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Nonconformists in
Wandsworth and
Putney
2nd Book

District
39

Book
CXXXVIII

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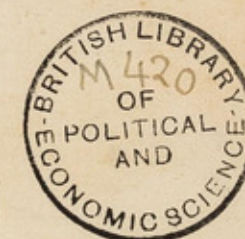
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Nonconformists in Wandsworth &c.

District 39

Book CXXXVIII

Name	Place of Worship	Address	Page
✓ - Cooney	Rev. Fr. B. Thomas R.C. West Hill	Clergy House, Santos R ^d	1
✓ - Flew	Rev. J. West ^m Up. Rich. Rd.	52 Chelverton R ^d Putney	17
✓ - King	Rev. Fr. V.R.C. Roehampton	Manresa House.	31
✓ - Godwin	M ^r H. Down Lodge Hall	35 Sackville Street	39
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✓ - Bunningham	Rev. J. Presb ^m Lebanon Gdns	Espehere, Keswick R ^d Putney	61
✓ - Redford	Rev. R. A. Union Cong ^o Bapt st W. Rich ^d R ^d	Brest House Putney Bridge Road	77
✓ - Owen	M ^r G. L.C.M., Bendon Valley	9 Leith Terrace, Burntwood Lane	91
✓ - Moyes	Thos F	Home Mission Garsell Lane	107



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Father Cooney.

July 23. 1900.

Putney.

39

5.18

S.H.D

Interview with the Rev. Father Cooney at
the Presbytery. Santos. Road. Putney

Father Cooney is at the head of St Thomas'
Mission. The church faces West Hill Putney.
& the Presbytery is just behind it.
Father C. is a big buff man about 6ft 2
in height, good features (a little heavy)
powerful voice, strong brogue, head of
thick waving dark hair. A most imposing
figure. Looked a boy in the shaded light
of the presbytery but much older out
of doors & must be about 40 years
of age. A great contrast to Father M.C.
-Carthy a priest at the Battersea mission
who sat with him during the interview.
Father M. is small, black, woad eyes
& thin pinched lips: both typical in
this way of the Roman Church.
R.C Churches in an infidel country are called
mission

The Poor Irish of the Plain.

Father Booney R.C. West Hill

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Mission: Therefore this is a mission & when it was founded was for the help of the Irish colony in Wandsworth Plain. The original Church was in Wandsworth Plain & was founded 50 years ago. The church here which replaces it was begun 7 years ago: the main part is finished but two chancels have still to be added. It is a fine lofty building, more imposing inside than out, built of red & yellow brick: floored with oak blocks: being gradually finished & decorated by the congregation: one of whom (Chevalier Taylor) has given two oil pictures of Catholic miracles which decorate the choir. Of the only two Irish men in the Irish colonies of Wandsworth & Putney, who ~~have~~ become rich, one is a builder & is building this church out of his own pocket for £20,000 & the other has given £2000 for the erection of my presbytery. There are very few of the original Irish left: for the most part they were market gardeners.

The R.C. in Putney

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Father Booney R.C. Santos R^d West Hill

garden labourers. When the market garden was built on they either sought others further out, or retired to the workhouse. Only two have become rich. They were very rough & poor. Those Irish who remain, work in the soap, rope, candle or oil cake works or a few in the paper & fireworks factory. All are poor but not so rough as those who left. In number they are few. Such has been the change that from being ^{at} the poorest mission in London Putney has become one of the richest. The R.C. population of the district (which includes Wandsworth, Eastfield, Summerstown & Putney) is reckoned at 2000 souls. The well-to-do are civil servants, & actors & artists. Gradually a small colony of the faithful are coming to live round the Church. He has only to go to the pulpit & mention his needs to get £150 at once. Last Sunday he mentioned a need of £50 & after service £57 was given him ~~at once~~. When there were many poor he could get little money.

The 3 tests of faithfulness.

Father Booney R.C. Santosk West Hill

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money for them. now there are very few & he gives away over \$300 a year. Putney he said is a curious district. There are the old residents who support Henley & keep to themselves & the new who are only gradually shaking down. No body knows who his neighbor is. The old distrust the new & the new distrust one another. 'You won't find a man in Putney who can tell you about its present population.' This state of things works more hardly on the Established Church & on the Noncons than on Father C. 'My people have to find me out not I them.' There are three tests applied to every Catholic rich or poor. Did you come to Mass a Sunday? Did you abstain from flesh meat a Friday, & from servile work a Sunday? From youth up these are the 3 outward signs & tests of faithfulness. The primary duty is of the congregation to the Church not of the Church to the congregation. Out of the estimated 2000 there is a body

Mass.

Confessions.

Father Booney R.C. Santos R² West Hill.

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body of 1000 who are attentive to their duties.
I make the way back easy for ^{the} repentants
but failure in children is dropped upon.
a child who has not been to mass on Sunday
has an uncomfortable time of it for the
next few days in school. The first question
to each child on a Monday morning is
did you go to mass on yesterday?

Mass on Sunday at 8. 10. 11 AM.

6.30 - Vespers, Sermon & benediction. about
400 come if a good man is preaching.
The 10 AM mass is that which is best
attended, the Church is then packed tight.
The service lasts about 35 minutes.

Confessions are heard on Saturdays 11.30 to 12.30
PM. & 6.30 to 9 PM. & on Eves of Holyday
of obligation from 7 to 9 PM. The heaviest
time for confessions is Saturdays between
6.30 & 9.

The poor don't come so freely to Putney as
they did to the Wandsworth Plain Church.
Lacking a matter of clothes so much
as

Mixed marriages

Schools.

Booney R.C. Santos R^d West Hill

as laziness. The excuse given is want of clothes: "but I say to them drink a little less & you will soon have plenty to buy clothes with."

Large number of mixed marriages. Father Cooney is not at all against them. Officially the Church is against them. But rather veering round. Father C^o in practice sees more gain to the Church the less. It is a *Sua pena* now that children of mixed marriages sh^d be brought up Catholic. When the wife is protestant she is nearly always converted after marriage, the husband not so often, but he generally cares less about religion & seldom prevents his wife from attending her religious duties or his children.

Sunday schools are held in connection with the Boys School in Wandsworth Plain: 100.
Cone.

Girls & Infant Sunday school - 250.
He cooperates with C.O.S. & is on their committee.

Societies for relief of distress

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Booney - R.C. Santos R^d West Hill

Visiting is done by the Society of St. Vincent & St. Paul. composed of the better class of the parish. number 40 or 50. their business is to find out newcomers, report on cases of distress. They give away about \$130 in the year.

There is another society for visiting women & composed of women. called the Ladies of St. Elizabeth of Hungary. spend about \$120 a year. maternity cases etc.

In addition the priest gives away \$100 or more largely in cooperation with the C.O.S. He hopes to give away more next year. 'The district is becoming richer.'

There is a literary society which meets in the presbytery about 100 members.
District healthy.

Police. Singularly good.

Prostitution - none. nor does he know of a kept woman in the neighborhood.

Houses. Fairly built except in Shabest Road. general rent ^{including taxes} is \$50 a year. Rents going up.

THE
WANDSWORTH & PUTNEY
Catholic
Parish Magazine.

CHURCH OF ST. THOMAS OF CANTERBURY.

Clergy.

REV. JOHN COONEY.

REV. WILLIAM FUCHTER.

Clergy House: Santos Road, West Hill, S.W.

Organist: Mr. A. ROLOFF, 31 Santos Road.

Director of the Choir: Mr. W. T. KNIGHT, 65 Santos Road.

Church Notices.

SUNDAYS.

Morning—Mass, 8 and 10 a.m. High Mass and Sermon, 11 a.m.
Holy Communion is also given at 9 a.m.
Baptisms and Churchings, 4 p.m. (or by arrangement).
Evening—Vespers, Sermon, and Benediction, 6.30 p.m.

HOLIDAYS OF OBLIGATION.

Mass, 7, 8 and 10 a.m. Compline and Benediction 8 p.m.

WEEK-DAYS.

Mass 8 a.m., and Compline at 8 p.m., followed on Thursdays,
Days of Devotion, Feasts of Our Lady, and the first Friday in the
month by Benediction.

CONFESSIONS.

Every Saturday from 11.30 a.m. to 12.30 p.m., and from 6.30 to
9 p.m. On Eves of Holidays of Obligation, from 7 to 9 p.m.

Mass daily at the Convent of the Sacred Heart, West Hill, S.W.,
at 7 a.m.

Catechism for school children at the Convent every Sunday, at
2.30 p.m.

MARRIAGES, BAPTISMS AND FUNERALS.

In order to avoid disappointment, it is necessary to see the Clergy before making any arrangements about marriages or funerals. In all cases where it is possible, the Clergy will arrange a Nuptial or Requiem Mass.

Though no fixed fees are charged for Marriages, Baptisms, and Funerals, it is customary in the Church that on these occasions offerings should be made to the officiating Clergy according to means.

NEW COMERS.

The Clergy will be glad to receive the name and make the acquaintance of any Catholic coming to reside in the Mission.

THE APOSTLESHIP OF PRAYER.

The Apostleship of Prayer is established in this Church. The first Friday in the month is the day of Special Devotion.

CONFRATERNITY OF THE SACRED HEART.

The Confraternities of the Sacred Heart for Women and the Children of Mary meet on alternate Sundays in the Convent. Women or girls wishing to become members should apply to the Nuns.

SOCIETY OF ST. VINCENT DE PAUL FOR THE RELIEF OF THE POOR.

Meeting of the Brothers at the Clergy House every Wednesday at 8.30 p.m. *President*, C. Brodie, 17 Carlton Road, Putney; *Treasurer*, A. E. Rutherford, 6a Haldon Road, West Hill; *Secretary*, E. Caruana, 48 Schubert Road, West Hill.

SOCIETY OF ST. ELIZABETH FOR THE RELIEF OF THE POOR.

Meetings every Friday at 3 p.m., at the Clergy House. *President*, Madame Houdret, Cornelia House, Portinscale Road, East Putney. *Vice-President*, Mrs. Reid, Crieff Villa, Crieff Road, Wandsworth. *Treasurer*, Mrs. Berrenberg, Frederika, West Side, Wandsworth Common. *Secretary*, Miss Houdret, Cornelia House, Portinscale Road, East Putney.

SICK CALLS.

It is particularly requested that notice of Sick Calls, with correct name and address, should be left at the Clergy House, Santos Road, West Hill, S.W.

Schools.

Boys, The Plain, Wandsworth.

Head Master:—MR. CHARLES MCKAY.

School Mistress:—MISS V. PRICE.

The Schools are FREE, and parents are earnestly requested to see that their children attend *punctually* and *regularly*.

Elementary School for GIRLS AND INFANTS, at the Training College of the Sacred Heart, West Hill, S.W.—FREE.

Higher Grade School for GIRLS—see Advt.

Parish Magazine.—Copies may be obtained at the CLERGY HOUSE, Santos Road, West Hill; of the Editor, A. J. WALL, 39 Mexfield Road, Wandsworth, S.W.; and at the Church Door; also of Mr. PALMER, Catholic Repository, 42 West Hill.

Calendar for July.

- 1.—Fourth Sunday after Pentecost. The Most Precious Blood.
- 2.—The Visitation of the Blessed Virgin Mary.
- 3.—The Sacred Heart of Jesus (transferred from 24th June).
- 4.—St. Leo.
- 5.—St. Antony Zaccaria.
- 6.—Octave of SS. Peter and Paul.
- 7.—Translation of St. Thomas of Canterbury.
- 8.—Fifth Sunday after Pentecost. The Holy Relics.
- 9.—St. Willibald.
- 11.—SS. Cyril and Methodius.
- 12.—St. John Gualbert.
- 14.—St. Bonaventure.
- 15.—Sixth Sunday after Pentecost. St. Swithin.
- 16.—The Blessed Virgin Mary of Mount Carmel.
- 17.—St. Osmund.
- 18.—St. Camillus de Lellis.
- 19.—St. Vincent de Paul.
- 20.—St. Jerome Emiliani.
- 22.—Seventh Sunday after Pentecost. St. Mary Magdalene.
- 23.—St. Apollinaris.
- 25.—St. James, Apostle. Day of Devotion.
- 26.—St. Anne, Mother of the Blessed Virgin Mary. Day of Devotion.
- 27.—St. Anselm.
- 29.—Eighth Sunday after Pentecost.
- 30.—St. Germanus.
- 31.—St. Ignatius.

Order of Vespers for the Sundays in July.

- July 1st.**—Psalms: Dixit Dominus, 1; Laudate pueri, 4; Lætatus sum, 13; Nisi Dominus, 14; Lauda Jerusalem, 15.
Hymn—Ave Maris Stella, 26.
Magnificat, 6.
Commemoration of the Most Precious Blood.
Anthem—Salve Regina, 10.
- July 8th.**—Psalms: Dixit Dominus, 1; Confitebor, 2; Beatus vir, 3; Laudate pueri, 4; Credidi, 16.
Hymn—Sanctorum meritis, 30.
Magnificat, 6.
Commemoration of St. Willibald, Bp.C., the Sunday and St. Elizabeth, Queen, W.
Anthem—Salve Regina, 10.
- July 15th.**—Psalms and Hymn as on the 1st.
Magnificat, 6.
Commemoration of St. Swithin, Bp.C., and the Sunday.
Anthem—Salve Regina, 10.
- July 22nd.**—Psalms as on the 1st.
Hymn—Deus tuorum militum, 29.
Magnificat, 6.
Commemoration of St. Mary Magdalen, the Sunday, and St. Liborius, Bp.C.
Anthem—Salve Regina, 10.
- July 29th.**—Psalms: Dixit Dominus, 1; Confitebor, 2; Beatus vir, 3; Laudate pueri, 4; Laudate Dominum, 11.
Hymn—Iste Confessor, 32.
Magnificat, 6.
Commemoration of the Sunday, St. Martha, V., and SS. Abdon, &c., M.M.
Anthem—Salve Regina, 10.

Monthly Notes.

During the month of July two anniversaries occur of great interest to the Catholic inhabitants of Wandsworth. On the 8th July, 1539, the last Catholic Vicar of Wandsworth, Father Griffith, a Secular Priest, with his Chaplain, servant, and Father Waire, a Friar of the Franciscan Order, was put to death at St. Thomas à Watering in the Old Kent Road, for denying the King's supremacy. On the 28th July, 1895, our new Church was opened by the then Bishop of Southwark, Dr. Butt. The occurrence of these anniversaries in the same month serves to remind us of the remarkable growth of the Catholic Church in Wandsworth after a dreary winter which lasted for three centuries. At the Foundation Mass, which will be said at 8 a.m. on the 28th, we feel sure that many prayers will be offered for Mr. Edward Corry, who again raised in Wandsworth a fitting Sanctuary for the Holy Sacrifice of the Mass.

It is with great pleasure that we mention that a stained glass window is about to be placed in the transept in memory of the founder. The design is a beautiful one, and the work of carrying it out in the glass is now proceeding. In the larger lights will be represented St. Patrick in the centre, with St. Vincent de Paul and St. Philip Neri on either hand. In the smaller lights three scenes will be depicted from the life of St. Elizabeth of Hungary. We intend to refer more in detail to this window later on.

At the same time we may say that the well-known artist Mr. F. Verheyden, has in hand the preparation of a design for the tablet which many members of the Congregation are desirous of placing in the Church as a mark of their gratitude for what Mr. Corry did in Wandsworth. The tablet, which is of Irish-Gothic design, will be affixed to the foundation stone on the right of the present entrance.

A copy of Vandyck's masterpiece, "Le dernier soupir," by Mr. Verheyden, is about to be placed in the Church. The work is well known, and the copy is a very fine one.

Another picture, a copy of Vandyck's Madonna now hanging at Hampton Court, is about to be presented to the Church. This will be referred to later on.

The Hospital Sunday collection was fixed for June 24th, but had to be postponed. It will be made at the Church door after all the Services on Sunday, the 8th July. We may here remark that the Clergy and the two benevolent Societies of the Mission derive great advantage from this collection, as it places at their disposal a certain number of hospital letters, &c., for which they have always a regular demand.

The Clergy and School Committee will still be glad to receive donations towards the annual treat for the school children. The excursion has hitherto taken place every year, being provided by the generosity of Mr. Corry. The happiness of the little ones was always uppermost in his thoughts, and the recollection of his good

work should act as a potent reason for keeping up this annual excursion; we trust that sufficient money will be forthcoming for carrying it out.

Thanks are due to those who kept the Altar of the Sacred Heart supplied with flowers during June. The Feast of the Sacred Heart, which fell on the 22nd June (although transferred in the Calendar to the 3rd July), was marked by a large and important procession in the grounds of the Sacred Heart Convent on West Hill. Father Cooney, Father Fuchter, Father Kerr, S.J., Father McCarthy, Father Mahoney, and several other priests took part in it, and many members of the Mission availed themselves of the invitation to be present. Fortunately, the occasion was favoured with fine weather, and the admirable preparations made by the nuns resulted in a function which was both imposing and picturesque. Starting from the Convent Chapel, the procession passed round the grounds, Benediction being given at an altar specially prepared outside, and again on the return to the Chapel. The vestments of the priests, the dresses of the children, the brightness of the banners, and the devotion exhibited by such a large number of people, all combined to make a spectacle of great solemnity and beauty. We feel that the Nuns are to be warmly congratulated on the event.

We trust that those who can be of assistance in the choir will communicate with the Director, Mr. Knight. There are still some vacancies, especially for ladies.

Seat-holders are reminded that bench rents are now due. We feel that there are many new-comers in the Mission who would like to rent sittings, and we therefore take this opportunity of inviting them to do so.

The Brothers of St. Vincent de Paul have undertaken to assist the Clergy in a systematic visitation of the whole of the parish, the object being to compile a trustworthy list of the Catholics of the district. This is a work of far reaching importance, and we therefore trust that Catholics of all classes will enter into the spirit of it, receiving the Brothers and giving them all the information they desire, especially as to Catholics residing in the neighbourhood. The parish is being dealt with in districts, and a commencement has been made with Putney beyond the High Street, a large part of which has already been visited.

The Brothers have also under consideration the work of keeping our young lads together under Catholic influences after leaving school. The Lads' Brigade is a step already taken in this direction; but it is felt that a further development of the idea is needed. It is proposed to start in the autumn some kind of Lads' Club, in which physical and gymnastic exercises will form a prominent feature. The Clergy will be glad if anyone who can help in this direction will come forward and make it known to them. Gymnastic apparatus will be required, and perhaps there may be some articles of the kind in the Mission for which their owners have no further use, while anyone having a knowledge of physical and gymnastic exercise, who would devote some time to this work, would be doing a real service to the Church.

The School Fund is well nigh exhausted, and subscriptions are

badly needed. The Clergy or any member of the School Committee will be glad to acknowledge donations, however small. A box is also placed in the Church.

We appeal to the people of the Mission to regularly support this Magazine. A supply will always be found on the table in the Church, with a box in which a penny should be placed for every Magazine taken. We cannot but feel that in such a large Mission as this the Parish Magazine should have a better circulation.

Historical and Literary Society.

On the 5th June, Mr. A. Norton read a paper on Longfellow. Dividing his paper into three parts, he first gave a sketch of the poet's life, then dealt with his prose works, and finally with his poetry. The more important facts of his career, his early surroundings, and the events which might be traced as moulding his thought and line of action were admirably dealt with, while his gentleness, simplicity and pious feeling were clearly portrayed. In dealing with Longfellow's works, Mr. Norton gave a fairly complete list of the results of his genius, supplementing it by many telling and appropriate quotations.

That the subject and style of the lecture commended itself to those present was evidenced by the general expressions of approval with which it was received, and the interesting speeches which followed from various gentlemen who were present. We congratulate Mr. Norton on his delightful paper, and we look forward to hearing him on some kindred subject next session.

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The Wandsworth and Putney Catholic Parish Magazine.

JULY, 1900.

A Year of Homage.

IN our January number of this volume the opening pages were occupied by an article, from the pen of the late Father Bampfield, on the Holy Year. In it he spoke of the offering which the Holy Father desires all Catholics to make to our divine Lord of themselves, their fellowmen, and of the affairs of the world in general. It will not be amiss if we turn our thoughts again for a time to the same subject.

The distinctive mark of the year is Homage to Jesus Christ our Saviour and our King, and it may be asked why this great outburst of loyalty is required. The answer, shortly, is that the honour due to our Saviour and our King is refused Him by so many of our fellowmen, and therefore good Catholics should do more than usual to make up for the failings of others. As in Palestine of old the Jews contradicted our Lord, and strove to prove false His doctrine, so has there been opposition to Him and to His Church from then till now. Whence can this opposition come? From the arch-enemy of God and man, but this crafty foe has not attacked always in the same way; he has varied his onslaught with wonderful skill and with disastrous results to mankind.

In the early days of Christianity men erred indeed, but their very errors showed, in great measure, the seriousness of their thoughts. They were concerned with the nature

and properties of our divine Lord. So Satan prompted some to say that He had but a phantom of a body, others that He was Man indeed, but not God, others that His human nature was imperfect, and so on. But still as the errors increased, attacking first this point and then another, so, too, the putting forth of the Truth by the voice of the Church became clearer and more clear. It would almost seem that as time went on scarcely any other point remained in connection with the Incarnation of our Lord which could be attacked. But what do we see in our own days?

Speaking broadly we may almost say that the days we live in have renewed and embraced every error which has ever been in the Church, and especially those which have to do with the Natures and Person of our Saviour. Putting aside for the time good and faithful Catholics—how few, alas, they seem to be!—we may roughly divide the rest of mankind into three classes, (1) those who have never known Christ, and what an array comes up before our eyes of heathen who have not yet learned the faith, or of heretics who have not learned it aright. Again (2) there are those who having received the faith in their infancy, their childhood or later years, have afterwards rejected it; and thirdly (3) those who still believe in Christ or pretend to believe, yet refuse the obedience which is His due. What a host is this which pays no homage, and for which, therefore, good Catholics have to make amends—millions upon millions of the heathen, millions upon millions of Christians in name, but without the true knowledge of Christ or the will to follow Him.

And how are Catholics to make up for the shortcomings of these countless millions? Let us think.

First, this solemn homage must commence from the individual soul, and surely in the proclaiming of a general Jubilee the Holy Father has given a strong exhortation to every faithful Catholic to arouse himself, to cleanse his soul, and so make worthy homage.

But there are very few, if any, in this world who are free from ties to others; and the closest of ties is in the family. The homage of a good Catholic who is so tied should

not be isolated, but should be, if possible, a united act of the whole family. And to bring this about there is need of much patience and forbearance, much gentleness in helping others on the right way, in drawing the young to clearer knowledge and brighter love of our Lord. Who can measure the homage given to our Saviour by one united and devoted family, leading a thoroughly Christian life, and faithful in all duties of religion? How would such a family, living as in England among non-Catholics, draw those around them in the gentlest of ways to the Catholic faith.

And this brings us to a further thought. We want indeed to offer up our homage on behalf of the whole world, but we want, also, as many as possible of our fellow-men to join in the act. As we have said the influence of a good home must go out upon those around it, and it is their homage that we desire to obtain. To bring this about we must make use of all means that are lawful and possible; not trusting only to the hidden influence, but using, as opportunity may offer, the good word, and the kindly deed; joining also in all the efforts which are being made to spread abroad the knowledge of Christ our Saviour and our King, and to bring men to the love of Him.

