' Convalescent Home for children, at Worthing, who have been most generous to our poor children requiring sea air. They would be rewarded if they could see the bright little faces returning down the street home, and hear all the stories of the pleasures and kindness of the delightful time they have had.

It sometimes seems so wonderful to think of how God has led us here during the past 13 years, our beautiful house is quite our own, thanks to Mr. Harry Lloyd's generous gift; we have money funded in Mrs. Debenham's legacy, such an unlooked for gift, and we have enough for the daily wants. The number of women have grown slowly, but they have grown, and so steadily, just like the other gifts of God; and for the work, it is only by looking back that one can realize the difference, it is now so natural and so a part of our daily life that it is difficult to talk about it to anyone, but I am grateful for the call and its abundant blessing to myself and others.

To you, my Lord, I want to say how very much we love to work for you, and long to be more and more your "very life of activity." May God help us to be all you wish us to be.

Your obedient Servant,

ISABELLA GILMORE,

Diocesan Head Deaconess.

THE TERMS OF LECTURES FOR 1900.

FIRST TERM:

January 26th to March 23rd.

SECOND TERM:

May 3rd to July 6th.

THIRD TERM:

October 4th to December 7th.

There are four Lectures a week, except on Holy Days, when the Lecture is omitted.

THE FOLLOWING ARE THE SUBJECTS AND LECTURES.

The Rev. Canon G. W. Daniell	...	...	Dogmatics.
The Rev. Canon Taylor	...	...	Prayer Book.
The Rev. G. B. Ryley	...	...	Holy Scripture.
The Rev. Oswald Craig	...	...	Church History.

Outside students who desire to attend these Lectures are charged a fee of 5/- a term.

The Retreat for Deaconesses is to begin on April 25th, and last to April the 28th. The Rev. C. R. D. Biggs has kindly accepted the Bishop's invitation to take it.

Our Anniversary Service will be a quiet one, held in our own Chapel, on Saturday, May 26th, at 3.30, when the Bishop will be present.

Present Addresses of Diocesan Deaconesses:

Deaconess Alice Snow, 12, Rosenau Crescent, Battersea Park, S.W.

Deaconess Elizabeth Smith, 24, New Cross Road, S.E.

Deaconess Amy Herbert, 19, Creek Road, Deptford, S.E.

~~Deaconess Helen Barnes, 89, Kingswood Road, New Brompton-Chatham.~~

Deaconess Evelyn Smith, 32, St. Oswald's Place, Vauxhall, S.E.

Deaconess Florence Glossop, 15, Spencer Road, Wandsworth Common, S.W.

Deaconess Edith Falkner, 223, Earlsfield Road, Earlsfield, S.W.

Deaconess Isabella Butterworth, 22, Orient Buildings, Lambeth, S.E.

~~Deaconess Cecilia Robinson, 113, North Side, Clapham Common, S.W.~~

~~Deaconess Frances Woolridge, 23, Lacey Terrace, Gravesend.~~

Deaconess Alice Murch, 37, Linden Grove, Nunhead, S.E.

Deaconess Louisa Fisher, 21, Addington Square, Camberwell, S.E.

Deaconess Rebecca Barker, 9, Hyde Vale, Greenwich, S.E.

Deaconess Emma Woods, 274, Camberwell New Road, S.E.

Deaconess Ellen Chown, 3, Devonshire Rd., Wandsworth Rd., S.W.

~~Deaconess May Gorton, 5, Culmore Road, Peckham, S.E.~~

~~Deaconess Sarah Oldfield, 113, North Side, Clapham Common.~~

~~Deaconess Mabel Haggard, The Rectory, Stone, Kent.~~

~~Deaconess Katherine Dickson, 71, The Grove, South Lambeth.~~

~~Deaconess Grace Partridge, 5, Nelson Road, Chatham.~~

Deaconess Alexander Gorgala, 14, Falmouth Chambers, Falmouth Road, S.E.

Deaconess Grace Carr, 73, Geraldine Road, Wandsworth, S.W.

Deaconess Constance Smith, 33, Hayger Road, South Lambeth.

The Addresses of Deaconesses trained in the Institution and gone to other Dioceses:

Head Deaconess Katherine Beynon, St. Hilda's Diocesan Home, Lahore.

Deaconess Julia Gilpin, St. Stephen's Community House, Delhi.

Deaconess Annie Geary, Cumberland Lodge, North Park, Croydon.

Probationers in Training:

Miss Ethel Marshall.

Miss Kate Sharpe.

Miss Edith Todhunter.

Miss Beatrice Harris.

Visitors:

Miss G. Morton.

Miss Howard.

Miss Birley.

Mrs. Blackshaw.

Miss Steele.

Miss Colles.

CEDARS ROOM SCHOOL TREATS, 1899.

RECEIVED.			PAID.		
	£	s. d.		£	s. d.
Alt, Mrs.....	1	0 0	Summer Treat	11	4 3½
Alt, Miss	13	0	Xmas do.	6	10 1½
Bailey, Mrs.	10	0			
Bill, Mrs.	2	6			
Burney, Mrs.	10	0			
Bunyon, Mrs.....	10	0			
Corbett, Mrs.....	2	6			
Cornwall, W., Esq.	10	0			
Currie, Miss	5	0			
Dickson, Mrs.	2	6			
Dunn, Miss	9	6			
Ellis, Miss A. P.	10	0			
Haggard, F., Esq.	1	0 0			
Howard, Mrs.	5	0			
Hicks, Miss	2	0			
Harris, Miss	15	0			
Lloyd, Harry, Esq.	2	2 0			
Mitford, Mrs.....	10	0			
Marshall, Mrs.	1	0 0			
Marshall, C., Esq.	2	6			
Melville, Miss F.	5	0			
Oldfield, Mrs.	5	0			
Picard, Miss	2	0			
Peel, Miss W. F.	2	0 0			
Potter, Miss	7	0			
Saxon, Mrs.	1	0 0			
Smith, Miss C.	5	0			
Short, Miss	5	0			
White, Mrs.	1	0 0			
Wilkinson, Mrs.	1	0 0			
	17	10 6			
Deficit		3 11			
	£17	14 5		£17	14 5

INDUSTRIAL WORK ACCOUNT, 1899.

RECEIVED.			PAID.		
	£	s. d.		£	s. d.
Cash in hand	2	16 3½	Material	92	15 0
Received for Clothing	140	12 4	Sundries	1	18 5½
Mrs. Jacomb	2	0 0	Paid for work	46	11 11½
			Cash in hand ...	4	3 2½
	£145	8 7½		£145	8 7½

Examined and found correct,

FREDK. J. ASHTON.

February 16th, 1900.

X CHARITY FUND ACCOUNT, 1899.

DONATIONS.			DONATIONS.		
	£	s. d.		£	s. d.
Anonymous	3	2	Saxon, Mrs. (Sale).....	3	0 0
Alt, Mrs.	1	0 0	Oliver, Miss	5	0
Bayliss, Lady.....	5	0	Soley, Miss.....	1	0
Boyman, S., Esq.	10	0	Steele, F., Esq.	1	0 0
Fobro, Mrs.	3		Wallace, A. T., Esq. ...	25	0 0
Fraser, Mrs.	10	0			
Garnhan, Mrs.	2	6		£43	16 5
Gingell, Mrs.	2	0 0			
Gower, Mrs. Leveson ...	1	0 0			
Goulder, Mrs.	5	0			
Haggard, Mrs.	1	0 0			
Haggard, Mrs. T. C. D.	10	0			
Holland, Admiral	2	2 0			
Mangles, Miss (Special case)	4	10 0			
Marshall, Mrs.	5	0			
Pollock, Miss.....	7	6			
				£3	2 0

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Cash in hand	13	1 5½	Sick Comforts	18	0 4½
Loans returned	10	1 10	Loans	18	9 4
Subscriptions	3	2 0	Sending people away free	7	14 8
Donations	43	16 5	Surgical Instrument ...	6	2
Found in the road	2	0	Special Case.....	4	10 1
			Xmas Dinners.....	9	2 4½
			Cash in hand	12	0 8½
	£70	3 8½		£70	3 8½

Examined and found correct,

FREDK. J. ASHTON.

