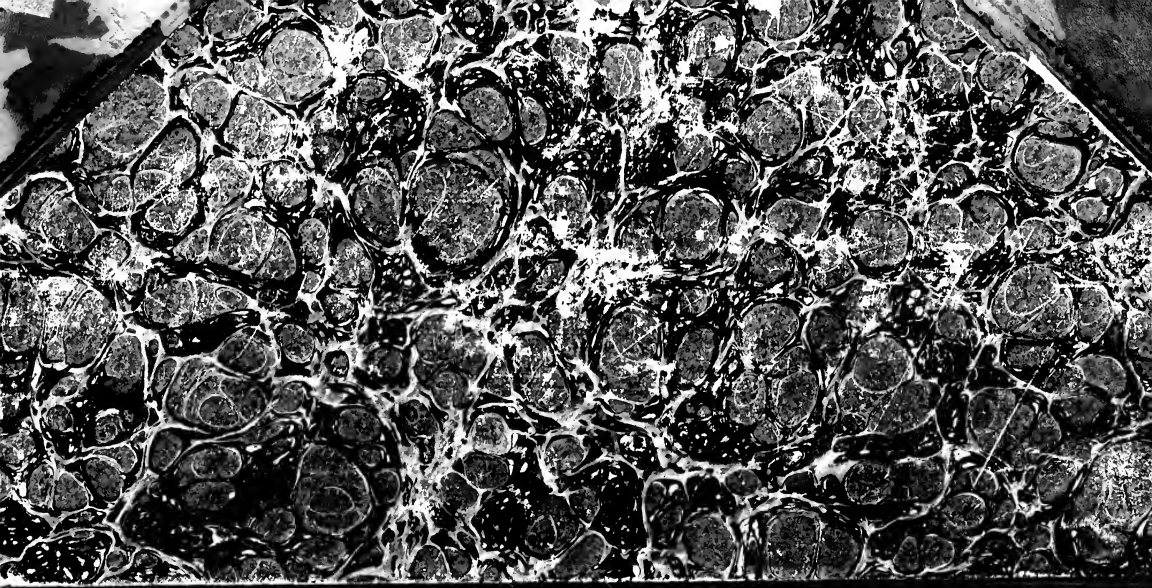

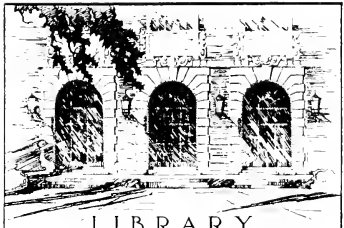

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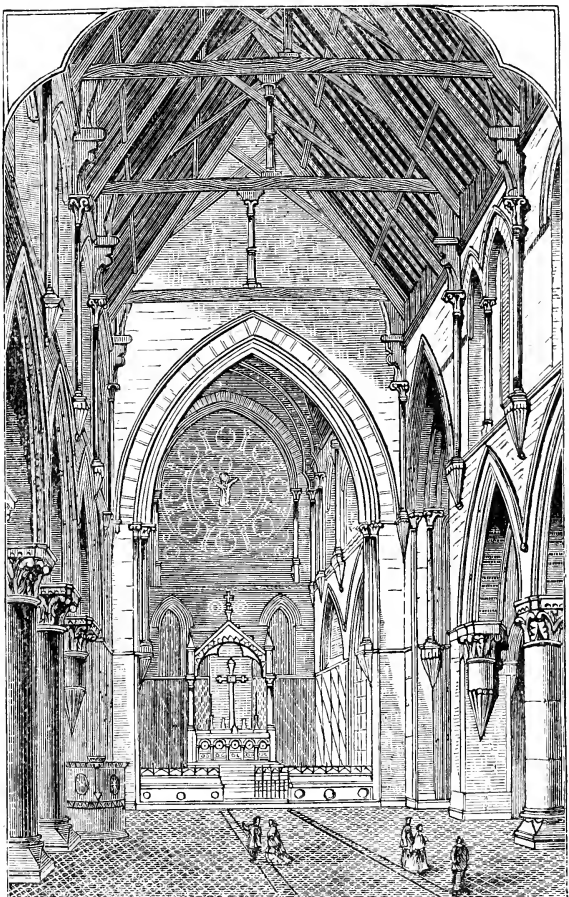

INTERIOR OF S. PETER'S CHURCH.

TEN YEARS

IN

S. GEORGE'S MISSION.

BEING AN ACCOUNT

OF ITS

ORIGIN, PROGRESS, AND WORKS OF MERCY.

BY THE

REV. C. F. LOWDER, M.A.,

INCUMBENT OF S. PETER'S, LONDON DOCKS, AND SUPERIOR OF THE MISSION.

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1867.

TO

MY LOVING AND TRUE FELLOW WORKERS

CLERGY, SISTERS, AND LAY HELPERS,

AND TO THE FAITHFUL FRIENDS AND BENEFACTORS OF

S. GEORGE'S MISSION,

BY WHOSE PRAYERS AND ALMS OUR WORKS OF MERCY HAVE

HITHERTO UNDER GOD BEEN SUSTAINED,

This Account

OF TEN YEARS OF ABUNDANT BLESSING AMID MANY TRIALS,

IS THANKFULLY DEDICATED

BY THE WRITER.

TEN YEARS IN S. GEORGE'S MISSION.

CHAPTER I.

THE ORIGIN AND COMMENCEMENT OF THE MISSION.

"FIVE YEARS IN S. GEORGE'S MISSION" was written in 1861, in deference to the wishes of friends, as well as of strangers, who desired to have some more connected account of the Mission than had been furnished in the Annual Reports. It was also hoped that such a history might enlarge the sphere of our friends and subscribers, by creating a more extended acquaintance and sympathy with our objects. Both these ends were fully realized, and the interest created and fostered by this little publication was most gratifying to those engaged in the work.

Five years have now however by God's mercy been doubled, and the anticipations of those years far more than doubled, so that not only the fact of the "Five Years" being out of print, but the wishes of a larger

circle of friends and the rapid development of our work demand a new edition in the shape of the present "Ten Years." As the early history and plan of the Mission are still new to a great many, it has been thought better to incorporate or adapt the original matter rather than, taking for granted an acquaintance with our earlier work, to commence with the last period of five years. It is hoped that our old friends, with whom so much in the present account is already familiar will excuse this repetition, for the sake of enlisting new help and interest and providing a more complete history of the Mission from its commencement. These last years also have been so full of blessing and pregnant with such happy results, that we may trust, if we can only succeed in conveying to others some of the enthusiasm which we have felt ourselves, that all our readers, whether old or new friends, will find matter of interest in these pages.

There are a few personal matters which the writer thinks it well to mention here, as they may help to show how the Missionary idea developed in this history first grew in his mind. These may help to give a more real and lifelike character to the account, and being once explained, need not interrupt its future course. He remembers well as Curate of a country town in Gloucestershire, in 1851, reading one evening by the fireside the account of the farewell of the Incumbent of S. Paul and S. Barnabas, the touching words which he spoke and the sad leave-taking of his

much-loving flock. The whole history was not to be read carelessly or reflected upon without many burning thoughts. Those which arose in his mind were of deep sorrow for the parish which had lost so devoted a priest, of prayer that his place might be supplied by one who would faithfully carry on his work, and of ardent longing that if it was God's will he might be permitted to take a part, however humble, in aiding such an object. He felt that in his own parish he had reached the end of his tether, after nearly six years of parochial labour he could not induce his vicar to move further in advance, and S. Barnabas offered a most inviting field for more congenial work. Here the experiment of winning the poor to the Catholic faith by Catholic teaching and services was being successfully tried and proved the soundness of the system which Mr. Bennett originated in that parish, and which by a remarkable Providence was, in spite of all opposition, maintained and perpetuated. Five years however in S. Barnabas only proved what might be done among the poor in London, and gave time to reflect on how much more remained to be accomplished. In another way GOD seemed to be teaching him the way to do it, for it happened that while in France in 1854, he was presented by a friend with the full and interesting life of S. Vincent de Paul written by M. Abelly. The sad condition of the French Church in the 16th century, and the wonderful influence of the institutions founded by that great saint in reforming abuses and

rekindling the zeal of the Priesthood, made a deep impression on his mind. The wise mingling of means for relieving the spiritual and temporal wants of the people, the various associations of religious persons under rules of different degrees of strictness, according to their several vocations and the objects to which they were devoted, and the deep wisdom which sought out the root of so much evil in the unspiritual lives of the Clergy, and provided means for its remedy, all this was well calculated to impress those who seriously reflected on the present state of our own Church and people, and honestly sought for some remedy. The religious state of the masses of our population, the appalling vices which prevail in our large towns, and especially in the teeming districts of the metropolis, the increasing tendency of the people to mass together multiplying and intensifying the evil, and the unsatisfactory character of the attempts hitherto made to meet it, were enough to make us gladly profit by the experience of those who had successfully struggled against similar difficulties.

It happened also that he was at this time brought into connexion with other Clergy, impressed like himself with a deep sense of these evils, and looking in a similar direction for their remedy. They all felt that the ordinary parochial equipment, a rector and curate, or perhaps a solitary incumbent, provided for thousands of perishing souls, was most sadly inadequate; that, in the presence of such utter destitution, it was

simply childish to act as if the Church were recognized as the Mother of the people, She must assume a missionary character, and by religious association and a new adaptation of Catholic practice to the altered circumstances of the 19th century, and the peculiar wants of the English character, endeavour with fresh life and energy to stem the prevailing tide of sin and indifference.

In prayer and mutual conference they considered these plans, and resolved to seek some sphere in which to bring them to the test of experience. At first little more was contemplated than a preaching mission, for they had all their own parochial duties, and the time they could devote to such an object was necessarily very limited. Before, however, they had set themselves to seek such a sphere, one was providentially offered. The Rector of S. George's-in-the-East, at that time personally unknown to the whole society, heard of the wish expressed by its members, through a neighbouring incumbent to whom it had been casually mentioned by a lay friend, and gladly welcomed the idea. S. George's-in-the-East, since, alas, notorious in the annals of newspaper history, was to them, as well as to the world in general, a *terra incognita*. It was therefore with great interest that the report of one of the Society despatched on a voyage of discovery was received. It opened the way for the first missionary operations, and on Ash Wednesday, 1856, the present writer and a friend were sent to commence the Mission in this new country. The spot chosen for our

first attempt was a workshop at the end of a small court in Ratcliffe Highway, where a Sunday School had been held. Here we preached and prayed with a few persons gathered together by some handbills circulated in the parish. This was continued for about a fortnight, two going down three times in the week. From enquiries which were then made it was found that the usual attendants at these services for the most part belonged to the Parish Church, and as in such an extensive parish the room seemed too near the Church, it was resolved to seek a more distant spot for our operations. This was soon found in one of the most miserable alleys of the parish, near the river, and a new beginning was made the same evening. No sooner, however, had the hymn commenced, than a violent opposition displayed itself on the part of the Irish who swarmed in the alley, and who on the first evening interrupted and almost frustrated all attempts at preaching by their clamour and violence, many dangerous missiles flying at our heads, and frequent attacks on the door and ourselves overpowering our exhortations and prayers. This was continued with more or less energy for another fortnight, when we were left to fulfil our work in peace. But as we became better acquainted with the district and more interested in its spiritual condition, we felt that it would be hopeless to expect any permanent good from such desultory attempts unsustained by a more regular and local agency.

Accordingly it was resolved to offer the Rector of

the Parish the assistance of a Missionary Curate residing amongst the poor, and devoting himself to their spiritual welfare. To show how moderate our expectations at that time were, we almost doubted whether we could raise £100 a year for such a purpose. However, the venture was made, and a Clergyman of some experience in missionary work was chosen and approved by the Rector. His self-denying habits of life, and remarkable powers of influencing those with whom he was brought into contact, gave good prospects of future success. A house was taken in the very centre of the district in which the services had been latterly held, and not far from the spot itself. It was well adapted for the purpose, and had a garden large enough for a temporary Church.

It was at this time that the Rector anticipating the growth of the Mission invited the writer of these pages to take charge of the whole work. After much prayer and deliberation it was determined that he should accept the charge, full of difficulty and trial as it even then appeared. But God's Hand had already been manifested in our commencement, and we did not doubt that His Holy Spirit would guide and protect us still.

In July, 1856, we took possession of our Mission House in Calvert Street, in a portion of the parish near the River and Thames Tunnel, cut off from the rest by the Docks, and forming with an adjoining portion of Wapping and Shadwell an island. The district, now that of S. Peter's, contains 6,300 souls, of

whom perhaps a third are Irish Roman Catholics. We at once opened a room in the House with the license of the Bishop of London, for daily prayers and frequent preaching, and here was gradually gathered a little congregation. A small choir of boys was formed, and classes were held for instruction in the Bible, and preparation for Holy Communion. Even then we were not left free from disturbance, and generally one was left in charge of the door, while the other conducted the service. However, a begining was made, and our bell daily witnessed for God in a district which knew little of prayer or the blessings of the Gospel. We also commenced an Evening Sunday School, and preached from the steps of the Parish Church on Sunday afternoons.

During the same time we were collecting money and making arangements for erecting a temporary iron chapel in the garden attached to the house, which after some delay was commenced on the 27th of October, and in exactly a month's time was completed, being dedicated on the Thursday before Advent.

The Church being now open for Divine Service, and able to accommodate nearly 200 persons, the Mission began its work in a definite manner. It was a cheering sight to behold the Church frequently thronged on Sunday evenings, and often with attendances of 40 or 50 during the week. We began with a Celebration of the Holy Eucharist on Sunday, and the usual Morning and Evening Prayers and Sermons, and a service especially for our Sunday School

children in the afternoon, consisting of some Hymns and Canticles, catechising, and a short metrical Litany, besides week-day services.

We were joined at this time by one or two laymen, candidates for Holy Orders, who assisted us in visiting, taught in the Sunday School, and attended to the Church. Two ladies had also joined us in the beginning of the Mission, and opened a small school at their lodgings, and acted as District Visitors. In the spring, however, of 1857 another lady who had already been engaged in works of charity at the head of a Religious House, offered her services to the Mission, which were gladly accepted, and another house was taken near Calvert Street, where she was soon joined by others, and the Sisterhood commenced in a more regular way, opening a day school for girls, taking one or two into the house to be trained for service and visiting the sick and poor. The good effects of the work commenced were already beginning to manifest themselves, in the earnestness of many about their salvation, in the devotion of those who were presented for Confirmation at S. George's, nearly all of whom became Communicants, in the number of children brought to be baptized, and the increase of Sunday scholars.

About the same time also, another opening for Mission work in the Parish presented itself. A Church in Wellclose Square, in the western part of S. George's (Calvert Street being in the south-east), built in 1696 for the Danes living in this part of the Metropolis,

afterwards used by Boatswain Smith, and latterly by the British and Foreign Sailors' Society, was vacant. The favourable position of the Church in the middle of a large and open square, the opportunity for enlarging our sphere of operations in so important a direction, and the prospect of an increased number of Clergy to help us, induced us to take advantage of the opening, and secure the Church for the services of the Church of England. We accordingly resolved on renting it of the Trustees, and after some necessary repairs and alterations service was commenced in it in Lent, and it was formally opened soon after Easter. A Mission House was now opened in Wellclose Square, and a small school attached to it in a loft, kindly lent for the purpose by a neighbour. We obtained also the services of a schoolmaster in Calvert Street, and a boys' school was commenced in the Mission House.

The Mission then was regularly at work in two districts of the Parish, both having two Clergymen in immediate charge of them, and the other appliances of missionary work growing up around each centre. Scarcely, however, had the second Mission District got fairly into work, than it was found both a disadvantage and expense to form two separate houses for the Clergy, and a change was made in September by which the Clergy were united in Wellclose Square, the Sisters moving into the Mission House in Calvert Street, and the schools into the former house of the Sisterhood. Under this arrangement, with some

changes made necessary from the increase and developement of the schools, the Mission was conducted up to the consecration of S. Peter's.

And yet although our work seemed so happily opening before us, and taking a more settled shape, our heaviest internal trial was soon to fall. This was no less than the loss of the Clergy specially attached to the Church in Wellclose Square. One of them, whose special charge it was, had appeared, and indeed proved himself singularly fitted for the work, by energy, kindness of manner, and earnest devotion, which had won the hearts of very many; the other had been connected with the Mission from the commencement. It, however, pleased God to deprive us of them both, so that at the very time when help and active assistance were more than ever required, one was left to meet all the difficulties, and undertake the whole burden of the two Mission Chapels, with the various works in connexion. By God's mercy, however, at first temporary and then permanent help was provided, and the services were maintained with their former frequency.

CHAPTER II.

S. GEORGE'S-IN-THE-EAST, ITS POPULATION, AND THE LEADING FEATURES OF ITS CHARACTER.

We must now give some description of the sphere of our operations.

The parish of S. George's-in-the-East was originally formed out of the old parish of Stepney, bounded by Wapping on the south and part of the west, Whitechapel on part of the west and north, districts of Stepney on part of the north, and Shadwell on the east. The population of the entire parish is nearly 50,000, of which the four ecclesiastical districts of Christ Church, S. Mary, S. Matthew's, and S. Peter's contain about 29,000. The two Mission districts of S. Saviour and S. John's contain about 9,000 more, leaving 12,000 to the charge of the Rector and Clergy of the parish church. At the time the Mission was commenced only two of these ecclesiastical districts had been formed, so that about 30,000 souls were committed to the pastoral care of the rector, his

curate, and one other clergyman. Within the boundaries of this immense parish lies the greater portion of the London Docks. Ratcliff Highway, so notorious for deeds of violence, scenes of debauchery, and flagrant vice, runs right through, and is chiefly contained within it. Its population is for the most part connected with the docks or river, it abounds in lodging houses for sailors, public houses, dancing and concert rooms, and various low places of amusement; brothels swarm in it, and their wretched inmates are permitted to flaunt their sin and finery, and ply their hateful trade openly by day and night without let or hindrance in the most public thoroughfares. There are also large sugar refineries which employ a great number of Germans, so that the population of S. George's is perhaps as mixed as any in the world. Foreign sailors from every country, Greeks, Malays, Chinese, Lascars, Dutch, Portuguese, French, Austrians, may be encountered everywhere, the Irish may be numbered by thousands.

The mixture and recklessness of vice, the unblushing effrontery with which it is carried on, when the lowest of every country combine to add their quota to the already overflowing stock, can scarcely be conceived. Public opinion against it there is next to none; the parochial authorities are either too careless or too much interested in its continuance to suppress it; some are publicans, at whose houses these wretched girls congregate, and publicans, it must be remembered, actually employ such girls to

entrap the sailors ; in fact, to some houses, a staff of prostitutes is a necessary part of the stock in trade, and instances could be adduced in which brothels have been attached to the public houses, or rented by their owners.

Such is the publican interest, long the strongest in the parish, so much so that for years one at least of the Churchwardens was a publican, another parochial officer is notoriously living in incest, another vestryman was lately the owner of houses of ill-fame. Some are slopsellers, or dealers in various articles of sailors' clothing ; the parish abounds in coffee shops, refreshment rooms, shooting galleries, photograph rooms, and such like appendages of a sailor population. The protection afforded by the police in other districts of London is here very much curtailed ; they are in fact afraid to interfere in disturbances where the knife is so readily used, and with characters so desperate, and in part unwilling to offend the publicans.

On one occasion a sailor, who had been fighting with a fellow sailor, in an adjoining lodging house, and had stabbed him in the affray, escaped by the back wall into the kitchen of the Mission House, to the extreme terror of an old servant, and in the cellar for some time kept a body of police and others at bay, until they at last secured his knife. At midnight, when the public houses are closed, the quarrels, fights, and disturbances are such a matter of course, that none can hope for a night's rest until they are inured by habit. There are frequent fights between

foreign and English sailors, about the girls with whom they are keeping company, and it is not uncommon to see most desperate encounters between the girls themselves, kicking, tearing one another's hair, and biting, as they roll together in the streets, a crowd standing around, and instead of interfering encouraging the combatants. They are obliged to madden themselves with drink, or they could not ply their hateful trade with all its disgusting circumstances.

