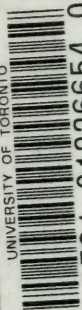


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THE  
MAGDALEN HOSPITAL  
THE STORY OF A GREAT  
CHARITY



H. F. B. COMPSTON.





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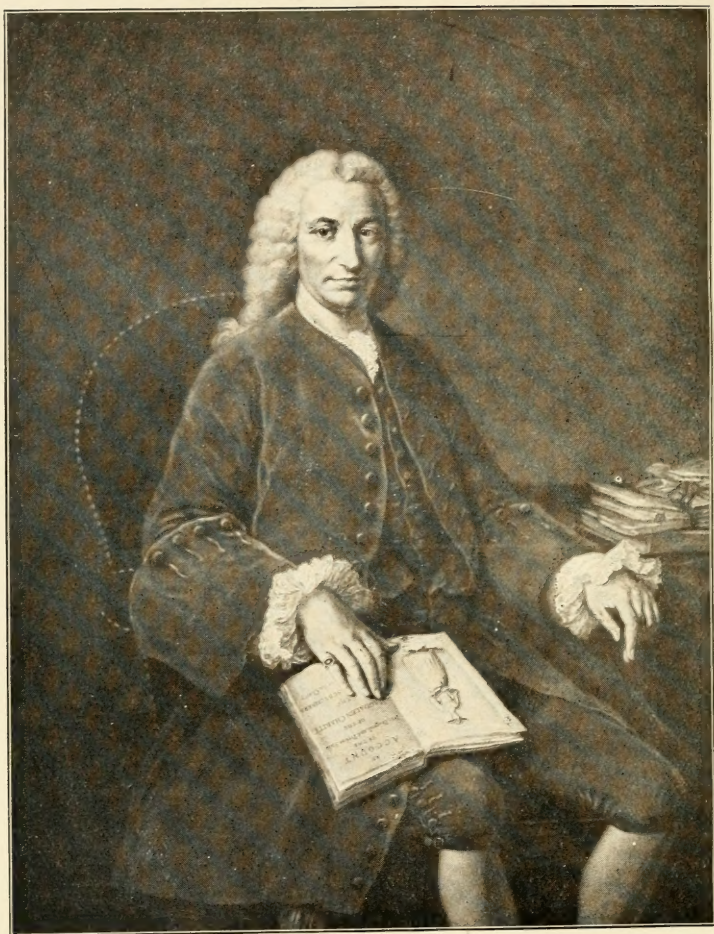
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ROBERT DINGLEY, F. R. S.

FROM AN ENGRAVING (KINDLY LENT BY JOHN DINGLEY ESQ.) AFTER THE  
PAINTING BY W. HOARE (1760) IN THE BOARD ROOM OF THE HOSPITAL

# THE MAGDALEN HOSPITAL

THE STORY OF A GREAT  
CHARITY

BY THE REV.

H. F. B. COMPSTON, M.A.,

ASSISTANT PROFESSOR OF HEBREW AT KING'S COLLEGE, LONDON  
PROFESSOR OF DIVINITY AT QUEEN'S COLLEGE, LONDON

WITH

FOREWORD

BY THE

MOST REVEREND THE  
ARCHBISHOP OF CANTERBURY

PRESIDENT OF THE MAGDALEN HOSPITAL

*WITH TWENTY ILLUSTRATIONS*

SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE

LONDON: 68, HAYMARKET, S.W.

1917



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## FOREWORD

It is a great satisfaction to me to be allowed to introduce with a word of commendation Mr. Compston's admirable history of the Magdalen Hospital. The interest with which I have read his pages will I am sure be shared by all who have at heart the well-being of an Institution which occupies a unique place in English history, although happily there is not anything unique nowadays in the endeavour which the Magdalen Hospital makes in face of a gigantic evil. The story Mr. Compston tells gives abundant evidence of the change for the better in public opinion regarding this crying wrong and its remedy. It shows too the growth of a sounder judgment as to the methods of dealing with it. For every reason it is right that this book should have been written, and Mr. Compston has risen worthily to the accomplishment of a not very easy task. I feel some confidence in expressing the hope that his volume will serve as a stimulus to new effort besides throwing fresh light upon much that has hitherto been obscure. I pray God that this hope may not be in vain.