A noble work is this for the Jubilee year and the year of solemn homage; and, if only Catholics would join in it heartily and generously, great would be the result.

Meanwhile we conclude with the invocation so much recommended to be used especially in this year:

May Jesus Christ be praised
Now and for evermore.

F.S.



Father Cuthbert's Curiosity Case.

NEW SERIES.

BY REV. L. G. VERE.

"WHAT do you think of our convent system of education?" I asked Father Cuthbert.

"From what I know of it, and of our convents—my experience is, as you are aware, very considerable—I am almost surprised that our good nuns are so up to date and able to meet all the requirements of the day. I say I am almost surprised but not quite. If you consider the material from which they recruit their strength—the class of young ladies who join their ranks—as a rule the pick and choice of their scholars, you will easily see that a good convent has every facility for teaching. Then, again, there is a certain religious emulation between convents, and this keeps them up to the mark. The nuns, moreover, teach from the highest motive, and they are, in the highest sense of the word, ladies. I am convinced that our convent education is, as a rule, really and thoroughly good and efficient; and that better education, even secular education, it is difficult to find elsewhere. Many Protestants are so convinced of this that they send their daughters to our schools. Of course we need say nothing of the religious training of girls in convents. My experience is that it is first class and sensible. There may be here and there a little tendency to develop goody-goodness, but this is the exception and not the rule."

"I know you have many stories connected with nuns and convents, associated with the mementoes in your Curiosity Case, would it be asking you too much to tell me one?"

Father Cuthbert took out of the Case a little brass medal of St. Anthony, and, showing it to me, said "There is a story connected with this medal which I will tell you. It is the story of

The Lost Papers."

They used to call her mad Moll. Not that she was mad.

A more sane and sensible child you could not find than Mary Mansfield. But she did such mad actions and such foolish freaks, that we called her mad Moll.

I came to know her first of all when I was on a visit to Fenshire. She was living in the pretty little village of Nipbrook, about two miles from the market town of Fredling. Everyone who knows Fredling knows Nipbrook with its fine old pre-Reformation church and its straggling village. It is unlike most country villages, and wanders away from the high road among the green lanes and shady nooks, and by the running of pleasant streams.

Mrs. Mansfield was a native of Fredling, and having recently lost her husband she settled down for a time in the quiet little village, with her only child Mary. She belonged to an old Catholic family—her husband became a Catholic previous to her marriage.

Their dwelling was situated in a delightful spot, and although it was called a cottage was of fair dimensions, surrounded by an old-fashioned fruit and flower garden with a considerable orchard in the rear. In the summer months, when I visited Nipbrook, I found the cottage a shady and charming retreat. From the orchard you got a view of the old grey church with its tall square tower and the fine avenue of elms which led up to it, and where the sage old rooks returned each evening to their rookery in the grand trees.

Many a pleasant ramble I had with little Molly across the meadows, or along the sides of the brooks. Our little friend was known in the village as "the flying lady of Nipbrook." I must say she was full of spirits, and even in her walks she was never by your side for long together. She was a great observer of nature, and would run off at the sight of a flower, an insect, or a bird, or any other object that chanced to attract her notice.

She was under the tuition of a lady of somewhat uncertain years and of a very demure and staid disposition. This good governess was, I regret to say, a subject of Molly's freaks, and afforded the child intense amusement. Molly's mother asked me, one day, to speak seriously to the child.

"I can't make out Mary at all," she said. "Her governess is always making complaints about her. I know she is a wild creature, but I am afraid she is also a wilful child. She always promises me to be better, and then come more complaints and tears, and she ends by saying she can't be good. You seem to have a great power over the child, Father Cuthbert, I wish you would speak to her." I did so, but with quite the contrary result to that intended by her good mother.

"You see," said the child—she was only about ten years old—"Father Cuthbert, governess is always preaching to me about good little girls—saints she calls them—who were never naughty, and died young and went to heaven. Now, I don't want to be a saint, for I don't want to die young. I don't want to be naughty, but I can't be good like governess's good girls. So you see it's no good promising. I do promise to be good, but I can't be good like governess wants; so it's no good her talking."

I smiled and told the child to do her best.

"I'll do anything for you, Father Cuthbert," she said, "because you never *preach* to me."

I knew well enough what she meant by "preaching." In a subsequent conversation with her mother, I told her that it was an absurdity, which she admitted, to try and make an unnatural creature of her little daughter. She was a born roimp, a terrible tomboy, full of life, full of fun, full of practical jokes and mischief, and brimful of animal spirits. I explained to her that the worst thing she could do was to resort to continual lecturing and scolding, or, as the child called it, "preaching." Only by considerate kindness and by never exaggerating the duties of life can such natures be properly trained and developed.

And so our mad Moll grew up a fearless and attractive girl. When she was fourteen she had acquired a wonderful knowledge of various outdoor recreations not usually indulged in by young ladies. She could row skilfully and was fearless in boating. During the holidays at the seaside she had learnt swimming and diving. So fearless was she, that she had once plunged into the water and saved a

child's life. It is needless to say that she was proficient in horse-riding; and in the winter months, when the waterways of Fenshire were frozen, she glided swiftly for miles over the ice. I saw a good deal of Miss May Mansfield, not only in my little visits annually to Nipbrook, but also during her stay with her mother in the great metropolis.

About this time speaking to Mrs. Mansfield about her daughter, I said "I think you ought to send Mary to a convent school."

"But," she answered, "she won't go!"

"Leave that to me," I replied, "I'll take her on a visit to my good old friend, Mother Felicitas, the Mother Superior of Downham Park Convent."

So it was arranged. I told my little friend that I wanted her to see for herself, and judge if she would like to spend three years in the convent. She said she would go and see the place, but she didn't want to go anywhere where she would be "preached" at, and where she'd have to seem better than she really was. I explained to her that it would be very wrong to pretend to piety and goodness which one did not possess inside as well as outside a convent. She had no experience of nuns—she had never been inside a convent—and, consequently, I respected the child's prejudices.

I was well known to the nuns and to the pupils. It was recreation time when we arrived, and, as was their custom, when I arrived in the spacious grounds of the convent, the elder girls gathered round me, and with a beautiful simplicity and the natural grace of a healthy training were soon engaged in a cheerful and chatty conversation with me.

"I see all the young ladies here are not afraid of Father Cuthbert, whatever they may be of the nuns," said Mary to me as we were passing through the convent with the Reverend Mother. "What a jolly set of girls they seem."

We went all over the fine building, with its pretty chapel, its oratories for the Children of Mary, for the Guild of the Holy Angels and others, its class rooms, study hall, recreation rooms, and all the various adjuncts of an up-to-

date convent. Then we visited the community at their recreation, the novitiate, and other interesting features of the establishment. The Reverend Mother accompanied us. After partaking of the kind hospitality offered to us we departed.

Mary was delighted with all she saw.

"And how cheerful and nice the nuns are, and they are not at all like what I expected to see them. I should very much like to finish my education here, only"

"Well," I said, "only, what?"

"I have been so used to have my own way, that I'm afraid I shall find the rules very hard to keep; but I'll try."

And so our mad Moll went to Downham Convent School to finish her education,

Some six months had passed, and I had received good and flattering reports from the Superior concerning my little friend, who was, nevertheless, at times as "wild as a March hare," "as mad as a hatter." She was much liked by all her companions and by all the community save only by one, Sister Rose, and she unfortunately was one of her teachers—the principal mistress of the class in which Mary found herself.

I ran down one day to have a chat with the Reverend Mother on business.

When I had finished talking about the matter which took me to the convent, I enquired about Mary. "I suppose," I said, "she's as wild as ever?"

The Superioress's face lengthened. "I'm so glad you've come, Father Cuthbert, because Mary has got into a somewhat serious scrape, so Sister Rose says; and she advises me not to keep her any longer!"

"Come now," I replied, "what has Molly been doing that the dreadful threat of expulsion should be held over her?"

"It is a matter of disobedience, and you know," said the Superioress, trying to look very grave and serious, "we cannot pass over such things lightly; the whole discipline of the house will suffer."

"Oh, is that all?" said I, "another of the good Sister

Rose's complaints. You know the girls can't get on with her; but what can they do? Roses have thorns, but Sister Rose is a thorn in the side of every one of her pupils. You ought to put your foot down strongly on this system of continual complaint. I should like to know how many girls have passed her class without having serious complaints lodged against them?"

"Well," said Reverend Mother, "we'll send for Sister Rose."

She came. We examined into the case. It was one of those trivial incidents, which a sensible nun would have passed over lightly; but a woman of Sister Rose's frame of mind magnified the small offence into a great breach of discipline and insubordination! Reverend Mother pointed out to the good sister that she was much too severe with the girls, and that she would never do much with them while she continued to magnify their faults, and was so much in the habit of lecturing them.

When the good Sister had departed I pointed out that it was not fair to the girls under her, because they, naturally, lost marks for good conduct, and that this was very dispiriting and tended to make them downhearted and careless. As they expressed it, "they could not get on with Sister Rose, and there was no pleasing her."

I then saw Molly, and at the request of the Reverend Mother, "gave her a good talking to."

"I'm just the same as ever, and I suppose I shall never alter. I'm awfully happy here, and the girls are such a jolly and happy lot, and we have to study hard, and all the sisters are so kind, and we get on with them all, except Sister Rose and she is always finding fault, and, consequently, it makes me feel wicked; and, I must say, I feel inclined sometimes to do little things to vex her."

I pointed out to the high-spirited girl that her own method of vexing her teacher was rather mean, and that such conduct would do her no good, and Sister Rose no good either.

"Yes, Father," she said, "but you don't know what it is to be nagged at, and preached at—and I can't stand being preached at. You never preached at me."

Well, I made her promise to do her best, to be humble and as obedient as possible to Sister Rose. And there the matter ended.

Some month or so after this little incident Sister Rose was transferred to the country house of the community, and her class handed over to Sister Callista who at once won the hearts and confidence of all her pupils, and even Molly got very few black marks for misconduct.

Molly was seventeen. The Reverend Mother had written to me to ask me to go to the convent, as there was to be a consecration of Children of Mary; "and," she added, "Mary Mansfield, I am glad to tell you, is to be one of their number—and, as she says, she is one of your children, so she and her companions want you to perform the ceremony and say a few words to them. Mary is delighted that she is to be made a Child of Mary before she leaves us. We have thought over the matter and think it best that she should be consecrated. All her companions wish it. She is a good girl, but her animal spirit is so great that those who don't know her might think her rather wild. But as you have always said such natures seem to have a grand future before them and a great work to do, so we will put them under Our Lady's care."

And so the ceremony passed off propitiously, and I gave the Children of Mary a little homily on the virtue of Christian Cheerfulness.

"I never expected this!" said Molly to me after the consecration, pointing to her medal, "and I'm sure I didn't deserve it! But they are all so good to me—sisters and girls—that I shall be sorry when the holidays come and I am to go home for good. I have a beautiful letter from mother who is coming back to England soon from the South of France. She is so glad I'm to be made a Child of Mary!"

And so the time wore on, and the last Distribution of Prizes at which Molly was to assist took place at the convent. It was a bright and cheery gathering. The Exhibition Hall was tastefully decorated and a good and carefully selected programme was prepared for the visitors.

The good nuns had shown great discrimination, and none of the items were too long, too dull or too classic. We had some bright music well executed, an interesting display by the juveniles, and some most clever acting by the senior pupils in which Molly distinguished herself. She had also a short solo on the violin.

After the usual speeches, and the light refreshments served to the visitors, our "mad Moll," having finished her few years at the convent school, went back to her mother's care to make her entry into the world.

She was now a clever and well educated young woman, of good form and features and of attractive manners. The two subjects in which she showed proficiency were music and drawing. She had been a very great favourite with her companions, and that said a lot for her, and the whole community loved her.

"There is something so charmingly fresh about her," said the Reverend Mother: "she has won all our hearts, and I'm sorry to lose her. She's a great romp, and full of sunshine, she ought to make her home happy. But somehow or other, Father Cuthbert, I think we shall see her again. Someday she will come back to us here and stay with us." And so it happened.

Three years in the world, you may say, is not very long! Yet in that short space of time we may see many things, many places, meet many persons and pass through a huge variety of experiences. So it was with Mary Mansfield. She had seen a great deal. Her mother was fond of travel, and all the great capitals of Europe had been visited, and the most beautiful spots, the most charming scenery—mountain, lake and forest—had lent their influence to broaden and deepen Molly's enthusiastic disposition.

Her young and ardent nature enjoyed life. Country and town, God's creatures and man's works all had a lesson for her: she saw beauty where beauty was, and nothing took away her thoughts and her heart from the great Giver of all gifts. All the healthy travel and all the sojourn of rest were only imperceptibly but surely fitting her for a great work.

One day in the quiet of the old house at Nipbrook she opened her heart to her mother.

"Mother, do you remember how ten years ago, Father Cuthbert came to know us here in this quiet spot, where all was so calm and quiet except mad Moll, the flying lady of Nipbrook, as they used to call me then!"

"Of course, I remember all, and," she added, "I think you will still be called the flying lady of Nipbrook, if you go on scampering over the country as you did with the hounds the other day to the admiration of everybody. Why! Mary, everybody is talking about it, and I have had several invitations in consequence, so we shall have a lot of visiting to do."

"Well, mother, I'm going to ask a great favour of you: can you spare me for a few weeks, for I want to make a visit to my old friends——"

"Which of your friends, child, have at last succeeded in inducing you to leave your mother's side for a few weeks?"

"The good Nuns, mother, at Downham."

"Ah, my child, and suppose they should want you to stop altogether?"

"Mother, suppose *I* should want to stay altogether?"

"Well, darling, you may go; and when you tell me what you want me to do I will give you my answer," replied Mrs. Mansfield.

"God bless you and protect you, mother, dear." And Molly fell upon her mother's neck and kissed her.

With a heart full of cheery sunshine and gladness Mary Mansfield went back to the old convent where she had spent so many happy days: the convent, the threshold of which, on her visit with me she had crossed with such prejudice, fear and trepidation. Thence she wrote and told her mother that she felt it was God's will that she should try her vocation. It was a long letter, and ended thus: "But, mother, you have no one but myself to care for, and none other to care for you; if you wish me to remain with you, your wish shall be mine, and I shall see in your desire the path of duty and God's will."

Her mother answered, "Come home, and we will talk over the subject of your letter."

There are heroes and heroines who shine on history's page. There are heroes and heroines in the great battle of life the success of whose hard fought struggles are known only to the human heart and the great and merciful Father above. The world knows not the cost and sacrifice of such trials. Yet God is frequently asking for that which is nearest, dearest and best. Blessed, He has pronounced the parent who gives up son or daughter for His sake. The mother who makes the sacrifice of her daughter to serve God in holy religion is a true heroine in the Church's history. The nun may have the crown and the glory, but who thinks of the mother? And yet the sacrifice of the mother perchance purchases the grace that crowns the success of her daughter's career.

And so even Molly did not quite know what a sacrifice her mother was making when she said to her:

"Go, my darling, and, if it be God's will, may you become a good zealous and devoted Nun. I have prayed that He will guide you and keep you: and to whose protection can I give you better than to His, who loves you so dearly and whose love will never change."

The mother knew full well that a time must come when her daughter's love would be shared by someone besides herself. That God Himself should ask for that love was not surprising to her. She had watched her child's career, and at times had even hoped that such a high vocation might be her destiny; but she had almost shrunk from praying for it because it seemed so high and because she loved her child so much and feared to face the sacrifice. But now she became brave in the face of duty, and silently adored the manifestation of God's Will.

Mary Mansfield made no secret of her intention to go into a convent and try her vocation. The breaking of the news to her friends was like thunder in a cloudless sky. They were amazed. A girl with such a career before her—so cheerful, so accomplished, so brilliant, such a bright girl, so suited for the world and for home! What a pity she was going to shut herself up in a convent! She could do so much more good in society! She ought not to be allowed to go! These were the remarks one heard

on all sides. "And her good mother!" exclaimed others. Then others prophesied that she would soon be back again: she was only going to try if she liked it: and of course such a bright and cheery girl, the life of her home, would not stay long within the walls of a convent!

But they were all wrong. The world has not all that is cheery and gay and bright and brilliant. And those who are dearest and best and more full of the sunshine of life make the glory and crown of the happy life in the convent.

Of course, no one but myself was allowed to preach at the ceremony of Mary Mansfield's Clothing when she had finished the months of her probation among the Postulants.

"Reverend Mother was good enough to ask me what name I should like to take in religion: and so I said, 'Philippa,' in honour of St. Philip Neri, whom you taught me to love so much. That good, cheerful and practical saint who once said he would let little children chop sticks on his back so long as they didn't commit sin."

And so the time passed happily, and the novitiate was finished, and the great day of sister Philippa's profession came. Leave was obtained for me to receive her vows, and I once more addressed a few words to the good sisters on that solemn occasion.

When the friends were gathered together in the refectory after the ceremony, and as is usual the newly professed sister came in to cut the 'bridal cake,' she said to her mother, "Mother, darling, who would have thought that mad Moll, the flying lady of Nipbrook, would have developed into Sister Philippa!"

The Reverend Mother then said with a smile. "Well, we haven't found it necessary to clip the flying lady's wings: they have carried her safely on through life so far, and please God they will do so to the end."

It is needless to say that Sister Philippa became a most useful and exemplary Nun; and as for the pupils she became a power amongst them. She was the life of the community, and all loved her. Her superioress and the elder sisters spoke of her as an ideal religious, ever cheer-

ful, full of holy joy, and ready and willing to help in all work no matter what it might be, and most obedient. Even Sister Rose became quite converted from her old fault-finding and preaching ways, and learnt to see that

There's no dirth of kindness
In this world of ours;
Only in our blindness
We gather thorns for flowers.

If she errs at all in any case of discipline, it is on the right and safe side of leniency; and when she is in doubt she consults her old pupil, Sister Philippa, and feels always happy in following her advice. She says there is "no nonsense" in Sister Philippa.

Thirty years had passed since the time I first met Mary Mansfield. She was the Reverend Mother of the community at Downham. Dear good old Mother Felicitas had gone to her reward, full of years and good works, and the choice of the nuns had fallen without a dissentient voice on Sister Philippa.

Some twelve months after her election she wrote to me to pay her a visit, as she wanted to talk with me concerning a very serious calamity which threatened their convent.

I went down and learnt that a claimant had arisen for the possession of the property belonging to the community. They had consulted their solicitors, but the title deeds of the estate, certain letters and other documents, were nowhere to be found. They had searched everywhere for them, they were not in the lawyer's possession, and evidently nowhere in the convent, or even at their country house. What was to be done? If these lost papers were not found, the result would be a galling law-suit and perhaps the loss of their property, or at least the principal part of it.

As their chaplain was away for a few days, I consented to remain that night in his pretty little cottage, and would then on the morrow help the Reverend Mother to search once more for the missing documents.

The little cottage was detached from the convent grounds, standing in its own trimly-kept garden. I was sitting in the priest's little room and thinking of retiring to rest. But somehow or other I still sat on dreaming of the past, thinking of the present.

How the past revived, how the years rolled back; the present Reverend Mother was the little madcap girl in the quiet village of Fenshire. And the cheerful, matter-of-fact, practical old Mother Felicitas was no more. Then my thoughts ran on the missing documents, the lost papers, and the trouble and anxiety of my old child, the new Superioress. Was all the happy past to be undone, the work of the community to be brought to nought, or the whole establishment involved in crushing debt? I cannot tell how long I had been musing, when I heard a knock at the door. I called "come in."

Strangely I was not at all startled at the presence of my visitor. It seemed somehow or other quite natural that I should receive such a visit. The incongruity of the time never for a moment struck me. My visitor was none other than the old Reverend Mother Felicitas, and there she stood before me as I had known her in the days of old.

"You know, Father Cuthbert," she said, "of the anxiety of the community, and the trouble in which the Reverend Mother is placed on account of the missing papers of the convent. They are searching for the lost documents. These will be found at the back of the right-hand drawer in the writing-desk in the little room at the end of the corridor in our country house."

I sat looking intently at the apparition before me, and listening to the sound of the well-remembered voice. The voice ceased and the figure seemed to fade away; then it was that I realized that I had been either dreaming or that I had been visited by one from the world of spirits.

I was not at all disturbed. I went to bed and slept soundly.

The next morning I told Mother Philippa of the strange visit of the night before, and she and one of the sisters arranged to go with me, without delay, to the country house.

"It will be indeed remarkable if we find the papers there," she said; "for three times we have emptied those drawers and carefully replaced their contents and have found nothing."

We went down by an early train and proceeded at once to the room indicated to me and commenced our search.

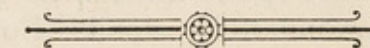
"The second right-hand drawer." We opened it but there were no papers.

"Are you quite sure it was the right-hand drawer? Let us try the left," said Reverend Mother.

We tried the left, but with the same result. Then we tried each drawer; but we could find no trace of the missing papers. We sat down and gazed at each other in utter disappointment.

Then suddenly a thought struck me. "She said 'they will be found at the back of the second right-hand drawer,' pull the drawer right out and look in the space at the back."

Mother Philippa did so, and pulled out a small bundle of papers wrapped up in an old black veil. This she unfolded, and there we found the lost papers, and the medal of St. Anthony.



Mistakes about Infallibility,

"Do you mean to say that the Pope can do no sin?"

Such is the question which has often been put to us with all apparent seriousness by our Protestant fellow-countrymen, when we have said that the Pope is infallible. The answer of course is "We mean nothing of the sort. The Pope is tempted like other men, and like other men can fall. There may have been, and hereafter may be, bad Popes, as there were bad High Priests. What we mean by Infallibility is, that God for our sakes keeps the Popes, not from doing sin, but from *teaching sin as right*; not even from falling themselves privately into error, but from *teaching error publicly to the Church as true*. Though a Pope were sinful, God would not let him teach sin to be right; though a Pope were by some strange impossibility

privately a 'Ritualist,' God would not permit him to declare 'Ritualism' to be true, the old Gospel of our Lord. A Pope in his private life has to keep the Faith by struggle against temptation, and to keep right morals by struggle against temptation; he is probably more tempted than others, as his Master was tempted for the forty days; his fall would be a greater victory to the foe; but when he comes publicly to teach the Church God puts a bridle in his lips that he shall not err, and even a bad Pope 'prophe-sies' truly, like the wicked Caiphas, 'because he is High Priest.' Caiphas may be lost, yet prophesied truly and without error; a Pope may be lost, yet may prophesy truly and without error."

"But can we imagine," a Protestant will answer again, "that God would use wicked men, men like Alexander VI, to teach truth infallibly—without chance of mistake?"