Then again, the poverty of the parish is very great. Besides the shopkeepers who have been already mentioned, there are a large number of small tradespeople, costermongers, persons engaged about the docks, lightermen, watermen, coalwhippers, dock labourers, shipwrights, coopers, &c., who in the winter or when the easterly winds prevent the shipping from getting up the Channel, are for weeks, sometimes months, without work, and unable to support their families, their clothes, their furniture, their bedding, all pawned, they lie on bare beds, or on the floor, only kept warm by being huddled together in one close unventilated room. During the frost of 1861 the distress was appalling, the crowds who daily besieged the Thames Police Court clamouring for relief were largely reinforced from the courts and alleys of this large parish. The distress of course is greatly augmented by improvident habits, and the curse of drunkenness, which prevents the labourer from bringing home to his starving family a moiety

of his earnings, and makes the mothers themselves, instead of thrifty careful housewives, noisy, gossiping, useless slatterns.

In the midst of such scenes of sin and misery the children are brought up, the school of too many the streets, abounding in temptation, echoing with profane and disgusting language, and forming a very atmosphere of vice; their examples at home a drunken father and mother, with brothers and sisters already deep in sin, and abroad thieves and prostitutes a little older than themselves. Thus are they early taught to thieve, to swear, to be bold and immodest in their manners and talk, and so to fall in with sins which they behold in others at the most precocious age.

This is no exaggerated description of the whole of this parish, for it has few redeeming features, scarce any residents of education and respectability to foster a better spirit, for nearly every person of this stamp has given up his residence in the parish, that his children may not be contaminated by such sights and sounds, unless we except a few professional persons whose ties confine them to the spot. The Church had little influence, for though the Rector had for years consistently fulfilled his duties in the Church itself, yet it required no common energy and sanguine temperament, alone, or with the help of a curate frequently changing, to gird himself for the missionary work outside. The Parish Church is a large handsome classical structure, erected in the

beginning of the last century, filled with monstrous pews, and tall erections called reading desk and pulpit, most ill-adapted to Christian worship, and specially to the wants of the poor. When the former Rector wished the Mission work to commence in and around the Parish Church, it seemed hopeless to bring the poor into such a be-pewed building. The schools, though enjoying a liberal endowment, yet being in the hands of lay trustees, were permitted to go on in their mediocrity, and though founded with many privileges by an earnest member of the Church, yet exercise little religious influence on the children, or through them on their parents. A small Sunday School was attached to the Parish Church, and an Infant School of about seventy children founded by a parishioner as a mark of respect to the Rector. There was also a proprietary chapel which has since been consecrated, with an ecclesiastical district attached, under the name of S. Matthew, and which has good schools in connexion with it. This was the whole religious machinery of the Church brought to bear upon 30,000 souls at the time of the commencement of S. George's Mission.

The district around Calvert Street, which was specially the sphere of their first missionary labours, contains probably the poorest portion of the parish, and with the exception of a small portion of St. Saviour's, the worst houses and closest alleys. This was doubtless the reason that in the time of the late visitation of Cholera this district suffered more in

proportion than any other in London. Being also immediately surrounded by the docks and near the river, it is chiefly inhabited by those who work on the river. There are large soap and rice manufactories, the former very offensive to the organs of smell, though not so injurious to health as a large manufactory of manure in a dustyard, which though frequently attacked, especially in the late outbreak of cholera, as very dangerous to health has only just been abolished.

S. Saviour's Mission District embraces a small portion of Wellclose Square, and a portion of S. George's to the north of this, bordering upon Whitechapel.

CHAPTER III.

OUR MISSION WORK, ITS PRINCIPLES AND HOW THEY HAVE BEEN CARRIED OUT.

Let us now explain what we have understood by Mission work, and how we have endeavoured to carry it on in these destitute districts of our great metropolis. The great object, then, of all Missionary enterprize is the *saving of souls.* In spite of the far greater attraction and popularity of general schemes of benevolence, of attempts to brighten the surface of society by plans of amusement or social recreation, of physical exercise or domestic economy, by friendly meetings of the poor, by lectures, concerts, or tea meetings, however praiseworthy and useful such schemes are in their proper place, and not lost sight of in our own Mission work, yet we have ever felt that our great object must be to *save souls.* Such plans as these, if allowed too great a prominence, if used as anything but subsidiary to a far higher object, are apt to secularize both priest and people, to lower the

religious connexion which should subsist between them, and so to defeat the great purpose which they were originally intended to serve. Such schemes are so much easier, and to human nature so much more agreeable than the more painful work of gaining souls, that there is always great danger lest the Clergy, forgetting their proper vocation, should sink to the level of merely agreeable members of society.

Nor, to go a step higher, did we feel our object gained merely in bringing people to Church, in inducing large numbers to make some outward profession of religion without a real change of heart and life, we have indeed seen around us such miserable examples of the blasphemy and profanity of those who made a profession of religion, that we should have been sufficiently warned against the delusion of such profession even had we ever been misled by it.

Again; we believed that though it were a much more difficult work to win souls to Christ in the sorrowful ways of true repentance, and in the fruits of penitential discipline, to build them up and train them in the whole faith of the Catholic Church, and in the duties of the Christian life, yet that thus only were we fulfilling our special obligations as Missionary Priests of the Church, thus only were we feeding our flock in the rich pastures of their Christian inheritance, thus only enabling them to contend against the manifold trials and persecutions amidst which they lived, to be a witness for the faith in a wicked and perverse generation, and thus to be truly missionaries themselves

in bringing other souls to Christ. We were engaged in a great undertaking, the laying on a surer foundation the missionary work of the Church at home. To raise this foundation requires time, and patience, and faith; it must be built up, stone upon stone, like a breakwater, where a vast amount of labour must be spent on that which will never appear till the Judgment Day, and where after these stones have been carefully laid they must be strongly cemented together until they can be left to buffet against the angry storms and waves of the ocean. It is difficult to describe the amount of prejudice, unbelief, and wicked opposition, which must be patiently encountered in laying such a foundation soundly and securely.

And now to speak of the means by which we have endeavoured to attain this great object. Our first anxiety has been to convince men of sin, to bring home the guilt and heinousness of all sin in God's sight to the consciences of our people. In sermons, in the open air and in Church, in tracts, in classes, and in private conferences, this has been our great aim. The love of God making sin what it is, and alone giving hopes of pardon through the precious Blood of Jesus Christ, has been one of our chief topics. When the soul is touched with contrition, and anxious to make her peace with God we invariably recommend Sacramental Confession. We have reason to be most thankful that this has been our practice from the beginning. With the many instances we could adduce of God's blessing abundantly poured out and con-

stantly following this Holy Ordinance of the Church, we should be most unfaithful to our vows, and act most cruelly towards the souls committed to us if we had ever allowed any outward opposition to wrest this most powerful weapon against the enemy of souls from our hands. When we see how all earnest denominations of Christians, such as the Wesleyans, and all who hold more or less with their views of conversion, feel the need of some ordinance answering to special Confession, it is a matter of wonder that any who are acquainted with the difficulty of dealing with souls, especially in the most trying of all times, their reconciliation with their Heavenly Father, or who have experienced, as surely they must, how defective all other conversion is, how unreal, deceptive, and fitful, for the most part, and at the best how imperfect in leading to the higher gifts of God's grace; it is wonderful that any who have seen all this should yet swell the popular clamour of the ungodly against the Blessed Ordinance of Confession and Absolution.

The soul, thus reconciled, is naturally led to seek increase of spiritual life and grace in the other sacramental gifts of the Church. The Classes for Confirmation, which generally continue for three or four months of every year, previous to the opportunities afforded for Confirmation in neighbouring Churches, are most useful in giving occasion for closer spiritual intercourse, in supplying to both old and young that instruction in the Faith which has been so generally neglected, and in gradually cherishing the devotion

and earnestness which may best fit the candidate for the reception of God's Holy Spirit. These Classes have been a most interesting part of our work, we have generally presented about sixty Candidates every year to the Bishop, most of these have become Communicants, and though some may have fallen away or been lost sight of by their removal from the district, yet the chief part of our present body of Communicants consists of those who have been prepared by us for their Confirmation and First Communion. Very many of our Confirmed have been persons of riper years, some in old age, who, either through neglect, ignorance, or schismatic teaching, having passed by earlier opportunities, have now for the first time learnt to value this Sacramental Rite both for its own sake and as a step to Holy Communion. Some also have been quite young, under the usual age, and it is a great comfort to see our young Communicants brought up from their earliest age in the true faith, and imbibing from the first a deep reverence and love for the Blessed Sacrament, in the freshness of their innocence giving their hearts to God, and walking in His holy ways.

The Classes for Confirmation naturally commence, and according to the time afforded, carry on instruction for the Holy Communion. To this end much care and attention are expended, and Communicant Classes are continued throughout the greater part of the year. They give opportunity for frequent personal intercourse, for speaking to the Communicants of all

things generally interesting to the Mission, in which their prayers or co-operation are desired, in helping those who are unable to read much themselves in their devotional preparation, and in drawing out in full detail the manifold blessings and graces which flow from the Blessed Sacrament of the Altar. Thus, while the Holy Communion is made the central Act of Worship, while our people are taught to regard It as the most necessary and important part of their religious privileges and duties, there is the less fear that with these various safeguards of discipline and instruction, they should approach the Holy Altar unworthily. They are exhorted indeed much and frequently on the duty of Sacramental Communion, but it is rather that they should at once prepare themselves with the help of the Classes, and the instruction of the Clergy, than that they should presume to come untaught or unprepared to so holy a Sacrament.

That which we teach in sermons and other instructions we endeavour to carry out in the ritual and daily practice of the Church. In the chapel of the Good Shepherd, where the near residence of the Sisterhood supplied Communicants, we had the privilege of a daily Celebration. In the other Chapel we have always had three, and since the outbreak of cholera daily Celebrations. The ritual was, from our slender resources, of a humble character, when compared with that of other Churches where Catholic practices prevail; and yet our object was to make it, whether choral or plain, of as solemn and devotional a type as possible,

that our people might learn not only by oral instruction, but from all the outward associations of this solemn service to worship their Blessed Lord present in His own appointed Sacrament with reverence and devotion, and to communicate at this Heavenly Feast with recollection and earnestness.

From the frequency of our Celebrations it is of course necessary to give some special advice as to frequency of communion, while, therefore, we encourage our Communicants to be present as often as possible at the Holy Sacrifice, and always on Sundays and Festivals, we do not recommend them at first to receive more frequently than once a month and on great Festivals, trusting that by God's grace they will be gradually led to seek their Lord more constantly in this Blessed Sacrament. As the service for the Holy Communion, especially when made the great Act of Worship, necessarily presupposes more intense devotion and recollection of mind in the worshippers, we endeavour to supply the want which is naturally felt by uneducated minds, by the practice of common meditations on the chief mysteries of the Faith, lessons as it were on meditation, and food for their souls in the service of the Church. Such common meditations are especially of use in solemn seasons like Lent or Advent, in Passion or Holy Week they are more frequent, and longer ones are used on Good Friday. Thanksgiving after Holy Communion as well as Preparation for It, is specially recommended, and Communicants are encouraged to remain a short time in

Church for this purpose. It is very gratifying to witness the reverence and devotion of our worshippers, and to know how many devoutly appreciate the blessings they enjoy in the constant Celebrations of the Holy Eucharist.

Thus, from a very small beginning, for we had scarce one or two Communicants at first, we have now by God's grace about 200, and though this may seem a small number in comparison with churches which count their Communicants by hundreds, yet it must be remembered that nearly all of these with the exception of the Sisters and our own immediate staff, have been brought in, instructed, and trained with great care and pains, with much prayer and exhortation. Many also of our Communicants have been sent out into the world, not only from amongst the penitents in the House of Mercy, or the children in the Industrial School, but from those living in the District. Some are at sea or in foreign countries, some in other parts of London, some in service or in the country, some we see or hear of from time to time, others only at very long intervals, or not at all; and though we cannot presume that all are living so religiously as we could desire, yet we have frequent evidence that the good seed sown has not been lost, but is bringing forth good fruit, When souls have once been really brought to Christ, though in time of temptation they may fall away, yet in afflictions and sorrows they do not forget the love of Him in Whom they have believed. We have also had great cause for thankfulness in the

stedfast faith and preseverance of our Communicants. None but those who have lived among such a population as that of S. George's, can conceive the amount of opposition and persecution with which our faithful have had to contend. The young in their own families from ungodly parents and relations, parents from their children, or their neighbours, many left single-handed to contend against whole courts or alleys of irreligious or schismatics.

Another means of binding together our Communicants besides that of classes has been the establishment of a Confraternity called that of the Good Shepherd. It combines the objects of the Confraternity of the Blessed Sacrament, viz., the honour of our Blessed Lord in the Sacrament of His Body and Blood, with those of the Association for the Unity of Christendom and of Intercessory Prayer for the Conversion of Sinners. The Rules are few and simple, such as that all members should endeavour to be present at the Holy Eucharist on Sundays and Festivals, should communicate at least once a month and at the Greater Festivals, and should pray daily for the Clergy and Sisters, the Unity of Christendom, and the Conversion of Sinners. There are meetings once a month, when the rules are always read, the subjects of special intercession and an address on some objects of special interest given, and new members admitted. There are about 50 members at present.

Another Confraternity has also been lately commenced for the young women Communicants of S.

Peter's, called the Guild of S. Katharine, the objects of which are their own spiritual advancement and mutual encouragement against the temptations and trials in which they are placed at home, at work, or in service, and specially that they may assist in drawing their companions and workfellows to God. A great object in both these Confraternities is to infuse a missionary spirit into our people, that they may feel their own interest in drawing others to the services and instructions of the Church, and thus help the Clergy and Sisters in many cases where they are unable to succeed in saving souls.

In the commencement of the Mission we used often to preach in the open air as a means of gaining the attention of those who could not be otherwise induced to hearken to God's message. During two or three summers this was continued every Sunday in both districts alternately. For the most part the sermons were heard with great attention, especially by the large number collected in Wellclose Square, although in one or two instances we met with considerable opposition; on one occasion, having made the attempt in a very bad quarter, where there are a great number of Irish and a large sprinkling of thieves and bad characters, the attack became so violent that we were obliged to beat a retreat, and it required some generalship and knowledge of the alleys and passages to bring off our forces, consisting of the choir boys and others, who had been singing the hymns.

We may mention here an occasion, which was seized

for an open-air sermon, in the sudden death of some workmen in a large sewer near Calvert Street. The sewer was of bad construction, and the foul air had been collected to so great an extent that out of seven men who went down two were killed. On the Sunday after, notice having been given of the sermon, a large number of people was collected, among them the survivors, and the widow and family of one killed. The congregation was too large for the spot itself of the accident, and so after singing some hymns through the streets, the *Dies Iræ* and a portion of the Litany, the sermon was preached just outside the Mission Chapel, and a large number followed into the Chapel afterwards and joined in prayer.

The occurrence also of special days such as Good Friday has been taken advantage of, and warnings given against its desecration. One Good Friday such a sermon was preached on Tower Hill, and some of the hymns for the season sung. These sermons, however, are rather fitted for special occasions than for ordinary use, they were useful in the first instance in gaining notice for the Mission, and in making an impression on important occasions followed up as they often were by tracts written for the purpose. The object of the Mission, however, was not to keep up a continual excitement, but to work on steadily in breaking up the fallow ground, sowing the good seed, watering and nursing the tender plant, and praying earnestly for God's grace upon the increase. It was not to be expected that a population like that of S.

George's so sunk in sin, could at once be brought to God and converted to the Faith; it is a work of patient persevering toil, in which every means must be carefully used, many disappointments calmly borne, and failure made stepping-stones for future success. The conversion of masses is not in the ordinary way of God's providence, but the fruit of such miraculous outpourings as that of the Day of Pentecost, and even then we must rather recur to the patience with which our Blessed Lord in His Hidden Life of thirty years, in his last three years of ministry apparently unfruitful, and above all, in the agony of the Passion and Sacrifice of His Death, laid the foundation of His Church, ascribing rather to this the wonderful conversion on the day of Pentecost, and the subsequent ingathering of the Gentiles, than merely to S. Peter's sermon or the eloquence of S. Paul.

While, then, we readily availed ourselves of any special circumstances that might give us occasion to preach the Gospel to larger numbers of people, we felt that our proper work lay rather in the constant services of the Church, the frequent preaching, the Classes for Confirmation and Holy Communion, the care of the schools, catechising and instructing the children, and such like means of bringing home the truths of the Gospel, the witness of the Church, and her sacramental blessings to individual souls. This has been the special object which we have kept before our minds, the characteristic feature of our Mission, "if by any means I might save some."

This point has been so ably drawn out in a sermon preached at one of our anniversaries by the Rev. H. P. Liddon, and since published, that we need not now dwell upon it more fully.

As respects the services of the Mission Chapels we have already mentioned that there was for years a daily celebration of the Holy Eucharist in the Chapel of the Good Shepherd, in Calvert Street, in S. Saviour's thrice a week, and Matins daily, while Evensong was said in both Chapels daily at 8 p.m. Litany was said on Wednesdays and Fridays at 12.15. Sermons were preached on Wednesday and Friday evenings, and on Eves. During Advent and Lent courses of sermons, sometimes by other Clergy were preached, and Confirmation, Communicant, and other classes were held on some appointed evenings, either before or after service. On Sundays there were Celebrations at 8 a.m.; Morning Prayer, Litany, and Sermons at 11; services for the children of the Schools at 3.30 p.m., and occasionally Baptisms; and Evening Prayer with Sermons at 7. After this there were sometimes Bible classes for those who wished to attend. We had good congregations on Sunday evenings, and on the evenings of the week between twenty and fifty attendants in each Chapel. Our frequent services, while they gave opportunities to many for constant attendance on the services of the Church, and were a special blessing to the old or uneducated, who were little, or perhaps not at all, able to read for themselves, as well as to those who in crowded rooms

surrounded by their families, have little quiet for prayer or meditation, also gave those whose occupations are uncertain, such as sailors, or men engaged on the river, the chance of occasionally attending the services. These have always been choral, and we endeavoured to make them as hearty and devotional as possible by simple melodies and hymn tunes. The *Hymnal Noted* forms the groundwork of our hymnody, but the Appendix used at S. Alban's and containing a greater variety of hymns is also adopted as more suitable for missionary purposes. The music of our services is undoubtedly a great help in comforting and cheering the hearts of poor people, who find in the prayers and praises of God's House a happy refuge from their worldly cares and anxieties; and, in the instructions and exhortations given them, encouragement to persevere faithfully under their many trials and difficulties.

That these sacramental gifts and ordinances, and the various services and instructions of the Church have been blessed to very many, we have abundant testimony in their changed lives and conversation; to find those who before never thought of religion, or mentioned God's Name except profanely, now constant in their attendance upon His worship, and reverently joining in it; to hear the expressions of gratitude with which numbers speak of the blessings they derive from the Church, who before never knew what it was to enter a church, or perhaps only two or three times a year; to go into their homes and see

the change which a year or two has wrought in their habits and conduct; these comforts amid many discouragements may well strengthen our hands to persevere in the blessed work which God has entrusted to us.

Of course the greater portion of this Missionary work has been continued in S. Peter's, for though we have now a consecrated Church in a regularly constituted district, yet for many years the work before us must be of a Missionary character; indeed in the best organized London parish, there must still be a vast amount of Missionary work among the shifting and changing population, as well as among the many souls still rejecting the voice of God's message.

CHAPTER IV.

THE MISSION HOUSE—ITS LIFE AND DISCIPLINE.

The Mission House is, of course, the centre of Mission work; the priests and their helpers, whether Sisters or lay helpers, are the soul of the Mission. Of the Sisters we shall say something by-and-bye; we must now speak of the Clergy House. The idea of the Priests of the Mission living together in community was of the very essence of the Mission. It was a first object to bring the influence of religious association to bear upon the sin and wickedness of this great Parish.