RANDALL CANTUAR:

LAMBETH PALACE,  
*20th March, 1917.*





## PREFACE

NO apology seems needed for the appearance of a first history of the oldest Penitentiary in England; but a few words may be offered to explain why I have undertaken the work.

For the last six years I have resided near the Hospital, and am one of its numerous Governors. Since the autumn of 1914 I have taken regular duty in the Chapel, in succession to my friend (and colleague at King's College, London) the Rev. W. R. Matthews, B.D. It was owing in part to a suggestion from Mr. Matthews that I began to think of narrating the Hospital's story. Close proximity to the Institution, respect for its good work, participation in its public worship, the facilities for research in London, and some measure of literary experience,—all seemed to give a call to the work; and indeed I felt it a duty no less than a pleasure to undertake it. At King's College, London, the session 1915-1916 was shortened owing to the war, and I was able to give more time to continuous work for the Magdalen than would otherwise have been possible. The task of collecting material was begun in November, 1915, the MS. in May, 1916; in September of that year the writing was completed.

My aim has been to write not only for those more closely acquainted with the Hospital or its work, but for any who might care to trace the origin and progress of the earliest institution of its kind. The book is accordingly offered as some slight contribution to historical studies.

I have many acknowledgments to make, and I do so very gratefully.

To the Archbishop of Canterbury, President of the

Magdalen, I am very greatly indebted for his Grace's kind foreword.

The Rev. Dr. Whitney, Professor of Ecclesiastical History at King's College, London, was so good as to read through the MS. and to recommend it to the General Literature Committee of the Society for Promoting Christian Knowledge. The publication of a work unlikely, from its subject, to command a large circulation might have been impossible, especially at the present time, but for the generosity of that great Society. Whatever the merits or demerits of this book, the Magdalen is under great obligations to the S.P.C.K. for enabling a history of the Charity to be published, and to so eminent an historian as Dr. Whitney for the helpful interest taken in its behalf.

From the late Mr. A. C. Guthkelch, M.A., Senior Lecturer in English Literature at King's College, London, I received valuable guidance in the study of relevant eighteenth-century literature. On that subject Mr. Guthkelch had already become an authority, and his sudden death in 1916 was a real loss to scholarship.

Dr. E. A. Dingley, of Wednesbury, and Mr. John Dingley, of Launceston, have contributed useful information as to the founder of the Magdalen; and Mr. John Dingley has kindly lent the engraving reproduced as the frontispiece.

For new light on Dr. Dodd I am indebted to Mr. W. H. Green, of Earls court, who allowed me unrestricted use of the interesting MS. book written by his grandfather the Rev. Philip Stanhope Dodd.

To the Warden (Rev. W. Watkins) and Head Matron (Miss Ling) I return hearty thanks,—to the former for full access to the archives, to the latter for her assistance during my frequent visits to the Board Room and Office; and to both for information as to the present state of the Hospital. For similar helpfulness I wish also to thank Miss Fouracres, "Chapel Matron" and Head of Ward IX.

Every student knows the value of the British Museum Reading Room, MS. Department, and Newspaper Room. I profited also by study at the Victoria and Albert Museum

(where the Library authorities kindly granted special facilities for consulting a work stored away during the war), and at the National Portrait Gallery. I desire particularly to thank Mr. J. D. Milner, Director of the National Portrait Gallery, and Mr. A. Van de Put, one of the Staff of the Victoria and Albert Museum, for the very considerable personal trouble they took in elucidating questions on which I consulted them.

For information on various historical, legal and biographical points I am indebted to Dr. Norman Moore, the Historian of Medicine; the Rev. Dr. Watson, Regius Professor of History at Oxford; the Rev. Claude Jenkins, M.A., Librarian at Lambeth Palace; Mr. T. E. Sedgwick, Secretary to the Marine Society; and also my brother Mr. J. A. Compston, K.C., Fellow Commoner of Trinity Hall, Cambridge.

To the late Dr. Standert I owe the photograph of the "Bishop's Chair"; to Mr. Emery Walker, permission to reproduce the photograph of Dr. Dodd's portrait; and to Messrs. J. Russell and Sons, the use of the Warden's photograph.