We might reply that God is at least as likely to teach truth through a bad Pope, as to have brought back the pure Gospel, as men call it, to England through creatures so full of vice as Henry VIII, Elizabeth, and most of their royal successors. We might also notice in passing that the number of bad Popes, which their greatest enemies can count up, is wonderfully small. For the Popes are also kings, in old times the most powerful of kings; and kings have many temptations. Compare those who sat on the throne of Rome with those who have sat on any other throne in the world. Compare the Popes since the Reformation with the Protestant sovereigns of England, of whom a Protestant writer tells us, "In three centuries, until the reign of Queen Victoria, only three supreme rulers appeared in England, of a character calculated to command even common respect." One of the three is Elizabeth, of whom he says, "In the virgin purity of her life no one now believes, and her ordinary language was such as would, at the present time, disgrace a betting room."*

But this is the sort of argument which we love the least, and with which we have not now to do. Let us suppose,

*Skeats' "History of Free Churches," p. 48.

if you please, that some of our Popes were as bad as you say. What then? Cannot God for the sake of other people keep a bad man, just as much as a good man, from making a blunder about religion in public teaching? Of course He can, you will say, if He pleases; the question is whether He does so please. Let us turn, then, to the Holy Scriptures, and see whether God in old times used only holy men to prophesy in His name infallibly, and write the Holy Scriptures infallibly. For God does not change; His ways of old time are His ways to the world's end; and if among the Scripture writers, or other prophets, in all not fifty men, we find some who wrote and spoke infallibly, and yet were notoriously wicked, it will not surprise us to find among nearly three hundred Popes some few who sinned. A Pope is not greater than a writer of Scripture; and if a Scripture-writer might sin and still be infallible in his writings, so might a Pope sin, and still be infallible in his teachings. If God used the one, so might He use the other.

Now of all the Old Testament no part is so full of Christ, and is so much in daily use with Christians, as the Book of Psalms. Yet this splendid Prayer-book, written for all time, composed by God without error or the chance of error, was written for the most part by one who fell into adultery and murder. His gift of writing Scripture that could not err did not keep him from temptation; his sin did not prevent God from still using him to write infallibly. A man of war, so that he might not build the temple, a man stained with impurity, and red with blood foully shed, he wrote for our sakes without chance of error, and was guided for our sakes into a knowledge of wondrous truths.

Nor, again, is there one of the Scripture-writers who has written more than King Solomon: yet this infallible writer, who when teaching the Jewish and Christian Churches wrote without error or chance of error, fell in his private life into vices the most monstrous, and apparently into errors the most foul. He not only had one thousand wives and concubines, but he "worshipped Astarthe, goddess of the Sidonians, and Moloch, the idol of the Ammonites." As King Solomon he sinned and he erred; as Scripture-

writer he erred not, but is infallible. His private life was his own concern, and he had his soul to save like other men; his Scripture-writings were for our sakes, they were not his own concern, but ours also, and therefore for our sakes God would not let him err.

If it be said that David repented, and that Solomon wrote before he sinned, I reply that there are instances where God has used a prophet in infallible teaching even at the moment of his sin. Sin and the gift of freedom from error in public teaching have lived together at the same moment in the same heart. Among such would be Jonas, he who alone among the prophets preached to the Gentiles, he who alone was a figure of the resurrection, he who at the moment of his infallible prophecy, at the moment of his being certainly a true figure of Christ, was resisting the known command of God, or murmuring proudly and selfishly at the goodness of His mercy.

Striking in the same way is the history of the two guilty infallible prophets in 1 Kings, xiii.* Both were "men of God"; to both the unerring "word of the Lord came"; both begin their true messages from Heaven with "Thus saith the Lord"; both uttered real prophecies, and their words came to pass; one of them at least worked miracles, yet the one disobeyed and the lion slew him, the other worked his brother's death by a sacrilegious lie, however palliated by his hospitable purpose. Disobedience and infallibility, lying and infallibility, could dwell together in the same men.

Jonas, we have seen, prophesied unwillingly: God compelled him to speak, though he wished to be silent; the "old prophet," who by his lie had played tricks with his gift of prophecy, was compelled by God to declare the truth even as "they sat at table." There is a still further case of one who was compelled by God to speak the very

*In Catholic Version, 3 Kings, xiii. When writing papers which explain our doctrines to Protestants, we use the Protestant version, as being the one to which they bow, with which they are familiar. We do not, of course, acknowledge that version as of any authority.

opposite of that which he desired to speak. For God watches over His gift of infallibility: as we have said, though a Pope wished to pronounce error true, God would not let him. It is the case of Balaam. Balaam was certainly one of the most wicked of men. It was his fiendish scheme of impurity which drew down on Israel the wrath of God; yet were his prophecies infallible, and one of them, which tells of the "Star out of Jacob," full of the knowledge of Christ. Prophecies so infallibly true were added to the Scripture by the lips of a monster whose heart was covetous, hating, and impure. Let some of the Popes have been as bad as you say, yet the wickedest infallible Pope, if such there were, could not be worse than the wicked infallible prophet Balaam, who gave us without power to err the true message from Heaven about the Star of Jacob. He wished to lie, but God would not let him; he longed to curse, that he might earn his gold; but God put the bridle in the infallible lips, and though privately he might counsel sin, yet publicly he was compelled to bless.

Shall we add the case of Saul, who went with wicked designs in his heart, and yet the Spirit of God laid hold upon that wicked heart, and compelled him unwillingly to prophesy?

Most striking of all are the cases in the New Testament, of Judas, who taught truth, like the rest of the Apostles, infallibly, while he bore the bag and was a thief; of Caiaphas, who, in the moment of the most wicked act done in this world, almost in the instant of condemning his God, prophesied infallibly, because he was High Priest.

The Popes have been for the most part good; many of them martyrs; many more saints. Of the four or five who are said to have been bad, we should say, supposing their badness to be really true, what we say of David and of Solomon, of Jonas or of Balaam; they spoke for our sakes, not their own, and God has compelled, and, if need be, does and will compel, not only babes and sucklings to perfect praise, not only the very stones to cry out, but the wicked to speak truth, even when they would be silent, even when they would speak error, for the sake of the Church He loves.

G. BAMPFIELD (1869).

A Zealous Priest.

A MEMOIR OF THE REV. G. BAMPFIELD.

IN our short account of Father Bampfield, so far, we have spoken of his zeal in founding missions and schools, his zeal in teaching, his zeal in explaining and defending the Faith, so that the title we chose for our Memoir is shown to have been well deserved. We turn now to more peaceful works than the controversies spoken of in our last number.

Barnet was indeed a hot-bed of bigotry in the early days of Father Bampfield's life here, and this fact increased his anxiety to bring the people into the Church, but he was kept at arm's length. He could not get at them to speak of religion, and they would not come near him to enquire. How should he remove the barrier? One method by which he succeeded in doing this to a great extent was by showing to his fellow-townsmen the deep interest which he had in the welfare of the town. Was there any evil to be remedied or improvement to be made, he would be among the foremost both by word and writing to support the proposal, and to urge it upon others. And when he was called by the people to a place on the Local Board, and afterwards on the District Council, he accepted the office put upon him, and by regular attendance and earnest work did his best for the town of his adoption, winning in this way the respect and admiration of his colleagues.

Another help which Father Bampfield used for the overcoming of prejudice was music. His musical accomplishments were but small; but he had a love of music as a cheering and elevating art, and strove to instil the love into others. This was shown by the encouragement he gave to the School Bands, both reed and string, and to young composers and budding musicians whose talents he ever fostered. Proud he was, in years gone by, to walk by the side of the Band as it marched through the town, or to and from church, and even in his last year of

paralysis he would be wheeled out to meet it, if he could not accompany it. In July, 1871, he wrote with reference to a Catholic Concert which had been given in the Town Hall:

"The town that hath no music in itself,
Nor is not moved by concord of sweet sounds,
Is fit for darkness, dust and local boards.

"Many reasons—as learned as those which are usually brought—might be urged to show, not only why the above is the correct reading of the famous passage in the Merchant of Venice, but why the Swan of Avon was thinking of Barnet at the time he wrote. For firstly, it is, we suppose, the only town in England which can, and does, so utterly despise magnificent singers like Madame Liebhart and Vernon Rigby, and concerts so extremely good as that given by Mr. Wesley in the Town Hall. Secondly, it is clear, from the words which the poet adds, 'Let no such town be trusted.' For verily never was, nor is, nor will be, a town in which the inhabitants are so beset and besieged and bedunnet, for 'little accounts.' No music and no trust manifestly go together.

"Seriously, is it not a shame that grand singers who bring down storms of applause from assembled thousands in London, should take the trouble to come to a wretched little place like this, and sing in a wretched little room like our Town Hall, and find nobody to listen to them. Is it want of education? Are the people of Barnet so little educated, so little refined, that they care nothing for good popular music? They might not care for difficult compositions of the masters—but popular ballads deliciously sung—and still nobody to hear? Can it be that 'Niggers,' or vulgar rubbish like 'Champagne Charlie,' and the rest, would have filled the Hall, which was empty."

The same reproach has been made many times against Barnet, though Father Bampfield did all he could by means of the Band and free Concerts to educate folks to an appreciation of good music, while at the same time driving away that shyness which so often keeps people from speaking to a priest. In this connection the Christ-

mas Entertainments in the Schoolroom did a great deal to break down the wall of prejudice.

Another quality which helped Father Bampfied over many a difficulty, and gave him a great power over others, was his sense of humour. This could be seen bubbling over from him at all kinds of times, occasionally in most awkward circumstances. He himself used to tell how in the early days of his priesthood at Stratford he was preaching on Hell, and to heighten his description he held up before the congregation a very highly-coloured picture. The groans and exclamations which arose upset Father Bampfied's gravity, and he shook with laughter behind the picture, not daring to lower it, though the longer he held it up the wilder became the exclamations. Unfortunately we do not know how the situation ended. This same sense of humour has been very useful at times both for correcting faults in the schools, and for conveying suggestions and even reproofs to our local rulers in the satyric dramas which have been given by the boys in our schoolroom, Christmas after Christmas, to the delight of large audiences.

Humorous poems, not a few, have appeared in our Magazine, such as "The Threepenny Bit," "Sunday Evening Lines," while many other sparkles of humour have been given only to local readers.

As a preacher Father Bampfied was greatly hindered from making his mark by the insufficiency of his voice for large churches, and therefore his sermons outside of his own church were very few. They were however, we think, well liked: they involved a good deal of labour in preparing, and should, therefore, have been well worth hearing. But it was in his own church at Barnet that he was heard most frequently and to best advantage, and it has been often remarked how full of thought and how beautifully worded were his discourses, but above all the rest, those on our Blessed Lady. This was a theme on which Father Bampfied could never grow weary, and we may say also that his listeners were never weary of listening to him.

F.S.

The "League of the Cross" Badge.

BY FRANK NOLAN.

Author of "The Nuptial Mass," etc., etc.

IF Kathleen O'Brien had hitherto lived unmolested in the rough neighbourhood in which poverty compelled her to reside, she had not calculated, perhaps, on the development of a more lawless spirit in some of its inhabitants, by the imbibing of the inordinate quantity of drink with which these individuals consider it right to keep festivals which commemorate the most notable and sacred events in the Christian belief. Turning down a narrow thoroughfare which was close to her own street, she was alarmed by the conduct of two roughs who, staggering from side to side of the road, rendered it difficult for anyone to pass by without coming into collision with them.

"Hallo, Missus!" cried one, "won't you stand two poor coves a Christmas treat?"

"Come along, Bill," cried the other, "don't you see it's the *little lady*?"

"Little lady be blowed," answered Bill. "I'm sure I don't want to do her any harm. All I want is something to make up the price of another pot of beer."

"Oh, do let me pass, please," Kathleen pleaded, as the man barred her passage. "I have no money to spare, and," added Kathleen, firmly, "if I had, I cannot give it for that purpose either."

"Oh, indeed; you're one of these here teetotal people, I suppose."

"Come along, Bill, I say, and leave the woman alone," the other said; for though he was half drunk he recognised and respected Kathleen.

"Right you are, Jack," Bill replied, following, however, Kathleen, who had managed to get by him; "but if the lady has a conscientious objection to treat, perhaps she can give me a small Christmas present."

His eye fastened on the little silver cross which was still hanging round the boy's neck, and stretching one hand

over the little fellow's head, he drew from the other something which opened with a sharp click, and the next moment the ribbon was severed and the cross in this ruffian's possession.

Kathleen turned with a cry of dismay: "Oh, give me back that cross, I implore you."

"Oh, it's silver, I suppose," the fellow said, critically examining it; "it's worth a dollar I dare say; well, come, I'm not hard, you shall have it for half."

"I have not the money about me, and you have no right to take it, you know," Kathleen said, uncertain whether she should endeavour to propitiate the fellow or not.

"Come, give it back to the lady," the other cried.

"Well, I'm not a proud sort of a chap, she shall have it for a bob . . . now, yes or no," and the fellow made as if he would depart.

"You sha'n't have it, Bill, that's all about it," his mate cried.

"Oh, well! we'll see who can run the fastest," and with that the ruffian bolted away, his companion following in pursuit, and whether this latter honestly intended to overtake and recover the cross, or whether it was a mere dodge between the two to get away, was doubtful. In any case neither returned, and poor Kathleen had no alternative but to make her way home as soon as she could.

It was a very small house in a very humble street where Kathleen lived, but it had one great advantage. The only other occupant was Kathleen's landlady, an extremely neat old woman. She was a laundress, and Kathleen rented from her one room. To her kind landlady, who had waited up, Kathleen, with many tears, told of her loss. The little cross was especially dear to her, as her lost husband had with his own hands placed it on their child's breast.

When she had finished her story, Kathleen's landlady informed her that a letter had come that night for her which she had placed on the table in Kathleen's room. With no friend in London, in fact in the world, that she knew of, Kathleen might well be surprised at this news. When she reached her apartment her first act, as soon as

she could procure a light, was to open her letter. It was from Howard Duke. She had never thought of receiving a letter from him.

Six months ago, while her child had been in hospital from the result of a slight accident, Mr. Duke had made himself very friendly with the little fellow. Since the news of her husband's loss Howard had, on and off, kept up an acquaintance with Kathleen; but his growing favour in the child's affection prompted him to ask Kathleen if she would give him the right to protect both herself and child. He reasoned that her husband having been lost at sea, she was justified in marrying again; but Kathleen preferred to remain true to the memory of Robert, and also reminded Howard Duke that extraordinary stories of persons, who had been lost as was supposed at sea, re-appearing again, had frequently been true, and with this final answer Howard Duke had to be contented, and Kathleen had not seen him since.

The letter from him was a surprise then, and the more so when she became acquainted with its contents. It was in brief a confession from Howard Duke, that he had deceived her in the matter of her husband's death, and at the same time suffered Robert to remain under the impression that his wife and child had perished in the fire at Greenwich. Giving up all hope of making Kathleen, whom he really loved, his, Duke had, nearly six months ago, emigrated to America; but meeting with an accident there, which he was informed might prove fatal, conscience upbraided him that he had been the means of rendering the lives of two human beings desolate and unhappy. He related now in his written confession that by accident he had sent the newspaper cutting describing the fire at Greenwich, and the supposed loss of a woman and child, to Robert O'Brien, and at the same time neglecting to enclose the denial, and also leaving Kathleen's own letter unposted.

Then came the news of Robert's loss. But soon after Howard Duke received a letter from Robert, telling how by accident his name had been included in the list of passengers by the 'Egyptian,' he having missed sailing on

that ship; and he now wished to have particulars of the loss of his wife and child at Greenwich, and declared that if the news were true, he, Robert, would never return to England. Howard basely deceived Robert O'Brien by leading him to believe that the newspaper paragraph was indeed correct, and now thinking all obstacles removed he calculated on inducing Kathleen to become his, but finding her constancy to the memory of her supposed lost husband unshaken, he abandoned his suit and now resolved to make the best reparation in his power to Kathleen by a full confession of his crime, and also by an intimation that he had made a will in her favour, leaving to her the most of the considerable sum of money he had brought with him to America, in the event of his death, which he had been prepared to expect now before many days would elapse.

Kathleen, when she had read this extraordinary confession, was for a few moments almost overwhelmed by the nature of it. Her husband was then, possibly, alive. He had, however, been led to believe that she was dead; and now away in the wilds of Africa or elsewhere, he might, possibly, make another home, and in time look for someone to fill the place which should be hers.

No! this thought she instantly banished from her mind. Robert was true to her memory, she was sure, as she had been to his.



Biddy Maguire's Letter to the Editor.

WE printed a month or two back a specimen of Father Bampffield's sarcastic humour in his "Hints for the treatment of Priests": we give below, from the same pen, "Biddy Maguire's Letter" which followed the former article.

MR. EDITOR,—Please your honour, I'm a constant reader of your pamphlet that you send out once the month—leastways I don't read it myself, for my eyes is old and I never larned reading nor any of them vanities when I was young, but a strip of a grandchild of mine that is a greate scholar—bless him for a fine boy and a rale Irish heart—brings it home to me; and he was reading to me the other day a paper of yours about how to treat priests. It made my old blood boil; most times you're a pretty good Catholic, though they do tell me you're one of those converts—God bless 'em, they are fine men and the rale gentlemen with the hoight of education and a free hand, but somehow they don't seem to me like our own—still you talk pretty sensible stuff most times, but this seems to me out-and-out Protestant nonsense. "Pat," says I, "my child; never you bring that ould heretic rag of paper near me any more, lest I light my pipe with it," for it isn't much comfort a poor woman like me has in this world, and somehow a bit of baccy comforts me. "How dare he tell us," says I, "not to give anything to our priest." "Oh! grandma," says he, "he doesn't mean it, he's only joking like; he means people ought to give, and he's poking fun at the people who don't give." "Fun!" says I, "it isn't fun I'd be poking at the likes of them if I had my way, it's a thick stick I'd be giving them if I could get at them." So I thought I'd just take up my pen and ask you, leastways not take up my pen, for seeing I can't read, it isn't much of writin I can do, but I'd get my grandchild to take up my pen and ask you is it in airnest you are or not?

For troth I cannot believe you that any true Catholics—leastways Irish Catholics—could treat their priest niggardly and find him in air and water. Sure, though, when I come to think of it there are some of that sort;

there were some used to come into my shop—for I just try to make a trifle to keep body and soul together by selling sweets and the likes of that—before Mass, for I always live convenient to a chapel so that a priest may be handy when my time comes; they used to come into my shop the vagabones, to change their threepenny bits that they might have something to put on the plate. “Give us a farthing’s worth of bull’s-eyes, Biddy, dear, that we may have some change to put on the plate for the blessed priest.” Oh! the vagabones; “sure,” says I, “it’s a sin on the blessed Sunday to change a threepenny bit and give the priest copper; give him the threepenny, darling, I say, it’s a small bit and you’ll never miss it, but sorra a ha’porth of change you’ll get out of Biddy this day.” Oh! the mane-blooded creturs, it was never in Ireland they were born, or else they came out of it along with the other vipers when S. Patrick turned the reptiles out.

There was a lodger of mine once—good wages he got too—he used to go and break a sixpence round the corner at the public-house, that he might have a penny—the creature—to give the priest; but when I found it out it was no lodger of mine he was any longer. “Get out,” said I, “throw your other pennies into the pint-pot. There’ll be no blessing come to you, you skin-flint,” said I, and sure enough he broke his leg soon after going home drunk, and he had time enough to repint in the hospital.

But it’s not only the poor, Mr. Editor—give it them fair all round; it’s some of the quality too. I mind them with their grand carriages, and their servants all over powder, and their wine and their parties, and their dresses and their fantangles; I used to see when I was in my lady’s service; it was, “John,” that was the gardener, “there are some peaches down with the wind; his lordship won’t like ’em, send ’em to the priest,” and, barring John was a good Catholic, and slipped in some fine ones, it was nothing but windfalls the poor chaplain would have got; and it was “Thomas,” that was the footman, “six first-class tickets for us, and second-class tickets for the servants.” “And the priest, my lady?” “Oh! there won’t be room for him with us; he won’t mind taking care of you.” Oh!

how I did blush when his reverence looking all mortified like got in with us, and took out his book to say his prayers. Oh! many and many a time I’ve minded them, treating the priest as a paid servant like myself, instead of like an image of their Lord and Master. “We’ll have Benediction at such a time, Father Rafferty.” Will you? thought I, not if I were priest you wouldn’t, if you talked like that. Thinks I, if any priest has got an horsewhip to lay over the backs of the poor, let him lay it over the backs of the quality too. I would if I were a priest, if they treated me like that, or my name’s not Biddy.

And then atop of all this you go and tell us not to give anything to the priest. Do you mane it or not, Mr. Editor, for if you do mane it, yours is a villain of a paper, and no more fit reading for a Christian family than a heathen daily paper such as those the boys are selling in the streets.

And then telling us to tittle-tattle about the sermon. Are you a Christian at all? I hear them—after the Mass they come over to my shop—“Biddy,” says they, “it was a fine sermon, oh! but he’s the fine man now, and the big words that came out of him, I don’t know how they got out at all without breaking.” “Do it,” says I, “do what he tells you, and don’t talk about it. What matters his big words? It’s the meaning of them you want. When you buy my big nuts,” says I, and fine ones they are, “it isn’t the shell you eat, but the kernel,” says I. Oh! I can talk to ’em, they don’t mind me.

And then telling us priests have nothing to do. Sure it’s yourself knows well enough that, what with getting childer out of the workhouse, and what with hunting after lost people—heaven help them—that won’t come to Mass, and what with hearing the confessions of ould sinners like me, and what with fine ladies that come to them about this and that which, bedad, they might just as well settle for themselves; and what with scraping money together for their schools, and their orphans, and their churches, and the likes of that, the poor gintlemen have scarcely time to breathe, let alone wasting their breath on every chatter-box that comes to ’em. And it isn’t the strongest of men

they are in this country. They tell me the half of the young priests comes out of the Siminaries, or the Simeteries, or whatever it is—I don't rightly know the word for their schools—all wake and half-dead like with the power of larning put into them—the more's the pity, poor young things.

Well! Mr. Editor, it's a long letter I'm writing; it comes to about this. Those that are good to the priest, God is good to them. To be good to the priest is part of the Catholic faith as I larned it, and I think I larned it right for all I can't read. 'Twas my mother taught it me. Faith, I remember now, it was the last sixpence we had, for throuble was on us, and father had been long out to sea, and we began to think he wouldn't come back, but was lost, and it was the last sixpence we had put by in the old tay-pot, and the priest came asking for something or other for the good of souls. And I saw mother go to the tay-pot, "Mother," says I—God forgive me, for I was afraid—"mother, it's the last." "Hush," says she, "darling, don't be telling him it's the last, or he'll be putting his hand in his pocket and giving us, and heaven knows he can't afford it. Hush, darling, God will send it back." And sure enough he wasn't five minutes gone with our last sixpence, when there was a shout and a holloa, which my heart knew, and there was father with his pocket full of money. "Aye! Biddy," says my mother afterwards, for sure she couldn't speak then for crying, "it's always so, God sends it back; the priest has heavy loads, and those who lighten his load, when they die the turf lies light on them, and the sin lies light upon their soul."

Now, Mr. Editor, I make so bould once more, did you mean it or not?—Your friend,

BRIDGETT MAGUIRE.

We have received other letters asking the same question. We assure Bridgett Maguire that we did *not* mean it; her grandson was right, we were "poking fun" at the niggardly ones who are afraid to give, so we hope Bridgett will still let her grandson bring home our "villain of a paper."

Deaths.

Of your charity pray for the Souls of

Very Rev. Father Apolloni.
Rev. Philip Gordon.
Rev. Ignatius Dolan.
Rev. W. J. Dolan.
Mary Newton.
Thomas Edward Knights.
Alfred Levine.
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July. 23. 1900. Putney. S.H.S

Interview with Rev. J. Flew - Wesleyan
Minister. Putney at 54. Chelveston
Road. He is no relation of the LCM
for Putney who has the same name.