The advantage of the Clergy being linked together in all the details of their daily life, and especially in prayer and constant intercourse, must be evident to all. The mutual sympathy and counsel, and the greater unanimity and consistency of purpose with which all work together, make it most desirable to carry out, wherever practicable, this important feature of missionary organization. The Mission House has

also been a centre of operation, where some one of the Clergy might always be found, where friends interested in the work could at any time be received; those of the district who needed to consult the Clergy spiritually could always call; those, who from time to time came to help us in our Night Schools or any other work, could rest and refresh themselves, and where plans could be discussed either generally at our meals, or more formally in regular conclave. Here also we are able to invite the young men and boys of our Choir to tea on Sundays, which helps to keep up a pleasant connexion with them at a very important period of their lives.

The teachers, organist, and other lay helpers in the Mission live with us, and together form one religious community. It is, of course, impossible to maintain a very strict rule among those who are engaged in so much active work, but we endeavour, according to our opportunities, to keep a moderate religious rule for the household. The following is a slight sketch of our daily life:—The first bell for rising is rung at 6.30; we say Prime in the Oratory at 7; Matins is said at S. Peter's and S. Saviour's at 7.30; the celebration of the Holy Eucharist follows. After breakfast, which is followed by Terce, the Clergy and teachers go to their respective work, some in school, some in the study or district. Sext is said at 12.45 immediately before dinner, when the household are again assembled, and on Fridays and fast days some book, such as the Lives of the Saints or Ecclesiastical

History, is read at table. After dinner rest, letters, visiting, or school work, as the case may be, and then tea at 5.30 p.m. After tea, choir practice, classes, reading or visiting again until Evensong at 8 p.m. After service the Clergy are often engaged in classes, hearing confessions or attending to special cases. Supper is at 9.15, followed by Compline, when those who have finished their work retire to their rooms. It is wished that all should be in bed at 11 p.m., when the gas is put out, but of course in the case of the Clergy, much of whose work is late in the evening with those who cannot come to them at any other time, it is impossible to form absolutely this rule. Special seasons, such as Advent or Lent, especially just before Christmas or Easter, or the other great Festivals, when many confessions are to be heard, before Confirmations, or in times of great sickness, such as the late season of cholera, necessarily cause irregularity in hours of meals, sleep, &c. In an active Order the rules of the House must yield to the necessities of spiritual duties. We desire our people to know that we are always at their service in time of need, and though we endeavour to appoint special times for confessions, instructions, or other matters, yet they may come at all times, even in the middle of the night in case of sickness or urgent call.

The amount of active duty required of the Superior and other Clergy has hitherto been a bar to the adoption of a stricter or more monastic rule. There

is no question that the time is now come for the development of religious Orders in the English Church, and gladly would we co-operate in such a movement; but it would not be right to sacrifice our present work for even so great a prospective advantage as the establishment of a monastery, while the Clergy of the Mission are not able to devote that attention to the spiritual training of the individuals which is necessary for the well-being of a religious community. In the meantime we do what we can in making our Mission House, as well as our other religious houses, a witness for God and His Church, and a means of promoting His honour and glory, believing that if it be God's will that we should have the privilege of bearing our part in the restoration of Religious Orders for men, He will point out the means by which we may best effect it.

We should be very glad to receive amongst us candidates for Holy Orders, or other laymen able to contribute their share of household expenses, who might help in our schools, &c., and thus gain an acquaintance with missionary work. Receiving a bare maintenance ourselves, we are not able to offer a larger income to others, nor could we suppose that those whose hearts were moved to undertake such a work, would be influenced by such considerations, but any who felt it a privilege to join in such labours as our own, would meet with a hearty welcome in the Mission House, and we would hope with much sympathy and congenial feeling. Some friends have

given us temporary help, or by exchange of duties, have enabled us to get a change of air, which is of such importance to those working for any time in a district like our own.

But although we have lost many opportunities of usefulness in times past from the lack of fellow labourers ready and willing to cast in their lot amongst us, yet our longer experience tends only the more to convince us that a community of Clergy is the only satisfactory means of coping with the difficulties of missionary work in our large towns, and we have now reason to hope that this drawback will no longer exist. Of course we cannot offer the worldly attractions, which a pretty and conveniently situated parish, a picturesque parsonage, a well restored church, tasteful, airy schools, and pleasant society, so abundantly afford, but we can show a work to be done for God, a sphere of usefulness daily enlarging, a sound foundation laid in the love and devotion of many souls brought to God in the faith of His Holy Church, and openings many and promising, only needing earnest and zealous missionaries willing to make some sacrifice for Christ's sake, to enter in and take possession in the Name of their Divine Lord and Master.

CHAPTER V.

THE MISSION SISTERS—THEIR LIFE AND WORKS OF MERCY

Fifteen years ago there was but one Sisterhood within the bosom of the Church of England. But now on every side, wherever the Catholic faith is being freely and fully taught, religious communities of women are witnessing to the life and vigour which have been rekindled amongst us. In Oxford, where the "Church movement" began, and where the zeal of the parochial clergy has borne ample testimony to the reality of the teaching revived in the University, we find many communities of Sisters engaged in works of charity, daily witnesses to our candidates for Holy Orders of the blessing which they might derive from such help in their future ministry. In London where the power of the same teaching was soon set to confront boldly the power of the world in its strongholds, there are now ten or eleven Sisterhoods engaged in parochial, missionary, or other charitable works;

while even those who do not profess the Catholic faith have learnt the value of religious association among women, and are already trying whether it can be carried out apart from the discipline, which has hitherto been its stay and support. The future, then, of Sisterhoods is no longer a matter of doubt so far as their existence in the Church of England is concerned, though we have yet much to learn in their internal organization and adaptation to the wants of the present day.

It was an early cherished hope that if God blessed S. George's Mission, He would be pleased to send us Sisters to help us in our work; that our hope should have been so soon realized was a matter of deep and earnest gratitude. Let us first speak of the constitution and objects of our Sisterhood, and then of the works of mercy in which the Sisters are engaged.

The Sisters, then, are ladies who desire to devote their whole lives to God's service. In our case their work is missionary, i.e. in the presence of the great spiritual destitution of large and populous parishes, they desire to aid the parochial and missionary Clergy in all works of mercy and charity to the bodies and souls of God's people, which may fitly be entrusted to women. The Society consists of the Warden, the Chaplain, the Mother Superior, the Confirmed, Probationer, and Lay Sisters. The Probationer Sisters are those who after a visit of some months' duration in the Sisterhood, during which time they live and

work with the Sisters, and under the same rules of discipline, desire to be admitted on probation. After they have completed two years of probation and desire to devote themselves altogether to a Sister's life, they are confirmed. The Lay or Serving Sisters are those of a lower rank of life, who fulfil the household duties or attend to assigned departments with the penitents or children of the Industrial School. These have a longer probation than the other Sisters. One of the Confirmed Sisters is appointed Superior, having the government of the community under the Warden, committed to her charge, and the assignment of the several duties of the Sisters in the various Houses and works of mercy which are attached to the Mission. The Mother House or head qnarters of the Sisterhood, as we have already said, is the Mission Home in Calvert Street, whence the Sisters go forth to their several works, such as the House of Mercy at Hendon, the Convalescent Home at Seaford, or the duties in adjoining parishes to which they have been invited by the Parish Clergy. Besides these there are Associate Sisters, i.e. ladies living in the world, who have domestic or other ties which prevent their entire devotion to a Sister's life, and yet are able to spend some time every year in the Sisterhood, and outside these again there are the Associates of the House, or those who undertake to collect money, or interest their friends for the works of the Sisterhood or of the Mission generally, and daily pray for God's blessing upon them. The whole Society is governed

by its own statutes regulating the admission and confirmation of Sisters, the appointment of Warden, Mother Superior, the meetings of the Chapter, &c., and there are Rules of Life laid down for the observance of all members of the Community. These have been submitted to the Bishop of the Diocese, who has for some time kindly promised to afford the Sisterhood such counsel as a Visitor would, and has expressed his sympathy with the work undertaken by its members, and who it is now hoped will shortly become formally Visitor.

The Sisters attend the Daily Celebration of the Holy Eucharist in S. Peter's, and say the Day Hours of the Church in their own Oratory, where they also spend some time daily in meditation. At home one of the Sisters has special charge of the Girls' School, and another of the Infants'; others teach in the school, and all visit in the district, having special portions assigned to them. In these they give all help in their power both to the souls and bodies of the poor, by inducing them to attend the services of the Church, or the classes for instruction; to bring their children to be baptised, and send them to school; they give them medicine and orders for food, advise them in times of difficulty or distress, try to find places for them or their children, get them admission into the hospitals, or find them nurses in sickness, in fact, do any act of Christian kindness in their power. The Sisters also visit in the workhouse, and frequently in the London Hospital the sick from our own Districts.

The Mission Home is a house of resort for all in any trouble or distress; and relief, in food, &c., is given daily at a fixed hour.

Some winters ago, when the frost caused such grievous distress in this part of London, especially about the River and Docks, families in ordinary times existing on the barest necessaries, were reduced to absolute starvation. Though the writer of these pages was absent at the time, through ill health, yet the other Clergy and Sisters were indefatigable in their exertions, in examining into, and supplying the wants of those starving around them. Day by day, both Mission Houses were beset by numbers of applicants, whose cases were patiently entered into, and, when necessary, inquiries were made in their own houses, and relief afforded. Special funds were kindly entrusted to the Mission for this purpose, in answer to a letter in some of the papers, and carefully dispensed by those who knew well the district, among a large proportion of the applicants; and how much more fitly than by a Police Magistrate, overwhelmed by such a hungry and clamorous mob as beset the neighbouring Court, whose real wants it was impossible that he should investigate, while he must give to the most noisy and persevering. At this crisis, bread, soup, tea, coals, flannel, &c., were largely dispensed by the Clergy and Sisters, and in such a pressure the advantage of an agency on the spot, living and continually working amongst the poor, was very evident. The great value of the Sisters' services in the late

visitation of Cholera will be more fully described hereafter. We ask for presents of old clothes, which the Sisters sell at reduced prices or give away, the former method reducing the chance of their being so readily pawned. Want of clothes is a great hindrance to coming to Church, and is one reason that many more come in the winter than in the summer, when the poverty of their clothes is not so much observed, as they come through the streets in the dark. All kinds of clothing are acceptable, even the oldest and the gayest, for the latter can be cut up and used in various ways. An attempt was made some time ago to give shirt work to poor women in connexion with a Society for taking Army Contracts, and later still, on a smaller scale, through the kind assistance of a Visitor of the Metropolitan Relief Association, but we have never yet succeeded in carrying on this work in the same admirable manner in which the Rev. R. Gregory of S. Mary's, Lambeth, has been enabled to do. We thought at one time of renting some houses, and letting them out again to the poor, in order to give them the opportunity of more convenient rooms at a moderate rent, merely intending to cover our own expenses, and we took one house with this view; by the information, however, which the Sisters were able to afford to the excellent Society, of which Dr. Greenhill, of Hastings, is the indefatigable Secretary, now successfully at work for the purpose of improving the dwellings of the poor, their committee has purchased the freehold or leases of several streets and adjoining

houses in our district, so that the object we contemplated is now being carried out without any anxiety on our part.

It is in fact a happy tendency in such communities as that of the Mission Clergy, or the Sisterhood, to draw around them other benevolent and useful associations, and thus we may hope, if God blesses our work, that the Mission may be the means of benefitting the poor of this and other Parishes in many other ways, scarcely or not at all contemplated at present. Already the Sisterhood is listening to urgent application for help in neighbouring parishes, and thus we may hope that with God's blessing it may not only be able to work for S. George's Parish, but in any parish in the East of London which may invite its aid: indeed, the constitution of the society expressly provides for its members undertaking Missionary work, in any parish where the Incumbent or Head of a Mission may need their services, so that if God will, the foundation has been laid of a Missionary Sisterhood which needs only funds and members to make it commensurate with the Missionary wants of the Church of England. It should be added that the Community supports itself, each Sister contributing according to her means, and those who have larger means assisting those who have smaller, no difference being of course made in their manner of living on this account. The Sisters also maintain the Girls' and Infants' Schools, both in Calvert Street

and Wellclose Square, and the industrial children in their own House.

Our great need at the present time is a large increase in the number of Sisters. Work for women is growing on every side; we want hearts willing and ready to enter upon it. It is often said that our redundant female population has nothing to do. Surely in the crying needs of our great cities there is abundant scope for their energies. What nobler sphere can ladies, young or middle aged, who are not bound by special domestic ties, and are willing to give up worldly ease and happiness for the love of God, have than the service of Him in increased opportunities of devotion, and the succour of their distressed fellow creatures? They may not only do a vast amount of good themselves, but their education and powers of influence will be most helpful in directing the work of others of a lower social condition than themselves. The influence of one well-educated and well-trained Sister may be indefinitely increased in giving a character to the work of others, who only need such a guide to be most useful. There are also many in a middle class who have been influenced by the Catholic teaching which is being imparted now in so many parishes, who under good direction would make valuable Sisters, but who are partly deterred by the want of a special sphere for their religious energies, and a fit direction of them by those better qualified to train them. These as well as a lower class still, would provide us with admirable teachers for our schools,

nurses for our Hospitals and sick in their own homes, and helps in training the elder children in domestic service. The Church with her great work before her, must hold out loving arms to embrace all these her devoted children, and assign them their proper sphere in the great object of Christian love. The writer of these pages, as Superior of S. George's Mission, will be glad to communicate with all, of whatever class of life, who may be willing either for a certain time in each year, or entirely to devote themselves to God's service in a Sisterhood, whether able to support themselves or not, and will undertake to provide them with suitable work under proper guidance. At the same time he will be glad to hear from those who would be willing as Associates to help the Sisterhood and Mission by their prayers and alms, and who would value the privilege of common intercessory prayer and of being permitted to make a Retreat every year in one of the Religious Houses or occasionally to spend there a day of devotion.

But another great want is a House for the Sisterhood which is now living in hired houses ill-adapted for their own work, and specially for the children of the Industrial School, who are too much scattered for the maintenance of good discipline. It is proposed to commence at once a Building Fund for the Community.

CHAPTER. VI.

OUR CHILDREN—HOLY BAPTISM—SCHOOLS—INSTRUCTION IN THE FAITH.

We now come to speak of some of the special works in which both Clergy and Sisters are engaged, and this brings us in the first place to a very interesting part of our Mission Work. We have always regarded as one of our chief objects and our most promising labour the training up the rising generation in the true faith of the Church and in the sincere love of God and their Saviour Jesus Christ. We begin from the very first. A chief duty of Clergy, Sisters, and Teachers, is to bring the children to Holy Baptism. When we first came into the parish we found a very large number of children of various ages, as well as of adults, unbaptized, and even after baptizing 1,200, as we have now done, yet from the increase of the population, the influx of strangers, and the ignorance and prejudice of dissenting and ungodly parents, much more remains to be done. In the difficulty of finding

suitable godparents we have great comfort in looking to the Sisters, and other members of our body to undertake this charitable office, and thus very many have been baptized who for want of sponsors might have died without this necessary Sacrament. Many adults, children, and young people of an age to answer for themselves, have also been prepared by the Clergy and Sisters and then baptized. This service is invariably used in the presence of the congregation, who are thus reminded of their own baptismal vows, have the privilege of joining in prayer for the newly baptized, and are the more stirred up to bring to the Font any of their own family or acquaintance hitherto unregenerate. It forms also a very fitting part of the children's service, who are specially interested in a ceremony which they can so well understand, witnessing it may be the baptism of their own infant brothers or sisters, and learning to take a deeper interest in bringing their own relations to this blessed Sacrament.

But were we to remain content with their Baptism, we should be involving these little ones in responsibilities, without providing an adequate means for their fulfilment of them. Our schools, therefore, in which the children of Jesus Christ are trained up in His faith and fear, are a natural consequence of our care in their initiation. We have already spoken of a small Infant School under the Rector of S. George's, in one of the Mission districts. This he placed under our management, and from this small beginning of 70 children,

we have gradually increased our numbers until we have numbered more than 700 and with better school buildings should number many more. Our Boys' School, first commenced in a room of the Mission House has, after one other change, been carried on for several years in the former Infant School in Old Gravel Lane. It was started in Calvert Street, under a Master who, having been ordained Deacon, afterwards joined the Central African Mission under Bishop Mackenzie. For a short time it was under inspection, but the Committee of Council has refused further aid from Government, until we provide larger and more convenient School Buildings. We have had as many as 200 names on the books, but the schoolroom is inconveniently crowded with an attendance of 120. The Girls' School has been removed from the house adjoining the Sisters' to houses opposite, and the Infant School to the Old Mission Chapel. For all these, however, we need larger and more suitable buildings, the Infant School being no exception, for though the space of the former Chapel is sufficient, yet the roof and parts of the building are now beginning to perish, and must either be repaired at considerable expense or give place to a new building. In Wellclose Square our Schools are also in the rooms of dwelling houses, the Boys' in our former Mission House, the Girls in an adjoining one now occupied by the Sisters, and the Infants' in a large loft behind. These three schools all sprung from a mixed school which was commenced, in the loft just

mentioned, by a very energetic teacher, but which grew so large that it was necessary to divide it into three. Besides these six schools for the poorer children we have also a school at the Working Men's Club, commenced more recently by the active Secretary, for those boys whose parents are able to make a higher payment than in the ordinary schools. This, though small at present, will, we hope, gradually increase, as we should be very thankful to provide a better religious education for the class of small shopkeepers and tradesmen earning larger wages. This school provides a more advanced education, but in the others we do not attempt anything beyond a good elementary English education; reading, writing, and arithmetic, with some instruction in history, geography, grammar, and music, being the subjects embraced, but the principal attention being always paid to the religious and moral training. The teaching in school is not all, this is carried out and enforced by the services and catechising of the Church. On Sundays, the children assemble for school at 10, or 10.15, when they have a short instruction on the services of the day by their teachers, and they come into Church immediately after Matins, for the celebration of the Holy Eucharist. Thus they are early taught the obligation of this the great service of the Church, and surely our grand Liturgy, when accompanied by solemn music, an impressive Ritual, the Responses, Creed, Sanctus, and Gloria in Excelsis, sung to the Plain Song of the Church, in which all, even chil-

dren, may readily join, with hymns interspersed in the Service, bringing out the great mysteries of the Blessed Sacrament, is more full of teaching and more readily understood by children than Matins and Evensong, which, even when duly chanted, and made as lively and hearty as possible, require more intelligent attention, especially in the Psalms and Lessons, than can be expected from the children of our schools. Whereas, in the celebration of the Blessed Sacrament, even when unable to understand distinctly each detail, their minds are impressed with the grand outline of the service, and fall into the common acts of worship to our Blessed Lord, here mysteriously present, which is offered by the whole congregation. The sermon also at this service being commonly a plain and practical exposition of the Gospel for the Sunday, is more likely to interest and instruct them. This, however, is not their whole religious instruction in Church. In the afternoon we have a special service for the children. The Litany is first sung and then a hymn, after which they are catechised not merely by one or two classes at a time, but an endeavour is made, and not we trust without success, to enlist the attention of the whole schools, even of the very youngest children, who will say their Creed and Lord's Prayer, and answer some very elementary questions, even when unable to understand the instruction addressed to the older ones.

Our great endeavour is to draw the affections of the young towards holy things; the Hymns, Canticles,

and Litany which they sing with much spirit and understanding, tend to enliven the services and cause them to be considered a privilege, indeed, we have some difficulty in restraining the anxiety of children to come to Church on Sunday evenings, after they have already attended once or twice before. They are also taught very carefully in School and in Church the fundamental doctrines of the faith. We do not make religious instruction a mere acquaintance with certain historical facts of the Old Testament, or a repeating of the Catechism by rote, but the faith is taught them diligently in all its details, and in a loving and reverent spirit, as an exercise of their own faith and love, so building them up from their very earliest days, that they may be guarded against the heresy and unbelief by which they are surrounded. Especially is our Blessed Lord's Incarnation taught them in doctrine, in history, by hymns, pictures, descriptions, and every other means which may make His life and sufferings here upon earth real and interesting to them, and draw out their most tender and reverent affections towards Him in His earthly ministry. And thus is the foundation laid of a lively faith in the sacramental gifts and blessings of the Church which flow so richly from this central act of Divine Love.