The work has involved a good many inquiries oral or written; and I beg to acknowledge the courtesy of all with whom I have had such communication or who have volunteered information: the Master of Pembroke, Cambridge; the representatives of S. Bartholomew's and the London Hospital, Hetherington's Charity, and the Bank of England; Christ's Hospital, Mercers' School, Merchant Taylors' School, and S. Paul's School; the Rectors of Foots Cray and Penshurst; Lady Sophia Campbell, Lady Hawley, Miss Ridley (Magdalen Infirmary Matron), the Misses Standert; Mr. H. H. Bothamley Dr. Gordon Campbell, Mr. J. Paul de Castro, M.A., Mr. Percivall Currey (Surveyor to the Magdalen), Dr. Holmes (Director of the National Gallery), Mr. G. J. Ince, Mr. C. H. Mabey (whose father's sculptures adorn the Chapel), Mr. N. T. Spriggs, Rev. Dr. H. J. White, Dr. G. C. Williamson, and several members of the Magdalen Committee, especially



Mr. H. W. Harris, Mr. A. R. Blanchett, and Mr. H. P. Molyneux.

My task has been a very happy one, notwithstanding the sombre background of the whole subject. The faults in method or treatment, and errors in detail—correction of which I should gratefully accept—will be perhaps most leniently regarded by those who have essayed similar tasks.

I offer the work, with any profits that might accrue to the author, as a small tribute to a great Charity.

H. F. B. COMPSTON.

2, WOODFIELD AVENUE,  
STREATHAM, S.W.

*February, 1917.*

# CONTENTS

## PART I

### ORIGIN AND HISTORY

CHAPTER		PAGE
I.	THE EIGHTEENTH CENTURY AS AN ERA OF CHARITABLE ENTERPRISE AND SOCIAL REFORM ...	15
II.	ROBERT DINGLEY, AND "MR. DINGLEY'S PLAN" ...	25
III.	THE COMMITTEE SET TO WORK ... ..	37
IV.	BUT WHY A "MAGDALEN" HOSPITAL? ... ..	47
V.	AT GOODMAN'S FIELDS, WHITECHAPEL, 1758-1772	59
VI.	AT S. GEORGE'S FIELDS [BLACKFRIARS]: CHRONICLED TO THE END OF THE EIGHTEENTH CENTURY ...	72
VII.	INTO THE NINETEENTH CENTURY, AND ONWARDS TO THE CENTENARY OF INCORPORATION, 1801-1869—CHANGING LONDON AND THE CALL OF SUBURBIA—REMOVAL TO STREATHAM ... ..	81
VIII.	AT STREATHAM ... ..	96

## PART II

### BIOGRAPHICAL AND DESCRIPTIVE: PAST AND PRESENT

IX.	THE STRANGE CASE OF DR. DODD ... ..	113
X.	JONAS HANWAY ... ..	139
XI.	THE MAGDALEN CHAPEL ... ..	150

CHAPTER	PAGE
XII. THE CARE AND TRAINING OF THE MAGDALENS ...	170
XIII. SOME BENEFACCTIONS TO THE HOSPITAL ...	187
XIV. HERE ENDETH THE STORY—THUS FAR ...	198

## APPENDIX

I. PAST AND PRESENT OFFICERS AND STAFF ...	209
II. ANNIVERSARY PREACHERS ...	215
III. OFFICERS AND STAFF IN 1917 ...	222
IV. ADMISSIONS AND DISCHARGES ...	224
V. STATEMENT OF ACCOUNTS ...	225
INDEX ...	227



## ILLUSTRATIONS

	TO FACE PAGE
ROBERT DINGLEY           ...       ...       ...	<i>Frontispiece</i>
MOST REV. THE ARCHBISHOP OF CANTERBURY, PRESIDENT	14
JONAS HANWAY...       ...       ...       ...       ...	38
CORREGGIO'S "THE READING MAGDALEN"   ...       ...	48
A MAGDALEN IN 1766   ...       ...       ...       ...	60
MAGDALEN HOSPITAL, ST. GEORGE'S FIELDS ...       ...	72
REV. JOHN PRINCE       ...       ...       ...       ...	78
MR. JUSTICE JAMES ALAN PARK       ...       ...       ...	84
THE MAGDALEN HOSPITAL, STREATHAM, PRIOR TO 1890 ...	96
MAGDALEN HOSPITAL, STREATHAM       ...       ...       ...	100
RT. REV. C. HOOK, D.D., ONE OF THE VICE-PRESIDENTS	108
DR. DODD       ...       ...       ...       ...       ...	114
HANWAY'S MONUMENT       ...       ...       ...       ...	140
INTERIOR OF THE CHAPEL, ST. GEORGE'S FIELDS       ...	150
THE "BISHOP'S CHAIR"       ...       ...       ...       ...	156
THE MAGDALEN CHAPEL, STREATHAM, INTERIOR       ...	160
REV. WM. WATKINS, WARDEN, 1883-1917       ...       ...	170
MISS LING, HEAD-MATRON ...       ...       ...       ...	186
"THE SOUL OF A CHILD ARRIV'D IN THE PRESENCE OF THE ALMIGHTY"       ...       ...       ...       ...	194
THE MAGDALEN HOSPITAL, LOOKING WESTWARD       ...	202