February 16th, 1900.

LIST OF PRESENTS, 1899.

Alston, Mrs.	Hubbard, Miss
Bell, Mrs.	Hulse, Miss
Bayliss, Lady	Haggard, Deaconess Mabel
Bishop, Mrs.	Jacomb, Mrs.
Bartlett, Rev. W.	Jackson, Mrs.
Brew, Miss	Johnson, Miss E. M.
Blades, Mrs.	Jelf, Mrs.
Brown, Mrs.	Killick, Misses
Beebe, A., Esq.	Van Lerop, Mrs.
Blomfield, R., Esq.	Landon, Miss
McBride, Misses	Leath, Miss
Boyle, Mrs. (Working Party)	McManus, Mrs.
Birdseye, Mrs.	Marshall, Mrs.
Blower, Miss (The Ministering Children's League)	Macan, Mrs.
Bailey, Mrs. Norman	Miles, Mrs.
Boquet, Mrs. Alexander	Morris, Miss
Burney, Miss	Moloney, Mrs.
Bullen, Mrs.	Owen, Mrs.
Crānbourne, Viscountess (Herts Needlework Guild)	Oldfield, Miss
Cazenove, Miss	Parnell, Mrs.
Colchester, Mrs.	Pemberton, Miss E.
Corcoran, Mrs.	Pickard, Miss
Charlesworth, W., Esq.	Pollock, Miss Helen
Crosham, George, Esq.	Partridge, Deaconess Grace
Cockran, Miss	Quick, Mrs.
Carter, Miss Rose	Rice, Mrs.
Coward, Miss G.	Rice, Miss
Collett, Miss	Rogers, Miss
Cumming, Miss	Ringer, Mrs. (The Surrey Needle- work Guild)
Chapman, Miss	Simpkinson, Miss
Deacons, Miss E. B.	Smith, Mrs.
Drage, Miss (Working Party)	Smith, Miss Clement
Davidson, Mrs.	Smith, Miss E.
Ellis, Lady	Smith, Miss K.
Everington, Mrs.	Smith, Miss A.
Fletcher, Mrs.	Salter, Miss
Forbes, Mrs. Gordon	Stanley, Mrs.
Fraser, Mrs.	Thornton, Mrs.
Fryer, Mrs.	Talbot, Hon. Mrs.
Finis, Mrs.	Thornton, Miss
Faithful, Miss	Troyte, Miss Acland
Gardiner, Mrs.	Whittuck, Mrs.
Gamman, Mrs.	Winslow, Mrs. (Working Party)
Gregory, Miss	Webb, Mrs.
Gayton, Miss	Wilson, Mrs.
Greene, Rev. C. P.	Wigram, Misses
Howarth, Mrs.	The L.A.R.D.S.
Havergall, Mrs.	An Old Lady
Horne, Mrs.	Members Mothers' Union (Working Party at Lyme Regis)

May 17th, 1900.

Interview with Mrs. Gray.

Mrs. Gray is a member of the L.D.F. and a friend of the Batture Union. Her husband is a working man, and they live in Ede Road, a purple street close to Keptam Junction.

She is I suppose between 40 and 50 years old. With her brown figure, her honey face, her hair brushed straight back from her forehead and her neat black dress she looks like a Dutch girl and would have made an admirable sister for Rembrandt. Altogether she is a very sweet, simple, sympathetic, motherly person and attracted me greatly. Though her views are, I think, narrow, she is far the best educated woman of her class I have ever met, and has evidently read deeply of late years in Economics.

She was brought up by an aunt in a small beer shop at Reading. She and her husband came to Batture 16 years ago; what his trade is I don't know, but for 16 months

about 10 years ago he was out of work, and during that time they took the post of Cambridge at Milton Hall, a non-con. centre, then under a Mr Danick; they had a house and coal, and 6/6 a week; on this Mrs S. kept them out of debt and in health, owing to a scientific knowledge of the value of various foods: in this connection she noticed that such knowledge is utterly lacking among the people, and that when they are that they are quite unable to make the most of their small means.

When Mrs S. came to Rattensee she ~~was~~ ~~to see her~~ and her husband seem to have been working class people of the religious type, good Evangelical Christians; they attached themselves to Christ Church, but Mrs S. had been brought up on ultra low lines, and though she now recognizes that there was nothing extreme at the church at the time it seemed to her "full of idolatry," and I felt bound to come out. They then joined Milton Hall: here a good deal of social work was done, and Mrs S. recognized

that the people with few exceptions came only for the loaves and fishes: neither here nor in the other churches or chapels could she see anything of the true spirit of Christianity; they seemed to her then, and seem still ~~more~~ more now, full of uncharitableness and cant: of the two the latter the chapels are the worse. About 9 years ago Mrs S. and her husband joined the S.D.F.; and then they did not at first give up ^{dogmatic} Christianity, but appear now to have done so, finding in "Socialism" more of the true spirit of Christianity than in all the churches. But Mrs S. remains a deeply religious woman: she "would rather peck with any cock in the house than the Pile" and she deeply regrets the aggressive materialism in which most of her comrades ~~are~~ ^{are} of the S.D.F. are sunk: she is convinced that the movement will never advance until it is placed on a more spiritual and ethical basis instead of one which is only economic and materialistic. In the earlier days of the

movement. When Mrs S. was still a Christian she had sometimes to be chaffed at meetings, and would reply "If I am ashamed to own my Christianity now, the day would come when I should disown your socialism." Eight years ago Mrs S. started a Socialist Sunday School at Lydgate Hall, the headquarters of the S.D.F. There, with a few of the children of the comrades, she has gathered together some 80 to 100 of the roughest children of the neighborhood. The teaching is purely ethical, and with a few of the older children economic: an induction is made to teach "the truths which underlie all religions" and the four main points inculcated are "Truthfulness: Honesty: Cleanliness: Brotherhood." Mrs S.'s greatest difficulty in carrying on the school has been due to the fact that very few of her comrades have been willing to help her, and at times she has been alone with 80 children.

Now Mrs S. speaks of finding "men of the true spirit of Christianity" in socialism.

came to the conclusion that on the whole she had not a high opinion of her 'comrades' apart from their materialism. She dwelt at some length on their meanness and their lack of trust in one another and their leaders. Rogers the head of this branch is apparently paid his expenses and something more; as a matter of principle when she became a speaker Mrs G. insisted that she must have her out of pocket expenses especially as she had given up her domesticity for the purpose: her comrades objected to on the ground that she was a married woman whose husband ought to pay for her but eventually agreed that she should have expenses. In the first year she had £25.0 (six years ago) but has had nothing since. It is this meanness which has been one cause of the defection of such men as Tom Mann and John Burns from the labour cause: John Burns Mrs G. says is unquestionably bought: perhaps he is not conscious of it: but his wages

are no longer paid for making men, and it is a mystery when his funds come from. The temptations are great, and Mrs G. herself has in various covert ways been approached by opponents ~~on~~ the Board of Guardians with offers of apprenticing her daughter and so on. In speaking of Battersea Mrs G. thought that though much more crowded it is not poorer than it was. The crowding is often great and from her experience as Guardian she told me several instances of men with families in regular work who have been driven into the house, among them the case of the ex. policeman which I have also mentioned in his interview with Father Wharfedale. On the Road she considers the worst place in Battersea; Europe Place is greatly ~~improved~~ improved, and there are now many decent families living there. (From Europe Place came one of her special proteges at the Sunday School, a lad named Alf: he came from a fearful drunken home: in the early days

of the school, when he was about 11 years old, he came to the Xmas Tree: at the top of the tree was a doll, beautifully and elaborately ~~and~~ dressed: asked what he would have nothing would content him but the doll: he was hoped to take something more appropriate for a boy: but it was the doll or nothing: eventually it was discovered that he wanted it for his little crippled sister =).

Mrs J. spoke of the terrible ~~cases~~ of women of drink among women: though brought up in a public house she has never otherwise been in one: and looks with horror upon the freedom with which women now entertain: now it is quite common to see girls of 16 or so rolling drunk in the streets. Mrs J. attributes it mainly to the women of female factory labour.