It is indeed refreshing, in these days of heresy and schism, to hear from the loving and unquestioning lips of Christ's little ones, those great truths of our Redemption, which are so often held doubtfully

and hesitatingly, if not openly denied and blasphemed. When we find in our Confirmation Classes the ignorance of many who have had other teaching, of the simplest truths of Christianity, and compare them with those who have regularly attended our own schools, we have great cause of thankfulness that these children have so early imbibed the Christian faith.

Perhaps some of the most touching scenes connected with the late visitation of cholera were connected with our children. One was a most promising girl, who had been taught from her earliest days in the Infant School, and then in due time had gone into the Girls' School, where she had gradually won her way to the top. Her mother was a widow, who had lost her husband very suddenly in cholera during the visitation of twelve years ago; she had also lost a son a few months ago, drowned in crossing the river from his work. Esther, therefore, could only be spared occasionally for school during the latter months of her life, but at home was quite the right hand of her poor paralytic mother. She was confirmed at Stepney by the Bishop Coadjutor of Edinburgh, then acting for the Bishop of London, in May last, and received her first Communion on Whitsunday. Her little nephew, a boy of about three years old, was first taken, and lay for several days before his death in a bed in the best room of the house, watched over by his mother, whose husband had gone to the United States and was expected shortly to send for her and her children. Her brother, a lad of six-

teen was next taken, and laid upon a bed above, the symptoms rapidly aggravated, and then Esther followed, being laid upon a bed next to him; so that there were three lying dangerously ill in the poor widow's house, her only remaining son being imbecile from frequently recurring fits. Esther was just able to make her confession, but physically unable to receive the Blessed Sacrament, happily, however, she had received It in Church the Sunday before. In spite of all the care and attention which were paid to her in conjunction with her brother, who lay by her side, the poor girl died, her brother unconscious of his great loss. It was very touching to witness the grief of her schoolfellows, the more, that even her dearest companions were not allowed to be with her or follow her to the grave. On the day of her funeral, which chanced to be that on which so many were sorrowing over the loss of John Mason Neale, her sister was burying in one grave her infant, while the poor mother was accompanying Esther to her grave, leaving at home her son, just hanging on the thread of life, and needing every care and attention of the watchful nurses who were with him, lest his life might silently ebb away. By God's mercy and providence he after a long illness gradually recovered, and after a change of three weeks in the Convalescent Hospital at Seaford, returned fresh and strong to his work. It was, indeed, a happy office to be permitted to commit to the ground one of whose future happiness there was such a blessed assurance, and yet there was needs sadness

in losing one of those lilies from our garden, whose sweet fragrance was delighting all who passed by.

A word or two may be added of two others of our children. Their elder sister, about 18 years old, was first taken and removed to the Cholera Ward and died; a younger one, well and fresh on the Sunday, indeed after the service in Church, coming up with her usual childish affection to one of the Mission Clergy, who passed near her mother's house to tell of her sister's illness, was taken ill herself on the Tuesday, and removed to the same ward as that in which her sister died. The mother was following the elder one to the grave when the youngest was taken ill, and laid on her bed at home, when the same priest, called in by a neighbour, felt it his duty to carry her off in his arms to the ward, where she was laid in the next bed to her sister, and yet both so ill that for a long time they were unconscious of each other's nearness, and on those beds both died, the elder one just able to say the Lord's Prayer with the priest.

As one of the Clergy in the dusk of the evening was making his round in the Cholera Ward of the London Hospital, he was surprised to be addressed by name by a little child whom he had not recognized, but who proved to be a girl from S. Saviour's school. The affection of the children towards the Clergy and Sisters is very pleasing, both in school and in the streets. The children of S. Saviour's often delight to run a long way to meet the Sister who is coming

to teach them, and think it a great privilege to be allowed to accompany her to or from school. During the riots in the Parish Church, when the Mission Clergy assisted the Rector in his time of need, and were themselves in considerable danger from the mob, while returning from the Church to the Mission House, we generally found on our way home a little girl from the school trotting close by our side, as though to protect us from the violence of the people, who were pressing and shouting around us. She would take up her position near the Church, and often wait a long time until we appeared, and if we did not recognize her before, we soon heard a little voice by our side addressing us by name to show that she was near. This child, a wild little thing, living in an unfavourable atmosphere at home, was afterwards taken into S. Stephen's Home and sent out to service, where she has been doing well.

While speaking of our schools we must not forget the good influence which they exercise on the parents. The care and attention which the children receive in school are a ready passport to the hearts of the parents, and many an opening has thus been made for us, where otherwise we might have found great difficulty in gaining admittance. The attendance of the children at school always forms a good occasion for a visit, and the children themselves an interesting subject of conversation. We have found also how many lessons are carried home by the children from school, and how many rough and careless fathers unapproachable

in other ways, will take their little ones upon their knees to hear them repeat their Creed or the hymns which they sing at home to the great satisfaction of their parents.

Our Annual Festival in the country is always anticipated throughout the year with great delight, and forms an opportunity for much kindly and pleasant intercourse between the Clergy and Sisters and the children. Sometimes they are taken by vans or railroad into the Forest or to Richmond, once or twice to Hampstead Heath; this year the day was fixed and the arrangement almost made, when the cholera broke in upon our plans of pleasure, and the season was too far advanced afterwards to carry out our project. We hope that some who read these pages may be disposed to help us to make some amends by a more festive celebration next year.

At the Anniversaries of the Mission the children's service is a very striking feature. S. Saviour's Church has been often thronged with the schools on these occasions. This year at the Anniversary of S. Saviour's in May, we marched from the Chapel of the Good Shepherd to S. Peter's Church, yet unfinished, the Clergy and Choir in surplices, the children with their banners, and singing some favourite hymns. The effect was very striking, both in the streets and the yet unfinished nave. They were catechised by one of the Clergy from the steps of a ladder.

Of course we are not without many disappointments in those who leave us after their school time is over,

though the Choir and Evening School with the boys, and the Industrial School with the girls, are not without their good effect in still retaining some hold over them. In such a neighbourhood as this, however, there are the greatest temptations for the young in idle and dissolute companions of both sexes, and in the penny theatres, public houses, and other places of amusement. Still, though many are drawn away from us for a time, the first impressions are not entirely effaced, and the early lessons of the faith once received into pure and innocent hearts, though forgotten or despised for a time, bear their fruits afterwards in seasons of calmer reflection.

Evening schools have not been carried on with that success which we have observed in other parishes. The Sisters found that it was often a doubtful advantage to bring girls out after dark or dismiss them in a body late in the evening, and we have never yet had a sufficiently strong staff of teachers for our lads. Our best night school at present is that connected with the Working Men's Club, in which many adults are gaining the first elements of learning, but we shall gratefully welcome any volunteers who will help us in providing for the boys, who having more lately left school are still in need of instruction.

CHAPTER VII.

S. STEPHEN'S HOME AND INDUSTRIAL SCHOOL—THE CARE OF THE YOUNG AND INNOCENT.

It seems a natural transition to pass from the care of our children in school, and the thought of them in their own homes or in the streets, to their training in the Industrial School.

Now it has often been objected against the Penitentiary movement, the work is of those who are striving to rescue the very lowest and most abject of the fallen women and girls of our streets—that those who are taking such pains and spending so much money in endeavours to save these wretched ones are forgetting the much higher claims of the pure and innocent. "Why," it is said "lavish so much care, and make such sacrifices, for those who have already yielded to temptation, and so deeply grieved the Holy Spirit of God, when there are thousands of children of honest and industrious parents who want your help, and would gladly welcome it, to rescue them from the

poverty and temptation by which they are surrounded? Why subject yourselves to the disappointments which by your own confession are continually frustrating your best efforts for the fallen, when you may bestow your labour and devotion on so far more hopeful soil?"

These, indeed, are weighty and powerful objections, and in a merely utilitarian point of view unanswerable, but God's "ways are not as our ways, nor His thoughts as our thoughts." If He left us to choose and decide our own work, to weigh carefully with calm and even-handed prudence what experience and the circumstances of the case would lead us to do for Him, how much we should devote to His service, how much refuse, and where we can be most practically useful to Him, then these objections might influence us. But to work for God, is to give ourselves to Him, to open our hearts to the voice of His Holy Spirit, and to follow His call in faith, as Abraham "went forth not knowing whither he went." To suppose that our weak and finite minds can decide what we can best do for God is wretched presumption. Let us only be too thankful if He will permit us the privilege of undertaking any, the most unpromising work for Him.

But as a matter of fact we find that the more difficult work includes and opens the way to the easier. The zeal and devotion which are not daunted by the apparent difficulties of more heroic undertakings, find repose and comfort in the more promising. Can we doubt that it was God's voice which, through the holy

advocate of the Penitentiary cause (so early taken from his Apostolic labours in South Africa) summoned the daughters of the English Church to devote themselves to the merciful work of recovering their fallen sisters who lay in the very mire and filth of sinful pollution? And was it not the spirit which was then evoked, and the self-devotion then newly aroused, which sent forth our Sisters to the Crimea, and gave proof that the truly Catholic traditions of love and self-sacrifice were not lost amongst ourselves, but that there were Christian women who counted not their lives dear unto them, if so they might win Christ, while ministering to the sick and wounded of His family? Nor has this spirit died since, the most flourishing Sisterhood now existing amongst us, was the first fruits of Bishop Armstrong's earnest appeals for the rescue of the fallen, and yet while it has never relaxed, but rather increased, its care for these, it has been permitted by God's blessing to stretch out its arms far and wide in ministering to the pure and innocent, orphans, widows, and strangers, in many other works and houses of charity.

And such in a humbler way has been the case with ourselves, the circumstances of the district as well as other private reasons, were an evident call to us to undertake at once the Penitentiary work, and yet, if the Sisters had been left to choose, they would have preferred commencing with the Industrial School. Indeed, in a very humble way it was commenced before the Refuge, two or three girls were taken into

their house to be trained for service, though it was not developed to its present extent until later. While the Refuge was in Calvert Street, it of course could not be enlarged, as it would have been undesirable to mix the two classes together, and when the Penitentiary was opened in the country, there were no funds for increased expenditure. Still the Sisters were able to keep a few for household work, and in various ways, as pressing cases presented themselves, the numbers were increased to ten or twelve. And how could the Clergy or Sisters go out on their daily visits among the poor without meeting with very many pressing cases? Young girls perhaps still in the school, or just out of it, living in the greatest peril, with a drunken father who might at any moment cast his child adrift; an idle, unfeeling step-mother, who would send her out to place to nurse a child she could scarce carry, and be a drudge in a house to a large family, and if she came home worn out or was sent away because it was too much for her, would tell her, "Then you may get your living on the streets." Some already in workshops, factories, even dustyards, where they shrank from the contamination to which they were exposed and gladly sought a shelter under the wing of a loving and religious House. Some were admitted for their very importunity, because they prayed so earnestly to be saved from the danger and wretchedness in which they were at home; another, whose temper often made it difficult to keep her, would say that if she were sent out she was sure to be

tempted on to the streets. Another had lost her mother, and during her father's absence at work would get the meals for her brothers, who were thieves themselves, and would bring home their companions with them. Another was in danger of temptation from her own father, from whom her mother was separated. Others have been starving at home, or driven from home by aunts or other relations who had undertaken to keep them, or must have gone to the workhouse if we had not admitted them.

While we were still struggling between the fear of increasing our expenses and the pressing claims for admission, an opportunity seemed to offer by which we might admit more cases, and at the same time find some provision for them. The master of a large factory in which sewing machines were employed, offered to take some of our girls and give them work either at the machines or in some other department. On the strength of this prospect, we admitted several new cases, and for some months eight or ten girls went every morning under the charge of an older person to the factory in the city, returning every evening. One or two were already able to work at the machines, and younger ones were earning small wages in the making up of mantles, &c., but the work proved too fluctuating to ensure a regular support for those employed, and we were obliged to give it up. It was, however, far easier to increase our numbers, than to reduce them, and so it was determined to try to maintain them still. One or two younger children

were received on the promise of parents to pay for them, and though the promise has often been broken, yet our hearts were not hard enough to send the little ones away. Others are paid for by friends interested about them, so that from various reasons the numbers soon increased to upwards of thirty.

The Home in Calvert Street being too small, it became a question between taking another house in the neighbourhood, or removing the Industrial School altogether. At this juncture the Sisters came forward themselves, and undertook to rent a house adjoining the House of Mercy at Hendon, where the Industrial School was long carried on under the name of S. Stephen's Home, having been opened on S. Stephen's Day. The Mission is free from all liability with regard to the rent, &c., and special contributions have been made for the maintenance of some of the children, which it is hoped will in time remove that liability, though in the meantime funds are needed for this purpose, and friends are invited to make special contributions, or to undertake either singly, or with the help of others, to maintain one or more of the children.

This removal into the country at first seemed of great advantage to the children in a moral and physical point of view. It withdrew them from many temptations near home, and improved their bodily health. It was very pleasing to see the little ones in health and strength enjoying the pure air of the country, so different from the stifling atmosphere of

their homes, and to find them under the care of a Sister, who devoted her whole attention to their religious and secular instruction, growing in Christian grace. Some were trained in household work, the kitchen or laundry, and the elder ones, most of whom are Communicants, and nearer the age of service, were brought up in Calvert Street, where they did the household work for the Sisterhood. They were, as now, under the spiritual charge of the Chaplain, and attended the daily services in the Chapel at Hendon.

In the present acknowledged dearth of good servants we may hope that we are doing a good work not only to the girls themselves, but to society, in training them thus early in those religious principles and industrious habits, which are most likely to produce honest and faithful servants.

S. Stephen's Home was continued at Hendon for about five years, and as far as the religious and moral training was concerned prospered greatly. Whether, however, from defective drainage or other causes, one or two severe outbreaks of contagious disease induced a consideration as to the removal of the children into the country being really so beneficial as was at first expected, especially as it was remarked that the elder girls in Calvert Street were much healthier than those at Hendon. In the pressure also of work and the small staff of Sisters to accomplish it, there was found to be an economy of expense and management in concentrating the establishment in London, and consequently the House at Hendon

has been given up and the Industrial school is now carried on in Calvert Street. All the children living near the Sisters are being taught in the School and learning their household duties and needlework on the spot.

Altogether this has proved a very successful and encouraging feature of our Mission work, not that even this is without disappointments, but the cheering aspect decidedly preponderates, and would lead one to desire the opportunity of enlarging the sphere of our operations very materially. One of the first inmates, indeed one whom the Mother Superior had begun to train before her connexion with S. George's, is now being educated as a National School-mistress, and promises to make the influences of her education felt in herself and others most beneficially; her sister, after being in service where she gained a good character, is now admitted on probation as a lay or serving Sister. Four sisters from one family have succeeded each other in the Home, and all manifest the effects of their training, for though with many faults and differences of character, yet the one bond which has seemed to attach them by God's mercy to the truth, and has enabled one or two of them to overcome many dangerous temptations, has been their attachment to the Church and the Home of their early training. Four other sisters, orphans, have been admitted; one is now in service, another shows signs of ability which will probably fit her for a teacher, the other two are promising chil-

dren still under training. Of two girls whose natural deformity was a bar to their admission to other homes one is now nearly first hand in a shop of ecclesiastical embroidery, another is an Infant School-mistress in the country. Another of our children is a pupil teacher likewise in the country, and always comes back with pleasure in her holidays to spend part of her time at the Home. Others are doing well in service, from whom the Clergy and Sisters frequently receive letters full of affection and interest in the progress of the Church, and often of anxiety to know whether their parents, brothers, sisters, or former companions are persevering in their religious duties. One of these on leaving her place was asked by her mistress, in token of her regard for her, what present she liked best, a dress or any other gift: knowing that her mistress was a good artist she asked her to paint a crucifixion, such as she had seen her paint before, that she might have the pleasure of presenting it to S. Peter's Church. Some are at work in the neighbourhood, and for these the Guild of S. Katharine is found useful in keeping them stedfast to their old associations and interests.

CHAPTER VIII.

THE CHOIR—THE BAND—WORKING MEN'S CLUB.

Our girls are not our only care; we do not forget that our boys as they leave school need much anxious solicitude. We have at present no Industrial School for them though we much need it, and it is one of those long hoped-for additions to our Mission which will doubtless come in God's good time. A plan for forming a Home for boys on the model of the Shoeblack Brigade, but with different employment, such as fulfilling the duties of messengers at railway stations, offices, &c., has long been considered but never yet put into execution; a little encouragement in the way of guarantee of first expenses would be the means of starting it.

In the mean time we do what we can. The Choir is a great help in keeping together many who have left school and want an additional tie to the Church, and of course this tie being a religious one is the best of all; the daily as well as Sunday services, the

Sunday tea at the Club and Clergy House, excursions, and various privileges belonging to the Choir all help to form an *esprit de corps* amongst them and attach them to the Church. The younger boys have a small reward in the way of marks for attendance,—the attendance of the seniors is purely voluntary.

The Choir, however, does not meet all cases, there are many who have not quite the religious spirit for Church services over whom we are anxious to maintain some hold. Our means of doing this has been the establishment of a drum and fife band. It was commenced two or three years ago through the kindness of a Priest who was helping us at the time, the Rev. H. J. Morse, who provided the instruments, and so gave the matter a fair start. Though taken up warmly at first by many of the lads it was not sustained with sufficient spirit in S. Peter's District, and accordingly last year a fresh start was made in Welclose Square. Here, through the fostering care of the Curate of S. Saviour's, the energy of the Schoolmaster, and the active interest of a member of our congregation, the band has flourished greatly. A concert and entertainment given in the neighbouring school-room of S. Mark's, with the kind sanction of the Incumbent went off very successfully, the spirit of the members has been well maintained, and the members have so increased that they are forming a Reading Room and Club of their own, and hope soon to add some brass instruments to their present fifes and drums. The religious object is not lost sight of,

as candidates for confirmation are being supplied from the members of the classes at S. Saviour's.

But we have to provide for a yet larger class than is embraced by the Choir or Band, for that, viz., of our working lads and men in general; these want social as well as religious attractions and help to withdraw them from the temptations which meet them on every side. We soon found that the public house was so formidable an enemy that it must be attacked not only from such an elevated position as the Church affords, but that such smaller works as Clubs and Bands must be advanced against it.

In our early days we had frequently contemplated the establishment of Reading Rooms for working men, but it was quite impossible amid the many more directly religious works pressing upon us to undertake such an institution ourselves. Help came when it was least expected, and in a manner specially encouraging, because it was a still further evidence to us of the mercy of our God in bringing good out of evil.

At the time when the Parish Church was closed after the first outbreak of the riots, the mob, disappointed in their weekly opportunity of profane violence, made some attempts on the Mission Chapels. This brought us several offers of help from strangers living in a distant part of London. One of these, seeing our danger from the mob soon over, transferred his services to the Parish Church, and was then more than ever impressed with the necessity of doing

something to win the working classes of the parish to the side of order and religion. He accordingly proposed to us to open an Institute for them, which should provide the newspaper and periodical literature of the day, lectures, classes, and opportunities of rational amusement, such as chess, draughts, &c. This was first commenced and carried on during the winter in our Boys' Schoolroom, and although the arrangements were not so satisfactory as we could desire, yet a very fair begining was made. At any rate, the promoter felt encouraged to enlarge very considerably his original plan, and to secure more convenient premises. A good house next to the Mission House was taken, the founder moving into it himself as resident honorary secretary, a very attractive programme of lectures, classes, and other advantages, was put forth, and the new season opened under very favourable auspices. Reading Rooms for two classes with varying payments were opened, a smoking and conversation room, in which coffee was provided at cost price, a circulating library, and a separate room for boys. Classes in reading, writing, and arithmetic were carried on, as well as in singing, French, and drawing; for the latter some casts were kindly presented by Mr. Ruskin; many presents of books were also made for the library, and several very excellent teachers connected with the Working Man's College in Great Ormond Street kindly gave their services.