PART I  
ORIGIN AND HISTORY







1884

THE MOST REV.  
THE ARCHBISHOP OF CANTERBURY  
PRESIDING





# THE MAGDALEN HOSPITAL:

## THE STORY OF A GREAT CHARITY

### CHAPTER I

THE EIGHTEENTH CENTURY AS AN ERA OF CHARITABLE ENTERPRISE AND SOCIAL REFORM. ORIGIN OF THE MAGDALEN.

**Bibliography.**—ABBEY & OVERTON: *The English Church in the Eighteenth Century.* 1887.

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"Reformatory and Refuge Union": *Classified Lists.*

STOUGHTON, JOHN: *Religion in England.* 1702-1800.

WAKEMAN, H. O.: *Introduction to the History of the Church of England.* 1904. 7th Edition.

WOODWARD, JOSIAH: *Account of the Rise and Progress of the Religious Societies in the City of London, etc.* 1712. 4th edition.

And other works.

THE Magdalen Hospital, founded in 1758, was the first of its kind in this country, and there had been nothing quite like it elsewhere. It was a new departure. The initial success of the institution was sudden and stable, and its good work has gone on without a day's interruption ever

since. Over four hundred charities more or less similar to the Magdalen bear witness to the example set in 1758.

And yet the student who wishes to know something of the origin and history of the Hospital will look in vain for guidance through the most detailed works dealing with the religious or social history of England. This is a pity, not only for the Hospital but for history. The eighteenth century needs all that we can put to the credit of its account. It is a period of the most varied interest in every department of life; but religiously the interest is often of a mournful character. Pluralities, non-residence, general slackness in many quarters high and low, are familiar features of the time. Walpole's aim—*Quieta non movere*, was that of official Christianity.

Happily this is not the whole story. Even if the prevailing view be free from prejudice and not one-sided—which the present writer takes leave to doubt—one must put to the credit of the century many great and solid achievements in the sphere of religion. When the century opens, we see the Society for Promoting Christian Knowledge already at work (founded 1698), and soon followed by the Society for the Propagation of the Gospel (1701). The closing decade saw the commencement of the Church Missionary Society, the Religious Tract Society, the Baptist and London Missionary Societies. We remember Methodism, and the Pentecostal outpouring that marked its rise; and the early evangelicals. We think of Butler and Berkeley and Waterland and Warburton and Law, and many more, who have enriched the theological thought or deepened the spiritual devotion of English Christianity. Nor, if we value religious toleration and the liberty of conscience, can we forget our debt to the century in which these blessings were safeguarded and extended.

And further, the eighteenth century was a period of social reform and charitable enterprise; and these are

fruits of religion. Even if some charitable institutions seem to owe their origin to humanitarian rather than to directly religious sentiments, they may obviously be classed, broadly, as truly religious in character and aim. The work of the devout and large-hearted layman, whether Churchman or Dissenter, is a conspicuous feature of the period. The clergy displayed little or no initiative in such work. They were too often in a state of sleepiness and subservience. But their shortcomings brought into activity the devoted layman. The Magdalen Hospital was founded entirely by laymen. There was no clergyman on the original committee; and, indeed, a certain Bishop, consulted by Jonas Hanway as to the advisability of Robert Dingley's project, "started many difficulties."<sup>1</sup> The Hospital was, however, definitely a Church of England institution from the very first, and it immediately won the respect and the support of the Church. Archbishop Secker, who presented such a pleasing contrast to the typical Georgian prelate, became Primate in the year that saw the Magdalen founded, and he was ever a good friend to the charity.<sup>2</sup>

Let us now look a little closer at the period so far as its philanthropy and reform are concerned. When the century opens we meet with two interesting groups of societies often closely associated,—the "Religious Societies," and the "Societies for the Reformation of Manners." They claim attention because, although not charitable institutions, they prepared the way for charitable enterprise. They first appeared in the closing decades of the seventeenth century, when, in the words of a contemporary writer, Dr. Josiah Woodward, "several young men of the Church of England . . . began to apply themselves . . . to religious thoughts and purposes."<sup>3</sup>

<sup>1</sup> Hanway's *Reflections, Essays, etc.*, 1761, vol. ii. § 2.