In speaking of the churches Mrs J. expressed great admiration for the R.C.s: they alone she thought really influenced their people. Especially was she enthusiastic ~~and~~ over Father Whelan and Mrs Despard.

Mrs. G.'s view on the Poor Law is that of George Lansbury and other L.D.'s. She spoke of the lack of support which they obtained from the Progressives. One of the points of the Progressive programme is that no one who earns less than 30/- a week should be compelled to contribute towards the maintenance of a pauper relative; but she says that the Progressives on the Board are too constantly violating this principle.

Interview with Mrs. Despard, at 2 Currie St. ^{Parish 36}
 Elms. (E.A.) May 4.00.

Mrs. Despard is one in ten thousand, and hardly any-
 one that I have seen in the whole course of the Inquiry
 has left so strong an impression of a beautiful and graci-
 ous life. If I wanted to read a district with sympathy, I
 should be inclined to borrow her eyes, and if to influence
 it, I should be content with her heart. Catholic and Social-
 ist, the ideal is very strong with her.

She had been mentioned to me by Mr. Morris, of S.
 Anne's, in connexion with the Despard Club in his parish,
 and he had told me that she had become a Catholic; had
 ceased residence at the Despard Club, and had started an-
 other, under Catholic auspices, in Nine Elms. It was here
 that I saw her, in the heart of this poor neighbourhood.
 Her home is also her club, two rooms being devoted to it,
 and her private sitting-room (the only one, I think, that
 she keeps for her own use, for she gave me lunch and it
 was served here), is also a good deal used by the boys,
 sometimes by a few who may be especially invited, and on
 Sundays for her "conference", when the room is quite full.

She has been living here for three years, and her ab-
 sences appear to be rare, and for short intervals. Two ser-
 vants look after her, and her time is free for the district,
 for her clubs (for she still goes sometimes to the one

in S. Anne's), and for duties as a member of the Lambeth Board of Guardians. She has known Nine Elms for the last twenty years, as, when living in the country (where they had "beautiful gardens"), she used to bring ^{flowers} ~~come~~ up once a week, where to she did not say. Her interest in the place is thus of long-standing.

Some of the ~~types~~ of her remarks, especially her insistence on the responsibility of the community, led me to venture to ask if she called herself a Socialist, and ^{she} said she did. She is one of those who hope for a fundamental change in the social and industrial structure of society, when there shall be complete recognition of the demands of the common welfare. "But I always think" she said, "that the change will have to come from ~~xxxxx~~ the top. If it does not meet with a general welcome, it will bring more harm than good." Meanwhile, she is trying to use her own income in the best way she can. It is a "comfortable" one, but she brushes on one side the advice of those who would have her believe that its retention is inconsistent with her opinions. She makes good stewardship her duty, rather than the shifting of responsibility, which would be the result of alienation.

She is impatient of the indifferent rich, and scornful of what is called smart society. Her brother, younger than herself, "my little brother" as she called him in a

M^{rs} Despard (Nine Elms) (3)

reminiscent tone of affection, is General French, and she is proud of the good service that he is doing in South Africa. But she ~~for~~ finds the war terrible, and longs for its termination. At first she had misgivings as to its justice, and perhaps has lingering doubts still, for she gave but a reluctant acquiescence to the opinion that the more difficult the task, the more necessary it was proved to be. General French is an Hon. member of the Despard Club, but has not yet been to Nine Elms. But the district is keen about his successes, and the War is a subject of engrossing interest. Many have gone to South Africa from roundabout, and the excitement was intense when the news came of the relief of Kimberley, and even more of that of Ladysmith. Meanwhile, the dear lady who has made this out-cast spot her home and who loves it, watches the play of its emotions, herself torn somewhat by her patriotic pride, her sisterly affection, and her socialist misgivings.

The people of Nine Elms are mostly Irish, and Catholic; and also mostly poor. Some are loafers, but most are employed as gas workers, ~~xxxxxxx~~ carmen, etc. Drink and gambling are the great local vices, but she denied the ~~xxxxxxxxxxxx~~ professional charges of vice ~~xxxxxxxxxx~~ and of serious crime. Petty larceny, and the quarrelling and violence that are apt to follow excessive drinking made up the

Mrs. Despard (Nine Elms) (4)

greater part, she thought, of the indictment that could be brought against the district, and she thought, of course that it was too "black" on our map.

Although parts of the district are disappearing, the crowding is not so great as it has been, owing to strict-housing supervision. But ~~xxxx~~ conditions are still quite bad, and on hot summer nights the streets are the common sleeping ground. In her own house, the servants have to exercise the greatest care to keep the place free from vermin. The smell from the gas-works, and still more the dust, make the place a very unpleasant one to live in. Loaning is a curse, and some of the very worst people in the district are women who make this their business, and who in order to increase their business tempt women, generally younger than themselves, first to drink, and then to borrow. A horrible old person of this kind is Mrs. Despard's next door neighbour. One of the local public houses, The Crown, is known as the Ladies' House, and is the recognized drinking place for women. The men, except a few of the worst, "hate it". Mrs. Despard is hoping that she may be able to get the place into her hands -- to turn to other uses.

Her first cares are perhaps the boys and the children, but she has a large mothers' meeting, and appears to move about a good deal among the people. She has ^a kind of clothing club, in connexion with her mothers' meeting, and gives

the subscribers a certain amount of credit, and the benefit of the farthings on the draper's prices. Thus, a woman taking six yards of cotton at two pence three farthings would only pay a shilling, and the shilling would only be paid in instalments, as might be arranged. The advance of goods before payment that Mrs. Despard has allowed has rarely, if ever, been abused, and the club, as might be expected, is popular. It is, as Mrs. Despard said, a form of disguised giving, but its great justification in her eyes, that it tends to ensure the better clothing of the children. Naturally, I think, of a strong, although of an intensely sympathetic nature, ~~xxxxxx~~ more than once while we were talking, her voice broke and her eyes seemed to fill with tears, and this happened when ~~xxxxxxx~~ she spoke of the children. She loves them, and finds them "adorable" in Nine Elms, using that much-abused word in no conventional sense.

The Club has about 50 members, mostly van-boys, ages ranging from just after school age, to about 18. The problem of drafting off the older members is beginning to loom ahead of her, and her hope that she might be able to move them on to the Despard Club is seen to ^{be} a mistake. The difference in class is too great, and at first even the use of the room behind the Despard Club, which she controls ~~her~~ herself, was resented. Now, however, the feeling has changed.

for the better, and some of the Despard members even help her, when the lads from Nine Elms come over to the big room in Lambeth for their gymnasium nights. But this is quite a differexnt thing to welcoming them as members.

The Nine Elms Club appears to be open every evening, and the things done in it resemble those at most others of the same kind -- billiards, and some other games, but no cards, because of the local weakness; of the penny packs that children can buy; of the gambling with buttons, and of the various ways in which the subtle virus of "play" is pspread. There are classes of one kind or another, carving, iron-work etc., and, on Sundays, Mrs. Despard's own "Conference". It is of the nature of a Bible Class, but religion has to be run lightly, and Mrs. Despard, ("I have written stories in my time"), uses her power of telling stories largely in her attempts to interest the boys. "I use allegory a great deal" and the meetings are a great success. The boys pay a penny a week as club subscription; can buy refreshments on the premises, and are allowed to smoke. If they were not allowed their 'fags', "I don't think they would come". Mrs. Despard, apart from any help that the servants may give her, and the teachers that she engages, is single-handed in the Club, and would gladly welcome the help of men, especially with the cricket and the football