A large number of members soon joined, indeed, during one year about 400 were admitted, though only

a small proportion could be regarded as regular attendants. The Rev. F. D. Maurice gave the opening lecture, on the objects and advantages of the Institute, and lectures were continued once or twice a month by various friends, the present Archbishop of Dublin and the Dean of Westminster, Rev. T. J. Rowsell, Thomas Hughes, J. M. Ludlow, Parker Snow, and Spenser Nottingham, Esqs., &c., &c. It was very gratifying to observe the intelligent interest with which these lectures were attended and listened to by the working men, and to find the good spirit which prevailed amongst the members thus brought into close connexion with each other night after night in the Reading Rooms and Classes. The existence and success of the Institute plainly proved how little the real working men of the parish sympathized with the abettors of the disturbances in the Parish Church, for had they done so, the very name of this Institute would have been a bar to its success, whereas, on the contrary, not only did it flourish in spite of any such prejudice, but a few feeble attempts made to interrupt one or two of its lectures elicited a great amount of good feeling on the part of the members, and exposed the weakness of the opposition.

Although at times many difficulties had to be encountered, arising from the resignation of the honorary secretary, and the difficulty of supplying his place; from the want of funds to meet the first outlay; and various other causes incidental to the commencement of a new institution; yet we had great reason to be

thankful for the happy issue of our endeavours, and we made a new start with very favourable prospects. A member of the Guild of S. Alban kindly volunteered his services as resident honorary secretary, a tea meeting, to celebrate the commencement of the season, was held in our largest room which was quite filled, and a very hearty spirit was displayed, showing the good effects already produced by the Institute, in uniting its members in good fellowship among themselves as well as with the Clergy and Committee who had interested themselves in the work.

Still, even with these encouragements, we found that the maintenance of a large House for the Club was more than we could afford, and though by making a portion available for the teachers and of the Mission we tried to get over the financial difficulty, yet it evidently seemed necessary to carry it on more economically. Added to this, we found that being in a prominent position in a square, it had not the same parochial character we could desire, nor did it seem to be a means of drawing its members to the Church; they got to be on good terms with the Clergy, but that was all. When then our second honorary secretary resigned and a new offer of help was made there were many cogent reasons for transferring the Club to S. Peter's District and commencing anew in smaller premises. We were most fortunate at this time in securing the help of a young layman who has given himself most devotedly to the object, made the Club his home, its members his friends and com-

panions, their interests his own, in fact lived in and for the Club. The consequence has been that the Club has never so thoroughly fulfilled its end as now. It has been conducted on Catholic principles without disguise; not that all the members are even Churchmen, but all understand what the principles of the Club are and that the Church provides them with the social and intellectual advantages which they here enjoy. The Clergy, without interfering with their freedom or amusements, look in occasionally and chat with the members; they preside at the social entertainments which are given every Tuesday in the Schoolroom; they give lectures, readings, or any other help they can, and though comic songs or readings often draw down the applause of the meetings yet their presence checks anything unseemly.

We are now settled in a very suitable house opposite S. Peter's Church, which was opened in November, providing a good Reading Room, Bagatelle Room, Library, Lavatory, &c., with Schoolroom for the Upper School, which is carried on by the Secretary in the same House, there are also bedrooms for himself and one of the Clergy. The Season of 1866-7 has just opened, the Benediction of the new House having been given by the Clergy, a supper of the members took place the following night, when speeches and songs enlivened the evening, and a hearty spirit was manifested, which bids fair to make the Club a success. A large Lighterman's Union, for the benefit of its members, holds its weekly meetings for

payment at the Club, thus withdrawing its members from the bane of such Clubs, viz., the Public House, and bringing them more into contact with the Clergy, an acquaintance which we may hope to improve with so large and influential body of working men in our neighbourhood; while the Penny Bank for the small savings of our people is also conducted here by the kind exertions of a layman who has long helped us in this way.

Happily the removal of the Club from Wellclose Square has not deprived the members of S. Saviour's of the advantage of such a means of reunion, as the zealous Curate of the district, aided by the same lay member of his congregation who has done so much for the Band, has established a promising Institute in his own district, but more immediately among the poor than Wellclose Square. It was a great privilege to be allowed on the same day to bless the new House of S. Peter's Club, and to preside at the inaugurating entertainment of S. Saviour's, and it is hoped that a wholesome emulation between the members of both Clubs will tend to their efficiency and success.

CHAPTER. IX.

THE HOUSE OF MERCY AT HENDON—THE COMMENCEMENT AND PROGRESS OF OUR PENITENTIARY WORK.

We have delayed the description of our House of Mercy to this point not for strictness of order in point of time, but because this is a special work and should not assume a prominence over the more ordinary portions of Mission Work. Yet what work of mercy would more naturally suggest itself to our minds on first acquaintance with the sin of this part of London, than a refuge for those whom we daily saw falling victims to its misery? Accordingly the removal of the Sisters to Calvert Street in 1857 gave the opportunity for providing a home for many of these poor outcasts, and the foundation was thus laid of the present House of Mercy at Hendon. Our beginning, however, was a very humble one, a few were admitted in the first instance, then the numbers rose to a dozen, and at last we managed, though not without great inconvenience, to house fif-

teen or sixteen. They were nearly all girls from the district, from the Highway, or adjoining streets, amongst whom the news of this refuge soon spread. Some came of themselves to ask admission, of others the Sisters heard in their visits among the poor, others were drawn by the open-air preaching, which was often made the means of publishing abroad the opening of the Refuge.

On one occasion a murder was committed just outside the Church in Wellclose Square on a Sunday evening in September. Two foreigners had been fighting about one of these poor girls, and one was stabbed in the affray. Sermons in the open air and Church were advertised, and a large crowd collected, a large proportion being men, many sailors, and some prostitutes. On a subsequent occasion, a girl who lived in a court near the square committed suicide by throwing herself into the Docks, a sermon was likewise preached in the open air to a similar congregation, and some of the girls were induced to attend the service in Church; one who seemed touched by what she heard, and was listening to a lady urging her to leave her wretched life, was carried off by her companions in sin. Another, however, was so influenced that she soon after applied herself at the Clergy House late one night to be admitted to the Refuge. Two friends of hers had been admitted a short time before, and now of these three two went into service, one of whom afterwards married, and the third, though she went back into the world, we heard was dying in

a penitent state of mind in her native town in the country.

The good effects of the discipline and religious instruction of the House soon began to tell on the inmates, there they first heard words of kind and affectionate warning or reproof; there the love of God to sinners was first set forth to many, and that practically in the love shown by those who devoted themselves to their recovery. The daily prayers and services of the Church in which they also participated, had a very happy effect in calming those violent tempers which they had so long freely indulged. For at first these were their great difficulty, they had been accustomed to such rough and violent usage from the sailors, and to quarrel so fiercely with one another, that it was long before they could bear any restraint. It is scarcely possible to describe the violent outbursts of passion with which the Sisters have had to contend, the frantic rage into which the poor girls at first lashed themselves at some trival remark or fancied unkindness of their companions. On one occasion, after the removal of the Refuge into the country, one who had frequently given way to her temper before, suddenly rushed into the class room where the others were at work, with a knife, which she was hardly restrained from driving into a companion who had offended her, and so frantic did she appear, that even after she had been confined to her room and the girls were assembled for prayer on Good Friday in the Chapel, there seemed quite a sense of terror amongst them,

lest she should again escape and appear in the same violent state. After this girl had returned to her old life, she was so wretched that she was found by the police on the banks of the River, intending to drown herself, and as she expressed her deep shame at returning by herself to those who had before witnessed her violent passions, she was brought back by a policeman and again admitted on assurances of her sincere repentance; and yet again she gave way and left us, nor have we heard anything of her since. But even of such cases we are not without hope, as in many we have found that the pains taken with them have not been wasted, but have borne fruit either in inducing them to seek another home, or leave their former life and get work to support themselves, or, as in the case above mentioned, have brought them to God in sickness.

But we have a little anticipated the progress of events. After a few months' trial it was found that the confinement of a house in London, without a garden, was too much for them, especially so near their old haunts, where they were continually exposed to temptations from their former associates, who congregated in the street, and calling them by name urged them to return to their sin. It was resolved, therefore, to move into the country, and after some difficulty a house was taken at Sutton in Surrey, and occupied at Midsummer, 1858. The Mother House, or head quarters of the Sisterhood still remained in Calvert Street, where the chief work of the Sisters in

visiting, teaching in the schools, &c., was carried on, two or three taking it in turns to go down into the country.

The benefit of this change was soon apparent in the girls themselves, in their better order, happier tone of mind, more cheerful obedience, and improved health. It was indeed a cheering sight, after leaving the sad scenes of Ratcliff Highway, where these very girls were once carrying on their guilty traffic, with their uncovered heads, streaming ribbons, and gaudy dresses, to behold them "sitting and clothed and in a right mind," as they listened to religious instruction, or were occupied with their needlework in the class-room; to find them industriously employed in the laundry, the kitchen, or other household work; or to see them in their hours of recreation, walking happily together in the garden, and enjoying the sight of the flowers and trees, and the calm soothing air of the country which some of them had never known, and but few since the days of their innocence and childhood; or better still to join with them in their prayers and hymns in the little Chapel where their hearts seemed indeed to join with their voices in the praises of that good God Whom they once blasphemed, but Whom they were now learning to love; or to look at the attentive faces and often streaming eyes with which they listened to words of warning or exhortation to assurances of a Saviour's mercy, and calls to repentance and faith in a Saviour's Blood.

Here, then, our Penitentiary work began to assume

a more settled character, the Sisters became gradually trained to the difficult undertaking, the girls learnt to submit to the loving yet firm discipline under which they were placed, and the rough tempers became gradually softened. This was a work of time and patience and of much earnest prayer.

Many reasons however made it undesirable that we should eventually continue in these premises. The buildings and offices were small, and not sufficiently compact for the effectual supervision of the inmates. The laundry was not nearly large enough for our own washing, much less for an amount of work which might help to support the House. These and other circumstances determined us in seeking new premises. For a description of them as well as of the opening of the Institution, and for some account of its management, we will quote at large from our Report of 1860.

"After much difficulty our premises at Hendon were met with and taken on a lease of twenty years. They are situated on a high and healthy spot three miles beyond Hampstead. The old buildings were originally Almshouses, to which had been added schoolrooms and dormitories, and the whole occupied by the children belonging to the Workhouse of the Parish. The former portion, by throwing down ceilings and partitions, we have now converted into a Washhouse, Drying Chambers heated by hot air, ironing, sorting, packing rooms, &c.; a part, formerly the Master's House, forms a kitchen, scullery, and

parlour, with dormitories for probationers, infirmary, housekeeper's room, &c., while the newer portion contains a large and airy Classroom, Chapel, Chaplain's rooms, and above these a Common room and bed rooms for the Sisters, and dormitories for penitents. The whole is surrounded by a garden for recreation and kitchen garden, high trees, fences, &c. The various alterations having been commenced in April, were sufficiently completed to enable the house to be opened on June 21st, 1860. The proceedings of the day commenced with a Celebration of the Holy Eucharist, at which the Sisters were present at 7 a.m., the Chapel being licensed by the Bishop of London. Other Celebrations followed, at which the visitors of the day were present, and soon after eleven a procession was formed for the Dedication Service, which consisted of Psalms and Hymns, and appropriate Prayers for God's blessing on the various parts of the work, and of the buildings through which the procession passed. It was a very interesting sight to behold the party assembled in the courtyard adjoining the laundry, consisting of Clergy and Choristers, followed by the Sisters of the Mission, reinforced by others engaged in kindred works of Mercy at Clewer and Highgate, with the children of the Industrial School, whom rescued early from the temptations around them, it is our object to train in such principles, as may save them from the sins which provide so many subjects for our Penitentiaries. Having sung the Hymn "Jerusalem the Golden," the congregation

entered the Chapel where the last Celebration commenced, after which, the Litany and some more hymns having been sung in the large Classroom, a very impressive and eloquent sermon was preached by the then Very Rev. the Dean of Westminster, now Archbishop of Dublin. The visitors then adjourned to inspect the buildings and laundry arrangements, after which upwards of 100 sat down to luncheon, when speeches were made by Col. Moorsom the Chairman, the Rev. B. King, the Clergy of the Mission, R. Brett, Esq., and other friends, and the proceedings of the day, which were of a very gratifying character, thus happily terminated.

"We may perhaps fitly follow up this account of the opening of the new House of Mercy, with a few details of our penitentiary work. And first we may be thankful for a very marked improvement in the order and discipline of the House during the past year. The first year or fifteen months at Sutton was a time of much difficulty and anxiety in reducing to order so many untrained and violent tempers, and as might be expected many were lost in the attempt, some leaving of their own accord, or even running away, while others were dismissed for continued bad conduct; indeed our experience of the first year led us to dread the return of the spring and early summer, which had tempted so many to leave us. During the past year (1859-60), however, the religious training, and affectionate yet firm discipline perseveringly employed, have begun to exert a more sensible influence for good

upon our inmates, the proportion who have left us is remarkably diminished, and the behaviour of those in the House very much improved. Thirteen were confirmed on S. Peter's Day, a few days after they had been removed to Hendon, of whom two just gone into service have received their First Communion, and the others are preparing for It, and of these and others we have good hopes that during the coming year they will go forth again into the world as trustworthy and useful servants.

"The Penitentiary now taking a wider aim and scope than formerly, we receive all applicants from the East of London as probationers, so far as our room allows, and when the house is full we endeavour to procure them admission into other Homes. After six weeks or two months of good behaviour they are formally received with a religious service, and then are considered among the regular inmates of the House. After a sufficient term of trial they are prepared for Confirmation, most being unconfirmed, and subsequently for Holy Communion, and on going into service they are sent forth with special prayers and blessings."

The present routine of the House is as follows (1866):—

6.30	Rise.
7.	Private prayer.
7.10	Breakfast.
7.30	Prayers in Chapel.
8	Industrial work.

12.15	Midday Prayers in Chapel.
12.30	Dinner.
1	Industrial work.
4.30	Tea.
5	Work.
7	Bible Class and Reading.
8	Last Service in Chapel and Private Prayers.

Times of recreation are found at intervals in the day, and longer on Sundays, Festivals, and Saturdays. Silence is maintained during certain times, at others conversation is allowed. The Chaplain, spends three or four days in each week in the House.

"However, the principles with which the work was commenced, of a deep and religious training, have more and more developed themselves; our object is not merely to withdraw the sinner for a short time from temptation, trusting to her natural strength to help her out of it afterwards, but to bring her to a true and sincere repentance, to revive lost grace, and by prayer and constant religious influence, the superintendence not of mere paid matrons, but devoted religious women, with frequent spiritual advice and aid, and sacramental gifts, to confirm and establish the spiritual life, until, by Divine blessing, the penitent be enabled to go out again into the world, and stand stedfastly against the temptations by which she has hitherto fallen. Such are the principles on which the House has been founded and carried on, the fruits of which we are already reaping among the present

inmates, and more sensibly among those whom we are now begining to send forth into service.

"The conveniences of our new House have enabled us to increase very considerably the industrial work, which consists chiefly in washing. Not only is the washing for the Mission House done at Hendon, as at Sutton, but we are now taking in a large amount of other washing, that of a large hotel, and a boys' school, beside that of private families, from which we may expect to clear an income of from £200 to £300 per annum towards the expenses of the Penitentiary."

To this account may now be added our gratitude to Almighty God Who has permitted us to carry on so important a work uninterruptedly for six more years. When we first opened our Refuge in Calvert Street, we little realized the great responsibility which we had undertaken, or imagined that it would so soon be developed into our large Institution at Hendon.

The increase of our laundry work which has now become an important department, has naturally added to the responsibility and anxiety of the Sisters who superintend it; it involves also considerable expenses in carriage, but the profit derived is a great help in maintaining the House.

And now to English readers some account must be given of the practical results of our Penitentiary labours. In the very outset we must deprecate the idea of great results being expected at any time from such work. Of all works of mercy this requires the greateat faith, patience, and perseverance, many and

grievous are the disappointments for which we must be prepared, thankful we must learn to be for very partial success. If, indeed, we only sought to draw as many poor girls as possible for a time out of their sinful life, to salve over the ulcerous wounds, and to restore them again in seeming health to the world, we might boast of greater results, but as our work goes far deeper than this, it meets with many more obstacles. It must not be supposed that because many have left unsatisfactorily, before their time of probation was expired, that therefore all our care has been wasted upon them, in many such cases we have found that the instruction has not been lost, they have either returned to friends, sought refuge in other Penitentiaries, or got into service; or even if they have fallen back into sin, yet they have never had the heart to continue in it, but have again sought to escape, either with us or in some other way. It must also be remembered that in very few cases comparatively have these girls been under any previous discipline. We take them at once from the streets, we admit all we can without distinction, and those who know the East of London know the character of its prostitutes, so far more hardened and degraded, rough and undisciplined than from other districts, that societies for the rescue of fallen women refuse to admit them into their refuges from inability to manage or control their tempers. With all these difficulties, and keeping in mind the frequent changes incident to the establishment of this House, we are thankful to

know that many are now living respectable lives, and to believe that many more whom we have sent forth and yet have not heard of for some years, have been reclaimed through the instrumentality of this work.

Besides these a large number have stayed for a shorter time, but either from not being able to bear the discipline, or other causes, have left, and though for the most part we have been unable to trace them, yet we have reason to hope that some proportion have been benefitted by their temporary sojourn.

But beyond the actual blessing derived by the inmates themselves, we must not forget the blessing to those who have been permitted to assist in this work, in teaching them the power of sin, and deepening in them the love, tenderness, and compassion with which it must be approached. Again, in our Mission work this has been a great opportunity of bearing witness against the prevailing corruption of the parish, and of showing that those who warn others against it, do so not only in word but in deed, by devoting their time and strength to the recovery of its unhappy victims. Our Penitentiary work was also the means, if not of bringing into existence, yet of considerably extending the sphere of an Association for the Suppression of Vice and Immorality in the East of London, which worked with good effect for some time in closing brothels, and endeavoured to lessen the outward exhibition of those sins which disgrace the thoroughfares of this portion of the Metropolis.

Another and by no means unimportant effect of the

existence of the House at Hendon is this, that being specially open for girls from the East of London, and primarily taking them from the Highway, Commercial Road, and our own immediate neighbourhood; it is a powerful witness among the girls themselves against their own sin. When they find one of their companions whom they had been accustomed to meet day by day in their sinful haunts, suddenly disappearing, and they hear that she has left her dreadful life, it is a powerful warning addressed to themselves. Why should they not also seek refuge in the same way from the miseries which they all feel so acutely, though they have not all the strength to extricate themselves from the wretched tangle which is wrapped round them?

CHAPTER X.

S. PETER'S CHURCH AND DISTRICT.

HAVING thus sketched in outline the leading points of our Mission History, we now arrive at a point when, as was ever hoped from the commencement, Mission work gives place in some measure to the more regular organization of the Parochial system. We say in some measure, because the work of the Church in districts like this, so extensive, so degraded by the corruptions of past ages of neglect, with a population frequently changing, must always be to a great extent Missionary; still the title of S. Peter's District suggests the actual organization of an Ecclesiastical Parish with a duly appointed Incumbent, a regular endowment, and the accompaniments of a settled ministry.