Mr. Flew is a young man of about
35, middle height, clean shaven, draw-
ing voice, pale face, a type of the
high church curate of the comic papers,
like Penley in the 'Private Secretary'.
Not quite so pronounced. After
giving an opinion he gently taps the
back

2
back of one chubby hand with the
chubby fingers of the other chubby hand.
& coos to himself No-ye No, No-o-o.
Yes, Yes, Yes-s-s in modest self approval.

He has been here two years & does not
yet know much about the district.
He is in the same circuit as Wandsworth
& the head of the St. John's Hill Church
is his superintendent; His own church
is in the Upper Richmond Road:
Beside these churches there are two
Mission Rooms, both in Wandsworth, another

in Putney.
The Church was built 18 years ago, replacing
an inn which used to hold 2 or 300.
When

Church Service

the change was made the new congregation³ began at about 100. The new church was made to hold 1000 in order to get the largest possible start out of the Wesleyan Chapel Building fund.

Now the largest congregation he ever has is 500; at ordinary services about 300.

Services at 11⁰⁰ } rather more in evening
6.30. } than in morning.

fair proportion of old & young men & old & young women. Rather more women than men.

I should say - yes, yes, yes. All are fairly comfortable. He can only think of three ^{persons} who could in any way be considered poor. In Putney there

Social Putney.

Classes.

Sunday School.

Hew- Wesleyan, Upper Richmond Road

23

There are "the aristocrats" on the Hill.⁴
I suppose they go to Church. They don't
come to me. Further down between the
railway & the road leading to Barnes
Common, are the upper middle & the lower
middle classes from whom his congregation
are drawn; between them & the river are
the working class. 'I am sorry to say we
hardly touch them at all'.

It holds 5 or 6 devotional classes
during the week. for singing, prayer,
& conversation on religious subjects.
No organized visitation

Sunday school - 160 on books -
110 come on Sunday afternoon
at 2.45
40 in the morning at 10
very

Open air services

Other religious bodies

Also an Underminational mission at
Lefton Hall supported by Wilfrid Scriven
of ~~Fild~~ Tudor Court Cobham.

No nurse
Societies

Flew - Wesleyan - Upper Richmond Road

25

Very few are children of his congregation.
Open air services held in summer on Putney Heath
in connection with the Free Church Council -
Great influx by bus on Sunday, a few stop
to listen & then go away. The people of
Putney are pleasure seeking.

His own congregation are countryborn: have
least church going in the country & con-
-tinue it here. He gets as many men as
women. [I doubt this statement good].

He is the only one paid: there is also a 'sister
of the people' in Wandsworth who visits &
conducts open air service.

Other Religious bodies - He is not aware of any
Roman Catholic influence in Putney. He is
not recognized by Henley (the rector). Henley
is high & some of Henley's congregation
have come over to Flew.
No cooperation except under Free Church
Council.

No arrangements for nursing.
They have a literary society in winter.

Band of Hope.

No mothers meeting

Old people's tea parties

Flew - Wesleyan, Upper Richmond R^d

27

Band of Hope with 250 members. meeting in school-room attached to church. works on total abstinence lines & is run by the young people attached to the ~~parish~~ Church.

No mothers meeting. They had one but no mothers came. It has been replaced by old people's tea parties. The young men of the congregation invite all the poor old women they can find & the young women the old men. Great success. Though 'enjoyed more by the givers than by the receivers.'

They have also a Wesley Guild for the young of the Congregation.

Police. Fair. W. J. Flew the LCM has a weekly Bible Class for the police (though of the same name he is no relation to this Mr. Flew).

Drink. 'Must be increasing for the Public Houses are being replaced by Gin Palaces.'

Health. good though relaxing climate.

Housing. fair. some roads - eg Chelverton Rd. - going down. for his house the Circuit pays

£50 rent + £20 in rates & taxes: it has 9 rooms. The street is taking in lodgers increasingly. 5 out of 6 have cards of apartments. People move very easily. The furniture van is always in requisition.

July 23.

Rockhampton.

39
J.H.W. 8.30

Interview with Father King at ~~Mansara~~
House. Rockhampton.

Mansara house is a large yellow brick
building with two wings: opened about
35 years ago as a college for the
noviciates of the order of the Jesuits.

Father Considine is the Rector of the
College. Under him is Father Kenney
& under him Father King. I

am not quite sure of his name.

Father Considine is away till Thursday.
Father

Father Kenny was engaged: so I saw²
 Father King. No answer had been sent
 to the original letter so I called on
 the chance of finding some one.

Father King is a clean shaven man
 between 35 & 40, wears spectacles,
 good mouth & charming cultivated
 voice & smile. He talked for about
 $\frac{1}{2}$ an hour on general questions -
 the numbers of the Roman Catholics
 he is sure are increasing in England.
 But not sure whether they keep
 pace with the increase in population.
 Hopes they do. He distrusts figures
 because he never can remember them.

When he sees they convey nothing
to him. Broadly speaking his im-
pression is that R.C. are recruited
from the higher & the lower, not the
middle classes. Anglican church both
high & low produce an equal number
of converts. But middle class are many
more: & means don't become R.C.'s.

A Jesuit is not an ordained
priest; before 30 or 32 years of age.
First they are novices, these are weeded
out by the priests at Manresa. They
leave here about 18 years of age for
Stonehurst: there they study philosophy
then comes school teaching: then
a course of Theology & then ordination.
The

youngest that a Jesuit will be ordained is 24
& that very exceptional: practically only in
the case of mortal illness, to let the young
man celebrate the priest's mass before his
death. The first priest's mass is the great
moment of his life. It is then that he first
touches the host. In many churches it is still
the custom for the congregation to come round
& kiss the tips of the fingers of the priest
who has celebrated his first priest's Communion.
Manresa house used to belong to the Bessboroughs.
The original house had 2 wings added to
it by the Jesuits: behind it looks over
a grass field directly on to Richmond
park: ~~very~~ fine view: the garden except
the kitchen garden not much cared for:
a few young men with pale faces & black
gowns were pacing about by themselves.
For rainy weather there is a glass covered
court yard in which the novices walk
say their prayers: a good many hideous
coloured images about. The kitchen garden has
the largest vine in the world. larger than that at
Hampton Court.

Aug. 2^d. 1900.

39
6
Interview with Mr Herbert Godwin, Down
Lodge Hall, Wandsworth.

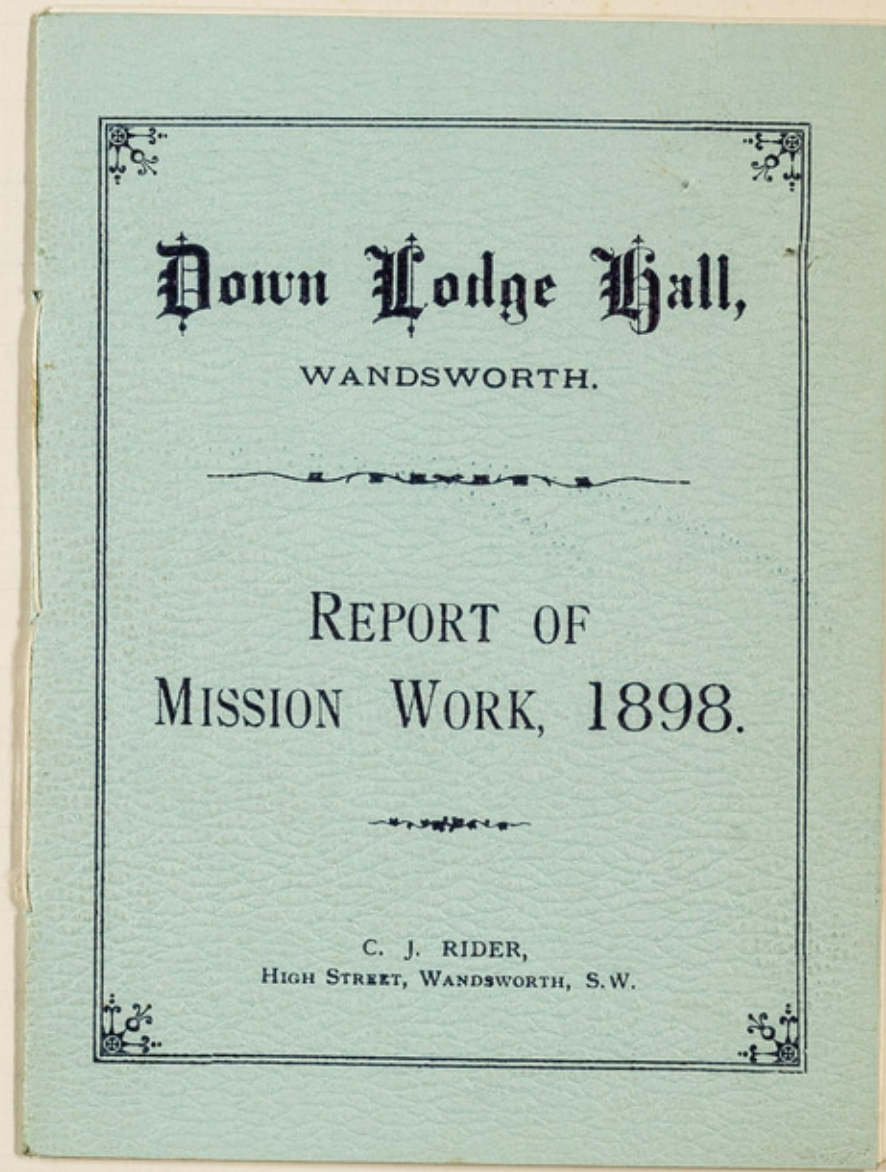
Mr Godwin is an apparently prosperous
maker of ladies' clothing, in Jackville St. He is
a fine, burly, athletic looking man of ~~about~~
about 45. He has been Hon. Sec. of this
small mission in Wandsworth for 8 years, but
beyond helping in the handy work he has no
time for work in connection with the mission,
in which the ~~main~~ prime mover is Miss
Rainsford, (a daughter of Marcus Rainsford), who
does much visiting in the neighborhood.

The work of the mission is fully
described in the two Reports which Mr S. gave me,
and there is practically nothing to add to them.
The work is entirely un denominational: Mr S. is
a Baptist, Miss Rainsford Church of England.
The aims of the mission are purely spiritual: it
was meant for the poor of the neighborhood,
and on the whole serves the right class,

though especially after they have been some time under influence the people "tog themselves up". The only meeting which is largely attended is that on Sunday evening, when there are from 350 to 400, most of them people who do not care to go to a church: the same people in the main come Sunday after Sunday: about £2 a week is contributed to the offering, but one of the workers always puts in £1.

About £20 a year is spent on Relief among those who attend: it is administered by Miss Ramsford. For many years a Soup Kitchen was carried on: but two winters ago people "did not trouble to send for the soup" and last year it was not opened.

No work has been done ~~among~~ ⁱⁿ the Common Lodging Houses of Wandsworth: but Mr. S. has a friend who works in them and describes the results as "most discouraging". Altogether Mr. S. thinks that in this district and elsewhere Mission work is becoming more difficult, and the people ~~more~~ more indifferent.



DOWN LODGE HALL,
WANDSWORTH.

Report of Mission Work
1898.

C. J. RIDER,
HIGH STREET, WANDSWORTH, S.W.

Trustees:

AUGUSTUS CHURCHILL, Esq.,
Fairhaven, Putney Heath.

J. F. W. DEACON, Esq.,
Grantham House, Putney Heath.

DAVID McLAREN, Esq.,
Rydal House, Putney.

W. R. MOORE, Esq.,
Highbullen, Chulmleigh, N. Devon.

EDWARD RAWLINGS, Esq.,
Richmond House, Wimbledon Common.

ALFRED J. MAYERS, Esq.,
Claremont, Fleet, Hants.

Treasurer:

JOSEPH PASSMORE, Esq.,
Park Lodge, Southfields.

Hon. Secretary:

HERBERT GODWIN, Esq.,
Sydney Lodge, Wimbledon Park Road.



Down Lodge Hall Mission.
ANNUAL REPORT, 1898.

OUR Mission Hall was opened in November, 1884, and is, therefore, now in its 15th year. Though we feel we have nothing to boast of, we know there is much to praise God for.

Many changes have come, but the work continues. "Jesus Christ and Him crucified" is still our theme; and the "Old Story" has still its old attraction and is still "The power of God unto Salvation."

It is almost unnecessary to give a detailed report of the work in all its branches every year; in consequence, our report is somewhat shorter this year, giving a brief sketch of the work done during 1898.

SUNDAY SERVICES.

As in previous reports, we have to record that large gatherings meet on Sunday evenings. The Gospel is faithfully proclaimed by friends from the neighbourhood and supplies from the Evangelisation Society.

The Sunday afternoon meetings are not so well attended, though the numbers keep up to the average of past years. The addresses given are for Christians, and are a help and blessing to many.

MONDAY EVENING PRAYER AND PRAISE MEETING.

The weekly meetings for Prayer and Praise, instituted when the Mission was first opened, have been continued during the past year. To those who have regularly gathered week by week, these meetings have been sources of great blessing, and it is hoped that in the coming year many more will share in the important privilege of seeking God's blessing on His work carried on in connection with the Hall.

TUESDAY EVENING NIGHT SCHOOL FOR MEN.

We still hold our Night School from 7.30 to 9 p.m., and the interest shewn has in no wise abated, but we are much encouraged, the

numbers keeping up well. We started this winter with 78 Men and 14 Teachers.

WEDNESDAY WORKING PARTY.

We commenced the Working Party in the winter of 1897. It is a small though interesting branch of the work, and we hope the number of workers will increase as the months go by.

As a result of our needlework, we were able to send a contribution of £5 to the China Inland Mission.

FRIDAY MEN'S BIBLE CLASS.

The Men's Bible Class is still held, and the interest and attention are most gratifying; the attendance is much as it has been for some years past, varying from 40 to 50, the membership being about double that number. Miss

Rainsford desires heartily to thank the Ministers and others who very kindly helped her during her absence from home last summer.

TUESDAY AFTERNOON BIBLE CLASS.

The interest in the Tuesday Afternoon Bible Class for Women has been sustained throughout the year. Two of those who attended for years have entered into rest, and some have left the neighbourhood. Notwithstanding these gaps, the numbers are maintained, to be accounted for chiefly by the visiting and patient looking up of absentees by the lady helper, who does all she can to encourage a regular attendance. The usual meeting has been varied several times by addresses given by Missionaries and others; once by a Lady Missionary from Ceylon giving a most interesting account of her work in the

centre of the Island; also by a lady in the neighbourhood, who returned from Amritsar a few months ago.

THURSDAY BOY'S CLASS.

The number attending this Class continues to increase, and every Thursday some 30 or 40, or even more, lads assemble to hear the "Gospel talk."

That they appreciate the class, is evidenced by the regularity with which most of the members come, while signs have not been lacking that the work of grace has been begun in some of their young lives.

In the Summer a Cricket Club was started and two Matches played, with the result that Exeter Hall Junior Section was beaten, but

defeat was suffered at the hands of the Roehampton Church Lads' Brigade.

In the Winter Months the boys play Football on their own ground.

SCRIPTURE UNION.

The Scripture Union has just been recommenced, having been suspended for some time. It is progressing very satisfactorily, the average attendance numbering 30.

CHILDREN'S MEETING.

The Saturday Afternoon Children's Meeting, originally started by Miss Hays, afterwards carried on by Miss Cribb, is now undertaken by Miss Puleston and two of the Misses Churchill consecutively. The new management of the

centre of the Island; also by a lady in the neighbourhood, who returned from Amritsar a few months ago.

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class only began in November; it is therefore too early to talk of results, but we hope, with the Divine blessing, to be able to make a good Report for 1899.

ADULT SCHOOL.

During the past year the average attendance has been 22, shewing a slight falling off in numbers. We have been encouraged by brief addresses given by several friends.

Two earnest and devoted workers have removed to other spheres of labour (Miss Judd and Mr. Farmer), we pray that others may be led to take up the work. The reading and study of God's word continues to be the centre of our work.

In concluding our Report, we would warmly thank our friends for their continued help and financial support in the work.



12
DONATIONS AND SUBSCRIPTIONS
TO THE
General Mission Fund,
FOR THE YEAR ENDING SEPTEMBER 30TH, 1898.

	£	s.	d.
A. J. Mayers, Esq. (for previous year) ...	2	2	0
Edward Rawlings, Esq. ...	10	0	0
Lady Archibald ...	1	1	0
Augustus Churchill, Esq. ...	10	0	0
James McLaren, Esq. ...	1	0	0
Miss Logan ...	1	1	0
Miss Griffey ...	0	5	0
John Rains, Esq. ...	2	2	0
Mrs. Tapp ...	0	10	0
Miss Tapp ...	1	0	0
Miss Davis ...	1	1	0
Miss Swift ...	0	10	0
David McLaren, Esq. ...	10	0	0
Mrs. Seaman ...	10	0	0
Miss Seaman ...	2	2	0
J. F. W. Deacon, Esq. ...	10	0	0
A. J. Mayers, Esq. ...	2	2	0
W. Hampton, Esq. ...	5	0	0
A. Miller, Esq. ...	5	0	0
Miss Wright ...	0	10	0
William Keiller, Esq. ...	2	0	0
Mrs. & Miss Agg-Gardner ...	2	2	0
Mrs. Lowe ...	1	0	0
	£80	8	0

BALANCE SHEET,
THE GENERAL MISSION FUND.
For the year ending September 30th, 1898.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance in hand ...	29	2	4	General Expenses ...	14	4	0
Subscriptions and Donations ...	80	8	0	Painting and Repairs ...	25	15	9
Weekly Offerings ...	105	13	4	Maintenance, Lighting and	23	6	0
Special Offerings ...	73	4	7	Warming ...	8	6	0
*Special Collections, as	15	1	8	Printing and Advertising ...	45	11	9
per contra				Carpetakers and Cleaning ...	15	7	0
				Evangelists' Mission Expenses	1	4	6
				and Thank Offering to the			
				Evangelization Society ...	6	16	5
				*Special Collections ...	8	5	3
				Seaside Home Fund ...	17	13	3
				London City Mission ...			
				Balance in hand ...	£303	9	11

Audited and found correct,
Wm. HAMPTON.
December 15th, 1898.

BALANCE SHEET,
THE BENEVOLENT FUND.
For the year ending September 30th, 1898.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance in hand	...	Relief to Poor Families in	6 17 5
Mrs. Seaman	...	Grocery, Coals, etc.	3 17 6
Ed. Rawlings, Esq.	...	Special Gifts at Christmas	5 6 6
Special Donations for	...	Expenses of Excursion	1 18 1
Ex- penses of Excursion	5 10 0	Balance in hand	...
	<u>£17 19 6</u>		<u>£17 19 6</u>

December 15th, 1898.

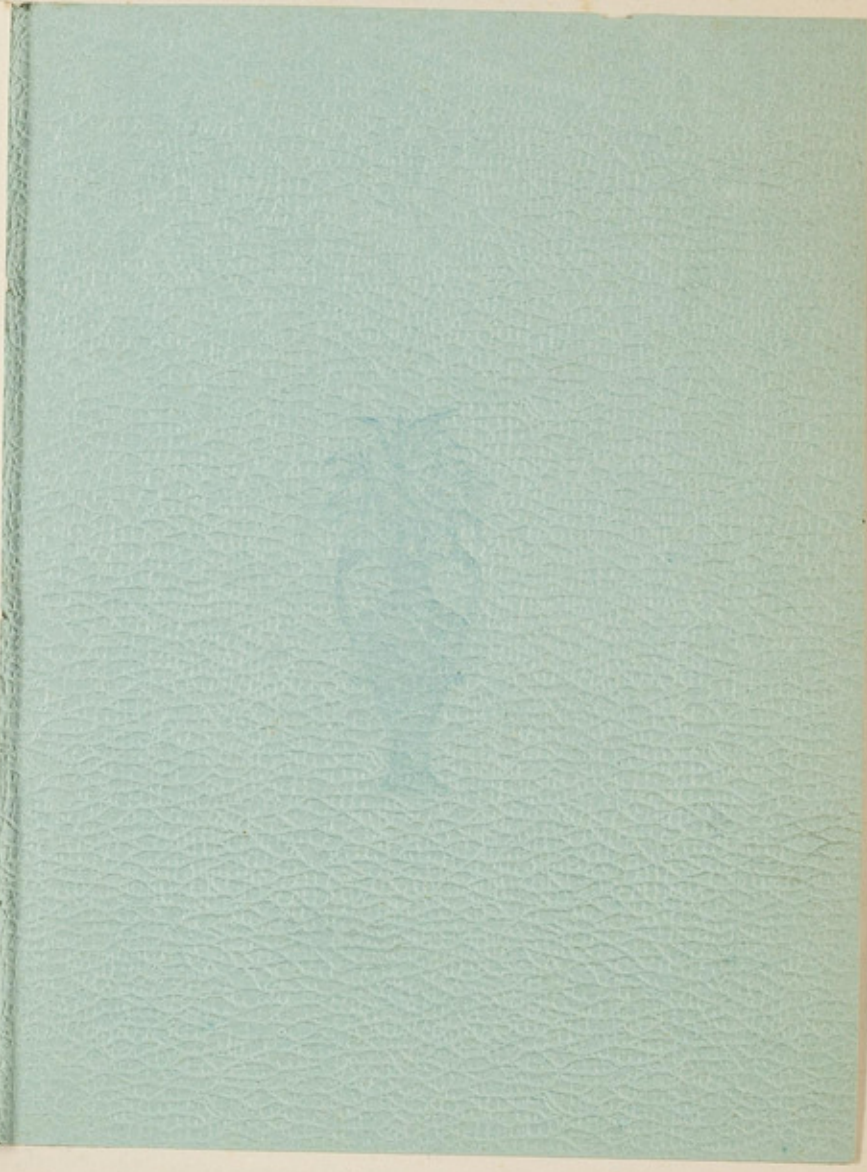
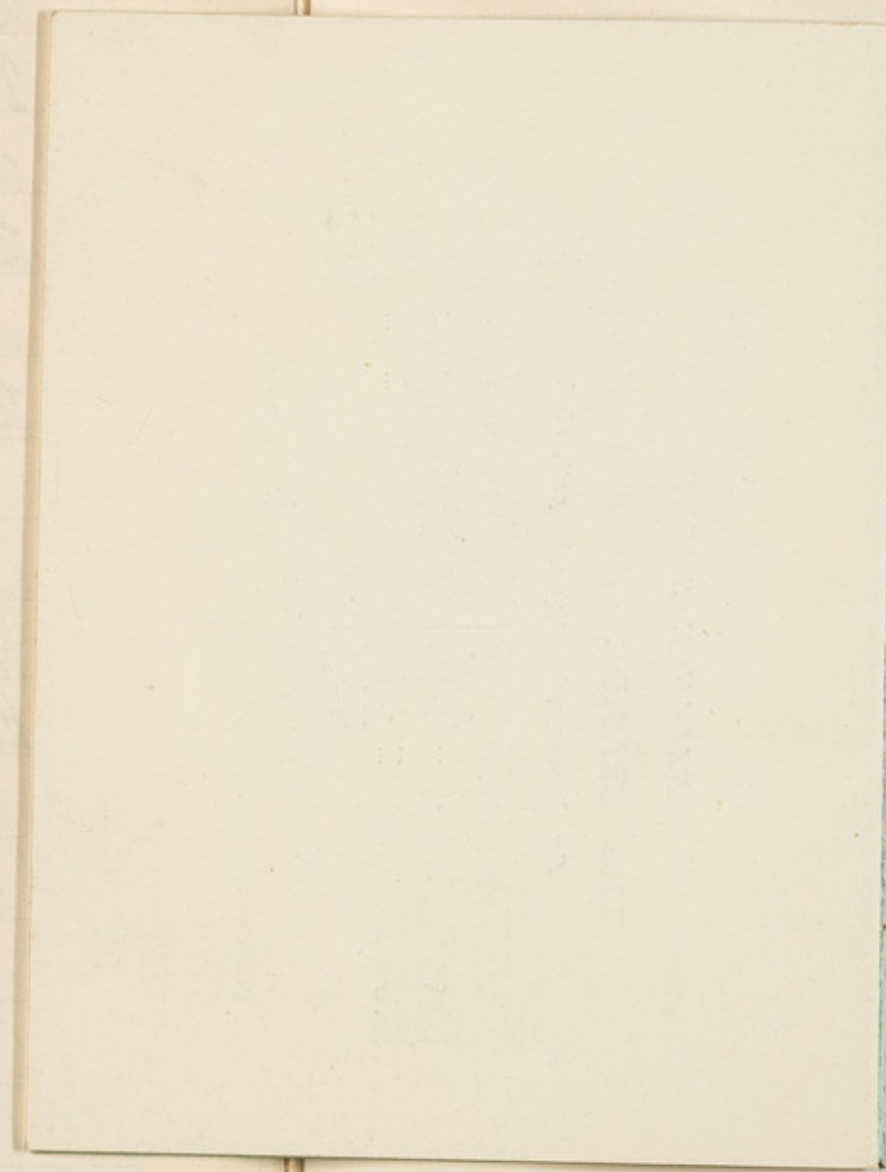
Audited and found correct,
WM. HAMPTON.