<sup>2</sup> *Vide infra*, pp. 34, 56, 64, 143, 160, 167.

<sup>3</sup> Woodward, *op. cit.*, p. 18.

In 1712 there were in London alone more than twenty of these Religious Societies. The "Societies for the Reformation of Manners" aimed at the suppression of public vice. With zeal not always tempered by discretion, they prosecuted women "on the streets," keepers of disorderly houses, and—with a mixing of moral and ceremonial ends worthy of Leviticus—Sabbath-breakers! People who belonged to a Religious Society would also, in many instances, belong to a Reformation Society, and try to make London a little less wicked. It is worth noting that the Religious Societies supplied John Wesley with a model for his societies; while the reforming zeal of the other organizations took a wiser and more charitable path than that followed at first. Their disappearance as organizations seems largely owing to the fact that they were suspected of Jacobite intrigue.<sup>1</sup> Mark Pattison states that the movement died down about 1740, and Wakeman puts their disappearance a decade earlier. It appears, however, that as late as 1762, when the Magdalen had been at work for four years, the Society for the Reformation of Manners sent out its agents to arrest women in the streets. Malcolm<sup>2</sup> states that forty women were arrested one night and taken to Bridewell; eleven were whipped, some were sent to their friends, and one to the Magdalen Hospital.

A form of beneficence winning universal approval was the increased provision for the sick. When the century began, London depended mainly upon S. Bartholomew's and S. Thomas's Hospitals. But before the Magdalen was founded at least three more great hospitals for the sick had arisen,—Westminster (1719), Guy's (1725), and the London (1740), in whose vacated premises the Magdalen had its first home.<sup>3</sup> The provinces followed

<sup>1</sup> Wakeman, *op. cit.*, p. 425. Charity schools suffered similar opposition. Stoughton, *op. cit.*, i. p. 142.

<sup>2</sup> *Op. cit.*, i. pp. 350 f.

<sup>3</sup> *Vide infra*, p. 41.



London's example, and by the end of the century most of the county towns had their own hospitals or infirmaries. Hospitals for sufferers from special diseases came somewhat later, but before 1758 the Lock Hospital (1746) and the Queen Charlotte Lying-in Hospital (1752) were at work. The "Lying-in-Charity" was for needy women whose accouchement was at their own homes (1757). The Lock had naturally some relation with the Magdalen, and at S. Bartholomew's there used to be a separate ward for certain cases which was known as the "Magdalen" ward.

A Penitentiary on the lines of the Magdalen has obvious affinities with charities for the succour of the helpless and friendless. At the commencement of the century we see the Charity Schools in great prominence. Between 1699 and 1704, no less than fifty-four made their appearance in or near London.<sup>1</sup> It is to be feared that insufficient regard was paid to the nature and the needs of child-life. Dr. C. S. Loch<sup>2</sup> observes that by the middle of the century a change for the better began, and he thinks that the humanitarian teaching of Jean Jacques Rousseau was helping to leaven opinions and methods in England. Much progress has been made since then in this direction, and all successful educational and rescue and preventive agencies try to take into account the psychology of those whose welfare they seek to promote.

Of special interest for our present purpose is the Foundling Hospital, for it suggested a train of thought which helped to start the Magdalen. It was founded in 1739 by Thomas Coram, a sea-captain. The need for such a charity had long been felt, and it is interesting to find that several legacies came to help the Foundling on its first appearance. Money had been left for such an

<sup>1</sup> Abbey and Overton, *op. cit.*, i. p. 29.