It is now five years since a munificent gift of a site for a Church in Old Gravel Lane was presented to the Mission, and a fund was immediately commenced for building purposes. At that time, how-

ever, it seemed more desirable to purchase S. Saviour's Church in Wellclose Square, and to form our first Ecclesiastical District around it. After some negotiations had been opened with the trustees, who were willing to sell, it was found that the Danish Government objected to the sale, and an important portion of the proposed district was assigned to S. Paul's, Dock Street, thus precluding the possibility of arranging a suitable district around S. Saviour's. A friend who had generously promised £1,000 towards the purchase of S. Saviour's, kindly allowed it to be devoted for the proposed Church in Old Gravel Lane, and another promise of £500 being made, with other smaller gifts, the prospect of accomplishing our object became gradually more distinct. Grants also were promised by the Diocesan Church Building Society, the Bishop's Fund, and the Incorporated Society, so that at length a sufficient sum was collected to warrant the commencement. A Building Committee was formed and the contract for the foundations being taken, the work was begun in April, 1865. The foundations, from the nature of the ground, were expensive, it was however determined to persevere, the building contract was entered upon, and the walls began to rise from the ground.

The following description of the laying of the Foundation Stone is taken from our Ninth Annual Report. "It was deferred till the Octave of S. Peter's Day. A long procession of Clergy and Choristers, with banners, and a Cross bearer at their head, pro-

ceeded from the Chapel of the Good Shepherd in Calvert Street (singing appropriate hymns) to the site, where a large number of friends and parishioners were assembled. A Service consisting of Psalms and Antiphons was then commenced. The blessing of the stone was performed by the Rev. J. L. Ross, Rector of the Parish, and the Earl of Powis laid it according to due form. An address was given by the Rev. C. F. Lowder, and the procession returned to the Mission Chapel. The order and respectful behaviour of the people in the streets was much remarked by those who remembered the riotous mob of former days.

"Lord Lyttelton, as President of the Working Men's Club, immediately proceeded to award the prizes won at the Flower Show, and then about 120 friends sat down to luncheon under a tent on the ground. Speeches were made by the Earl of Powis, who expressed his great interest in the work which had been carried on by the Mission—an interest the sincerity of which was manifested on the following day by a contribution of £100 towards the Church; and by the Rector of the Parish who made a very hearty and telling address, in which he expressed his own most hearty sympathy in the progress of the Mission, and conveyed the same feelings from the Bishop. Other speeches and toasts followed, and then the company for the most part adjourned to the Schoolroom to see the very interesting exhibition of plants, vegetables, and flowers, grown in the neigh-

bouring houses and cottages by the working people of the district."

The building of the Church went on steadily, but not so rapidly as we desired, and it became evident as the Autumn advanced that we should not get it covered in, as we had hoped, before Christmas. Fortunately for the works, the winter was very mild, so that scarcely any damage was done by the frost, and nothing occurred to stop the progress of the building. The roof was finally fixed in April, and on the occasion of the Ninth Anniversary of S. Saviour's, Wellclose Square, which was kept on May 2nd, we held our children's service in the yet unfinished building. A procession of Clergy, Choir and Schools was formed in Calvert Street, and the nave full of children and their banners presented a very interesting sight, and it was cheering to hear the new walls echoing with hymns and litany. The writer, though often driven to strange expedients for a pulpit in the streets, for the first time catechised from the rounds of a ladder.

The roof being fixed, every exertion was made to get the Church ready for the day of Consecration, which was now fixed by the Bishop for the day after S. Peter's Day. Much, however, remained to be done, and an unexpected difficulty arose in a settlement which at one time caused some apprehension from its effect on the south pillars. When this was remedied all haste was made in laying the floor, and though a small portion of the tiles was not completed,

and the panels of the Altar as well as the Cross over it were not gilt on the day itself, yet nothing essential was wanting to show the general effect and character of this beautiful Church, which was generally admired by all present on that occasion or who have since seen it. The simplicity yet grandeur of its outline, the warmth and richness of its colour, the height of its pitch, the dignity and elevation of the altar marking it as the prominent feature, and the solidity of the whole work give it an originality and effect which commend it to all, and help to inspire those who enter it with feelings of reverence for the Presence of Him whose House it evidently is.

Before, however, we enter upon the account of the Consecration Day, we must needs take farewell of our former Chapel of the Good Shepherd, in which for nearly ten years we had been permitted to worship, and instruct our people in the Faith of Christ's Holy Church. Many happy and interesting associations clung round this Iron Chapel, plain and unpretending in its exterior, yet bright and cheerful within, especially when at Easter or Christmas Festivals, its altar was decked in its white vestments, its chancel was well lighted, and flowers and wreaths lent their beauty and fragrance, while a devout and faithful band of worshippers filled the body of the Chapel. Many had learnt dearly to cherish this little tabernacle of the Lord's Presence, where they had first learnt to know and love Him in the Blessed Eucharistic Feast, and though we could not but rejoice to ex-

change it for such a Church as S. Peter's, yet some have said even after the consecration, with tears in their eyes, that they could not feel quite the same for S. Peter's as for the Chapel of the Good Shepherd, where their first religious impressions had been formed. It was here also that so many of our children had been baptized, so many prepared for their Confirmation and first Communion, so many made their first Confession, that neither priest nor people could remember without emotion that our last Communion, our last Eucharistic Worship, our last prayers were so soon to be offered up in these walls, which, though not consecrated by the Bishop's blessing were hallowed by many prayers and thanksgivings. It was on S. John Baptist's Day that the last service was held, S. John Baptist himself, the greatest of the ancient prophets, and yet the least in the New Dispensation, standing between the old and new Covenants. Some of our communicants, anxious to keep a remembrance of the Iron Chapel, asked that we should have a photograph taken, accordingly the Choir assembled on an early morning of the week, in order that the last procession might be photographed with a view of the interior; these are now sold to help the fund which the communicants themselves have commenced, to provide the Eucharistic Vestments for the Clergy.

The day of Consecration, however, was of course a festive day in the district. Streamers were hung across Old Gravel Lane with appropriate texts, and

the neighbourhood of the church was gay with flags, the Schools lined the way, and the Clergy received the Bishop at the School-room, in which he robed, and then followed the long procession of Clergy and Choir chanting the *Veni Creator* up the nave into the chancel. The prayers of Consecration having been offered by the Bishop and the procession having passed round the Church chanting Psalm xxiv., Matins was sung and the Eucharistic office commenced by the Bishop, who preached a very earnest and impressive sermon from the text of Genesis iv. 9, containing Cain's reply to God, "Am I my brother's keeper?" The offertories during the day amounted to £400.

After the service in Church about 300 friends sat down to luncheon in the former Chapel of the Good Shepherd, which is used as a Schoolroom. The Earl of Powis was in the Chair supported by the Bishop, Lord Lyttelton, H. Barnett, Esq. M.P., the Bishop Designate of Nelson, Archdeacon Sandford, the Rector of the Parish, Mrs. Gladstone, &c., &c. After the usual toast of Church and Queen, the Bishop's health was proposed by Mr. Barnett and heartily received by the large and influential company. The Bishop in reply proposed the writer's health in very kind and handsome terms, making the most liberal allowance for points of difference, and hailing the Mission as one great means of drawing the sympathies of the wealthier and more influential residents in the West of London to their poorer brethren in the East. In like manner he said that none could think of the self-denying

labours of the Sisters without taking shame to themselves in their comparative ease and luxury. The Bishop's words were received with great enthusiasm, and will long be remembered as among the most cheering of the many happy recollections of this bright day. The Rector, Lord Lyttelton, the Bishop Designate of Nelson, and other speakers followed, after which the company for the most part adjourned, as on the occasion of laying the First Stone, to the Boys' Schoolroom, when Lord Lyttelton opened the Flower Show, and declared the prizes for the best plants. Next came a tea to the Communicants and Choir, with an address from some of the Clergy, and then Evensong in the now consecrated Church of S. Peter's, which was a very hearty service with processional hymns and an excellent sermon by the Rev. C. C. Grafton. On Sunday the sermons were preached by the Rev. Luke Rivington and the Rev. W. J. Butler, Vicar of Wantage, the latter in the evening to a large congregation. Sermons were also preached throughout the Octave, and thus the work at S. Peter's was duly inaugurated, and being commended to God's blessing was left to fulfil the great ends for which it was undertaken. The Services are on Sunday the celebration of the Holy Eucharist at 7, 8, and 11.15, Matins at 10.30, the Litany and Catechising at 3.30, and Evensong at 7. The daily Services are Holy Eucharist at 8 a.m., Matins at 7.30, and Evensong at 8. The Litany is said at 12 on Wednesdays and Fridays, when the children are also

catechised. There are Communion and Confirmation Classes on appointed evenings in the week, and Sermons on Fridays, and Festivals and their Eves.

The following is a short architectural description of the Church.

St. Peter's is in the style of the later First Pointed Gothic, being faced externally with yellow stock bricks, relieved with stone dressings; and internally with red bricks, having bands and patterns of black bricks. The columns of the main arches are of blue Pennant stone. The plan consists of a lofty nave, 68 feet by 27 feet, with clerestory lights. It is at present four bays in length; the three western have north and south aisles 10 feet wide. The west walls are temporary, with provision for an extension, and a north-west tower and slated spire. Eastward of the nave are transepts north and south, connected with it by lofty arches piercing the clerestory. The chancel is 35 feet long by 22 feet wide, with two trefoiled windows in the east end, surmounted by a shafted wheel window about 17 feet in diameter.

The chapel on the south side of the chancel is 35 feet by 16 feet, with an open high pitched span roof, having a three-light east window and large quatrefoil side lights. The organ chamber is on the north side of the chancel. There is a lower and upper sacristy, connected by an internal stone staircase. In the transept gables are cusped wheel windows, the other windows are mostly single lights with trefoiled heads. The floors are laid with encaustic

tiles in patterns. The chancel will be fitted with returned oak stalls. The altar is of carved and pierced panels, gilt. It is intended eventually to erect a reredos formed of alabaster and other marbles, with a sculpture of the Crucifixion.

It is hoped also to fill the windows with stained glass, to sculpture the capitals of the columns, the corbels, &c., and to erect a rood screen, and screens around the chancel. The architect was F. H. Pownall, Esq., and the builder a parishioner, Mr. F. H. Dudley.

The District of S. Peter's as now arranged by the Ecclesiastical Commission, is almost an Island, indeed, if it included a portion of Wapping on the south it would be entirely so, as the London Docks form the entire northern and western boundaries, and the River the eastern and part of the southern. It contains about 6,000 souls living in S. George's parish, and 1,000 in Shadwell. It needs immediately a Clergy House in order that the Clergy may reside upon the spot, for the more the work in this district has developed, the more inconvenient it has been for the Clergy and teachers who live in Wellclose Square, as was especially found in the time of Cholera, when it has happened that returning late at night, after a fatiguing day to get some food and sleep, the priest found a summons awaiting him to return to a distant house in the lower part of S. Peter's District, in the very neighbourhood of that he had just been visiting, but where he had not been found when the messen-

ger started to the Clergy House in search of him. School-buildings also must follow in order to provide for our children, and then as soon as we have made these provisions we must begin some new Mission work for the easternmost portion of our Island, with which our spiritual connexion has only just commenced, and where there is a large field for Missionary labour among a very poor and ungodly population, which needs every kind of religious machinery to bring them to God and the Church.

CHAPTER XI.

THE CHOLERA OF 1866.

THE Consecration of S. Peter's was just over, the Octave services had been brought to a happy termination, the Clergy and Sisters were planning the usual Summer Excursion of the Schools, and then looking forward to getting a holiday themselves, after the work and anxiety which had necessarily preceded the Consecration, when the first alarm of Cholera was heard. The first, however, was a slight case, and the patient soon rallied, so that the writer felt himself justified in seizing the opportunity which presented itself of a few days' Retreat for Clergy at Cuddesden, little anticipating for what scenes he was really preparing himself in those quiet meditations in the Bishop's Chapel. He had just left the station in the City on his return, when he was met by a neighbouring priest who enquired of him about the state of his district as to Cholera. This was his first preparation, but he had no sooner reached home

than he heard that one of the communicants of S. Peter's had died very suddenly the day before.

We were at once in the very thick of this dreadful disease. The same night about 11 o'clock, he was called to the London Hospital by one of the congregation of S. Saviour's, who with his wife had lately been confirmed and received their first Communion. She had gone to the Hospital that morning for medicine and being taken worse while there was advised to remain, and then grew rapidly ill, so that her husband on his return from work, on enquiry after his wife could only learn that she had gone early to the Hospital and had not yet returned. When we arrived at the Cholera Ward we found her in severe paroxysms of cramp and sickness, and yet in the intervals of pain very thankful for such spiritual ministrations and prayers as we were able to afford her. Though tenderly nursed she grew weaker and weaker and fell into collapse, dying early in the morning. But it was not merely this case which opened our eyes to the power of the visitation, the ward was full of Cholera patients suffering terribly from the first fresh energy of the awful scourge. When once it was known that a clergyman was in the ward, one request after another was made to him to minister to some distressing case; men a few hours before hale and hearty lay struck down for death, women young and old groaning piteously in the agony of their cramps, on one bed lay a nurse, whose mother and children lived in S. Saviour's District,

and who had been attacked while on duty in the Hospital, and died in a few days; others were sailors just returned from sea, some Germans either sailors, or labourers in the Sugar Bakeries, or their wives; another was a Jewess, who, alas! could receive no Christian comfort. In ordinary circumstances it was not for a stranger to minister indiscriminately to the sick in the Hospital, for whom a Chaplain is provided, therefore the first course was to enquire for our own parishioners or at the furthest for those of S. George's parish, but now it was impossible to continue this distinction, in ministering to one sufferer we were immediately appealed to by a neighbour, or a nurse or friend in his behalf, and thus Sunday morning overtook us in the midst of scenes little realized by those who were enjoying their rest and sleep at a distance in health and safety.

At first, before the disease fell so heavily upon the Mission districts, the Mission Clergy were glad to offer the Chaplain of the London Hospital what little help they could, over-burdened as he was by this distressing addition to his ordinarily excessive labours, and very interesting indeed were many of the hours, especially in the night, spent in these Cholera Wards, when hearts were opened and tears shed, and we may hope repentance accepted from those who had been too little touched in the time of health and strength.

But the overpowering calls of our own District soon made it impossible to withdraw any time from our immediate charge, and though at first we could

manage to pay a visit to the Hospital at night, yet this was scarcely consistent with the rest required by our own duties in the day, and so now we will speak of the Cholera in the Mission Districts.

In can be no wonder that in such districts as ours, where there is at all times so much poverty and distress, where the drainage is as yet untouched by the improvements which are being made in other parts, and is necessarily worse from the low level on which we lie, only just above the river; where our poor are so crowded from want of houseroom, an evil, alas! increasing instead of diminishing, where the alleys are so close and the sanitary managements very defective, (for where landlords can always get tenants it is very difficult to induce them to lay out money on improvements;) where during the hottest part of the season we had fermenting amongst us a large manure manufactory in which was collected, in a very mountain of impurity, hundreds of tons of the very refuse of the streets, the stinking sweepings of the market, rotten fish, oranges, &c., to be mixed up and then carted off to barges in the river, it can, I say, be no wonder that when the Cholera once broke out amongst us it should have proved most fatal, in fact, that the death-rate in proportion to the population should have been higher than in any other part of London.

To show how it spread when once introduced the following facts may be mentioned. A man who worked at a manufactory of bone charcoal, used for purposes of sugar refining, a very unhealthy occu-

pation, from the heat and stench produced, was taken ill of Cholera and died. He and his wife were Devonshire people, and she feeling lonely among strangers could not make up her mind to remain in the house, much less to sleep in the room where he died. She imprudently moved the bed on which he died into his brother's house a street or two off, and others slept on it. The brother sickened and died, his little girl dying before him, lying in the next room that he might not see or know of her death, his wife just confined lay in the same room with him nursing her baby, another child of hers and one of her sister's followed; an older girl up-stairs died also, her father being also ill but recovering, while in another room a young woman was dying from consumption; so that in that one house five died in consequence of the infected bed being brought into it, not to dwell upon the misery which such a complication of sickness necessarily produced.

From a close court situated in another part of the district, a woman had been removed to the Workhouse Infirmary for her confinement, leaving at home her husband and six children. The youngest, a little boy, sickened, and though the husband did his best as a nurse, yet he fretted over the care of a large shiftless family (for they were Irish) and himself took ill. The little boy died, and one Sunday evening after service we were called to see the father that he might be removed to the Cholera Ward. In a wretched room upstairs the poor fellow lay on a bed

unable to help himself, and almost too ill to allow others to do so, the children clinging to him and crying at his being taken from them. With difficulty he was supported through the court to the stretcher bed, while another child who was also suffering, was taken with him to the Temporary Hospital. Thus the poor man lay in agony on the next bed to his child and died. The wife, hearing that he was in the Infirmary, but not knowing certainly that he was dead, resolved to come out though still very weak after her confinement, in which she had lost her baby. No inducements would prevail to keep her, though it was naturally feared that, in her state of health, the return to an infected house would be dangerous to herself, and it was desired to take her children out of it into the Workhouse. While the Medical man was drawing up a certificate, which might have the effect of retaining her, she made her escape, and was soon home, surrounded by her children and a large assembly of neighbours. The only resource was to induce her to leave this house for another, which after an interval of two or three days was done, and though two more of her children were taken ill, with a girl who was helping to wash for her, yet they eventually recovered, and the rest escaped.

The disease, however, had laid hold upon the court; another man, a strong hearty fellow, died, two of his sons were taken ill, one very seriously, his daughter was attacked so violently that it was necessary to remove her to the Cholera Ward. A young

man next door followed, and while he was being got ready his wife felt so ill that, rather than leave her husband, she determined to go also, and both lay for a long time dangerously ill, the husband indeed at death's door. These however recovered, and were afterwards sent down to Seaford, where they regained their health, and returned to their homes and work. Others were dangerously ill in the same court; one an unbaptized man, who professed infidel opinions even on his death bed, though afterwards through argument and prayer he appeared to give them up, yet like so many sick-bed impressions his better feelings seemed to have passed away, and he has returned to drunken habits. Among the many sad scenes of this time, one of the saddest was that of a poor woman, whose child was just taken ill and laid on a little bed on some chairs in a wretched room at the top of the house; she nursed the child as long as she could, and then fell ill herself, lying in the agony of the cramps on the floor with scarce anything to cover her, entreating the nurse, who had been sent by the Sisters for the child, to ease her pain by rubbing her legs, while the husband in his affliction was pacing up and down the room or getting away from the sad scene into the street, until the ambulance bed came from the Workhouse to remove her to the Cholera Ward where she died, the child not long surviving.

The Cholera Wards of which we have spoken were the Casual Wards of the Workhouse temporarily adapted by the Guardians in obedience to the Orders

in Council for Cholera patients. They were not indeed all that could be desired, and yet the best provision that could be extemporized under the circumstances. There were two large wards, one for men another for women, and a smaller one afterwards used for convalescents. Hither the sick were brought from all parts of the parish, all, who could not be well tended at home, or where there was danger in close houses and large families of the disease spreading, were received at once, day and night. Happily the Workhouse authorities, in the imminent urgency of the circumstances, having had sad experience of the inefficiency of pauper nurses, themselves applied to the Sisters of S. John's Home for Nursing Sisters, who were at once sent down and devoted themselves most lovingly to the poor sufferers entrusted to them. It was indeed quite touching to witness the tenderness and yet fearlessness with which each Sister in turn gave herself to this work. One Sister, with a trained nurse and others specially employed for the purpose, was always in the Hospital night and day taking the day and night duty by turns, the patients were no sooner brought in than they were at once attended to, their beds prepared, and all that loving ministry could do was certainly done for them. It was sad to see how little even this could avail for their recovery; medical remedies, the most assiduous nursing and care were all baffled by the virulence of the disease; one remedy after another, one system of treatment after another, one

theory after another was tried, but without any apparent effect, still the Sisters' love and perseverance never failed, and though there were days and nights of most trying discouragement, when one body after another was carried out to the deadhouse only that its place might be taken by another living yet already doomed sufferer, when we used to look round in the morning and see bed after bed filled with fresh patients, knowing too well that the former tenant was in a rough coffin, though the Sister who was throwing herself heart and soul into this work of mercy was often tempted in the silence and loneliness of her night watch to sit down and cry over the sad scene which lay before her, yet bravely and nobly she bore up and never left her post as long as her presence was needed.