Mrs. Despard - Nine Elms. (7)

and the boxing. The boys remain an 'uncollared' class ("I don't think that we shall ever wear collars in Nine Elms"), but appear to be a good-hearted set of fellows, certainly so far as Mrs. Despard is concerned. She never has any trouble, unless, as has sometimes happened, they are not quite sober. Then they are apt to be saucy and to quarrel among themselves. But even then I think that she is their mistress, although a fragile woman. She recalled, with ~~an~~ amusement, an occasion, when a big fellow who could have brushed her easily on one side, quarrelled, and she came in to quiet ^{him} ~~them~~. She took him by the arm, sharply, and all that the muscular young rascal did for himself, was to tell her she "hurt" him! "You hurt me" he cried, and she laughed when she thought of it. This youngster appears to have been well-grown, but she laments the stunted growth of most of them, a feature that she attributes mainly to the early age at which they begin to work; to, the long hours to which, as van boys, they are sometimes subjected; to the smoking, etc. "The rising generation of Nine Elms will be very poor in physique, I am afraid". The neglect to which children are subjected when they leave school goes to her heart. Up to thirteen and a half children are fairly certain to be under discipline, and under good influences, at School, Sunday School, or what-not. But after that age, they are

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Mrs Despard - Nine Elms (8)

apt to be very much their own masters. They generally begin to earn money, and the complete lack of control is apt to have the very worst results, for boys and girls alike. She complained bitterly of the ease with which young lads could get served at the public house, and told me how on one occasion, after detecting a flagrant case, in one of the Nine Elms Brewery houses, she wrote to Mr. Thorne. "I shd. not to have written to an ordinary brewer" she said, "as I should have expected that I was simply wasting my time," "but Mr. Thorne is one of the pillars of S. George's", and thus she thought that something might be done.

In a hundred ways she gave me proof, if proof more than the fact of living there be needed, of her interest and care for Nine Elms, and it would be a benison for the people there if they could be made to realize how great her affection is for them and for their good. ** "I am devoted to it" she said, in reply to a question that I put, because I wanted to know what she would say, and not because ~~in~~ I had any doubt as to ^{what} the tenour of her reply would be, "I don't think that I could live anywhere else."

Of the Despard Club, and of her work on the Guardians not very much was said. She goes ^{to} some of the lectures at the former; remains President, and attends the committee-meetings. She said it had always been a social club, and

M^r Despard - Nine Elms. (9)

at no time a parochial institution in S. Anne's.

On the Guardians, her chief care is the old people, especially the inmates of the Workhouse. These she visits a good deal, and also attends the Relief Cttees. She thinks that the out-door relief work is well done; would welcome pensions, if they could be done "automatically"; that is, given in such a way as to make the people feel they were theirs by right. But she fears that before they could be given so as to bring adequate help, the housing question must be less of a problem than at present: the congestion is now often so great that the retention of an old person in a dwelling, even if a pension were given, would be a doubtful gain. She is doubtful as to whether she will stand again for the Guardians, partly because the lease of the Despard Club, by which she gets her qualification in Lambeth, is nearly up, and she is uncertain as to what will be done; and partly because there has been some wish that she would go on the School Board. So far as her public work is concerned, therefore, her plans are uncertain.

We referred to the C.O.S., with which she has no patience. The Kennington Ctee. appears to be the one that has estranged her, and she thinks that the tone is hard, detective, unsympathetic. She admits that there are many excellent people working on the Cttees. but her own experi-

Mrs Despard - Nine Elms. (10)

ience has not been fortunate. Woolcombe she only knows by name. She mentioned one of her lady colleagues on the Lambeth Board of Guardians, who came on impregnated with the C.O.S. and hard in tone. Mrs. Despard says that she can trace a distinct softening since she has been on the Board, and, although at first they appear to have been somewhat antipathetic souls, they are now friends, and work well together. She condemned the use of the paid "agents" at the local cttees, especially in inquiry work, and in dealing with applicants.

Dr. Whereat was mentioned with cordial liking, but the small staff at his mission was regretted, and she feared that Dr. W. was overtaxing his strength. She thought that Rxxxx Cardinal Vaughan had made a great mistake in running the big Westminster Cathedral scheme, as he has done, instead of trying to strengthen the hands of the poorer Missions. The undermanning of many of these was, she thought, a serious source of weakness to the Church.

Report of interview with Miss Bullock, Superintendent
of the South London District Nursing Association. At
the Nurses' Home, Marmion Road. (E.A.) May 9.00.

This Home, of which we have been told by many, and of
which everyone has spoken so well, takes in an immense ~~area~~
area, unbounded ^{which} to the South, where there appears to be
no other ~~Home~~ ^{Centre}. Thus, Vauxhall, Waterloo, Most of Wandsworth,
Battersea, Clapham, Balham etc. were mentioned as dis-
tricts in which they ~~xxxxxx~~ ^{nursed}. Of these Vauxhall, Waterloo
and Old Battersea are the poorest, and the most crowded.

The constitution is identical with the Home in Bloom-
bury, and as in Bloomsbury, the Home existed before the
Jubilee Nurses were formed, being taken over and made one
of the branches of the National Association; and, also, as
in Bloomsbury, it is a place of training, one probationer
being always with them. There are eight nurses on the staff,
in addition to this learner, and the rules under which
the work is carried on are similar to those followed in
other branches of the "Queen's Nurses" that we have come
across. They are printed in the Report, which also gives
particulars of the number of cases etc. etc. The two ~~xxxx~~
"Specimen Cases", so objectionable a feature in most re-
ports of good works, well illustrate the gratitude the
nurses stir, and the former of the two, the educational
side of their work. Miss Bullock attaches the very first

Miss Bullock - Marmion's nurses (2)

importance to this, what she called the extra-nursing duties performed ^{seeming to her to be} ~~being~~ almost as valuable as the nursing itself. According to her, every District Nurse ought to ^{be} some thing of a lady, and able to make herself felt as such. There are so many things that people can do themselves if only they know how, and it is one of the chief missions of the nurse to teach people to act for themselves, not only to do the simpler tasks that illness may make necessary, but take the ordinary care and precautions that make the difference between a clean and healthy home, and one that is neglected. Education of this sort is one of the most pressing needs, and in giving it the good nurse can help not a little.

Miss Bullock said that they did not suffer much from the use of the Home by people who could afford to pay for a nurse. Their rule is to nurse in such cases, on the understanding that a gift is made to the Home, if the demand on the nurses' time for the really poor cases is not too great.

She spoke fairly well of the South London doctors, denying that they were any worse than those she had had to deal with elsewhere, and ^{saying that they were} even better than they had been in Hammersmith, although qualifying her praise by the admission that they were second-rate. This, however, was to

be

be expected, and was very different to the charge that has sometimes been brought against them they are a bad set of men, and hopelessly incompetent. [In Inner South London it is not improbable that ~~xxx~~ a less desirable set of practitioners might be found.]

She found no fault with the administration of Outdoor Relief, but spoke of the value of the co-operation of the R.O. She was much more critical of the C.O.S., going so far as to say that she would hesitate to refer any respectable case of which she had personal knowledge to them. They were so tied up, and so inquisitorial. She says this, although a Member of the local Ctee. In her strictures, however, she excludes two men closely identified with the Society -- Mr. Toynbee, with whom Miss Bullock had worked in Hammersmith, and Mr. Woolcombe. "I sometimes think" she said, "that these two ought to run the whole of the Society".

Miss Bullock was very emphatic about the value of the School Nurses, a branch of work that the Home has recently undertaken (See Report). They have begun with the poorest schools, and are now visiting in ten. The Nurse who is taking this work goes twice a week, and the hope is that after systematic visiting for about six months, another school may have a turn. The teachers are loud in their praise of the work, and it is indeed difficult to see

Miss Bullock
- Marmion Road Nurses. (4)

who could argue against it. But certain members of the C. O. S. are equal to the difficult task, and their arguments ~~xxxxxxxxxxxx~~ are apt to make Miss Bullock impatient. She quoted them to me: that the work of the nurses, ~~txxxx~~ acted disadvantageously so far as the doctors were concerned, taking away their professional engagements -- as though it were right to let a child get ill in order to secure fees for the profession; that it diminished the ~~sp~~ sense of parental responsibility -- whereas the work of the nurse is much more calculated to point out to the parent an obligation to which it would have otherwise been left blind; that the work in the Schools was not the right kind of use to which the highly trained nurse ought to be put -- whereas Miss Bullock argues that the greatest tact and discrimination are called for, and that the preventive and educational work that the School nurse is able to perform makes her task one of the very highest utility. Altogether, Miss Bullock attaches the highest importance to this branch of the work of their Association, and would like to see it spreading much more rapidly than it is throughout the whole of London. She hoped that special attention might be drawn to its importance in the concluding volumes of the Inquiry, and the arguments advanced against it overthrown.