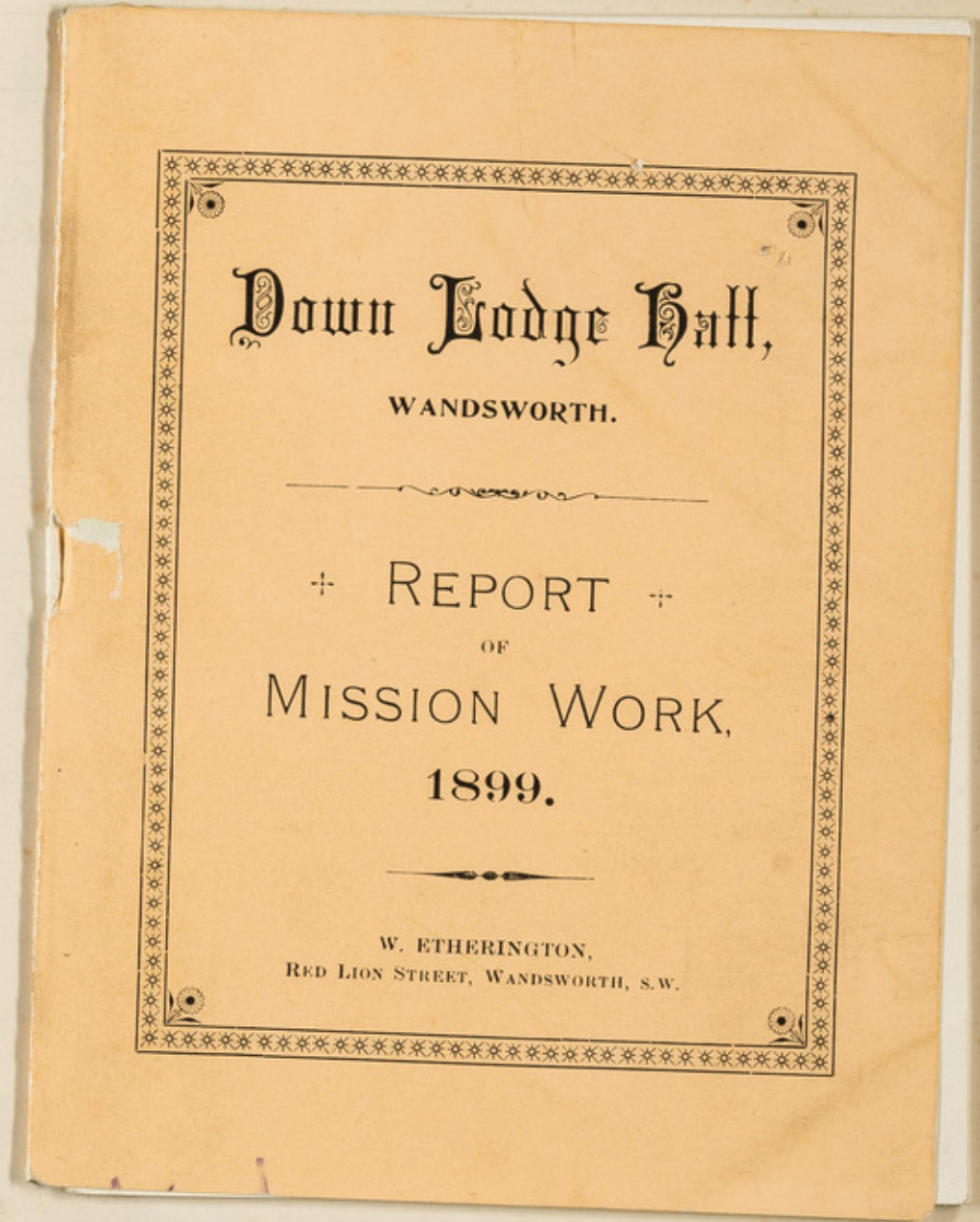
BALANCE SHEET,
THE SEASIDE HOME FUND.
For the year ending September 30th, 1898.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance in hand	...	Mrs. Sizeland	0 15 0
July 24th—Special Collection	0 8 9	Mrs. Donkin, Brighton Con-	...
Mrs. Seaman	6 16 5	valercent Home for Patients	3 15 6
Mr. O'Connor for Fare	1 0 0	Balance in hand	3 19 8
	<u>£8 10 2</u>		<u>£8 10 2</u>

December 15th, 1898.

Audited and found correct,
WM. HAMPTON.





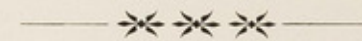
Down Lodge Hall,

WANDSWORTH.

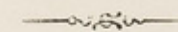
† REPORT †
OF
MISSION WORK,
1899.

W. ETHERINGTON,
RED LION STREET, WANDSWORTH, S.W.

DOWN LODGE HALL,
WANDSWORTH.



Report of Mission Work,
1899.



W. ETHERINGTON,
RED LION STREET, WANDSWORTH, S.W.

TRUSTEES.

AUGUSTUS CHURCHILL, Esq.,
Fairhaven, Putney Heath.

J. F. W. DEACON, Esq.,
Grantham House, Putney Heath.

DAVID McLAREN, Esq.,
Rydal House, Putney.

W. R. MOORE, Esq.,
Highbullen, Chulmleigh, N. Devon.

EDWARD RAWLINGS, Esq.,
Richmond House, Wimbledon Common.

ALFRED J. MAYERS, Esq.,
Claremont, Fleet, Hants.

TREASURER.

JOSEPH PASSMORE, Esq.,
Park Lodge, Southfields.

HON. SECRETARY.

HERBERT GODWIN, Esq.,
35, Sackville Street, Piccadilly, W.



DOWN LODGE HALL MISSION.



ANNUAL REPORT, 1899.



THE Trustees of Down Lodge Hall, in sending out the Annual Report for 1899, desire to express their thanks to all who have in any way assisted to carry on the work of the various departments. Changes are constantly taking place by removal or death, but God's work still goes on.

A hearty welcome will be given to any of God's children who may be led to come and help in the good work of the Mission.

A Balance Sheet will be found at the end of Report. The Treasurer will be glad to receive any Subscriptions or Donations towards the work.

Sunday Services.

The afternoon services have not been so well attended during the year as we had hoped. The chief object of the meetings is to study God's word. It is to be desired that more who are *unable* to get to morning or evening meetings at the various Churches will avail themselves of this opportunity.

Our evening meetings are still well attended. The Gospel being preached faithfully from Sunday to Sunday, this and the singing being

the main attraction. Though we should like to see the Hall crowded, we thank God for the many who do come to listen to His word, and receive it into their hearts.

Monday Evening Prayer and Praise Meeting.

This meeting for prayer and praise has been held on each Monday during the past year, with the exception of the one on which our annual excursion was held, and of those which fell on a Bank Holiday. The average attendance has been small, but the time is looked forward to when—constrained by the Holy Spirit—many shall say, "Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." To wait upon the Lord is no vain thing. Will you pray for a Spirit of fervent, effectual Prayer in our midst?

Tuesday Night School.

The Tuesday night school is still a very happy feature in our work, and the members seem to take as much interest as in former years, the attendance keeping up well.

We have now nine classes for men and three for lads over sixteen years of age. The latter three classes are held in the small hall, as the lads being "last from school" are liable to look down on their elder brethren, who perhaps have never had any Board School advantages.

We have started school colours this year. These are given as a prize in the form of a neck-tie to any man who introduces four new members—and they have caused a good deal of amusement. We always close the school with five minutes talk to the men, a hymn and prayer, and leave the seed thus sown to the care of Him who giveth the increase.

Friday Men's Bible Class.

The hour spent on Friday evenings over the Bible is also a very happy one, and many have felt and expressed thankfulness to God for what they have learnt there. We can say from the depth of our hearts "Bless the Lord, oh my soul, and all that is within me bless His Holy Name; Bless the Lord, oh my soul, and forget not all His benefits." That for so many years he has granted health and strength to teachers and scholars, surely deserves a note of praise. We praise Him too that to many it has proved the starting point for a better life, and to others a resting place on the way Home.

Wednesday Working Party.

The Wednesday working party, which was commenced in the winter of 1897-1898 still continues, and proves to be a very pleasant afternoon.

It also affords an opportunity of making the acquaintance of some attending the Hall services who might not otherwise be known.

Last winter we worked for the China Inland Mission, and as a result were able to send to it £22. This winter many of our people having friends in South Africa wished to work for our soldiers there, so about £30 went for that purpose.

Boys' Class.

It is encouraging that so many will assemble week by week to listen to the Word of God. Some of the boys are evidently enlisted under the banner of the King, but prayer is needed that still more may choose to enrol themselves as his soldiers.

Children's Class.

The Children's Class, which is held every Saturday afternoon from 3 to 4 o'clock, has, since its recommencement in October, shown a marked increase in numbers and interest. The members are always enthusiastic and responsive—and it is to be hoped that the results will be still more encouraging as time goes on.

Mothers' Meeting.

The Mothers' meeting on Tuesday afternoons has been held regularly from the middle of September until the middle of July. The numbers are maintained, as new members take the place of those who have left the neighbourhood: this is really encouraging, as it is far more difficult for mothers than for others to be

regular in their attendance, owing to sickness and other household claims on their time and strength.

The meetings have been varied occasionally by a missionary address; various speakers have gladly rendered this service. Many of the women look forward to the quiet hour when they can cast off their burdens for a little while, and are refreshed by instruction in the word of God, which it is believed they find a practical help in their busy lives.

Adult School.

We trust, the Secretary says, that the year upon which we are entering will show some improvement, and blessing will follow our effort. We are encouraged to see the interest taken by the members in the study of the Scriptures, and though our membership is not large, those who

attend are real and in earnest. We deeply regret that our President is shortly leaving us owing to his removal to the country, and we earnestly pray God to send us another leader.

In Memoriam.

From time to time the Trustees of Down Lodge Hall have had to record the removal by death of one and another of their own number, or of friends who have rendered service in the operations of the Mission conducted by them.

Before closing the present report they have to discharge the same sad duty: It was the Mission conducted by the late Mr. D. L. Moody along with his colleague Mr. Sankey in November, 1883, on the site of the present Hall, that gave rise to the

Christian work which has been conducted in, and from it, ever since the memorial stone was laid by Mr. Moody in 1884, on the anniversary of the opening of their Mission. He it was who urged the continuance of the evangelistic work which, by the blessing of God, had been so fruitful. He intimated on the last day of that Mission that a permanent building would be erected, and characteristically added, that seven gentlemen whose names he read out, would act as trustees, without having first asked and obtained their consent. By the munificence of Dr. Herbert Watney the building was erected at his sole expense, and was then leased to the trustees accepting. It is not their part to do more than to join in the offering of grateful thanksgiving to the

Great Head of the Church who "gave some" [as] evangelists," among whom our departed friend will ever retain a foremost place. But they may be permitted to add their testimony to the harvest that has been gathered from the precious seed of the Word then scattered. Its fruits remain in not a few who are still with us here; in others who have gone to distant lands where the announcement of the death of D. L. Moody has awakened their grateful recollections of that memorable season; and, in not a few instances, their fruits have been garnered above.

Do we not seem to hear him say, as we recall his zeal for his Master, and his longing for souls, "Be ye followers of me, as I also was of Christ"?

DONATIONS AND SUBSCRIPTIONS

TO THE

General Mission Fund,

FOR THE YEAR ENDING SEPTEMBER 30TH, 1899.

	£	s.	d.
Edward Rawlings, Esq.	10	0	0
Lady Archibald	1	1	0
Augustus Churchill, Esq.	10	0	0
James McLaren, Esq.	1	1	0
H. C. Foster, Esq.	5	0	0
The Misses Griffey	0	8	0
Miss Seaman	2	2	0
John Rains, Esq.	2	2	0
D. McLaren, Esq.	10	0	0
J. F. W. Deacon, Esq.	10	0	0
Miss Swift	0	10	0
W. Hampton, Esq.	5	0	0
A. Miller, Esq.	5	0	0
J. M. Rucker, Esq.	5	5	0
Mrs. Agg-Gardner	1	1	0
Miss Agg-Gardner	1	1	0
	£69	11	0

BALANCE SHEET.
THE GENERAL MISSION FUND.

For the year ending September 30th, 1899.

RECEIPTS.	EXPENDITURE.
£ s. d.	£ s. d.
Balance in hand	Miss Bishop, Mission Worker ...
Subscriptions and Donations	Evangelization Society ...
Hire of Hall	Mission Helpers ...
Weekly Offerings	Caretaker and Cleaning ...
Special Donations	General Expenses ...
Donations for Renovation a/c	Maintenance, Lighting and Warming ...
* Special Collections as per contra	Printing ...
	Renovations ...
	* Special Collections viz:—
	London City Mission ...
	South African General Mission ...
	Nyasaland Industrial Mission ...
	C.M.S. Zenana Mission ...
	Y.M.C.A. Annual Meeting ...
	Balance in hand ...
	£295 12 9

Audited and found correct,
W. HAMPTON.

BALANCE SHEET.

For the year ending September 30th, 1899.

18

Audited and found correct,
W. HAMPTON.

BALANCE SHEET.

For the year ending September 30th, 1899.

19

Audited and found correct,
W. HAMPTON.



E LONDON SCHOOL OF ECONOMICS
D POLITICAL SCIENCE,
OUGHTON ST., ALDWYCH,
NDON, W.C 2

July 30th

Rockhampton.

39

8.30 G.H.D.

Interview with Rev. Father Wilson late
head of the Roman Catholic Mission
at Manresa House Rockhampton.

Father Goldie was away, he is the present
head of the Mission. Father Wilson
was head of it a year ago & lives at
Manresa so that he is almost an
equal authority

Father Wilson is an oldish man between 60 &
65. courteous manners, picturesque with long
black grey beard, black gown & beretta on his
head; Irish brogue with which only ap-
peared

peared when he happened to mention C. Wicklow & the agility of some sheep that had been imported from there to Manresa. Rather a weak man I think & probably weak health. He said that the Rochampton Mission was such light work in pleasant surroundings that it was generally given to oldish men or to those who had overworked & wanted a rest.

Rochampton itself is a small village tucked away between Wimbledon ^{Common} & Richmond Park. It is a long way from anywhere except for those who have private carriages. Every hour an omnibus joggles slow

slowly into Putney, & takes about $\frac{1}{2}$ an³
hour in getting there. Putney, Wimbledon
& Barnes are the stations not used. Barnes
I think is the nearest but quite 2 miles
off. In consequence only poor or rich live
in Roehampton. All along the road at
the south side of the Common are large
houses with large gardens. In respect
of merchant princes & their palaces
Roehampton still is what Clapham
used to be. The poor are those who
hang on to the skirts of the rich,
their under gardeners etc; none are very
poor. There is plenty of relief for the coming
when

when needed from either Romans or Anglicans.⁴
Chapel has no hold: there is only one small
con-con hall of whose existence the Rochampton
baker was ignorant. Building for the rich
middle class in large detached villas is
beginning in Rodney road but has only
begun this year & ^{houses} are hardly tenanted
yet.

Father Gibson said that the rich Catholics
do not compare in number with the rich
Anglicans. The Anglicans are naturally the
low church & were displeased with the
highness of their vicar (Carrington) who
has put up an elaborate coloured reredos
in his electric lighted new & sumptuous
parish church. The R.C. have some rich
ref

of the Bedingfields who are somehow con. 5
 -nected with the Lyne Stephens's (it was
 Mrs Lyne Stephens who built at her own ex-
 -pense the R.C. Cathedral & Presbytery at Cam-
 -bridge; there ^{was} also a fountain in Rochampton
 raised by her or in her memory!.

Father Wilson said that Rochampton exc
 for Mansua House, the Convent & School
 of the Sacred Heart, & the orphanage con-
 -ducted by the 'Poor Servants of the Mother
 of God.' He was not a Catholic stronghold.
 He said that he supposed there were
 about 230 R.C.s in the village which he
 reckoned at about $\frac{1}{15}$ the total population.
 Mass is at 8 & 11. About 130
 come

Come to each. The church holds about 6
350. ^{it is as full as it can be on Sundays} Not difficult for people here to
get up on Sundays. Not like Bermansley
where it is useless to have Mass before
mid-day because nobody will come!

At 3 or 3.30 is Catechism taken by the
novices from Manresa & followed by the
Rosary & Benediction.

At 6. is Benediction & Instruction.
The Church is St. Joseph's opposite the W
end of Medfield St.
The Convent Chapel is open & is also pre-
sented as a public oratory.

There is a Society of St. Elizabeth of Hungary
to visit the sick poor which gives away
clothing & food. All the children who ought

ought to come to ^{Sunday} School so come, in number 7.
between 30 & 40.

The Sacred Heart has about 100 nuns & 100
papi's.

No hostility exc of small boys who call after
the petticoated priests in the street, but not much
of that.

The bicycle brings many here to confession on Sat.
-days: come from inner London, ride in the park
& make their confession on the way back.

Storing. no crowding but all full. Irish gardeners
have come in here to work & live in Banes.
rent of a house 7/6 for 4 rooms & garden.

3/- for rent of a room.

Industries. Small local: Printing press at Maresfield
house employs 10 or 15.

Prostitution. Bad on the Common - Women come up out
of Central London.

July 27th. 1800.

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39/6
Interview with Rev. James Cunningham,
Presbyterian Church, Lebanon Gardens, Wandswoth.

Mr Cunningham of 50 or slightly more,
of most unministerial appearance: he is tall
thin, almost bald, fair drooping moustache, looked
hoar, and small rather foxey eyes: meeting
him in the city one would put him down
as a company promoter: however apart from
his appearance I have nothing to say against
him, though I feel convinced that he has
mistaken his location, and pursues it without
a spark of real enthusiasm or fervour.

In common with most of his brother
ministers Mr C. lives in a way which
suggests a degree of wealth, culture and refinement
which is rare among ministers of other
denominations. His house is large; the furniture
of the best, the pictures and the china good

and well chosen.

But though Mrs C. is apparently a gentle and a man of culture he is not conspicuous either in successful, and I suspect that the considerable activity of the Church in the Merton Road neighbourhood is due much more to Mrs C. than to him. Mrs C. came in just as our interview was beginning, "to make sure that he did not forget anything", and remained all through, doing most of the talking. She is a bright, pleasant person, of the most kindly disposition.

The Church Report contains almost all the necessary details as to membership, organisation etc.

What is rather unusual with a Presbyterian Church, the activity lies rather in missionary work in the neighbourhood than in any congregational success. Neither membership or contributions are large - (the latter vary

from 200 to 400) - and from what I saw of Mr C. and from a perusal of his sermon in the Magazine I should say he had no attraction power. I imagine therefore that those who attend are only the stunted Presbyterians of Putney and Wandsworth to whom this happens to be the most convenient church. There are about entirely of the middle class: some are poor and "very few rich."

The missionary and eleemosynary efforts are confined entirely to the neighborhood of Merton Road, where under the superintendence of Mr C. ten ladies are constant in visitation. Mr C. has evidently got a glimpse of an idea that all the work of this and other churches among the poor is unsatisfactory. "You could never prevent our good ladies from giving shillings": but there is "much

overlapping" and each of the pions is to go to any place of worship go "for what they can get." At the same time Mrs C. disclaims any attempt at proselytism on the part of this church: the visitors are "strictly forbidden to suggest to the recipients of tickets that they should attend the church." "I wish I could say the same of others," she said, "but with them it is always 'I can't help you unless you come to our Mother's Meeting or to church'." Mrs C. said however that though there was no attempt at cooperation there was a most friendly feeling between this church and the Church of England as represented by Mr Dobson, Mr Reed and Mr Rouse. Mr Henley of Putney on the other hand is utterly inaccessible: he was spoken of as "high and narrow", terms which

Mrs C. thought applied to most of the clergies of Putney. I suppose most of them are of the ascetic, clean shaven type for she said that "they all looked as if they had just come out of prison".

Both he and Mrs C. confirmed the general report as to the goodness of the middle classes in this district. Referring to the streets between Oakville Road and West Hill Mrs C. said "You might shoot off a gun at church going time without hitting anybody". This state of things was attributed as usual to the large element of the sporting fraternity in the population, and to the bicycle.

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WANDSWORTH
Presbyterian Church,

MERTON ROAD, WANDSWORTH.

The REV. JAMES CUNNINGHAM, M.A. Minister.

ANNUAL REPORTS

FOR

1899.

Presented at the Congregational Meeting
22nd February, 1900.

LONDON :

W. ETHERINGTON, PRINTER, RED LION STREET, WANDSWORTH.

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WANDSWORTH
Presbyterian Church,

MERTON ROAD, WANDSWORTH.

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LONDON :

W. ETHERINGTON, PRINTER, RED LION STREET, WANDSWORTH.

OFFICE BEARERS.

Minister :

Rev. JAMES CUNNINGHAM, M.A., Espedare, Keswick Road, Putney.

Elders :

Mr. JOHN BELL, J.P. ... Inchcolm, 22, Upper Richmond Road, Putney.
 Mr. ROBERT BOYD ... 32, West Hill, Wandsworth.
 Mr. JAMES HART ... Ecclesbourne, Montserrat Road, Putney.
 Mr. WALTER BRODIE ... Mountcalm, Southfields, Wandsworth.
 Mr. GEORGE MILNER ... 11, Lebanon Gardens, Wandsworth.
 Mr. ROBERT J. BURNS ... Garthorpe, Southfields, Wandsworth.
 Mr. WILLIAM CORSIE ... 22, Knoll Road, Wandsworth.
 Mr. ROBERT SCOTT ... Gerard Lodge, Southfields, Wandsworth.