<sup>2</sup> *Op. cit.*, p. 884.

institution if one should ever be founded. Probably much of the credit of this is due to Addison, who in the *Guardian*, No. cv, after giving a pleasant account of a Charity Schools public procession in London, goes on to plead for the little babies forsaken by their mothers, and draws attention to places abroad where provision was made for their reception. The Clergy Orphan Corporation was founded in 1749. The Marine Society, which is still training homeless lads for the sea, was founded in 1756, two years before the Magdalen, by one of the original promoters of the Magdalen—Jonas Hanway.<sup>1</sup> His work for boys made him all the more ready to join Robert Dingley in rescuing poor girls in danger of moral shipwreck. Another friend of the Magdalen, John Fielding (afterwards Sir John Fielding), half-brother of Henry Fielding the novelist, was the founder in 1758 of the Asylum for Female Orphans. This excellent charity has been closely associated with the Magdalen.<sup>2</sup>

Many other excellent causes might be mentioned : among them the Philanthropic Society<sup>3</sup> (1788), for giving an education to children who might otherwise fall into bad hands, institutions and charities for the Blind, and for the Deaf and Dumb, and the Ragged School movement, fostered by Jonas Hanway. Nor should Robert Raikes be forgotten in this connexion, to whom belongs, mainly, the credit for the introduction of Sunday schools.<sup>4</sup> The great work of John Howard, the reformer of prisons, has this little link with the Magdalen in that both he and Dingley's Committee took into consideration the methods followed in continental lands with regard to prisons and penitentiaries respectively.<sup>5</sup>

This brief glance at eighteenth century works of

<sup>1</sup> *Vide infra*, p. 140.

<sup>2</sup> *Vide infra*, pp. 32, 40, 90, 146, 193.

<sup>3</sup> *Vide infra*, pp. 90, 167.

<sup>4</sup> *Vide infra*, p. 146.

<sup>5</sup> Cf. Jonas Hanway : *Thoughts on the Plan for a Magdalen House*, 1759, § 5. *Reflections, Essays, etc.*, 1761, ii. § 2.

mercy may suffice to show that the founding of the Magdalen, though an event *sui generis*, takes its place among a number of good causes dating from that period, and that the conspicuous benefactor is the benevolent layman. Such being the general atmosphere and environment in which our Hospital began its career, the question that next presents itself is, How exactly did that career originate?

As the Foundling had its *Guardian*, so the Magdalen had its *Rambler* and other magazine articles. Their importance is evident from the reference made to them in the meagre account of the origin of the institution given by Dr. Dodd in the little volume of Reports, Sermons, Subscription Lists, etc., published by the Committee in five successive editions between 1761 and 1776.

“As the exquisite distresses of deluded young women, *have not, could not*, escape observation; many benevolent wishes have been vented, both from the lips and from the pens of different persons, that some method might be thought of, some humane scheme devised, for the relief of those pitiable sufferers.”

A footnote adds, “Among the rest, see the *Gentleman's Magazine* for April, 1751; and the *Rambler*, No. 107.” The latter is first in time (March 26th, 1751), and therefore, for our purpose, in importance.

The article is in the form of a Letter to the Editor, and is signed AMICUS. It tells how, in a pensive mood, the writer had taken a walk past the Foundling Hospital, and “by a natural train of sentiment,” he began “to reflect on the fate of the mothers.” In powerful and affecting language he describes the miseries of girls who have been led astray and then cruelly deserted. The effect of this letter is heightened by its vivid contrast with the rest of that number of the *Rambler*, another letter, over the name

PROPERANTIA. The two letters are purposely juxtaposed, as the Editor states, and he hopes that contributions of such different tendency, "like tragi-comedy may chance to please even when they are not critically approved." The comical one comes first. PROPERANTIA is a young lady in good position, aged about fifteen, who is interested in the recent change of the Calendar, when by the Act of 1750, eleven days were to be dropped. Instead of clamouring for the return of her eleven days, this correspondent welcomes their omission. She would be glad to skip eleven months; then she would be "as old as some married ladies." There is a joke about killing time by Act of Parliament. The whole letter calls up the vision of a happy, high-spirited girl in a good home, and with no experience of care or sin. Then comes the other letter which supplies the Tragedy to the Comedy. You contrast in your mind two types of young woman, the fortunate and the unfortunate . . . . There are different ways of doing good. The *Rambler's* way was surely a beautiful one. *Rambler* may have written "better than he knew."