Miss Bullock
Marmion Road Nurses. (5)

Miss Bullock is a lady of perhaps 35; as capable as she is keen, and as sympathetic as ~~xxxxxxx~~ she is critical. She seemed to be admirably suited to her position, ~~and~~ able to interpret the duties of the Nurses under her in the largest way, and quite free from any desire to work on sectarian lines: "the districts" allotted to her Home are her "parish". She did not give me the following letter, ~~xxx~~ but her conception of the mission of the District ~~Nurse~~ ^{expansive} appears to correspond very closely with that ~~laid~~ ~~down~~ by Florence Nightingale.

MARMION ROAD, LAVENDER HILL, S.W.

[illegible]

SOUTH LONDON
District Nursing Association

FOR NURSING THE SICK POOR IN THEIR OWN HOMES.

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THE REV. CANON J. ERSKINE CLARKE.

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J. S. GILLIAT, ESQ., M.P.	LADY TATE.
MRS. GINGELL.	SETH TAYLOR, ESQ.
REV. C. P. GREENE.	MRS. PERCY THOMPSON.
MRS. GEORGE GRIBBLE.	MRS. HENRY WHITING.

TREASURER:

*J. FREDERICK SCHWANN, ESQ.

HON. SECRETARY:

*W. H. DICKINSON, ESQ., 51, Campden Hill Road, W.

SUPERINTENDENT:

MISS BULLOCK.

NURSES' HOME:

MARMION ROAD, LAVENDER HILL, S.W.

Those marked with an asterisk are members of the Executive Committee.

Letter from Miss FLORENCE NIGHTINGALE.

Dec 16/96

10, SOUTH STREET,
PARK LANE, W.

Dear Duke of Westminster
Good speed to your
noble effort in favour of
District Nurses for town
& country; and in
commemoration of our
Queen who cares for all.

We look upon the
District Nurse, if she is
what she should be, &
if we give her the training
she should have, as the
great civilizer of the poor;
training as well as nursing
them out of ill health
into good health (Health
Missionaries), out of drink
into self control but all
without preaching, without

patronizing - as friends
in sympathy.

But let them hold the
standard high as Nurses

Pray be sure, I will try
to help all I can, tho'
that be small, here
I will with your leave
let you know.

Pray believe me
your Grace's faithful
servant

Florence Nightingale

SOUT
District Nu
For Nursing the S
In connection wi
National N
And affiliated with the Queen

SIXTEENTH

MARMION ROAD,

May 17th. 1900.

Miscell
36137

129

Interview with Mr. W. R. Bourne,
Wimbury Road Board School.

Mr Bourne the Headmaster of this
Road School was seen partly on Woodcock's
recommendation partly from the interesting character
of the District when his school is visited.
He has been here for 5 years, and was an
undermaster at Rothamsted and Laverham Hill.
He was not very productive, as is common
with most schoolmasters he lives some way from
the school, and has as little as possible of
the District out of school hours.

The chief points of interest were:-

(1). That the children are somewhat
rapidly becoming of a poorer and rougher
class; but that they do not show obvious
signs of poverty: they are seldom badly
clothed and very rarely ill fed: "their

parents ~~have~~ been at. led. to look with ²the
 their "lilies". There is provision for free dinner.
 but only 250 tickets have been given since
 Xmas.

(2). Rel. attendance and punctuality
 are amazingly good. The attendance is on go
 p.c. : and on one day only out of 344
 boys not one was late. But this is a matter
 Mr. D. says that depends almost exclusively on
 the master ~~on~~ even in the poorest districts.
 At this school when he first came there
 were 30 habitual truants.

(3). Rel. on the information of the
 visitors the neighborhood has a very evil
 moral character, especially for drink and
 sexual immorality, a much worse reputation
 than e.g. Rotherhithe. But Mr. D. does
 not notice this in the boys : and the lads
 are much more free of obscenity than
 at the higher grade school on Laverda Hill.

The evil however which does come under the
 Act is gambling: there are several
 bookmakers between the school and Apley
 Junction, and the groups of gambling, laid
 between 16 and 18 are ubiquitous: one
 great pitch is just outside the school
 and constant complaints have been made to
 the police: things improve for a time, but
 slide back again.

(41). That of 344 boys 66 are
 employed out of school hours mostly as
 newspaper, milk, and errand boys.

(57). That nearly all learn as soon as
 possible: there are only two boys in the school
 over 14.

(61). That the children are idle: "they
 have to be told a thing 20 times for once
 at Lander Hill."

(7). That there is a great deal of illness;
especially of infectious disease. Last year some
100 boys out of 250 had to be excluded for
periods extending ~~to~~ from 1 to 15 weeks.

Of various influences in B. have nothing.

May 29th. 1900.

Panish notes
36

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Interview with Mr. Warrford Moffet.

Mr. Moffet was mentioned to me by Woodcomb of the C. O. S. as being the man who really runs the parish of St. Saviour's Battersea (St. Rita).

He is a middle aged man who has retired from business, and has lived for four years in one of the quiet corners of Hants facing Battersea Park on the south. Both in his appearance and manner, and his domestic surroundings there is every sign of high culture and refinement.

Apart from St. Saviour's parish he has through working on the C. O. S. a considerable knowledge of the whole of Battersea. Before he lived here he worked for some time at the Ston mission with Donaldson.

From the point of poverty he contrasted
 Rottenham very favourably with Hackney Wick:
 the people he finds generally comfortable, and
 even in the parish of St. Saviour's, which is
 one of the poorest, earnings are seldom less
 than 10/- a week. That there is a considerable
 margin is shown by the fact that in this
 parish alone there are 1000 depositors in the
 Collecting Provident Bank which Mr. M. has
 started. He said however that there was a
 general agreement that Rottenham had become
~~poor more uniformly~~ more uniformly poor in
 recent years, that ~~there~~ a large number of
 them who were let off had moved further
 south to the streets about Clapham and
 Wandsworth Common, and that there had
 been a considerable influx of poor people
 driven out of demolition in Chelsea.

Though he talks with him cordially and likes
 him personally Mr. M. evidently has the poorest

Opinion of Dr Rice as a parson, an opinion³
which extends to practically all the clergy of
Battersea: the whole thing is 'dead', and
in common with many strong men who
have had a practical training Mr M.
attributes the failure of the church primarily
to the "pitiable stupidity" of the clergy, who
are, (at all events outside theology) ignorant,
ill trained, and either unwilling or unable
to learn: "a parish" said Mr M. "is
simply what the parson makes it: give
me a live man in a parish and there are
sure to be results." In their administration
of which especially does Mr M. blame the
clergy: ~~which~~ ^{parochial} relief
committees should be universal (there are none
in Battersea except St. James) and curates
should be obliged to attend the meetings
of the C.O.S.: whether they adopted the C.O.S.

him or not - the training to them, although⁴
inexperienced as they usually are, would be
irrevocable. Mrs M. hopes that Mrs Booth
will make a strong recommendation in this
sense in the book. The Bishop of Rochester
is certainly strongly in favour of Relief
Committees and at a recent meeting in
Battersea about a year ago advocated them
strongly, but Dr Rice (at one time the
most hopeless of the clergy) alone spoke
strongly in their favour.