Deacons :

Mr. JOHN A. SCOTT, C.C. ... Kilmory, Oakhill Road, Putney.
 Mr. JAMES S. LOWE ... 45, Allfarthing Lane, Wandsworth.
 Mr. GEO. UNDERHILL ... 8, Cromford Road, Wandsworth.
 Mr. J. P. MCINTYRE, C.C. ... 9, Putney Hill Park.
 Mr. H. B. BROWN ... 61, Swaffield Road, Wandsworth.
 Mr. WILLIAM ELRICK ... 338, York Road, Wandsworth.

Trustees :

(In whom the Church buildings are vested.)

Mr. JOHN BELL, Mr. HARRY MILLAR, and Mr. GEORGE MILNER.

Session Clerk ... Mr. CORSIE.
 Clerk to the Deacons' Court ... Mr. UNDERHILL.
 Congregational Treasurer ... Mr. BURNS.
 Organist ... Miss A. B. MILLER, A.R.C.O.

Applications for Sittings to be made to Mr. MILNER, or to Mr. R. SCOTT, at any time.

Church Keeper, Mrs. MILLER, 135, North Street.

Services.

SABBATH MORNING, 11 o'clock. SABBATH EVENING, 7 o'clock.
 WEDNESDAY EVENING—
 Prayer Meeting and Short Address (in Lecture Hall), at 7.30 „

COMMUNION—

MORNING ... First Sabbath in January, April, July, and October
 EVENING ... Second Sabbath in February, May, and November.

Congregational Mission Services.

(At Mission Premises, Balvernie Grove, Merton Road.)

SUNDAY MORNING SCHOOL ... 10 o'clock.
 MONDAY AFTERNOON Mothers' Meeting (Mrs. Milner) ... 3 „

Sunday Class for Men.

At Dorking Coffee Rooms, High St., Wandsworth, at 3 p.m.—Mr. BELL.

Sunday School.

In Lecture Hall, 3 p.m.

Superintendent—Mr. R. J. BURNS. Secretary—Mr. WILLIAM YOUNG.
 Treasurer—Mr. J. A. YOUNG.

Band of Hope.

In Lecture Hall—THURSDAY EVENING, at 7.30 p.m.

Superintendent—Mr. J. R. YOUNG. Treasurer—Mr. JAMES A. YOUNG.
 Secretary—Mr. GEORGE G. YOUNG.

Literary Society.

In Lecture Hall—Alternate MONDAY EVENINGS at 8 from October to April.

President—Rev. J. CUNNINGHAM, M.A.

Secretary—Mr. R. J. BURNS, Garthorpe, Melrose Road.

Treasurer—Mr. R. G. NORTON, 21, Allfarthing Lane, East Hill.

Ladies' Association.

Dorcas and Foreign Mission Work, monthly, on last Thursday, at 3 p.m.

President—Mrs. CUNNINGHAM. Secretary—Miss ISABELLA FORBES.

Treasurer—Mrs. BRODIE, Mountcalm, Southfields.

Women's Missionary Association.

Treasurer—Mrs. MACRAE, Ben Blair, Putney Hill.

Secretary—Miss I. FORBES, Southview, Southfields.

Christian Endeavour Society.

In Lecture Hall—WEDNESDAYS, at 8.15 p.m.

President—Rev. J. CUNNINGHAM, M.A.

Secretary—Miss LYDIA LORIMER, 26, Khyber Road, Clapham Junction.

Young Ladies' Sick Fund.

Treasurer—Miss MACDONALD, Clydeville, Southfields.

Office Bearers' Districts.

	Elders.	Deacons.
North of St. John's Hill (from Huntsmoor Rd.) & Battersea, &c. ...	Mr. CORSIE. ...	Mr. W. ELRICK.
North of East Hill (from Wandle to Huntsmoor Road) ...	Mr. BOYD. ...	Mr. LOWE.
South of St. John's Hill and East Hill (from Wandle) ...	Mr. BURNS. ...	Mr. W. ELRICK.
Wandsworth Common, &c. ...	Mr. CORSIE. ...	Mr. H. B. BROWN.
High Street, Lebanon Gardens, Southfields Road, Ringford Road, Hal- don Road, Amerland Road ...	Mr. MILNER. Mr. R. SCOTT.	
Merton Road, &c. ...	Mr. BOYD. ...	} Mr. UNDERHILL.
Southfields and Wimbledon Park ...	Mr. BRODIE. ...	
Upper Richmond Road from Santos Road to Oakhill Road, &c. (and Roads between) ...	Mr. BELL. ...	Mr. J. SCOTT.
West Hill, Putney, and Wimbledon Common... ...	Mr. HART. ...	Mr. MCINTYRE.

Foreign Mission, Sustentation Fund and Congregational Mission,
Collectors' Districts.

Battersea and Tonsley Hill ...	Mrs. CORSIE.
Park Road and Wandsworth Common ...	Mr. NORTON.
East Hill and Iron Mill Road ...	Mrs. NORTON.
Southfields and Merton Road ...	Miss A. FORBES.
Putney and Upper Richmond Road ...	Mrs. HART.
Secretary—Mr. J. R. NORTON, 21, Allfarthing Lane, East Hill, Wandsworth	
Missionary Boxes for families may be obtained from Mr. J. R. NORTON.	

Sunday School Collectors.

Mrs. J. A. YOUNG, Misses L. MUIRHEAD, DEAN and THORNE.

Magazine Secretary and Treasurer.

Mr. B. P. WRIGHT, 21, Replingham Road, Southfields.

Collections during 1900.

February ...	Synod's Jewish Mission.
March... ...	{ Morning—Synod's Home Mission. Evening—Presbytery's Church Extension Fund.
April ...	London City Mission.
May ...	Foreign Missions.
June ...	Hospital Sunday Fund.
October ...	Sustentation Fund.
November ...	{ Morning—Westminster College. Evening—Instruction of Youth.

I. SESSION REPORT.

The Session has to report an increase in the Membership of the Church. The Communion Roll stands at 230, the highest number hitherto attained in the history of the Congregation.

But while deriving encouragement from this fact, and from the natural reflection upon the difference between "increase" and the opposite, it is to be observed that at once the accessions and the removals have been less than ordinary.

We deeply regret having to record the death of Miss Daisy Kinnear, who laid down her life, a martyr to duty, at one of our London hospitals.

It is again desirable that a greater number of young people should be found presenting themselves for admission to the Table of the Lord and the Full Communion of His Church.

Of these, in recent years, our Sunday School and Bible Classes have furnished a gratifying proportion. Let us hope also, that parents and friends will be mindful of their duty in this matter—making use of those gentle, but powerful persuasives which Divine Providence has given them to employ—so that the children of families belonging to the Church may, in due time, be moved to take this step forward, confessing the Saviour whose name they bear, and in whose nurture and admonition they have been reared.

We have reason to be solicitous of fresh opportunity of evangelistic work, considering the change from the many years during which we held the Sunday afternoon services at a hall in the town. Nothing has occurred to induce us to recall our decision of closing the meetings at that place, and setting free our worthy helpers for other duty. But it becomes us to look to the "strengthening of the things that remain" (Rev. iii. 2), and at the Mission Hall, Balvernie Grove, which we share with a sister church, and where we hold the Mission School and Mothers' Meeting, we should surely be watchful for larger opportunity of spiritual usefulness. This should be done by friends lending aid, that the School and Mothers' Meeting may flourish—in the first instance.

All our services have suffered more or less of late from prevailing illness and unsettled weather.

In this respect we might especially point to the weekly congregational Prayer Meeting held on the Wednesday nights in the Hall adjoining the Church—the place where we are now assembled—the hour of meeting being half-past seven, although friends are welcome to look in all through the hour.

It is evident also here that the occupation of almost all the evenings of the week with other good works may have tended to keep down the attendance. But when the significance of the weekly congregational Prayer Meeting is considered, and its importance fairly estimated as a centre of blessing upon all our labours and interests of the Church and of the household, we should expect that our friends require but to be reminded in order, after this dark season, to rally again.

The invitation, by means of cards and tokens, to Communion, we all feel to be seemly and appropriate, and the distribution of these is carried out with much care. When any 'slip' occurs in this, let our friends call attention, so that it may be put right, and let none miss attendance at the Table of the Lord on account of any omission of that nature.

It is desirable that cases of sickness and of the need of special and early visitation should be at once reported to the Minister and Office-bearers, and not be left to the chance of late discovery.

Let the box, placed some time ago on the wall of the porch at each side, close to the inner door, for reception of messages for the Minister, be remembered and used whenever necessary. Changes of residence might in this way be conveniently notified.

In conclusion, we wish for all our friends, the members and adherents of this Church—the Abundance of Peace, Prosperity and Joy in the LORD.

II. DEACONS' COURT REPORT.

The Deacons regret to have again to present an unsatisfactory statement of the congregational Finances—the General Account shewing, at the close of the year, a balance due to the Treasurer of £90 2s. 2d., including the adverse balance of £33 15s. with which the year began.

As this result was attained after including £26 5s., received as the proceeds of Mr. Cunningham's lectures in the Town Hall, and £15 12s. from the Literary Society as the result of their concert held in April, it will be seen that the regular income of the Congregation must be increased by about £80 (as indicated in last year's report) to place the finances on a sound basis, and it is earnestly hoped that an effort to effect this—apart from clearing off the present indebtedness—will be made during the current year.

The receipts from Pew rents decreased about £2, but it is satisfactory to note that the sum specially subscribed for the Sustentation Fund was nearly £3 more than last year, while weekly offerings are better by nearly £8. As, however, there were only 48 subscribers to the Sustentation Fund, this source of income should, by the addition of new contributors, shew considerable expansion, while the average of £4 per Sunday in the weekly offerings might be materially improved by the systematic attention of members and adherents to the importance of this source of congregational income.

During last year a larger sum than usual has been paid for repairs to the Church Building, and this item will again be considerable in the year upon which we have now entered—the work being of a kind which could not be avoided or postponed.

III. SUNDAY SCHOOL REPORT.

During the year under review the work of the Sunday School has pursued the even tenour of its way, and there is no feature of particular interest to record, except as regards changes in the staff of teachers.

The number of teachers is now 22 (or 27 including the morning school) with 286 scholars on the roll of the afternoon school, and 60 on that of the Mission school.

It is with much regret that we have to record the removal from the neighbourhood of three valuable teachers, in the persons of Mr. and Mrs. James R. Young (a removal which will not take effect for a few weeks) and Mr. Thomas Dalziel, whose places in the teaching staff it will be by no means easy to fill. We tender to them our best thanks for their faithful services while with us, and trust that, in the Providence of God, others may be found, both qualified and willing, to continue their good work among the young.

Miss Norton has—we trust only for a time—discontinued her work in the School, and Miss Amy Harris has, on the other hand, resumed her place as a teacher after a period of rest. We were also glad to recently welcome a new teacher in Miss Victoria Bisset, who promises to be a valuable addition to our teaching strength.

The School finances are in a satisfactory state, and we trust that those who have hitherto kindly subscribed through the lady collectors will continue their support during the present year.

R. J. BURNS, *Superintendent.*

IV. MISSION SCHOOL REPORT.

The Sunday Morning School continues to be held at 10 o'clock in the Granville Hall, Balvernie Grove, Southfields.

The average attendance for the past year was 30, and the total number of scholars on the roll at the close of the year 60. There are five classes, one each senior boys and girls, one each junior boys and girls, and one infant class.

A very serious loss to the School took place when Mr. Dalziel left Wandsworth in August last, but happily two new teachers volunteered their services, viz., Mr. Chas. Lowe, and Mr. Leslie Ramsay, so that there has been no interruption in the work.

V. LADIES' ASSOCIATION.

TWENTY-FIFTH ANNUAL REPORT.

The Committee report increased interest in most of their undertakings.

Dorcas Work.—It is pleasing to report that whether held in Lecture Hall or private houses, our Dorcas Meetings have been well attended this season, and much good work done, 142 useful garments having been made and sold (for the price of the material) to the mothers attending the weekly meetings in the Mission Hall, Balvernie Grove. There are 30 names on the books, the average attendance being 16 to 20 weekly. The Society have again to thank Mrs. McIntyre for a gift of material to be made into garments for the poor. A tea and entertainment were given to the mothers in the end of October. Some of the young members of the congregation added materially to the pleasure of the company by vocal and instrumental music, recitations and a magic lantern, all being highly appreciated. The balance of the subscriptions for this entertainment, amounting to £1 11s. 5d. was voted to the Dorcas Fund.

Mothers' Meeting.—During the illness of the Superintendent of the Mothers' Meeting this good work was carried on by Mrs. Milner, senior, in addition to her other Dorcas work labours, Mrs. Robertson ably assisting in the religious as well as the monetary part, while Miss Beaton and Miss Lowe assisted with the praise.

Fourteen mothers pay small sums into the P.O. Savings' Bank, the largest sum put in by one woman being £1 2s., and the

smallest 6d. After a year of most useful work the Superintendent, Mrs. Matthewson Milner, has had to resign, and this is much to be regretted.

Dorcas Fund.—Four young ladies in the congregation, Miss Brown, Miss Norton, Miss Sadler, and Miss Tosh, having kindly agreed to become collectors for the Dorcas Fund, in place of former collectors, who were otherwise occupied, Mrs. Brodie, the Treasurer, is glad to report that through their united efforts there is a decided increase in the subscriptions, as well as in the number of subscribers. Eighteen flannel petticoats have as usual been given to poor or aged women by the district visitors, and a new bag of useful clothing bought for giving in loan to mothers, which cost £1 11s. 5d. Twenty-two blankets are lent out during these winter months. The number has been reduced within the past few years, through wear and tear, or being in use in infectious cases. Formerly the Society had over thirty to lend out. This scarcity is a great deprivation. It would be a great boon to the Society if some new blankets were either gifted, or funds to purchase them available.

Coal Tickets.—138, at 1s. 3d. have been issued in the various districts. They are eagerly asked for, and must be sorely missed when none can be had during inclement weather or enforced idleness. Free Sabbath breakfast tickets continue to be given weekly to poor children from November to the end of March. 6,000 undenominational tracts are annually distributed by the lady visitors, who thus have an opportunity of talking with recipients, and getting acquainted with their circumstances and troubles.

Young Ladies' Sick Fund.—The Treasurer regrets to report a decrease of 16s. 6d. in the subscriptions this year, and as a tenth District Visitor has to be supplied with tickets it is to be hoped that new interest in this fund will be roused during the year to come. Old Subscribers have moved away, and their places are not easily filled. An earnest appeal is made on behalf of this Fund, which goes to supply help in cases of sickness and want. 265 1s. tickets for meat and groceries were issued in 1899. The grant of £2 14s. 4d. balance of Coal Fund enabled the Treasurer to issue tickets in January, which is not usual, as the funds are always low at that time, quarterly subscriptions not being paid till March. To the energy of the Collectors the efficiency of this Fund is mainly due.

Quarterly Meetings of District Visitors and Workers.—These have been much appreciated and of great help to all who attend. Hearing the reports of the several visitors and workers, their troubles and successes, has tended to

Coal club just started
and much used -

10

spread the interest in the work, and to encourage timid beginners in their efforts, for in many cases district work is undertaken with many misgivings as to personal shortcomings.

Jumble Sale.—£8 4s. 8d., after paying all expenses, was made this year. There was no auction at the end of the Sale as formerly, it having been proposed to have another Jumble Sale in Spring, for which all unsold articles were laid aside. This made the proceeds a little under last year's amount. To the Treasurer of the Coal Fund as formerly the amount was handed over. The thanks of the Society are again given cordially to those who supplied the articles, and to all those who arranged and sold at this now annual sale.

Women's Missionary Association.—The Treasurer of the W.M.A. is very glad to report an increase in the subscriptions, as well as in the contents of the Thanksgiving Boxes. With the £2 10s. collected at Mr. Connell's Meeting £30 in all was sent up to the Central Treasurer.

The quarterly Prayer Meeting is a pleasant and profitable feature; the letters read help to quicken the interest in our foreign field, while the Prayer Union Cards serve to keep the mind in daily touch with our labourers there. Readers of "Our Sisters" will be glad to see—in the July number—that the kind and hearty effort of the Y.P.S.C.E. last summer resulted in £15 being sent to the Central Treasurer for the support of one girl in the Amoy School—£5 a year for 3 years.

Collectors.—The collectors for the several funds of the Dorcas Association have been most energetic, enabling the District Visitors, &c., to help the poor as required. For this, the thanks of Committee and workers is due.

Half-yearly meetings and consultations are held in the Manse, when the collectors have an opportunity of comparing notes, and getting advice on the matters most troubling them.

ISABELLA FORBES, *Hon. Secretary.*

Pray for Connell in New York

VI. BAND OF HOPE REPORT.

The Committee have pleasure in reporting that the work of the Society has been carried on satisfactorily during the past year.

On 31st December there were 92 members on the Roll, the average attendance during the year being 27—or with non-mem-

46 Schann families

11

bers included, 60. The number of new signatures to the pledge-book during the year was 43 (an increase of 3 on the number for 1898) bringing the total number of signatures up to 616 since the Society was opened 10 years ago.

Meetings have been held weekly, among the more important being two lantern entertainments by Mr. R. J. Burns—the subjects being "A Trip to Canada" and "The Soudan."

Early in January, Miss Dean's Sunday School Children and friends gave what has now come to be regarded as their annual new year's entertainment. This meeting seemed to be thoroughly enjoyed by the large audience.

Mr. F. E. Rainer, representing Dr. Barnardo's Homes, Stepney, gave an account of the work carried on by that Institution. The sum of £1 1s. 0½d. was collected at the meeting, and sent to the Treasurer of the Homes.

Mrs. J. A. Young conducted a cantata entitled "The Musical Robinson Crusoe." Mr. Kennelly gave a lantern entertainment, as also Mr. Cannell, of the Band of Hope Union.

In June, the annual summer excursion took place to Oxshott, where a most enjoyable day was spent by those who went—about 50 altogether.

On the last Thursday of the year, the annual Christmas Tree Entertainment was held—to which the children of the Sunday Morning School were again invited. There was a large attendance, and a very pleasant evening was spent.

GEO. G. YOUNG, *Secretary.*

VII. CHRISTIAN ENDEAVOUR SOCIETY REPORT.

The Executive Committee beg to submit the fourth annual report of the Society. Forty-one meetings have been held, including a social evening in April. Last October the membership was as follows: 18 active, 16 associate, and 5 honorary members. We regret to report the loss of 8 active members, mostly by removal, as also our esteemed helper and Vice-President, Mr. Dalziel, and four associates. Against this we have one new active member and three associates, making a total of 26, as compared with 39 last year. The average attendance at the meetings was 14. A Sale of Work was held in May, which realised £16, the object being to maintain and educate a girl in Miss Johnson's School (Amoy), the cost being £5 per annum.

LYDIA LORIMER, *Secretary.*

VIII. LITERARY SOCIETY REPORT.

The Literary Society's meetings have been held in the Church Hall during the past year from January till April, and from November till December. During that time ten meetings were held, in addition to the usual Business Meeting and a Sectional Meeting at Tooting.

In place of the usual Social Evening, the Committee arranged to close last Winter's Session with a Concert, which was duly held at the Memorial Hall on 24th April, and was enjoyed by those who braved the elements on that occasion. A profit of £15 12s. was realized, and the Committee had the pleasure of handing over that amount to the Congregational Treasurer as a donation to the general funds of the Church.

Apart from special occasions, the majority of the Members took a very limited interest in the operations of the Society, and it is hoped that, in this respect, some improvement will be noticeable in the future.

R. J. BURNS, *Secretary.*

WANDSWORTH

Presbyterian Church,

MERTON ROAD, WANDSWORTH.

The REV. JAMES CUNNINGHAM, M.A. Minister.

ABSTRACT OF ACCOUNTS

FOR

1899.

Presented at the Congregational Meeting
22nd February, 1900.

LONDON:

W. ETHERINGTON, PRINTER, RED LION STREET, WANDSWORTH.

Abstract of Accounts for the year 1899.

I.—GENERAL CONGREGATIONAL ACCOUNT.

1898. £ s. d.	REVENUE.	£ s. d.	1899. £ s. d.
175 19 6	Pew Rents...	174 0 0	
200 16 6	Weekly Offerings	208 10 0	
100 8 9	Sustentation Fund	103 2 10	
7 0 0	Special Collection	1 0 0	
36 2 9	Proceeds of Mr. Cunningham's Lectures	26 5 0	
	„ Literary Society's Concert	15 12 0	
10 4 0	Rent of Church Hall for public elections	4 19 0	
	Balance due to Treasurer, 31st December, 1899		533 8 10
			90 2 2

£623 11 0

II.—CONGREGATIONAL MISSION ACCOUNT.

	Balance in hand, 1st January, 1899	13 6 7
20 17 6	Subscriptions	21 5 2

£34 11 9

III.—SUNDAY SCHOOL ACCOUNT.

Balances in hand, 1st January, 1899—			
	General Purposes	6 16 8	
	Special Purposes	9 3 2	
	Teachers' Pence	5 14 3	
26 5 11	Subscriptions		21 14 1
5 14 3	Teachers' Pence Collection		23 3 11
1 0 0	Anniversary Collection		5 18 3
	Football Club balance		1 1 9
	Savings' Bank Interest		0 2 0
			0 13 6

£52 13 6

I.—GENERAL CONGREGATIONAL ACCOUNT.

1898. £ s. d.	EXPENDITURE.	£ s. d.	1899. £ s. d.
32 10 1	Balance due to Treasurer, 1st January, 1899		33 15 9
	Minister's Stipend	400 0 0	
	Less received from Sustentation Fund	200 0 0	
208 13 1	Treasurer, Sustentation Fund		200 0 0
6 2 6	Contribution to Synod Fund		210 0 0
2 18 6	„ Ditto Presbytery Fund		5 11 0
8 8 0	Pulpit Supply		3 16 0
30 0 0	Organist's Salary		8 8 0
4 4 0	Tuning Organ		27 10 0
31 10 0	Church Keeper and Organ Blower		4 4 0
26 13 1	Repairs		32 2 6
21 6 4	Warming and Lighting		49 0 4
6 4 6	Fire Insurance and Water Rate		21 17 2
7 1 6	Printing		6 4 6
2 0 0	Magazines		11 19 6
9 13 7	Miscellaneous		2 1 0
0 2 7	Interest on Bank overdraft		6 9 1
			1 6 8

£623 11 0

II.—CONGREGATIONAL MISSION ACCOUNT.

<i>Belvernie Grove Mission.</i>			
11 14 0	Rent	11 14 0	
2 1 6	Printing	0 14 6	
	Lantern Expenses	1 0 0	

13 8 6

<i>Sunday Morning School.</i>			
1 15 1	Expenses for the year		1 6 3

14 14 9

Balance in hand, 31st December, 1899

19 17 0

£34 11 9

III.—SUNDAY SCHOOL ACCOUNT.

16 16 5	Cost of Treats	16 9 5
1 14 2	Flower Service Anniversary Expenses	1 8 6
1 0 0	Subscription to Victoria Hospital for Children	
0 15 7	Magazines, Registers, &c.	1 1 9
		2 9 3
Balances in hand, 31st December, 1899—		
	General Purposes	9 15 5
	Special Purposes	9 16 8
	Teachers' Pence	11 12 6

31 4 7

£52 13 6

Abstract of Accounts for the year 1899.

IV.—CONGREGATIONAL POOR FUND.