There was something very touching too in the early morning Communion at S. Peter's, when we all felt our great need of divine help, the Clergy for their spiritual work, the Sisters for their bodily and yet also spiritual ministries, when our own Sisters were preparing for their labours in the district not knowing what the day would bring forth, to see their little band at the altar joined by the Sister of S. John's who had been taking her night duty in the Cholera Ward close by, under the very "shadow of S. Peter," her very dress tainted by the smell of the disinfectant used in the Hospital, bringing their sorrows and the sorrows of their suffering charge to lay them at their Saviour's feet, and ask for mercy and

grace for themselves and them. It was a touching thought to feel at that moment how safely we were all gathered together under those loving wings, how mercifully we were being fed with that Bread of Life which could best sustain us, how the Precious Blood which touched our lips was cleansing us and them, and the Communion which was knitting us together in the bundle of Life was joining us closely to Him Whom we could thus recognize as walking with us in the midst of this fiery furnace, so that not even the smell of fire passed on us, not one among ourselves was touched by the power of the plague.

We must not forget in connexion with the Workhouse Cholera Wards to record thankfully the services of the Rev. W. R. Scott, who kindly volunteered his ministrations to the poor patients, and was most unwearying and attentive in fulfilling them. It was a great relief to the Clergy of the Mission, whose time and strength were abundantly occupied in the visitation of the sick in their own homes, to feel that the sufferers in the wards were so efficiently cared for in spiritual things; for although much of Mr. Scott's time was necessarily given to the Cholera Hospital of Wapping, to which he was appointed Chaplain, yet he never neglected his charge in S. George's, and we need not add how thoroughly the Sisters of S. John's appreciated those services.

But while these Sisters were nursing tenderly the the sick entrusted to their care, the Mission Sisters, with the help of other ladies who kindly volunteered

their help, one an Associate of S. John's Home and another of S. Peter's in Brompton, were devoting themselves to the sufferers in their own homes. During the prevalence of the disease a Sister was always in the entrance hall assisted by one or two girls ready to attend to every call. She had at hand prepared for immediate use that most valuable of all preventives the Homœopathic Tincture of Camphor of the strength recommended by Dr. Rubini. So efficacious did this prove in numberless cases in checking the first symptoms of diarrhœa, and so great was the confidence felt in it by the poor in general, that probably half the houses in the district applied for it during the alarming season. This was a most useful means of learning at once any case of sickness which might have occurred; if urgent, a Priest or Sister visited it, if not, the name written on the slate was at once a guide to those who were going out to their special districts, while a strict charge was given to each applicant to send for the medical man. Then wine, brandy, cordials, arrowroot, and beef tea were being continually dispensed by the same Sister or her assistants, all day long, while at night one was always ready to attend to urgent cases. In the morning, when the Clergy, after the services in S. Peter's, were going forth to their daily rounds, while some would take the pressing or dangerous cases which remained from the day before, another would find out from the Relieving Officer's list at the Workhouse and the Sisters' list at the Mission House the

new cases which needed attention. We had also some laymen engaged in a house to house visitation, one with a special view to the sanitary state of the houses, that deficient drainage or water supply, repairs, and nuisances might be reported at once to the Parochial Officer, the others attending chiefly to cases of urgent distress that the funds which were so liberally contributed at this time might be well and judiciously dispensed. But with every effort to organise our staff and systematize our work, and certainly most thankful we have been that this heavy visitation found our Community of Clergy and lay helpers, as well as our Sisterhood, thus prepared, it was difficult to cope with the strain and pressure of the need. The suddenness of the attack, the awful rapidity with which it spread, and the speedy issue of each seizure, requiring immediate attention both for spiritual and physical relief, continually baffled our most earnest endeavours to provide it. We were continually impressed with the great truth that all was in God's hands, that we were but instruments to be used as He might choose, that our spiritual ministrations were of no avail without His blessing. It seemed as if all had to be done in a moment. For the soul, it was required that the very first moments of illness should be seized and improved in fulfilling the whole work of the Priest, exhortation, prayer, self-examination, confession, absolution, comfort, preparation for the last struggle must be now or never; collapse so soon followed the first symptoms that

there was not a moment to lose. And yet for the body these moments were also most precious, medical attention, the best preventive measures, violent friction, hot applications, the most careful watching and nursing were demanded at the very moment, when we should have been glad to have kept the patient perfectly quiet for the preparation of his soul for death. Then, alas! the perpetual vomiting made the reception of the Blessed Viaticum in the great majority of cases physically impossible, so that all that could be done was to exhort to a spiritual communion, and most frequently shortly after it to commend the soul into the hands of a merciful God and Saviour.

However readily and efficiently help was given by Sisters or Medical Men, yet much was after all left to the priest. He was frequently first sent for, he was often first applied to both for bodily and spiritual help, his influence was invoked to induce the patients to consent to go into the Hospital or Cholera Ward, his own arms have more than once carried the sick child through the streets wrapped in a blanket and laid it on the bed of the Ward in charge of the Sisters. This mixture of spiritual and bodily duties was very harassing, generally before we could minister to the soul it was necessary to provide medicine, nurses, food, wine, clothing, &c.; the experience we necessarily gained from so many cases brought under our notice made us trusted and respected, and while others were in alarm and doubt as to what could be

done, our advice was eagerly demanded. But all this made it harder to go calmly from one bedside to another fulfilling our own special duties, while the harassing distractions of the various cases increased the difficulty of our spiritual office. Again, much had to be done which was against the natural feelings and affections of the people; it was often most important, as soon as a case occurred in a closely packed family, to get the patient removed at once, this was often painful and distressing to the friends, though necessary to their safety, for we had seen how dangerous it was to allow the disease once to get hold of a particular court or locality. Again, the removal of the body so soon after death was naturally trying and yet most important; the destruction of the bedclothes was often obtained with difficulty, especially in the uncertainty of getting them replaced; these were general sanitary regulations to be carried out by parochial authorities, and yet, in many cases so distasteful to the persons affected, that the influence of the priest was invoked to secure attention to them, and sometimes he incurred odium by honestly using that influence.

At the same time there can be no doubt that the effects of this mournful visitation was largely to increase the influence of the Clergy and Sisters for good in the Mission Districts; many doors were eagerly opened to them in the time of danger which had never been opened before, many hearts untouched in the time of health yielded to their exhortations

and prayers on a bed of sickness, many who had sullenly passed them in the streets before, or perhaps had thought or muttered some word of reproach now turned round and blessed them, as they saw them hurrying on their errands of mercy, those who had never come to church before sought in S. Peter's a refuge from the lowering pestilence, where they might prepare for death themselves and pray for their friends in danger.

Another happy effect of this trying season was that it helped to heal many old standing breaches in the parish. We have already mentioned that the Sisters of S. John's Home were specially invited by the parochial authorities, to nurse the sick in the Cholera Wards; our own Sisters were often in communication with them, the Clergy of the Mission were gladly welcomed in their daily visits, their advice was taken, and their co-operation readily accepted in procuring nurses, assisting at the Vestry Boards, &c.; indeed, more was left to them of a secular character in the house to house visitation than they were able fully to accomplish, however, a better understanding and appreciation of one another's motives were fostered in this time of common anxiety, and we may trust that by God's grace they will continue.

It was in the midst of this sad time that the writer received a very kind letter from the Bishop of the Diocese, inquiring after his own health and the state of the district, and most consideratory adding,

"you will not fail to command my services if I can be of any use." It was thought that nothing could be more opportune than the presence of the Bishop amongst his suffering flock, and a sermon from him in the church which now stood in the midst of the infected district. The Bishop very kindly consented to this request, and on Sunday, August 19th, came down to S. Peter's Church. His first act was to visit the Workhouse Cholera Wards close by, where happily by this time there were evident signs of the abatement of the disease in the emptiness of the sick wards and the removal of the chief portion of the patients to the convalescent wards. Here the Bishop and Mrs. Tait spoke a few kind words to the patients and then the Bishop offered up a prayer for them and the parish, and gave them his blessing. Thence we passed through the district to the Wapping Cholera Hospital, where he was received by the Rector of Wapping, the Sisters, and the Medical Staff, and having knelt in prayer in each ward and spoken to several of the patients he here also gave his blessing. Thence he paid a visit to the Sisterhood in Calvert Street, and inquired most kindly into the state of the district and the health of those who had been working among the sick, and so proceeded to the Church.

Here a large congregation was already assembled, indeed, there must have been about 900 persons in the Church during the service. This consisted of some appropriate hymns and the Litany, which was

sung most devoutly by the Choir and large congregation, who also joined very heartily in the hymns. The Bishop preached a very earnest and impressive sermon on the mercies and warnings of the season, alluding in the first instance to the large number of names of sick persons prayed for, as well as of those who returned thanks for their recovery from sickness, about fifty or sixty in all, and then applying the lesson to all, concluded with some practical suggestions on physical improvements. His sermon was listened to very attentively by the great throng of people, and it was very gratifying to the Clergy that their Bishop, so soon after the consecration of S. Peter's, should come down into the district and prove the blessing of the Church by using it for so important a purpose. The offertory at the special services was devoted towards placing a memorial window in S. Peter's, in remembrance of those who had suffered in the Cholera; between £7 and £8 was then collected, and a small addition was made on the Day of Thanksgiving kept on the last Sunday in Advent, for our deliverance from Cholera.

We must not forget in this chapter to record our debt of gratitude to those generous contributors, who so promptly answered the appeal made in the columns of the *Times* for the Relief of Cholera in S. George's Mission Districts. The letter forwarded by the writer was at once inserted, and in the course of a week no less than £1,000 was contributed by friends far and near, not only in sums of £10 or £20 but in

the smaller gifts of a few stamps from servants, clerks, or artisans, with the most generous expressions of interest in the poor sufferers, often with kind suggestions and recipes for Cholera. This fund at last reached £2,000, and enabled us to meet the wants of that trying time promptly and liberally. A layman kindly volunteered his services as secretary, which were most valuable in conducting the correspondence and keeping the accounts of the fund, and a brother of the Society of the Holy Redeemer at West Torrington, Lincolnshire, likewise gave his help in visiting the sick and distressed. The accounts of the distribution of this sum have been published in the last Report and circulated among all contributors whose addresses were given.

It is also to the existence of this fund that we are indebted for the opportunity of establishing the Convalescent Home at Seaford, which was a most valuable resource, as soon as the disease abated, for those recovering. During the prevalence of Cholera, and especially when it seemed to be attacking particular courts or localities, serious thoughts were entertained of moving whole families into the country, and applications were made to the War Office for an empty barrack, to the Poor Law Board for a disused Workhouse, and even the plan of erecting temporary huts was at one time considered, but so great difficulties were found to exist in all these projects, that the more modest one of renting a Convalescent Hospital was at last determined upon. Even this was not readily

obtained near London, the fear of Cholera was great, and alarm lest it should be introduced into suburban parishes so easily excited, that it was not until after many enquiries, that it was determined to try the seaside at a greater distance. Happily two well-situated houses were found at Seaford, in Sussex, commanding a fine view of the sea and open to the fresh air and beautiful neighbourhood of the Downs. The houses were no sooner secured than the Mother Superior with one of the Sisters arranged the furniture, and though empty on the Tuesday they were ready to receive the guests on the Friday of the same week. A party of nearly thirty including some children and orphans arrived on that afternoon and were soon tempted out on the beach and cliffs. The thorough enjoyment of those who had never seen the sea before at their release from their close and pestilential homes, and the happy exchange of them for the pure and healthy climate were an exhilarating spectacle. The party consisted of a coalheaver, a dustman and his wife and child, a labourer in a bone charcoal manufactory, a boy mentioned in a previous chapter, whose young sister died, and who himself worked at a soap manufactory, with other men and women, some of whom had been amongst our worst cases, but by God's mercy had recovered. All settled down in their places, those who were well enough assisted in the work of the house very cheerfully, and soon found out the neighbouring attractions by sea and land. On the first Sunday, after attend-

ing the early celebration of the Holy Eucharist at the Parish Church, we were told that some inhabitants were alarmed at the idea of convalescents from Cholera coming to Church, though every precaution had been taken to prevent infection. Everyone had a bath and an entire change of clothes the last thing before leaving London, everything in the houses was new, so there was no ground for alarm though it was naturally excited. In consequence it was proposed, being a fine morning, to have an open air service, which was joyfully agreed to, and priest and congregation, men, women, and children, betook themselves to a lovely spot on the cliffs, under an old Roman encampment, commanding a rare view of the sea and coast towards Beachy Head on one side, and Brighton on the other. Here we sang Matins, the men on one side and the women and girls on the other, while the Gospel of the day, "Consider the lilies of the field," naturally furnished a most appropriate text. It was a delightful service to which even that noble philanthropist, who said he would rather worship with Lydia by the river side than in the rich shrine of S. Barnabas, could scarcely have objected, and yet even to this retired spot we were tracked by a jealous Protestant distributor of anti-ritual and anti-sacramental tracts. The service over, our party, with the exception of a few of the weaker ones, made their way to the flag-staff, whence a more extensive view was obtained, and then all returned happily to dinner. In the evening our Church

quarantine was taken off and though occasionally a few expressions of fear were heard in the town yet it was found that there was no real danger to be apprehended from the Cholera convalescents. The sea air, bathing, walks, and excursions over the cliffs and into the neighbouring country soon made a wonderful change in the appearance and strength of our patients, until at last a party of the men were able to accomplish a walk of nine miles along the cliffs from Eastbourne, whither they had been taken by railway. In the evening they assembled in their sitting-room and related their several adventures during the day, read or listened to some amusing or instructive reading from others, and joined in the games provided for them. Before supper they met for prayer in the little Oratory, when a short service was held, with a few words of instruction.

The greater portion of the first party being restored to health in the course of three weeks or a month returned home, and was succeeded by a fresh detachment, and thus we were enabled to extend the benefits of our Home to seventy or eighty convalescents. The house being taken for a year we are continuing its blessing to others who need change of air, and we shall be very thankful if the experiment of this year results in our being enabled to make it a permanent Convalescent Home for those of our own or neighbouring districts who need the change. We may hope that the benefits of such a Home will be not only physical but also moral and religious, as the

cleanliness and order of the house, the social intercourse with the Clergy and Sisters or with the ladies in charge, and the religious opportunities all tend to promote a healthier atmosphere of mind as well as of body.

We cannot conclude this chapter on the Cholera of 1866 without thanking God for the wonderful influence which it was permitted to exercise in the advancement of Sisterhoods in the Church of England. During its prevalence members of no less than seven communities of Sisters were working in the East of London in Hospitals or parochial districts. The universal testimony borne to the value of their services must have been sufficient to convince even the most prejudiced. We have already spoken of their work, in our more immediate district. The Bishop of London, who had the best opportunities of knowing the real extent of their services, the readiness of their self-devotion, ard the value of their organized help, has recorded his opinion in his last charge. The blessing conferred by the Hospital in the Commercial Road, under the charge of the Devonport Sisterhood was thoroughly recognised by the Clergy and poor of Spitalfields and Bethnal Green. One of the Medical Staff of the London Hospital gave it as his opinion that the presence of the Sisters from All Saints' in that Hospital was, under God, the means of allaying a panic, which the virulence of the disease had already excited among the nurses, and which if not checked in time might have disorganized the

whole discipline of the Hospital. When we find Boards of Guardians and Vestries adding their testimony to the value of such services, we may hope that the sad experience of this fearful visitation may be the means of securing a more Christian ministry for the sick in our Hospitals and Workhouse Infirmaries, and showing the women of England what a noble field there is for their energies in the service of their suffering brethren.

The poor of the East of London, especially of our own neighbourhood, have a special claim for such a ministry, not only in their great poverty, but in the fact that they have been robbed most unjustly of such a provision actually founded for them by the charity of an ancient and royal foundation. The Hospital of S. Katharine, endowed by the liberality of former Queens, though desecrated by the present S. Katharine's Docks, yet retains much of its former organization as a Community of Priests, Brethren, Sisters, bedesmen and bedeswomen, and far more than enough of its former revenues to employ those services if rightly directed for the benefit of the poor and destitute. And yet it is actually permitted that such a body should hold a capital of £50,000 in the Funds, with a present income of £4,000 per annum, which by proper management and future accessions will in the course of time reach between £12,000 and £13,000 per annum, and should rest at ease in the Regent's Park with scarce an attempt to benefit anyone but themselves, while the East of London is call-

ing out loudly for Missionary Clergy, Schools, Workhouse Infirmaries, and the loving ministry of Brothers and Sisters for its poor and sick. Here is a sum of money ready at once for the purchase of buildings and the endowment of the charitable works which might be carried on in them. Let us hope that the late investigation by the Charity Trustees may lead to a radical reform of the gross abuses which it exposes.

And now in concluding this chapter we would say a few words on the sanitary and medical experience, which such a trial has brought with it. We may perhaps offend the prejudices of some of our readers, but lovers of truth whether in religious or physical subjects must be glad to hear the simple results of experience. While then we found on all sides that medical science was completely at fault, that system after system was tried without effect, that the ordinary or allopathic treatment completely failed, in a small sphere certainly of experience, and yet in a sufficiently encouraging one, we found the homœopathic remedies eminently successful. We should have been very glad to have been able to test them on a larger scale, by opening a Hospital on that system, but there were too many difficulties in the way to make it practicable, and it was not for the clergy to interfere with the treatment carried out by the regular medical authorities except under very pressing circumstances. We have already spoken of the value of the tincture of Camphor as a preventive; when this was used in

time on the very first symptoms of the attack it seldom failed to arrest the disease, and of this we had numberless proofs, as there was no difficulty in giving it at once before the medical man was able to attend to the case. But even when this failed or the stomach refused it and cramps supervened, the homœopathic preparations of Veratrum and Cuprum, with applications of ice to the spine and fomentations of the bowels were found very efficacious. In one of the most violent attacks of cramps on a woman of weak constitution, by no means a favourable case, when the attacks were most frequent, the agony intense, the contortions of the body fearful, and her screams so violent that they disturbed the neighbourhood, these remedies had a most remarkable effect in first lessening the frequency and violence, and finally altogether arresting the recurrence of the attacks, while the patient instead of falling into collapse, as would have been ordinarily expected after such an attack, was gradually restored by Arsenicum. A remarkable circumstance in this case was that the patient having been persuaded to take some allopathic medicine about twenty-four hours after the cramps had ceased, suffered a return of them and was obliged to recur to the former remedies, which had proved so successful before and again revived her. The brother of a schoolgirl mentioned before was also most successfully treated on the homœopathic system, while she was under the ordinary treatment, and though he was for days apparently on the brink

of death yet he finally recovered. We saw in many cases the danger of using large amounts of stimulants; brandy, though it might revive for a little, if used largely brought on congestion of the brain; the proper use was in very small quantities in ice water. So again the allowing of too much nourishment was found to be a great mistake, small quantities in no way forced upon weak digestions were far more beneficial than larger ones. The insising upon cleanliness, free ventilation of air, the immediate destruction of all bedding and clothes on which the dead or sick had lain, the supply of nourishing food, port wine, &c., to families in danger of infection, the carrying out of all proper sanitary regulations in respect to drains, refuse, &c., were found to be most important. Though these remarks scarcely come within the sphere of our spiritual work in the Mission, yet it is hoped they may not be thought out of place as conveying some practical hints on the treatment of Cholera drawn from our personal experience.

May God of His great mercy grant that none of these lessons may have been learnt in vain, but that both Clergy and people may be so moved by the sad experience of this awful judgment to a more earnest fulfilment of their several duties, that so heavy a punishment may not again be needed, and that while we thankfully recognize the many mercies bestowed upon us in this time of need, we may look back upon the scenes of the Cholera of 1866 as remembrances of the past.

CHAPTER XII.