I did not question Mrs M. closely as
to the organisation of St. Saviour's parish
assuming that that is given in the intention
with Dr Rice, but I gathered that in the
face of complete lethargy amounting at times
to opposition on the vicar's part. Mrs M.
has started the Relief Committee, the Provident
Collecting Club, the Guild, the Boys and Girls'

Also, the men's' series (which Mr. M. takes⁵ himself) and has secured and organized nearly the whole body of visitors and collectors. The State Club appears to be almost the only organization which dates back for more than four years. Mr. present Mr. M. is hoping the necessity for a parish nurse, as in his opinion the provision for nursing is quite inadequate: the Marine Road Nurses are excellent as far as they go: but Mr. M. says there are now only two for the whole of Battersea, and they are therefore quite unable to devote sufficient time to each case. This if true seems rather to ~~show~~ show up the optimism of some of the clergy on this point: which another point - on which Mr. M. would like to accept the statements of the clergy - is that of visitation, which he believes as a rule even at the best to be quite

perfunctory, and not to extend beyond the doorway.
 "If you ask Dr Rice on the point he will tell
 you that the whole parish is visited: is a
 matter of fact - beyond collecting for the poor.
 fund little is done"; and the suggestion
 that parishioners are intimately known or
 influenced through visitation is for the most
 part "all barkum". The great difficulty
 in the way is the lack of suitable visitors:
 "the visitor who can really get into the
 homes of the poor, and sympathetically understand
 their lives is very rare". The average district
 visitor "has no soul above a shilling ticket".

On the question of drink Mr M. thought
 that there was no ~~more~~ danger but that
 there were fewer outward signs of drunkenness
 in the streets. In almost every case that
 comes under his notice for assistance there is
 a history of drink, not necessarily with the

actual applicant, but at least always
somewhere in the background. The way he
thinks has been responsible for much drinking,
and to his knowledge in many cases the wives
of navvies and soldiers have been drinking
to excess with the money granted them.

June 27th. 1890.

District 36 Mass 36/37

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Interview with Miss Ruth Whitcomb,
Utopian Girls' Club, New Road, Battenue.

I had this morning a brief interview
with Miss Whitcomb, who was written to a
long time ago while we were in Battenue.

She is no doubt one of the brewing or baking
family, and lives with her mother in Eaton
Place. She is a youngish woman of pleasant
appearance and exceedingly charming manner.

Some years ago she started this club in
Battenue how I am sure I do not know:
neither then nor since had she any experience

of any other poor quarter. Her motive,
primarily at all events was not religious:
for the club is undenominational and there is
no religious work of any kind carried on in
it. Though the club is held in the Mission

Building of St. George's parish Mr. Wilcox has

no connection with it, and takes no interest in it: indeed according to Miss W. he is actually slack. Rent is paid to him for the room, the sole condition being that there shall be no dancing.

The work is on quite a small scale, and there is little to add to the Report. It seems to be managed on ~~not~~ most suitable lines: there is nothing of the Lady Bountiful about Miss Whitbread: she visits all the girls in their homes, but beyond paying part of the cost of their County Holiday and giving nothing: ~~on the~~ so much is it. Recognised that this is the case that she is never begged from: but if she has reason to suppose that girls absolutely need assistance she applies to the C.O.S. leaving the matter entirely in their hands. Yet her girls with very few exceptions are of quite the

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paved: door, nearly all being from light blue
streets, e.g. St. Vincent, Bedford, Savoy, Alder
Hepi, North, John St. etc. Some come from
the poor streets south of Wandsworth Road, and
as showing how far girls will go to belong
to the same club as a pal two girls living
in Hoxton wished to join.

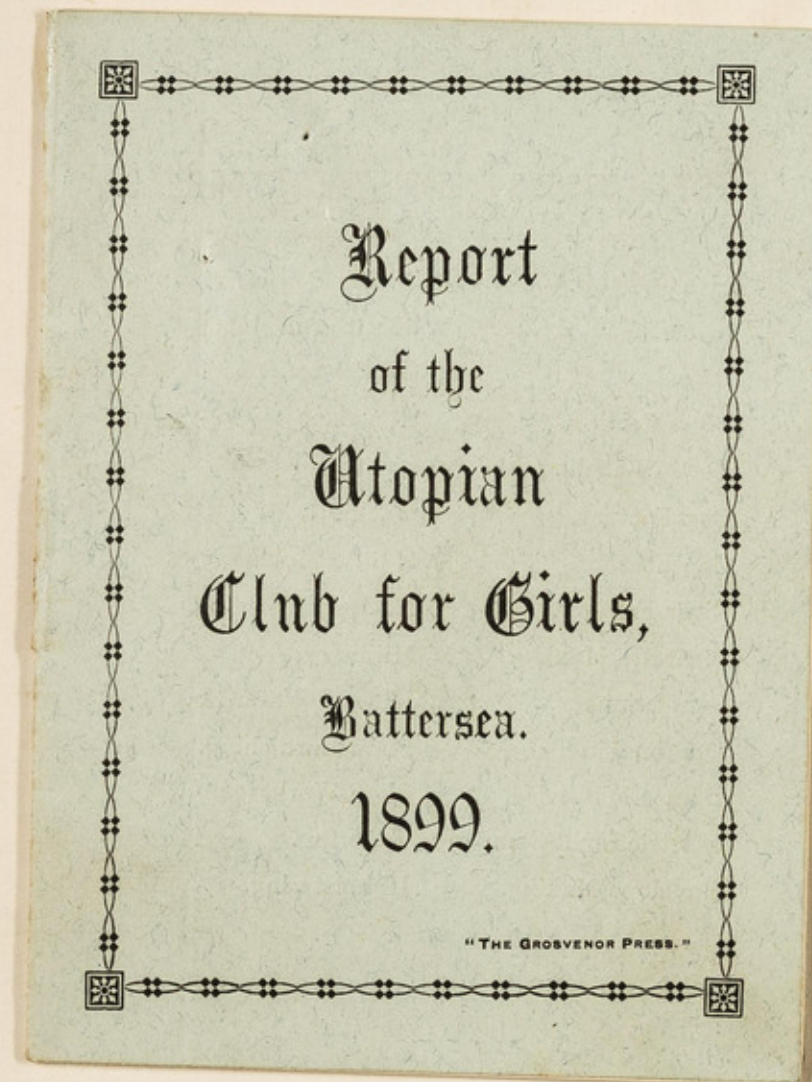
As to the spiritual condition of the girls
there is a paragraph in the Report: they
nearly all confess that "they chuck religion"
when they go to work: but all have been
at Sunday schools. Both St. George's and
St. Andrew's parishes have been almost neglected,
but the man who has succeeded Mr. Tappin
at St. Andrew's promises well.

Miss W. is keen on the question of the
Factory Act, and is likely to be one of the
Report the Club is affiliated to the Anti-
Industrial Association. The paper which reports

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to it was put in against the advice of some
and Miss W. was anxious to tear it out^{figures}
as the work of the Association, owing to the
tyranny of employers, her to be denied in
almost in secret, and one employer has already
sacked all his employees who belonged to a
certain club which joined the Association.
Miss W. says the girls show the greatest
interest in the question. The Rhyme of the
Factor's Act is hung up in the Club.

Miss W. spoke well of the work
of Mrs. Deppend at Miss Elms: having no
girls' club of her own she sends girls to
this club.

In visiting the homes of girls the
two things which Miss W. notices most are
overcrowding and dirt.



The Rhyme of the Factory Acts.

Definitions.	In factories, machines must go By steam or gas or power ; if no Such power is used, the place will be A workshop, whether two or three Or hundreds work, or only one ; In every place where work is done (Except at home) the law has made A set of rules to be obeyed.
Space.	In every sort of working place For every soul must be a space Of air (two-fifty cubic feet) To keep the workroom fresh and sweet ; In overtime the space is more, The hundreds then go up to four.
Authorities.	The factory inspectors do For factories and laundries too, If these are worked by steam ; if not, Authorities upon the spot, Councils or vestries, have to see That things are as they ought to be ; In workshops too the rule is theirs, And they must see that doors and stairs Or fire escapes are well supplied, Lest workers should be burned or fried.
Who is a Child, &c.	Between eleven and fourteen People are 'children,' and between That and eighteen 'young persons,' then They count as women or as men.
Cleaning Machinery.	You must not put a child to clean, While it is going, a machine ; The cleaning of mill-gearing, too, Young folk and women must not do, Unless it's still, nor work between The moving parts of a machine.
Fencing.	Hoists, fly-wheels, races, gearing, each Must be fenced round, or out of reach.
Hours.	Of working hours we next must speak Which may be, on five days a week, For women and young people, these : From six to six, or, if you please, Seven to seven, eight to eight, With mealtimes out—but not so late On Saturdays, when work is o'er At two, or three, or else at four.