1898. £ s. d.	REVENUE.	£ s. d.	1899. £ s. d.
	Balance in hand, 1st January, 1899 ...		3 13 4
11 14 1	Collections... ..		9 0 6
			<u>12 13 10</u>
	Balance due to Treasurer, 31st December, 1899		1 5 2
			<u>£13 19 0</u>

V.—MISSIONARY AND BENEVOLENT SCHEMES.

84 5 10	Foreign Missions (Association) ...	88 5 6	
6 13 5	Ditto (Collection) ...	1 12 0	
12 14 11	Ditto (Sunday School) ...	12 0 5	
			<u>101 17 11</u>
103 14 2			
4 0 0	Jewish Mission	5 6 8	
6 3 7	Synod's Home Mission Fund ...	5 10 0	
1 6 0	Presbytery's Church Extension Fund	0 10 0	
3 2 7	Westminster College	3 12 0	
0 15 0	Instruction of Youth	1 14 0	
	Zenana Bible & Medical Mission ...	1 7 0	
5 10 0	Hospitals	3 11 0	
			<u>£123 8 7</u>

VI.—BAND OF HOPE.

	Balance in hand, 1st January, 1899 ...	5 5 10	
2 1 6	Members' Subscriptions	1 9 2	
	From Adults' at Summer Excursion ...	0 19 0	
1 2 8	Collections at Meetings... ..	0 4 6½	
	Collection for Dr. Barnardo's Homes...	1 1 0½	
1 14 4	Donations from friends	1 5 5	
0 10 0	Sunday Morning School, proportion of Social Meeting expenses	0 10 0	
		<u>5 9 2</u>	
		<u>£10 15 0</u>	

LADIES' ASSOCIATION.

VII.—DORCAS MISSION.

	Balance in hand, 1st January, 1899 ...	1 7 4	
5 19 6	Subscriptions and Donations	9 2 6	
10 2 11	Nett proceeds of "Jumble Sale" ...	8 11 5	
	Per "Mothers' Tea"	1 11 5	
0 14 6	Deacons' Court for printing	0 14 6	
		<u>19 19 10</u>	
		<u>£21 7 2</u>	

IV.—CONGREGATIONAL POOR FUND.

1898. £ s. d.	EXPENDITURE.	£ s. d.	1899. £ s. d.
14 10 0	Grants		13 19 0
			<u>£13 19 0</u>

V.—MISSIONARY AND BENEVOLENT SCHEMES.

	Foreign Missions	101 17 11	
	Jewish Mission	5 6 8	
	Home Mission	5 10 0	
	Church Extension	0 10 0	
	Westminster College	3 12 0	
	Instruction of Youth	1 14 0	
	Zenana Bible and Medical Mission ...	1 7 0	
	Hospitals	3 11 0	

£123 8 7

VI.—BAND OF HOPE.

2 19 9	Expenses of Social Meetings and Summer Excursion	4 8 9½	
2 16 5	Lecturers' fees, travelling expenses, &c. ...	0 11 3	
3 7 8	Prizes, Magazines, Printing	1 18 4	
	Dr. Barnardo's Homes	1 1 0½	
		<u>7 19 5</u>	
	Balance in hand, 31st December, 1899	2 15 7	

£10 15 0

LADIES' ASSOCIATION.

VII.—DORCAS MISSION.

3 15 5	Materials and making up materials ...	4 13 5	
1 4 0	Grants to Mothers, &c.	0 18 6	
2 6 4	Tracts and Magazines	2 14 8	
10 2 11	Coals	8 4 8	
	Stationery	0 2 4	
		<u>16 13 7</u>	
	Balance in hand, 31st December, 1899	4 13 7	
		<u>£21 7 2</u>	

Abstract of Accounts for the year 1899.

LADIES' ASSOCIATION—continued.

VIII.—WOMEN'S MISSIONARY ASSOCIATION.

1898.	REVENUE.	1899.
£ s. d.	£ s. d.	£ s. d.
9 19 6	Subscriptions and Donations ...	11 3 1
14 7 6	Thanksgiving Boxes ...	17 1 11
	By Rev. Alex. Connell's Address ...	2 10 0
		<u>£30 15 0</u>

IX.—YOUNG LADIES' SICK FUND.

	Cash in hand, 1st January, 1899 ...	0 13 0
	Held for tickets issued, but not yet presented ...	5 12 4
		<u>6 5 4</u>
15 10 0	Subscriptions ...	14 17 6
	Grant from Coal Fund ...	2 14 4
		<u>17 11 10</u>
		<u>£23 17 2</u>

X.—SUMMARY OF ACCOUNTS FOR THE YEAR 1899.

REVENUE.	£ s. d.
General Congregational Fund ...	533 8 10
Congregational Mission Account ...	21 5 2
Sunday School Account... ..	30 19 5
Congregational Poor Fund ...	9 0 6
Missionary and Benevolent Schemes ...	123 8 7
Ladies' Association	68 6 8
Band of Hope	5 9 2
	<u>791 18 4</u>
<i>Balances in hand, 1st January, 1899—</i>	
Congregational Mission Account ...	13 6 7
Ditto Poor Fund	3 13 4
Ladies' Association	7 12 8
Band of Hope Account	5 5 10
Sunday School Account... ..	21 14 1
	<u>51 12 6</u>
<i>Balances due to Treasurer, 31st December, 1899—</i>	
General Congregational Account ...	90 2 2
Congregational Poor Fund	1 5 2
	<u>91 7 4</u>
	<u>£934 18 2</u>

R. J. BURNS,
Congregational Treasurer.

LADIES' ASSOCIATION—continued.

VIII.—WOMEN'S MISSIONARY ASSOCIATION.

1898.	EXPENDITURE.	1899.
£ s. d.	£ s. d.	£ s. d.
0 15 0	Magazines	0 15 0
23 12 0	Treasurer of Central Association ...	30 0 0
		<u>£30 15 0</u>

IX.—YOUNG LADIES' SICK FUND.

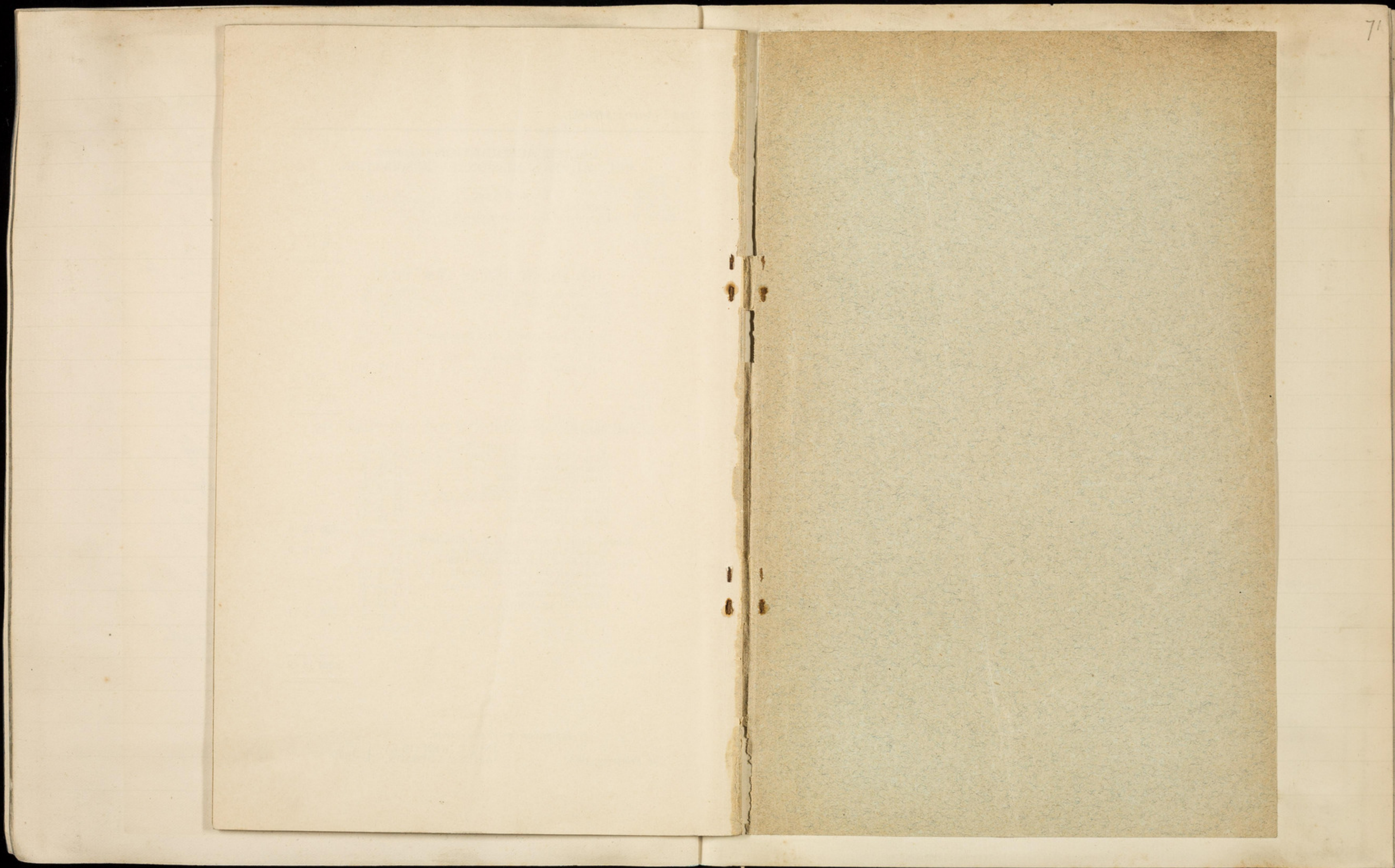
13 18 0	Payment of Tickets (265)	13 5 0
3 12 0	Nursing Association	3 12 0
	Receipt Book	0 1 0
		<u>16 18 0</u>
	Cash balance in hand, 31st December, 1899 ...	1 6 10
	Held for tickets issued, but not yet presented ...	5 12 4
		<u>6 19 2</u>
		<u>£23 17 2</u>

X.—SUMMARY OF ACCOUNTS FOR THE YEAR 1899.

EXPENDITURE.	£ s. d.
General Congregational Fund ...	589 15 3
Congregational Mission Account ...	14 14 9
Sunday School Account... ..	21 8 11
Congregational Poor Fund	13 19 0
Missionary and Benevolent Schemes ...	123 8 7
Ladies' Association	64 6 7
Band of Hope Account	7 19 5
	<u>835 12 6</u>
<i>Balance due to Treasurer, 1st January, 1899—</i>	
General Congregational Account ...	33 15 9
<i>Balances in hand, 31st December, 1899—</i>	
Congregational Mission Account ...	19 17 0
Sunday School Account... ..	31 4 7
Ladies' Association	11 12 9
Band of Hope Account	2 15 7
	<u>65 9 11</u>
	<u>£934 18 2</u>

Examined and found correct.

12th February, 1900. JNO. E. KENNELLY, } Auditors.
JAMES ANDERSON, }



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WANDSWORTH
Presbyterian Church Magazine,
AND MONTHLY MESSENGER.

No. 37.]

APRIL, 1900.

[PRICE ONE PENNY.]



WANDSWORTH PRESBYTERIAN CHURCH, LEBANON GARDENS.

Minister - Rev. JAMES CUNNINGHAM, M.A., 1, Keswick Road, East Putney.

Services:

SUNDAYS, 11 a.m. and 7 p.m.

WEDNESDAYS, Prayer Meeting and Address, 7.30 p.m.

BAPTISMS the last Sunday in each month after the Morning Service.
MARRIAGES may be solemnized in this Church.

Applications for Sittings may be made after any of the Services, to Mr. G. MILNER, 11, Lebanon Gardens; or to Mr. ROBERT SCOTT, Gerard Lodge, Wimbledon Park Road.

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APRIL, 1900.

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Rev. JAMES CUNNINGHAM, M.A., Espedare, Keswick Road, Putney.

Elders :

Mr. JOHN BELL, J.P.	...	Inchcolm, 22, Upper Richmond Road, Putney.
Mr. ROBERT BOYD	...	32, West Hill, Wandsworth.
Mr. JAMES HART	...	Ecclesbourne, Montserrat Road, Putney.
Mr. WALTER BRODIE	...	Mountcalm, Southfields, Wandsworth.
Mr. GEORGE MILNER	...	11, Lebanon Gardens, Wandsworth.
Mr. ROBERT J. BURNS	...	Garthorpe, Southfields, Wandsworth.
Mr. WILLIAM CORSIE	...	22, Knoll Road, Wandsworth.
Mr. ROBERT SCOTT	...	Gerard Lodge, Southfields, Wandsworth.

Deacons :

Mr. JOHN A. SCOTT, C.C.	...	Kilmory, Oakhill Road, Putney.
Mr. JAMES S. LOWE	...	45, Allfarthing Lane, Wandsworth.
Mr. GEO. UNDERHILL	...	8, Cromford Road, Wandsworth.
Mr. J. P. McINTYRE, C.C.	...	9, Putney Hill Park.
Mr. H. B. BROWN	...	61, Swaffield Road, Wandsworth.
Mr. WILLIAM ELRICK	...	338, York Road, Wandsworth.

Trustees :

(In whom the Church buildings are vested.)

Mr. JOHN BELL, Mr. HARRY MILLAR, and Mr. GEORGE MILNER.

Session Clerk - Mr. CORSIE. Clerk to the Deacons' Court - Mr. UNDERHILL.
 Congregational Treasurer - Mr. BURNS.

Organist - Miss A. B. MILLER, A.R.C.O., 68, Narbonne Avenue, Clapham Common, S.W.
 Applications for Sittings to be made to Mr. MILNER, or to Mr. R. SCOTT, at any time.
 Church Keeper, Mrs. MILLER, 135, North Street.

Services.

SABBATH MORNING	...	11 o'clock.	SABBATH EVENING	...	7 o'clock.
WEDNESDAY EVENING	...	Prayer Meeting and Short Address (in Lecture Hall), at 7.30.			
COMMUNION—					
MORNING	First Sabbath in January, April, July, and October.				
EVENING	Second Sabbath in February, May, and November.				

Office Bearers' Districts.

	Elders.	Deacons.
North of St. John's Hill (from Huntsmoor Rd.) & Battersea, &c.	Mr. CORSIE.	Mr. W. ELRICK.
North of East Hill (from Wandle to Huntsmoor Road)	Mr. BOYD.	Mr. LOWE.
South of St. John's Hill and East Hill (from Wandle), and Wandsworth Common, &c.	Mr. CORSIE.	Mr H. B. BROWN.
High Street, Lebanon Gardens, Southfields Road, Ringford Road, Haldon Road, Amerland Road	Mr. MILNER. Mr. R. SCOTT.	
Merton Road, &c.	Mr. BOYD.	
Southfields and Wimbledon Park	Mr. BRODIE.	Mr. UNDERHILL.
Upper Richmond Road from Santos Road to Oakhill Road, &c., and Roads between)	Mr. BELL.	Mr. J. SCOTT.
West Hill, Putney, and Wimbledon Common	Mr. HART.	Mr. McINTYRE.
Foreign Mission, Sustentation Fund and Congregational Mission, Collectors' Districts.		
Battersea and Tonsley Hill	Mrs. CORSIE.	
Park Road and Wandsworth Common	Mr. NORTON.	
East Hill and Iron Mill Road	Mrs. NORTON.	
Southfields and Merton Road	Miss A. FORBES.	
Putney and Upper Richmond Road	Mrs. HART.	

Choir.

Organist—Miss A. B. MILLER, A.R.C.O.,
68, Narbonne Avenue, Clapham Common, S.W.
Secretary and Treasurer—Mr. KENNELLY,
74, Lebanon Gardens.

Congregational Mission Services.
(At Mission Premises, Balvernie Grove,
Merton Road.)

SUNDAY MORNING SCHOOL ... 10 o'clock.
(Mr. J. A. Young, 9, Cromford Road.)
MONDAY AFTERNOON Mothers' Meeting
(Mrs. Milner) ... 3 o'clock.

Sunday Class for Men.
At Dorking Coffee Rooms, High St., Wands-
worth, at 3 p.m.—Mr. BELL.

Sunday School.

In Lecture Hall, 3 p.m.
Superintendent—Mr. R. J. BURNS.
Secretary—Mr. WILLIAM YOUNG.
Treasurer—Mr. J. A. YOUNG.
Collectors—Mrs. J. A. YOUNG, Miss DEAN,
Miss L. MUIRHEAD, Miss THORNE.

Bible Talks to Children.
Saturday Afternoons at 3.—Mr. J. R. YOUNG.

Band of Hope.

In Lecture Hall—THURSDAY EVENING,
at 7.30 p.m.
Superintendent—Mr. J. R. YOUNG.
Treasurer—Mr. JAMES A. YOUNG.
Secretary—Mr. GEORGE G. YOUNG.

Literary Society.

In Lecture Hall—Alternate MONDAY EVENINGS
at 8 o'clock from October to April.
President—Rev. J. CUNNINGHAM, M.A.
Secretary—Mr. R. J. BURNS.
Treasurer—Mr. R. G. NORTON.

Ladies' Association.

Dorcas and Foreign Mission Work, monthly, on
last Thursday, at 3 p.m.
President—Mrs. CUNNINGHAM.
Secretary—Miss ISABELLA FORBES.
Treasurer—Mrs. BRODIE, Mountalm, Southfields.

Women's Missionary Association.

Treasurer—Mrs. MACRAE, Ben Blair, Putney Hill.
Secretary—Miss I. FORBES.

Christian Endeavour Society.

In Lecture Hall—WEDNESDAYS, at 8.15 p.m.
President—Rev. J. CUNNINGHAM, M.A.
Secretary—Miss LYDIA LORIMER, 26, Khyber
Road, Clapham Junction.

Young Ladies' Sick Fund.

Treasurer—Miss MACDONALD, Clydeville,
Southfields.

SERMON.

SUNDAY MORNING, March 11th.

Exodus 1. 8.—“Now there arose up a new king
over Egypt, which knew not Joseph.”

This was an unfortunate thing for the
Israelites—a great source of danger and a
beginning of sorrows.

So great was the power of a Pharaoh to

make it well or ill for the people under
him, we may well believe, when we look at
the influence of a modern constitutional
sovereign. Well did the late noble Poet
Laureate say, in lines we meant to quote
one night in the Town Hall, but had not
time, so severely have these things to be
limited—

“Revered, beloved, oh you that hold
A nobler office upon earth
Than arms or power of brain or birth
Could give the warrior kings of old!”

Very serious in a modern country may be
the consequences of the rise of “another
Pharaoh.” Eyes are turned, now and then, to
a certain large empire on the Continent with
a popular monarch, at whose death it is
feared there will be trouble among the
nationalities of which it is composed.

And with that we may well reflect how,
under Providence, the length of life of our
beloved Sovereign has proved to be a very
special blessing to these realms. It was
more than interesting the other day,—that
glimpse of the venerable countenance, full
of love and tenderness—the large, clear
look of those eyes through their grand-
motherly spectacles, and to muse on that
august personality that had lasted through
the changes of successive generations,—
how she had received at home the most
gifted men of the age, from the musician
Mendelssohn to the poet Tennyson: how
the great soldier Wellington had stood
by her throne through all the earlier years
of her reign—and what eminent statesmen,
from Melbourne and Peel to Gladstone and
Beaconsfield had bent over that gentle hand
with the vow of their best services, official
and also personal. And some of these the
crowd had forgotten, while turning towards
her with keener enthusiasm than ever.
Surely, amid such changefulness of this
world, there is a means of lasting good and
a great possibility of blessing—in the uni-
fying influence of a life and character held
in universal regard, bringing together not
only the ‘classes and masses’ of the living,
but the generations of the living and the
dead, that the one may still be profitable to
the other.

We observe the very significant use which
many people make of the “Pharaoh who
knew not Joseph,” applying the text to
their own rather painful experience, in

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various ways. But to see this matter more fully, we should make a sudden alteration in the point of view. The real 'Pharaoh,' nowadays, whose changing is so momentous, and whose ignorance or forgetfulness constitutes so grave a crisis, is none other than the 'People' at large in their changing generations towards the teachers they are fain to regard, and the leaders they choose to follow. We still find that when persons quote this passage they apply it more or less in these directions.

We remember to have observed this in the case of a celebrated public entertainer—a play-actor perhaps—who once evoked an extravagant admiration in England; but who went abroad for many years and came back, when all his efforts fell flat, and were received with empty boxes, as said the newspapers—he had landed in another generation 'that knew not Joseph.' It is notably exemplified in the falling off, after a few years, in the sale of the works of once popular authors—as yesterday, apparently kings of intellect and fancy, swaying the world of readers, now slipping into main oblivion.

It is seen in the "religious world": it touched and saddened some of us to see the last visit of the great American evangelist to this neighbourhood—a row of carriages of the wealthy at the foot of the hill here; but where were the people? It seemed as if, in that short space of years, the action of this passage had begun. It evidently applies, not only to persons, but to moulds of doctrine. As the late eloquent Dr. Caird used to say to his students concerning "popularity," "sermons are subject to fashion almost like clothes." The learned Principal was certainly a competent judge in such matters, and we must confess it is impossible, in that aspect, to invest the subject with dignity.

As the old village-tailor said, "he could make a coat as well as ever, but it was the new cut that troubled him." How change even the once loved modes of worship and devotion!

We have seen, at Exeter Hall, a venerable man of God, and once honoured preacher, go off into a rapturous outburst of eloquence, with a repetition and reiteration of Bible Words, till his vast audience became restless, and was leaving the room in scores—unfeeling and unmannerly as we felt it. One of

our ablest and most learned brethren turned to us and whispered, "that is a style that once was powerful, but now has passed away." We answered, that it was still extant in some quarters; but, we feared not in a condition of vitality. It was not dead in that good man at any rate, and we might have said that the fault was on the other side;—the meeting was figuring in the character of "another Pharaoh that knew not Joseph."

"The fashion of this world passeth away," and many are left desolate because of it.

Bound to aught but Christ, even if it be the form of religion or of doctrine, you will fall on days of change to take heart and hope away. But in the Christ himself all of this is better. He our King walks forth in deeds of mercy, and hearts otherwise full of fault and ignorant prejudice can rise to the beauty of the Redeemer's programme, "the Gospel to the poor—healing to the broken-hearted—deliverance to the captives and recovering of sight to the blind." In spite of all the changing Pharaohs of earth, imperial or democratic, this Gospel shall never go out of fashion, and they who are careful ever to draw near to Christ, will find themselves in profoundest sympathy with their fellow-creatures. He lives and reigns; He goeth forth conquering and to conquer. We stumble through our duties; but the Christ gains ground by means beyond us. His name, "the Friend of publicans and sinners" is everlastingly popular. Whatever Pharaohs come and go, that ancient calumny, in modern estimate, is the brightest jewel in His crown. And to His faithful servants it should be for a token of the day when all shall know Him, and the crown of all the world shall be given Him.

Our monarch is about to signalise the epoch by visiting a hitherto estranged, difficult, troubled, and half-hostile quarter of her kingdom. Who else could do it with such hope of good in the exercise of a healing and unifying power?

Might we not be reminded once again of the power of the Saviour?

Sublimely in Holy Writ we have seen it, in the ineffable glory of the hour when He was transfigured in the Mount; and Moses and Elijah—who never met on earth—appear in company and in converse with Him—their theme being the glory of the Cross.

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Family Butcher,

2, THE TERRACE, UPPER RICHMOND ROAD,

AND AT

59, HIGH STREET, WANDSWORTH.