PERSECUTIONS—ANNIVERSARIES—FINANCE.

It would have been a matter of great surprise if such a work as we have now described, had been permitted to progress without some amount of worldly opposition. All our friends know well that we have not been left without this mark of God's blessing. At first indeed this was nothing more than the ordinary trial of want of sympathy from those with whom we should have been glad to co-operate; misunderstandings of our real principles, and motives of action; openly expressed or scarcely disguised suspicions of our honesty and attachment to the Church of England, and occasional insults in the streets. But during the unhappy reign of blasphemy and desecration in the Parish Church, it could not be supposed that the Mission would escape scatheless, Our connexion with the Rector, as Curates licensed in his Parish, though our duty had seldom taken us to the Parish Church except at our Anniversaries and such like

occasions, until we felt bound to give what help we could in the hour of danger, naturally involved us in greater peril when open floodgates with the turbid streams of ungodliness inundated the Parish.

It would be a painful and unnecessary task to recall the scenes enacted in the Parish Church during this crisis, nor is it strictly connected with a history of the Mission. The insults which the Clergy met with in those days, were not from their own people, who on the contrary showed the greatest concern for their safety, and even at times an exaggerated zeal in defending them, but from the mob which gathered round the Parish Church from other parts of the parish, or from a distance. It is, however, a part of our present business to speak of the attempts which were made to disturb the services of the Mission Chapels, and by God's blessing so happily defeated.

At the time when the Parish Church was closed, the mob which had come down every Sunday to profane the services, was naturally disappointed in its unholy object, and turned its fury upon the Mission Chapels. In S. Saviour's Church, on one occasion the rioters succeeded in putting a stop to the service, and considerable confusion was also caused by them in the Chapel of the Good Shepherd, in Calvert Street. Upon this we determined to admit none to the services except by tickets, which we gave to the members of our own congregation, or to any other respectable persons. For one or two Sundays the mob assembled more than 1000 strong in Wellclose

Square, and attempted to break through into the Church, the gates, however, formed an effectual barrier, and though our congregation had great difficulty in forcing their way through the crowd, yet some succeeded, and the service was carried on without actual interruption. No one present on that occasion could easily forget the sense of awe created by the solemn stillness within the Church, contrasted with the noisy hum of voices indistinctly heard without. Attempts were likewise made to annoy the Clergy, Choir, and congregation, on their way home, but happily without any serious effect, and after a Sunday or two the excitement ceased, and our services have been conducted without any serious interruption ever since. The feeling aroused in the parish has of course to some extent affected our progress, but on the whole not injuriously, it has proved a good test to the sincerity of our people, has thrown us back upon the soundness of our own principles, and has tended to consolidate and establish our work. It was of course disagreeable to meet with insults and abuse from rude girls and ignorant boys, as we passed along, but we patiently bore these, when we felt our real work for the salvation of souls was progressing. The very dregs of the people have been taught to think about religion, and though the truth may often have been presented to them in a repulsive rather than an attractive manner, yet on the whole they see where the real interest in their souls' welfare lies, and thus a foundation is laid on which we hope to raise a good superstructure

hereafter. Many have been brought to Church through the unpleasant notoriety which we had gained, and some who have come to scoff have remained to worship. Our first choir boy began by insulting one of the Clergy in the street, who quietly led him into the house and talked to him, in the end asking him whether he would like to be in the choir. At that time he was unbaptized, he was first prepared, then baptized, and afterwards admitted into the Choir: since then he has been confirmed and become a communicant, and though in a good situation, keeps up his attendance, through him his brothers and sisters have been baptized, his mother and three of his sisters are communicants, and another sister in the Industrial School is being prepared for Confirmation.

Perhaps nothing during these ten years has so tended to overthrow early prejudices and opposition as the help, which, by God's grace, the Clergy and Sisters were enabled to give to the sufferers in the time of Cholera. The poor recognised more than ever their true friends, and those above them found who could be relied on for co-operation in time of need. The final settlement of the District, and the Consecration of S. Peter's as the Parish Church, the presence and hearty sympathy of the Bishop both at the Consecration and in the season of Cholera, have all tended to give a public recognition to the work of the Mission, which we may hope will finally silence

unfriendly prejudices and remove the remaining obstacles to our work.

Amid former persecutions and difficulties with which we have had to contend, the Anniversaries of our various works have recurred as bright and cheering days, bringing down many old and tried friends to give us their sympathy and encouragement, and specially to join with us before the Holy Altar in thanking God for His past mercies, and seeking fresh strength for the future. When in happier and calmer days we were able to keep these Festivals at the Parish Church, we had large gatherings of our friends from a distance, but the disturbances in the Parish for a time made it necessary to discontinue the celebration on the spot.

For the last five years, however, we have been enabled to resume the celebrations at S. Saviour's, though it was considered better for the Mission to continue the Anniversaries of the chapel of the Good Shepherd at some church in the west-end more conveniently situated. Among the churches whose Incumbents have kindly welcomed us on these occasions, we must always remember with gratitude S. Paul's, Knightsbridge, and S. Barnabas, S. Mary Magdalene, All Saints', and S. Alban's; while our thanks are no less due to those who have at various times preached at our anniversaries—the Archbishop of Dublin, the Bishops of Honolulu and Nassau, the Bishop of Calcutta, the Dean of Westminster, the Revs. the Hon. R. Liddell, Dr. Neale, Dr. Evans, Dr.

Wolff, W. J. E. Bennett, T. T. Carter, H. P. Liddon, W. J. Butler, A. H. Mackonochie, E. Monro, G. Williams, J. R. Woodford, &c., &c. By the kindness also of several parochial clergy in Oxford sermons have been preached in their churches, and a successful meeting was held in the Town Hall under the presidency of the Mayor of Oxford. Last year a lecture on the spiritual destitution of the metropolis, with special relation to the Mission, was given in the Hall of Exeter College, when the Vice-Chancellor kindly presided over a large audience, and himself expressed a hearty sympathy for the work of the Mission, and the Rev. A. H. Mackonochie added some interesting remarks on his own pastoral work at S. Alban's. The interest excited in the University bore fruit in the collections made in several colleges. We must not forget to record the kindness of the Rev. G. Williams in allowing an address to be made in his rooms to a large meeting of Cambridge undergraduates. Offertories also have been sent us from several parish churches in the country, especially collected at Harvest Festivals.

The collections at the Anniversaries have been important helps to us in a pecuniary point of view, while the hearty services in Church, and the earnest prayers of those who have been thus gathered together before the Holy Altar have doubtless been the means of drawing down upon us abundant blessings in our work.

We cannot indeed bring to a close this history of

the Mission without alluding to the many temporal as well as spiritual blessings which we have received. It should be remembered that S. George's Mission was the first Mission in the Church of England of its peculiar character, and not least of all in this, that it threw itself for support upon the charity of the Church without any endowment or guaranteed maintenance; its existence has depended from the very first upon the alms of the faithful. We remember that, in the commencement of our work, a so-called religious paper made it a matter of ridicule, that a Mission should be started without any other visible means of support than prayer, and yet that prayer so often offered for God's blessing upon our labours has borne fruit in our present success. What but God's mercy could have supported us as He has done through these ten years? Commencing in the very humblest way, we have been led on to our present position. At first it was a matter of serious consideration, whether we could raise £100 a year for the support of a missionary priest. Yet our ordinary income has been twenty times as much, and during last year we were enabled to spend eighty times as much in the building of S. Peter's, the relief of distress in time of Cholera, and the ordinary Mission work.

We would gladly take this opportunity of expressing our grateful thanks to the many well-known as well as unknown friends who have helped us, often as it seemed beyond their means. It has been a

great encouragement to us in many difficulties, to be assured by the kind expressions of interest which we have received, as well as by large and substantial tokens which have accompanied them, that our work was really valued. We have often wondered that, with the many misrepresentations which were circulated, and severe judgments which were passed on our failings and shortcomings, our old friends should have proved so staunch and faithful in our seasons of trial and discouragement. The kind letters which we have received from members of the Church personally unknown to us have been most comforting, we have felt them as marks of God's love in the communion of His Church. We ask now that very many who have received scant or perhaps no acknowledgment of their kindness, will receive the only apology we can make, that not want of gratitude, but of time to express it, has been the cause of this apparent negligence.

Yet while we thankfully acknowledge the great bounty of the past, and express our renewed confidence of support for the time to come, we must not shrink from impressing upon our friends that we are as yet far from having achieved an independent position. The balance sheet of our Building Account, which will be issued with this little history, will show that we have still a debt of £1,200 to defray for S. Peter's, there are many almost necessary additions which should be made, such as organ, complete stalls, iron fence, &c., which would raise the sum needed to

£1,600 and no one can enter the church without feeling that its grand outline and proportions are worthy of the further ornaments of reredos, painted glass, screens and sculpture, which form part of the plan.

As an endowment is expected from the Ecclesiastical Commission, the Committee of the Bishop's Fund in accordance with their rules has withdrawn their grant for a Missionary Curate on the Consecration of S. Peter's, and the whole support of the clergy of S. Peter's as well as of S. Saviour's has hitherto fallen upon the Mission Funds. The Mission House, Schools, Penitentiary, Working Men's Club, Church Expenses, rents, and various charities for the poor, &c., require an income of nearly £2,000 per annum. We need at once and very urgently, a Clergy House, for S. Peter's, which would cost with the site at least £1,500, Schools could scarcely be built for less than £3,000. We cannot yet estimate what may be wanted for S. Saviour's District in addition to the £5,000 promised for a Church and Schools until the assignment of the District itself is settled. It would be a great blessing to S. Peter's Parish, and indeed to the whole Mission, if suitable buildings were erected for the Sisterhood and Industrial School with which the Girls and Infants' Schools, Soup Kitchen, Infirmary, and other accommodation for works of charity might be combined, this might be commenced with a sum of £5,000. So that on the whole could £10,000 be raised during the pre-

sent year in addition to our ordinary income it might be well and profitably employed in works of permanent benefit to this very destitute neighbourhood.

We hope that our friends will not be alarmed at the idea of raising such a Fund, the experience of the last ten years in which thrice as much has been raised gives us confidence, and we doubt not, if it be for God's Glory, it will be done. Few things help so much to give a permanence to our work as permanent Homes for our institutions and those who are engaged in carrying them on.

CHAPTER XIII.

THE PAST, PRESENT, AND FUTURE OF THE MISSION.

We have thus followed the history of the *first Home Mission of the Church of England*, understanding by that term a missionary body devoting itself to the relief of the spiritual and temporal wants of English poor at home. We have endeavoured to describe in a plain and simple statement of facts the origin and progress of this undertaking, the trials and difficulties through which it has passed, the blessings which have been vouchsafed to its labours, as well as the disappointments by which it has been proved. While we thankfully recognize the merciful Hand of our good God stretched over us, shielding us from many dangers, and prospering our exertions, we humbly confess our own weakness and insufficiency for so great an undertaking, as well as many failures occasioned by our shortcomings. Still we have been wonderfully blessed, so much so, that convinced as we are that it is God's work, we cannot but resolve

by His help and blessing to persevere to the utmost of our power.

When we look back upon our very small beginnings, upon the one or two who first came to us, and then feel that we have more than two hundred communicants bound to us by the very closest spiritual ties, besides four or five times that number who are members of our congregations, parents of our shool-children, members of our Clubs, or in some other way brought into connexion with us, when we look round upon so many smiling faces of our little ones, looking up cheerfully and trustfully to us for religious guidance and instruction, or when we look at both our religious houses in London, whether that of Clergy and teachers, or that of the Sisters with the children under their care, both bearing witness for Christ and His Church in the most destitute and degraded district of the Metropolis, when we feel that we have now a Consecrated Church for ever dedicated to God's service and a Parish permanently attached to it, when we hear the sound of our Church bells, inviting day by day and many times a day, all who will heed them, to the constant services of prayer and praise, and remember that here is daily offered the Blessed Sacrifice, that prayers, and praises, and litanies, are daily ascending for ourselves and all around us, nay, for the whole Church; or when we pass from our own immediate district to the quiet of the country, and see there two large Christian households reared up, one of penitents seeking pardon for

past sin, and grace to lead new lives, watched over by religious women whose whole selves are devoted to their recovery, the other our convalescent Home at the Sea-side where our children and poor are gaining health and strength for their bodies. When we remember that 100 and often 200 mouths are daily fed by the Mission, and more that 1000 souls of old and young brought under the influence of Christian teaching and Christian love, we cannot but adore the goodness of our God Who has permitted us to bear our part in this blessed work of mercy. Surely we must thank God and take courage.

So much, then, for the past and present, the future is in the same merciful Hands. And when we feel that amidst such trials He has stablished and settled our work, we may hope yet better things are in store for us. Humanly speaking, if Clergy, Sisters, and pecuniary means were given us we might extend our work almost indefinitely.

S. Peter's is legally settled, and we cannot but hope that nothing will prevent a like permanence being given to S. Saviour's. The works which we have already indicated in the former chapter show what we are ready to accomplish, if we obtain the necessary funds. Thus, we might look forward to the settlement of two Ecclesiastical districts, when the missionary system would give place to the parochial, and even if the present hitherto missionary clergy should become permanently attached to their respective charges, yet it is a great cause of thankfulness to

know that S. George's Mission has been recognised by the Bishop as having been instrumental in giving an impulse to many great missionary works of this important Diocese, and to be able to look around on so many neighbouring Missions, carried on, for the most part, on the same principles as our own, so that, even if the present missionary body should be unable to remove to another sphere, it may be hoped that their influence is extending and will extend to many other destitute parishes and districts, both in London and the country.

Thus, with God's blessing, we might go forward, or, if not we, yet our fellow-workers, in converting many other dry and barren wastes into happy pastures, where the Lord's flock might be fed by their own shepherds, who, like the Good Shepherd, would know their own sheep, and be known of them.

Are there none amongst our brethren, Priests, Deacons, or Candidates for Holy Orders, who will cast in their lot among us, and enter as willing labourers upon those fields already ripe for the harvest? By God's help we will provide them maintenance, and He will give them their reward.

Are there no pious daughters of the Church of England to cheer the souls of their sisters, already devoting themselves to the service of Christ's poor, by joining with them in their blessed works of love and mercy to the souls and bodies of His people? They also will find a home and sympathy, and abundant opportunities of usefulness.

Are there no noble-hearted children of the Church on whom God in His Providence has bestowed the means, who will come forward at this time to help us in raising Churches to His Glory, in building schools for his little ones, Clergy Houses and conventual buildings for both Clergy and Religious Women, who desire only to devote themselves more entirely to the service of Christ's poor and His Church, thus establishing a permanent witness for Him in the centre of these once neglected districts, and in maintaining the works of mercy we have already undertaken, that those who are bearing the burden and heat of the day may be cheered and encouraged in their labours of love.

But upon all we may call to pray for us.

PRAYER.

O Lord Jesu Christ, Thou Good Shepherd of the sheep, Who wouldest not that any should perish, but that all should come to repentance, bless the endeavours of those who are seeking Thy lost sheep in the wilderness of this sinful world. Let Thy love and patience be shown forth in their lives and conversation, Thy tenderness and compassion in their words and actions, that they may win many souls for Thee. Kindle in other hearts a desire to devote themselves to this work of mercy, and grant that we with them and all who shall thus be gathered into

Thy fold, being knit together in the unity of Thy Church, may appear with Thee in everlasting glory, Who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

TO THE GREATER GLORY OF GOD.

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Contributions for the Building Fund to "S. George's East Church and School Fund," and for the House of Mercy to the account of the "East London Penitentiary," (T. CHARRINGTON, Esq., Treasurer,) at Messrs. BARNETTS & Co's., for the Industrial School to the account of "S. Stephen's Home," at Messrs. STEVENSON & SALT's, 20, Lombard Street.

Contributions to the "Ten Years Fund" may be paid in yearly instalments in the course of three years.

SAINT GEORGE'S MISSION

Is the first Mission of the Church in London, and now maintains in two destitute districts of 10,000 souls, in one of the worst parts of the East of London,

1. Five Clergy.

2. One District Church, consecrated last year, and one Mission Chapel, each with daily celebrations, constant services, frequent sermons, classes, and other instructions.

3. Seven Sunday and Daily Schools, and Evening Classes.

4. Two Working Mens' Clubs, a Boys' Institute, with classes, lectures, and social and musical entertainments.

5. A House of Mercy for thirty fallen women and girls.

6. A Penny Bank, and various charities for the relief of the poor and sick.

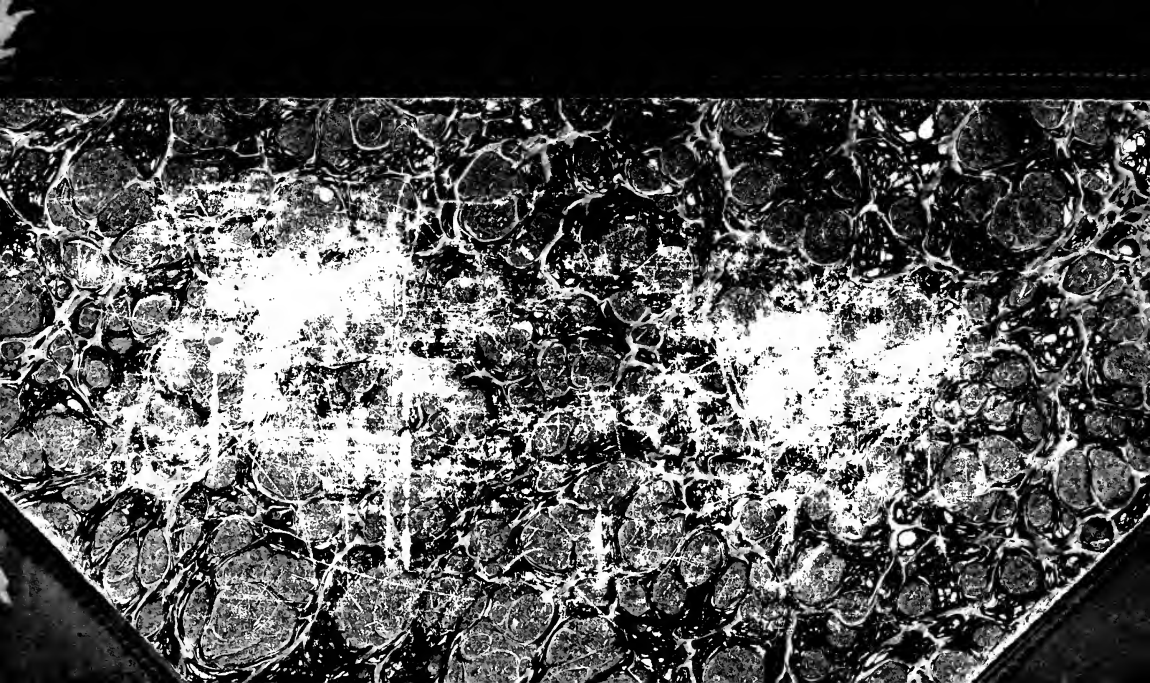
7. A Convalescent Home at the Seaside for twenty-five inmates.

The Sisters of S. George's Mission visit the poor and sick, teach in the schools, manage the House of Mercy, and maintain

8. The Industrial School for training forty girls for service.

For these various works an annual income of about £2,000 is required.

Gifts of old clothes, shoes, and garments, nominations for the London and Victoria Park Hospitals, books for the Lending Libraries and Clubs, will be thankfully received by the Clergy, in Wellclose Square, E.; or the Mother Superior, Mission House, Calvert Street, S. George's East, by whom also orders for Church work, altar vestments, embroidery, &c., are received, as well as for washing in the House of Mercy.

Mission boxes, collecting cards, annual reports, &c., will be forwarded by the Clergy.

Photographs of the Interior of the Chapel of the Good Shepherd, and of the last Procession on the Festival of S. John Baptist, 1866, may be obtained of Mr. J. H. Hartley, 159, Old Gravel Lane. Price 1s. 6d. each, or 2s. 6d. the pair. Also S. George's Mission Almanack, price 3d.