LIST OF TRADES & EMPLOYMENTS OF GIRLS.

Army Clothing.	French Polishing
Biscuit Factory.	Gold Burnishing.
Book Binding.	Incandescent Light Co.
Book Folding.	Ironers.
Bottle Labeling.	Laundry Work.
Box Factory.	Machinist.
Cap Factory.	Mantle Making.
Cigar Factory.	Military Braiding.
Cigarette Making.	Millinery.
Confectionery.	Mineral Water Co.
Dressmaking.	Plate Burnishing.
Domestic Service.	Shop Work.
Electric Light Company.	Tailoring.
Envelope Making.	Upholstering.

REPORT OF THE

Utopian Girls' Club,

1899.

THE work of the Utopian Club has been carried on steadily, but with gradually increasing scope throughout the year 1899.

We hope we may claim upon the whole, to have been successful in our aims, though here and there in such work as ours, we must occasionally meet with disappointments in individual cases. Disheartening however as it may be at the time,

it must only stimulate us to fresh efforts for those whose lives we are trying to influence in the right direction.

The Club has been open 3 nights a week throughout the year, except for a short time during August and September; on Mondays and Wednesdays for Singing and Drilling; and on Fridays for Recitation and Reading (for Seniors only as before).

The Singing Class is extremely popular with the girls, and steady progress has been made throughout the year; this was specially noticeable at the Concert where their performance of the Cantata was particularly good. Every credit is due in this respect to Miss Spooner, under whose excellent and capable management the class has proved such a success.

This year for the first time the girls took part in a Singing Competition at the Northampton Institute, Clerkenwell, and won the Third Place out of a number of Clubs for Part Singing.

The Drilling continues most satisfactory, the attendances are regular, and under Miss Casey, a thoroughly good standard of work is maintained. At the Competition this year (where for the first time) both Seniors and Juniors competed, the Juniors took 2nd place out of three Clubs competing.

A whole set of new dresses presented by Miss Ruth Whitbread, added greatly to the general appearance of the teams.

A course of Ambulance Lectures, "First Aid to the Injured" was held during the Autumn and fairly well attended.

The Library this year has been well supplied.

The Women's Industrial Council have sent us as usual 2 Boxes of Books upon payment of our Annual Subscription of 8/-. moreover, we have received from the Old Members of the Scratch Society (Essay Society) a handsome present of over 30 Volumes, mostly standard Authors. No more

welcome gift could possibly have been bestowed. There is always a large demand for books at the Club and the girls were immensely delighted at receiving so many volumes for their own library. Any further contributions either in books or money, that the Old Members of the Scratch Society might be enabled to send would always be most thankfully received. The expenses of the Club are yearly increasing, and any Contribution however small would be a help.

The number of names on our register is about 140, the average attendance on Mondays and Wednesdays about 40, Fridays considerably less. Fifty-Seven Members have joined during the past year, and it is encouraging to think that, judging by the growing numbers the popularity of the Club is steadily increasing.

Country Holiday Fund.—We are glad to be able to state that through co-operation with Miss Canney, Secretary to the Factory Girls Country Holiday Fund, St. Peter's Rectory, Saffron Hill, E.C. 70 girls were sent away this summer for a fortnight

into the country to enjoy their much needed rest and holiday. The girls themselves contributed by instalment sums varying from 2/6 to 7/6 and upwards. We earnestly plead for further Contributions to this fund.

We have been enabled with the help of the Clapham and East Battersea Committee of the Charity Organization Society to provide for the training of two absolutely friendless girls, one of these has been placed in an industrial home and another has got a very good situation as laundry maid in the country. We also have occasional letters from many of our former members who are now doing well in service.

Two Committee Meetings (of the Club workers) were held during the year at 24, Eaton Place, to report progress and arrange for the working of the Club. The following Members were present:—

Miss W. Bulwer.	Miss Norman.
Miss S. Buxton.	Miss de Rodes.
Hon. Sarah Lyttelton.	Miss M. Taylor.
Hon. Hester Lyttelton.	Miss Ruth Whitbread.

It was noted as a subject of regret with the Committee, that they have not as yet found it possible to start a Bible Class in connection with the Club. This is the more to be regretted as though a few of our Members attend Church or Chapel and avail themselves of a neighbouring Bible Class or Sunday School, the majority of the girls undoubtedly attend no form of religious worship.

While desirous as ever of keeping the Club entirely undenominational, we feel we are at a disadvantage in not being able to secure a worker who could devote herself to the Club on Sundays.

A very successful Concert was given at the Club on the 3rd July. The girls performed a Cantata, "The Hours," by Roeckel; dressed all in different coloured muslins to represent Morning, Evening, etc., the dresses were made entirely by themselves. The Solos and Choruses were remarkably well given and they were followed by some amusing Dialogues and an excellent display of Musical Drill.

A very interesting Lecture was given at the Club on the Truck Acts (regulation of wages, prohibition of payment in kind, etc.,) by Miss Hobhouse of the Clubs Industrial Association on February 6th. The Utopian Club joined the Clubs Industrial Association (formed by the Organizations Committee of the Womens' Industrial Council) in 1898. The object of the Association is to instruct the Members of Girls' Clubs in such matters as the Factory Acts, Truck Acts, and other Laws which have been passed for the protection of workers, especially women and children. It sends out Lecturers on these subjects to different Clubs, and also encourages Club Leaders to appoint delegates from among their Members, whose special business it is to report breaches of the Factory Acts to the Lady Managers. If these complaints should prove to be well founded, the Club Leaders pass them on to the Home Office. The Lectures we have had at the Club have been very well attended and aroused great interest. We have not as yet actually appointed any delegates, but the same five girls go to all the Meetings of the Association and shew

great intelligence and interest. Any further information about the Clubs Industrial Association and its work, will gladly be supplied by the Secretary,

MISS L. MONTAGU,

12, Kensington Palace Gardens,
to anyone who cares to apply.

Our cordial thanks are due to all those who have so kindly helped us at the Club from time to time, to Miss Pleydell Bouverie, Mrs. Seymour Hughes, Miss Norman, Miss de Rodes and Miss Taylor, and most especially to our band of regular workers, Miss S. Buxton, Hon. Ethel Dodson, Miss Edwards, Hon. Sarah Lyttelton, Hon. Hester Lyttelton, Miss St. John Mildmay and Miss Ruth Whitbread.

It will be seen from the above list that our number of helpers is not large and we want to put in a plea for more workers, especially for any who could undertake to come regularly. We often find ourselves very short handed in the winter months, and further assistance is much needed for Wednesdays and Fridays.

Our greatest difficulty at present is in the limitation of our finances. With increasing work our expenses have naturally considerably augmented and we are therefore confronted with the problem how to carry on our work; unless we can permanently increase our Subscriptions. This years accounts shew a deficit of £19 5s. 6d. and though through the generosity of a friend we have been enabled to wipe off the debt, we should not feel justified in again incurring so large a sum. We therefore make an urgent appeal to our friends to help us in this matter that we may not be obliged to curtail our work for lack of funds.

We gratefully acknowledge the following and our sincere thanks are due to all those whose interest in the Club prompts them to send gifts of any kind especially flowers, magazines and papers.

Books. Lady Rosalind Northcote, Miss M. Erskine, Miss S. Buxton.

Papers. Hon. Mrs. R. Allsopp, Miss W. Bulwer.

Flowers. Lady Isabel Whitbread, Miss Taylor,
Miss M. Erskine, Miss S. Buxton.

Clock. Miss Isabel Smith.

Dominoes. Miss S. Buxton.

Christmas Calendars. Miss Ruth Whitbread.

Convalescent Home Letters. Mrs. T. Barnard,
Sir Cuthbert Peek, Mr. C. Balfour.

Chelsea Hospital for Women Letters.
Miss Canney.

Surgical Aid Letters. Sir Cuthbert Peek.