As one has sung of it:—

"Oh bond of union dear!"
And strong as is thy grace;
Saints parted by a thousand year
May thus, in heart, embrace."

Jesus unites them in Heaven, and so His power and presence work on earth also, as He is "the same yesterday, to-day, and for ever."

Turn we everyone to this glorious Redeemer!

You may not be in the case of the character we have been shadowing all the way—one feeling old and out of sorts with the changes of the times. You may be rich in resources, with loved ones near, and good friends further off, but still, fairly well around you.

I cannot and would not go on to imagine how you may lose them, one by one, as life goes on—how you may survive them and be desolate in the very fulfilment of the promise of days "long in the land which the Lord Thy God giveth thee." But this I know, that it is the only course of wisdom, as it is of grace, to turn to this your Saviour—and bring them all in intercession before Him, that these gifts of God may be sanctified and new-begotten, so that when we part on earth, in Jesus we may meet again and possess them, in the light and the security of His everlasting love.

J. CUNNINGHAM.

* * *
"MIZPAH."

To the Members and Adherents of the Church.

DEAR FRIENDS,—As appropriate to our fast-approaching departure for America we would offer you the fore-going word for a motto and a remembrancer. We had thought of simply transcribing it, and inviting our dear young friends to look for it in its place in their Bibles. But let us give chapter and verse, and repeat the word apart from its peculiar surroundings. See Genesis xxxi. 49. "MIZPAH"—"The Lord watch between me and thee, when we are absent one from another." Many years ago, during an August holiday from my first charge in Scotland, when seated on a hill-top in Switzerland in company with a brother minister—a man of a very penetrating and reflective mind—my friend was moved to say, "When you are thus far from home, do you not sometimes feel as if something might be going wrong there?"

To the best of my recollection my answer took the form of a negative, with the addition of something like a rebuke, and a piece of good advice in the matter of his future sufferings from such a turn of mind.

We felt we were only as far as a couple of days from home. But in this case, while the expected period of separation amounts to a limited number of weeks, the distance indeed is great enough to drive us to our "Mizpah" in a frame of earnest prayer. The office of Missionary-delegate, to which both of us travellers have been appointed, has an importance all its own. We trust that we shall each be enabled to do our duty towards that remarkable "Ecumenical Council" in New York, and to tell you something interesting on our return.

We also hope to receive much refreshing and stimulus from contact with the wonderful energies of Religious life in America—that great country which was originally founded in the action of the Pilgrim Fathers seeking freedom to serve the Lord, and from which a notable religious and spiritual impulse has repeatedly crossed the Atlantic and come hither in our time.

We have already said it, with our friends, very cordial assent, that, after so many years of a constant ministry in this Church, a voyage such as this might do us good.

In that ministry until now we have received one overwhelming impression of the inexhaustible nature of the blessed word of God,—the unsearchable riches of Christ. We feel how much more we might be able to do in exploring and producing for your benefit those heavenly treasures, if we take a rest—of change, not of inactivity—and come back, and begin again. Meanwhile may the word of man, as on that hill in Switzerland, pass away, and the word of Holy Writ—our heartfelt "Mizpah," endure with us till we meet again—and after.

Let us ask our friends to do their part with diligence in attendance on the Sabbath services of the Church, and in all the work of the Lord's Household and Vineyard—the Sunday School and Bible Classes, the Band of Hope, the Mother's Meeting, the Christian Endeavour and the Choir.

In the last number of the Magazine we urged the importance of the weekly Wednesday night Prayer Meeting, while the welfare of our country and the great task of our rulers stand in such need of prayer. And

now we are to add, Will you go there also to remember us across the sea? So may the peace of God be with you, to the security and comfort, the edification, happiness and blessedness of your hearts and homes—and while we look towards the day of reunion—may it be without loss or waste the meanwhile, blessing all the time and everyday.

J. CUNNINGHAM.

* * *

PREACHERS—APRIL and MAY.

April 8th and 15th.—Rev. J. Thoburn McGaw, D.D., General Secretary and Ex-Moderator of the Presbyterian Church.

22nd and 29th.—Rev. C. H. Irwin, M.A.

May 6th, 13th, 20th, 27th.—Rev. J. N. Stuart, B.A., Minister of Montrose.

* * *

THE LITERARY SOCIETY.

The last ordinary meeting of the present Session will take place in the Church Hall on Monday, 9th April, when a lecture will be delivered by Mr. W. J. Harris, of St. Marks, Battersea Rise, Literary Society, entitled, "Moore and Dibdin," two national

song writers, with musical and other illustrations. All members and friends are invited to be present, and it is hoped that there will be a large audience to welcome our esteemed friend.

The Annual Social Meeting will take place on the 23rd inst., and the usual Business Meeting on the following Monday evening, 30th inst.

* * *

THE NEVER FAILING FRIEND.

When thorns bestrew my path,
When sorrow tears my heart,
I know that Jesus hath
For me, a healing part.

His smile allays my fears,
His voice revives my soul;
His hand dries all my tears,
His love! it makes me whole.

He knows my frequent falls,
He hears my softest sighs,
I'll trust Him till He calls
My soul beyond the skies.

Then, in unceasing song,
Amid the pure and good,
I'll sing in accents strong,
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AN OPINION OF BOOTH CYCLES.

Keyham Extension Works, H.M. Dockyard,

Devonport, Nov. 2, 1898.

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Dear Sirs,—In January last I had a road-racing machine built by your firm to replace one by a leading firm of cycle builders. Since then I have ridden over 5000 miles on it, including a month's tour through England and Wales. The machine has given every satisfaction, and is now apparently as good as new.

I am, Sirs, yours faithfully,

REG. H. ADAMS.

As one has sung of it :—

"Oh bond of union dear !"
And strong as is thy grace ;
Saints parted by a thousand year
May thus, in heart, embrace."

Jesus unites them in Heaven, and so His power and presence work on earth also, as He is "the same yesterday, to-day, and for ever."

Turn we everyone to this glorious Redeemer !

You may not be in the case of the character we have been shadowing all the way—one feeling old and out of sorts with the changes of the times. You may be rich in resources, with loved ones near, and good friends further off, but still, fairly well around you.

I cannot and would not go on to imagine how you may lose them, one by one, as life goes on—how you may survive them and be desolate in the very fulfilment of the promise of days "long in the land which the Lord Thy God giveth thee." But this I know, that it is the only course of wisdom, as it is of grace, to turn to this your Saviour—and bring them all in intercession before Him, that these gifts of God may be sanctified and new-begotten, so that when we part on earth, in Jesus we may meet again and possess them, in the light and the security of His everlasting love.

J. CUNNINGHAM.

* * *
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DEAR FRIENDS,—As appropriate to our fast-approaching departure for America we would offer you the fore-going word for a motto and a remembrancer. We had thought of simply transcribing it, and inviting our dear young friends to look for it in its place in their Bibles. But let us give chapter and verse, and repeat the word apart from its peculiar surroundings. See Genesis xxxi. 49. "MIZPAH"—"The Lord watch between me and thee, when we are absent one from another." Many years ago, during an August holiday from my first charge in Scotland, when seated on a hill-top in Switzerland in company with a brother minister—a man of a very penetrating and reflective mind—my friend was moved to say, "When you are thus far from home, do you not sometimes feel as if something might be going wrong there ?"

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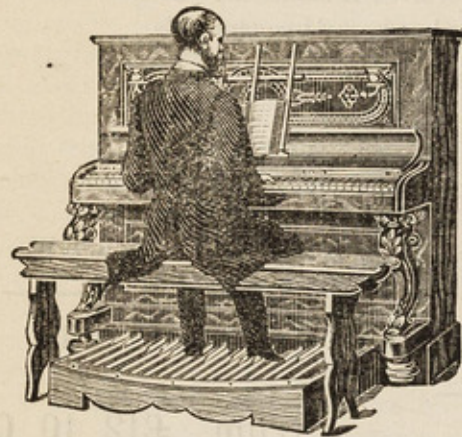
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Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry).

QUESTIONS to be asked as to the work of the Church:—

- (a) What is the general character of the population?
- (b) What portion do the ministrations of the Church touch?
- (c) What persons are employed?
(stating duties and whether paid or not)
- (d) What buildings are used? (including mission rooms, schools, and clubs)
- (e) What Services or other religious meetings are held and by whom and by how many attended?
- (f) What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c.
- (g) What Educational work is done?
- (h) To what extent are the people visited?
(by Ministers or District Visitors)
- (i) What arrangements are there for nursing the sick?
- (j) To what extent is charitable relief given or administered by the Church?

General Questions—

- (k) Under what other religious influences do the people come?
- (l) What other charitable or philanthropic work is done. What co-operation is there between (a) The Free Churches (b) The Free Churches and the Established Church?

Remarks with reference to the district are invited on—

- (I) Local Government (including Poor Law administration)
- (II) Police
- (III) Drink
- (IV) Prostitution
- (V) Crime
- (VI) Marriage
- (VII) Thrift
- (VIII) Health
- (IX) Housing and Social Condition generally.

Mixed, rich and poor

Both.

Door keeper - widows and her daughter

Church hall & share of district mission-hall

Regularly by District Visitors who notify the
Minister & Office-bearers of cases for visitation.
Maternity cases distributed
Young Ladies Sick Fund - Stilling tickets
distributed for cheap groceries &c
collections for poor at every Communion
Service - Seven times a year -
Twice a year "Jumble Sale" for benefit of
poor.

Very cordial co-operation with
Established Church

Good.

Good character & diligence
Very prevalent. three local breweries conduct to
this state of things
remarkably little, to all appearance

District

Aug. 8th. 1900.

Interview with Rev. R. H. Redford ³⁹ ~~Unity~~
Church, Upper Richmond Road. 6.23

Mr Redford is an old man of 70 or more, who reminds one in appearance of the late Sir John Bridge. He is a very pleasant, courteous old man full of refinement. Mr R. has been here for 25 years, and is on the point of retirement on a pension. His church amalgamating with another small chapel (Congregational) in the neighbourhood.

Unity Church is a combined church of Congregationalists and Baptists: it was a very wealthy church ("the members must have been worth at least £200000" said Mr R.) and is still apparently one of the most aristocratic of the non-con

Churches in Putney, with a large morning congregation, and almost empty in the evening.

My talk with Mr R. was almost entirely of a general character. Putney he described as having a considerable population of poor people along the river bank, "many of them very respectable, but a good many very degraded" the latter for the most part obtaining a livelihood in some way in connection with the river. The increase in population during the last ten years has been mainly among the lower middle class, and the new ~~comers~~ comers are ~~often~~ often of a very unsatisfactory character, fast, sporting, and theatrical.

From the religious point of view the work in Putney is "most discouraging" among all classes, and the utter stagnation ~~which~~ which exists Mr R. attributes in the main

to the attitude of the Vicar, Mr Healy, who does nothing himself, but gives no lead in any question, and hampers the efforts of those who try to make things up. In the course of 25 years ~~Mr Healy~~ ~~has never~~ Mr Healy has never spoken to Mr R., though their daughters were at school together, and on the last of terms, though the Misses Healy ~~was~~ were never allowed to enter the Redford's house. If asked to take the lead in any movement Mr Healy always pleads that he cannot add to his already heavy engagements: the result is that all efforts at social or religious unification are left in the hands of the non-con. who, in a district like Putney, which is still to a great extent a unit, ~~can~~ are feeble without the co-operation or at least the sanction of the church. For in spite of Mr Healy's inactivity all classes in Putney

are in the main attached to the church: the rich is slacken as church people and naturally follow the lead, or lack of leading of their vicar; while the poor are misled and soured and "paralyzed" and warned against dissent. With the result that they are afraid to attend chapel, and that those who attend church are mostly mostly bought. As a consequence attempts at religious work among the poor are an almost complete failure: Unity Church has tried a Mission Room of its own, and practically no one came: united Gospel Tent Missions have been held with the same result: for the latter Mr R's son visited nearly every house in the poorer streets, and of hundreds who promised to be could not find that one turned up. The only gathering that seems to have any success is that at the L.C.M. hall, but this does not touch

the degraded class. Mr R. compared Putney with Hull, where he was for 18 years: there the poor came to his church in large numbers, and showed a spirit of humility and gratitude for what was done for them; in Putney they show a leading spirit and are "so ungrateful": they go for poor church to church with the ~~same~~ same piteous and ungrateful tale, "tuck the orange orange down and throw it away."

The only cause which Mr R. thought had been successful in Putney was the Temperance cause, of which Master Archibald has been the life and soul: the Gospel Temperance Society took some ~~2000~~ ²⁰⁰⁰ people in the first five years of its existence and its Saturday night meetings in the winter still draw about 500.

Putney is very badly off for organisation for young people: there is no Polytechnic easily accessible: and the Y. M. C. A. is much larger than it is in the hands of extreme evangelists: but there is a fine young Y. W. C. A.

The Free Library of which Mr R. is the Chairman (Mr Henry referred to him as trying to do with it) has been a great success: it was given by his poor house, and though not the largest, is the best designed in London. But it is to some extent an inefficient influence: the young people read little but fiction and suffer from "a dissipation of the intellect."

Speaking more specifically of the middle classes Mr R. said that they were almost as hard to move as the poor: they attend

the churches but] (H. Stephens [in Rome] is the fullest church in the District) and has no interest in literature, culture, or local affairs: nothing can draw them out to an evening meeting, whether religious or secular.

On grand question Mr R. said that there was much more prostitution in Putney than in the park, and that there are a number of suspicious houses in Kensington and Chelsea Roads, but that it is most difficult to get sufficient evidence for the police to act on.

Mr George Owen
LCM, Bendon Valley District

The District

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Mr George Owen LCM 9 Leith Terrace, Burntwood Lane
July 11th 1900
LCM G.C.A.

Mr Owen is a tall, elderly man, with a good presence, high forehead, thin beard, smiling face and cheery manner. He is one of the best type of LCM, and worked in connection with Pear Street Mission, Westminster, for 22 years before being appointed to Carlsfield. He was well spoken of when we were at Westminster, and in his parlour is an illuminated testimonial presented to him after 21 years' service there.

He has lived 14 years at Carlsfield, and worked as local missionary for 1½ years. During his residence, the population has trebled, and he reckons it as about 15,000 now.

His District is between Garratt Lane and the Wandle, from Wardley Street on the North to Burtch Road, opposite Burntwood Lane on the south.

Within this area, he visits 1300 families, and another 1000 are not visited, these being in the new houses. In the houses he started visiting, he has more than he can do, whilst the new houses are being built so rapidly that if he attempted to

The Rough Colonies

Bendon Valley

Gwen - L.M., Bendon Valley District

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visit them, he could not get round more than 3 times a year, and "that would be no comfort to me, or help to them," so he concentrates his influence and gets round about once in 6 weeks.

In the district, there are two colonies of the same type - gypsies, costers, flower sellers, doorstep cleaners, and people of that class. One of these colonies is in the Bendon Valley. Of this group of streets, Wardley is the worst: here there would be 3 families in a house. Many of the houses belong to a gypsy family called Penfold. The father accumulated a good deal of property in Battersea, Wandsworth & Streatham. The old lady died and left 2 of the houses to a daughter but no will. Now the elder son and this daughter are quarrelling about these houses and making work for lawyers. The son forgave the occupant of one several months rent on condition that he cleared out into another of his houses, so that he (the son) could gain possession of the disputed house. When it comes to real poverty, these people don't know it like the real artisans. They do not lack for food. They are travellers and if they can't get it one way

Comparison with Westminster

Garrett

Gwen - LCM,

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they will another. In the summer they go to the fairs. The place was a perfect pandemonium before they started for Epsom races.

Wardley Street is worse than any part of Westminster is but not than Westminster was. Here you are having manufactured and growing up a class "like I had in the slums of Westminster 20 years ago." Have some of the same people - a rag-gatherer is living in Lyddon Road who lived in Old Pye Street. 20 years ago. Some have come from Battersea and Chelsea, but the bulk have been produced here.

Lyddon Road ranks next to Wardley Street and Bendon Valley is the best of the bunch.

The other colony is in Garrett - the little scattered tumble down cottages near the "Leather Bottle". Many have been demolished and others are going. Here the people are like the inhabitants of the other area - some wash gatherers, labourers, drunkards, loose characters - "people who go for anything".

In the better streets of Carlsfield they have some - "very few" - clerks, mechanics but the bulk are labourers, men working in city warehouses,

Housing

"A flighty neighbourhood"

Religious Influences

Owen (L.M.)

97

bovent Garden & railway men.

The houses are mostly 6 roomed and 2 families in a house is practically universal. Out of 600 houses, scarcely one would be kept by a single family. Whilst the gypsy class regard their colony as their castle, so far as the working class is concerned, Carlsfield is "a flighty neighbourhood." The agents of the landlords are not particular as to character. The people come, pay a deposit, and rent for one or two weeks, but nothing after. Have to be ejected (a process taking weeks) and go somewhere else. Evictions are not uncommon; goods are put into the streets.

A house agent by the station (Welling) has almost a monopoly and bears a bad name. Mr Owen hinted that the agent liked to have a succession of new tenants, as he gets the first week's rent. Was not absolutely certain about this, so would not make a definite statement.

The religious influence is not great with either section of the population. When Mr Owen came, 14 years ago, the Congregational and Anglican

The Congregational Church
+ Mission

The Church of England

Owen - LCM

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were the only churches ⁱⁿ the District.

The Congregational mission was most flourishing. About 10 years ago it was formed into a church, but did not grow, ~~but~~ went down gradually under a succession of pastors. Now the church is under Mr Piggott and is gradually renewing its strength.

Mr Piggott belonged formerly to this church, and, for some reason or other, he left it, and started a mission in Garratt Lane (corner of Bendon Valley). This drew away some of the teachers of the Sunday school and became so large that the Board School was taken. Mr Piggott is doing an energetic and successful work; he is the man of the neighbourhood. The Church of England had a hall at the other ^{corner} ~~end~~ of Bendon Valley: holds 200: now the mission. ~~and a~~ new church ^{has been} built. Since Tudor Craig came, he has organized the workers and obtained a larger congregation at the Church. The greater results, however, are from the social and moral work.

The Baptists started with an iron building (300) in the Earlsfield Road. Mr Payne came and after 3 years built the new church, which is doing very well.

In Wardley St^t is the Wardley St^t mission, a small iron building, for which M^r & M^{rs} Olney, members of the Wandsworth Baptist Church (East Hill), take responsibility. It is not doing much: the Sunday school is the chief thing.

The Home Mission, Garratt Lane, is the outcome of a mission held by Reader Harris at the Cong^l Church. A branch of the League was formed. Subsequently the people wished to get authority in the church, but, failing, took rooms and started an independent mission, and asked Reader Harris to accept them as a branch. He immediately denounced them for leaving the church, and forming a branch of their own, and will have nothing to do with them. They now work on Pentecostal League lines, but unrecognized. Have not many adult members, but a very good Sunday school. Their room holds about 80.

The Plymouth Brethren also have a hall built on the site of 2 or 3 old cottages. It is supported financially by a M^r Hes of Wimbledon and men from all parts come to conduct the services. M^r

James Jones (Wimbledon) is here a great deal. Have a mother's meeting, Sunday afternoon and evening meeting, Thursday meeting and Saturday prayer meeting. Don't get many people - 30 a big meeting.

So far as the proportion of religious accommodation is concerned, the inhabitants are worse off than they were 10 years ago. There is not accommodation for 3000 people, and there are at least 8000 who could attend a place of worship, but even now the places are only half full. -

Drink

Drink is excessive. Mentioned the case of a family occupying one room - four children, the woman a poor wretched ragged creature: the man, a drunkard, earns 30/- a week as dustman, probably making 40/- a week in all. No furniture but the frame of a bedstead covered with an old straw holliasse, one sheet, ~~and a~~ Baby covered with a jacket. Mr Owen saw the man helped indoors from the public house at the corner, and within an hour his wife helped him back again. This he quoted as a sample. The law against serving

Police

Prostitution

Thrift

Owen - Lem

105

drunken people is practically a dead letter.

Police keep the main road right and that is all they care about. Residents in Wardley St^e say they never see the policeman. Stops at the top of the street.

Girls live about here, but go to Wandsworth and Blapham Junction.

Little Thrift. All living from day to day. Penny Bank used by respectable working class.

Rents have gone up during the past 5 years. Houses that were then 7/6 are now let at 9/6. New houses are being built in flats - 3 rooms and scullery for 7/6.

Mr Owen is one of the most interesting men I have met. After the interview we walked over the district, where he is evidently well known. Every now and then he stopped for a few words with some of the people, while as we went along, he would tell me the relationship of some of the people we met to old Penfold or some other notorious character.

107.
Mr Thos F. Moyes, Superintendent of the
Home Mission, Earlsfield. Seen at 11 Station
Street, Piccadilly. W. Sept 17. 1900
District 39
CXXVIII

Mr Moyes is a stout middle-aged
man; puffy face, small mustache. A
slight lisp and hesitant manner. He is
private secretary to W. B. Burdett Coutts Esq M.P.
and the interview took place at the Baroness's
house.

The Home Mission occupies the
upper part (several rooms) of a corner shop-
in Garrett Lane, near Earlsfield Station. It is
aggressive and unsectarian and open air meetings
are an important part of the work. The workers
(about 18) are of various denominations - Mr
M. is a churchman and was connected with
a Methodist Church before he took up the
Home Mission five years ago.

At the rooms a Sunday school is
held - about 80 scholars - a Sunday
morning and evening service - a service
on Wednesday and a few other meetings
during the week. Sunday afternoon Bible
classes are also held for young men and

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young women at Mr. Moyes house and the²
home of another worker. The Sunday evening
open air meeting is the chief meeting - it is
held at "Lively Corner" near the Embafeld
Road. ~~and~~ At this meeting ^(7.30 to 9.30) Mr. M. says
they do get hold of the poorer people - working
men, women with bare arms &c. Service is
popular - hears the people's comments about it -
policeman defended them in controversy with
a working man. Some merely tolerate them.
"If they don't do any good, certainly they can't
do any harm" said one working man to
another.

They visit the streets of the district
in succession distributing tracts; and also
visiting sick cases as they are heard of.
Very little relief appears to be given. For this
purpose the collections at a communion
service held twice a month is allocated.
Mr. Moyes' Western connection also helps
him to give an occasional treat to the people.

Mr. Moyes has known the place for five
years and his impressions are much the
same as other witnesses. He does not know

the district in detail like Mr Owen knew it but has a more general idea based largely on his Sunday experiences "I give all my Sundays to the Mission" said he.

The spiritual necessities of the district ~~have~~ are not nearly met, especially in the poorer parts. The bulk of the people attending the places of worship are those having floors or rooms in the respectable streets. Of the poorer people, the children are the only ones reached. They see the parents of the children at the summer excursions. Every year he sees some parents, he has not seen before, even though the children have been connected with the Mission a long time.

St. Eustace is growing very fast and he thinks it is one of the hardest places for work from a Christian point of view in London. Population is mixed - even in the poorest streets, some quite respectable, steady people.

Drink. Some of the pubs. are regular dens. Many young fellows and girls go into the House facing their ^{old} meeting (open air). Most using the houses are local residents.

The Mission is comparatively unimportant.⁽⁴⁾
Mr. Cullen's interview gives a fair account
of it.

Mr. Moyes has only known Earlsfield for
5 years. He previously worked in Westminster
being interested in a mission to the residents
in the Registered Lodging Houses, which
was largely supported by West End people.