Dental Hospital Letters. Sir Cuthbert Peek.

Westminster Hospital Letters. Hon. Mrs.
Greville, Mrs. Whitbread.

Brompton Hospital Letters. Miss Sybil
Buxton, Mrs. Whitbread.

All Subscriptions and Donations can be sent
to MISS RUTH WHITBREAD, 24, Eaton Place, S.W.

We shall always be delighted to take any one
down who is interested in the Club, either for its
own sake, or for that of the Old Debating Society
from which it sprang.

The Address of the Club is:—

UTOPIAN CLUB,

St. George's Mission Hall,

New Road,

Battersea Park Road, S.W.

Illustrated papers can be sent to Miss Whitbread at this address. Hampers of flowers for distributing to the girls on Mondays are much appreciated. If the flowers are picked and sent off early Mondays they arrive in time, and if picked Saturday and sent by post they have arrived quite fresh especially spring flowers.

Hampers or boxes will be returned immediately
by Miss Whitbread to their owners if desired.

SUBSCRIPTIONS AND DONATIONS, 1899.

				£	s.	d.
Balance from 1898	...	...	...	5	8	5
Miss M. Armstrong	...	...	...	0	5	0
Mrs. T. Barnard	...	...	...	1	0	0
Miss M. Pleydell Bouverie	...	...	...	0	10	0
Miss W. Bulwer	...	...	...	0	5	0
Miss Sybil Buxton	...	...	...	0	5	0
Mrs. Carew	...	...	...	0	5	0
Mrs. J. Cator	...	...	...	1	0	0
Hon. Ethel Dodson	...	...	...	0	10	0
Miss Duff	...	...	...	0	5	0
Lady Constance Erskine	...	...	...	0	5	0
Miss M. Erskine	...	...	...
Miss G. Farquhar	...	...	...	0	5	0
Mrs. Almerie Fitzroy	...	...	...	0	10	0
Viscountess Folkestone	...	...	...	0	5	0
Hon. Mrs. Greville	...	...	...	0	5	0
Mrs. Hoare	...	...	...	0	10	0
Mrs. H. E. Hoare	...	...	...	0	5	0
Carried forward	...	...	...	11	18	5

Subscriptions and Donations (continued).

				£	s.	d.
Brought forward	...	...	...	11	18	5
Miss Howard	...	...	...	0	5	0
Miss Joyce Howard	...	...	...	0	5	0
Mrs. Seymour Hughes	...	...	...	1	0	0
Miss D. Morrison	...	...	...	1	0	0
Miss K. Morrison	...	...	...	1	0	0
Miss Norman	...	...	...	0	5	0
Miss Isabel Smith	...	...	...	0	10	0
Mrs. Steward	...	...	...	0	5	0
Lady Percy St. Maur	...	...	...	1	0	0
Miss M. St. John Mildmay	...	...	...	1	0	0
Mrs. W. Anstruther Thomson	...	...	...	0	10	0
Mrs. J. Villiers	...	...	...	0	10	0
Mrs. Whidborne	...	...	...	0	5	0
Miss R. Whitbread	...	...	...	10	0	0
Hon. Mrs. Whitehead	...	...	...	1	0	0
Miss Wood	...	...	...	1	0	0
Receipts, Concert	...	...	...	2	9	6
Girls' Payments	...	...	...	2	8	11
				£36	11	10

Donations for Special Cases for Holiday Fund.

	£	s.	d.
Lady Constance Erskine	0	2	6
Mrs. Hoare	0	10	0
Mrs. C. Chaplin	0	10	0
Hon. Mrs. Greville	0	10	0
Miss S. Buxton	0	10	0
Mrs. Whitbread	0	7	6
Miss R. Whitbread	0	10	0
Miss Isabel Smith	0	5	0
Miss W. Bulwer	0	5	0
	<u>3</u>	<u>10</u>	<u>0</u>

Receipts £36 11 10 Expenditure £55 16 4

EXPENDITURE.

	£	s.	d.
Rent	4	10	0
Donation for Deaconess	1	0	0
Entrance Fee, Competition	0	10	0
Expenses of Competition	1	4	8
Paid to Miss Spooner for 36 Lessons	7	4	0
Music for Singing Class	0	18	11
Paid to Miss Cassey for 64 Lessons...	16	0	0
Wands, Dumb Bells for Drill ...	1	9	0
Expenses of Concert and Cantata ...	7	13	5
Expenses of Painting Class & Friday Evening Class	2	10	0
Expenses of Annual tea	2	13	4½
3 Tables... ..	1	7	6
Outlay of Cocoa and Cake Wednesday and Friday	2	12	2½
Printing 100 Reports	1	9	6
Hire of Piano and Tuning ditto. ...	3	9	0
Subscription to Central Girls' Club Library	0	8	0
Paid to Caretakers	0	10	0
Register and Repairs	0	6	9
	<u>55</u>	<u>16</u>	<u>4</u>

EXHIBIT

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47. forty-seventh is the fact that the
48. forty-eighth is the fact that the
49. forty-ninth is the fact that the
50. fiftieth is the fact that the

Meals.	For mealtimes there must always be An hour before the clock strikes three; For tea another half is due Before the working day is through; And on the shorter Saturday There's half an hour for food or play.
Length of work at one spell.	No woman at her work must take More than five hours without a break.
Non-textile and textile factories.	These are the hours in London. In Mills where the women weave and spin Their time is shorter at the loom And longer in the dining room.
Children.	But as for working children, they Must only work for half a day; Early the half may be, or late, Or else the times may alternate.
Jewesses.	For Jewish girls a special way Makes Sunday stand for Saturday
Overtime.	Of overtime, remember, none May by young people, now, be done. Two hours, and never more than two Women, three times a week, may do, But this, you will be glad to hear, Not more than thirty days a year. This is the rule for trades, except Those where the things may spoil, if kept. There sixty times a year, you may Be overworked two hours a day.
Notice of Overtime.	Employers when they mean to work For extra hours must never shirk Notice to the Inspector, who Will count how many times they do.
Outwork.	No child who has on any day Done work inside must take away Work to be done at home: and no Young folk or women may do so When they have worked a morning spell And after dinner-time as well.
Laundries.	In laundries, little children may Be kept at work ten hours a day, But if you count the whole week through, Not more than thirty hours may do. Twelve hours in every twenty-four Girls may be kept, and women more:

	For fourteen hours the laundry hand By law may at her wash tub stand With—that she may be kept alive— A half-hour's break at every five. If all the week of work you count, The woman's hours to sixty mount. Of overtime, a couple, too, She thirty days a year may do, But not—the law's so much her friend— For more than fourteen hours on end.
Ventilation gas-irons.	In laundries, too, I beg to state There must be means to ventilate; Nor may there be in any rooms Gas-irons that give unwholesome fumes.
Fatal Accidents.	When anyone by accident Is killed, a notice must be sent To a certifying surgeon, who Has certain duties then to do.
Other Accidents.	When boilers burst, or knife-blades slip, When rollers crush a finger-tip, When bottles or when shuttles fly And hurt the persons standing by, In short, when any accident Does so much harm as to prevent The person hurt from being fit, On one of three days after it, To work five hours, there must be word Sent the inspector what occurred.
Abstracts.	Factories, workshops, laundries, all Must have a notice on the wall; How many people in the place Are working, and the cubic space; Where surgeon and inspector live, Worktimes and mealtimes it must give
Obstructing Inspectors.	Persons who hinder or delay Inspectors, may be made to pay Five pounds if done in full daylight Or twenty pounds if done by night.
What to do when the law is broken.	If any person gets to know The laws are broken he should go And write the details one and all To the inspector at Whitehall; (Female inspector's letters meet At 66, Victoria Street) He need not sign if he prefers To keep his name concealed—or hers.

Moral.

Such are the rules, which every day
Are broken, one or other way,
A thing the workers, if they knew
Could quickly put an ending to ;
But some don't know and some don't care,
And some one always in a scare.

So overwork and underpay
Go gaily on from day to day,
And will, till those who work unite
To see their own affairs kept right.

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