But who did write this number, or at all events the letter of AMICUS? It is most natural and most agreeable to attribute it to Dr. Johnson himself, as did most people doubtless in the days when the *Rambler* had ceased to be a serial and secured more readers in its collected book form. Johnson was destined to be brought into touch with the Magdalen twenty-six years later.<sup>1</sup> It is pleasant to reflect that he may have helped directly to start it by his writing, or at least his editing, *Rambler* No. 107. The suggestion that AMICUS was the Rev. William Dodd has nothing to support it, and only needs comment here because it has been brought forward in a pamphlet<sup>2</sup>

<sup>1</sup> *Vide infra*, pp. 97, 113, 116, 129, 130, 134 n, 136 n, 147.

<sup>2</sup> C. C. Chapman: *Origin of the Magdalen House*, 4 pp., March, 1894. The subject is treated more fully (but not less crudely and with a similar desire to exalt Dodd) in *Origin of the London Magdalen Hospital* (Wellington, Som. n. d.).



which has had the distinction of being framed and exhibited in the Board Room of the Hospital. When the *Rambler* appeared, Dodd had not passed his twenty-second birthday. He had recently taken his B.A. at Cambridge, and had come to London to enjoy himself and to dabble in literature. The letter of AMICUS suggests a worthier man than Dodd, and the fact that some words from it are reproduced in the *History of the First Magdalen* proves nothing. Dodd attached himself to the Magdalen in 1759. With its inception he appears to have had no direct connexion whatever.

The *Rambler* attracted instant attention. Did Robert Dingley read it in March, 1751, and was this the inspiration of "Mr. Dingley's plan"? Or was Dingley beforehand? An interesting statement by Pugh, the biographer of Hanway,<sup>1</sup> almost warrants our giving the credit to Dingley for the suggestion put forward in the *Rambler*. "As early as 1750, when [Hanway] first arrived from St. Petersburg, Mr. Robert Dingley communicated to him his plan for a Magdalene House." On the other hand, Hanway himself mentions the year 1751 as the date of this intimation: ". . . the subject which you recommended to me soon after my arrival in England in 1751."<sup>2</sup> But his return to England is dated October 28th, 1750.<sup>3</sup> "Soon after" is a vague enough term, but it might well point to a date previous to March 26th, 1751, when the *Rambler* letter appeared. The authorship of the letter is as unknown as that of the important contribution to the *Gentleman's Magazine* for April 19th, 1751. The *Rambler* article had been reprinted in this magazine, and the Editor had regretted that no *method* had been recommended for the reclamation of the fallen. The *Rambler* had said: "To stop the increase of this deplorable multitude is

<sup>1</sup> John Pugh: *Remarkable Occurrences in the Life of Jonas Hanway, Esq.*, p. 169.

<sup>2</sup> Jonas Hanway: *Letter to Robert Dingley Esq.* 1758, p. 1.

<sup>3</sup> Pugh: *op. cit.*, p. 10.



undoubtedly the first and most pressing consideration." But how? Referring to a recent pamphlet, *The Vices of London and Westminster*, the Editor states that the author

"thinks it would be an act of great benevolence if among the many noble charities established in this metropolis, some foundation were made for the support of repentant prostitutes, who might be employed to public advantage in a manufacture of *Dresden* work, and after a probation of some years recover their character."

Writing in the same journal, a correspondent who signs himself SUNDERLANDENSIS, is more explicit. He recommends a foundation on the plan of foreign convents. There should be two classes of inmates, (*a*) girls deserted by their first deceiver, (*b*) prostitutes. Women diseased should be cured at an infirmary before their admission to the Home. There should be a matron, who would superintend the women's work: this should be spinning, knitting, lace-making, etc. Vast sums now sent abroad to Flanders and France might thus be kept at home!

The correspondence died down. But it was symptomatic and prophetic. Public opinion was ready for a novel and untried reform. You can imagine readers of the *Rambler* and *Gentleman's Magazine* in the spring of 1751 thinking, "If somebody will start a Home for girls who've got into trouble, I will subscribe to the cost." When, seven years later, an appeal was made for support, the response was prompt and generous. The man who made that appeal was Robert Dingley. The result of the appeal was the Magdalen Hospital—the mother Penitentiary of our Empire.

## CHAPTER II

### ROBERT DINGLEY, AND "MR. DINGLEY'S PLAN"

**Sources and Bibliography.**—Original Letters in British Museum, Memoranda in the possession of JOHN DINGLEY, Esq., of Launceston, and Dr. E. A. DINGLEY of Wednesbury.

DINGLEY, ROBERT: *Proposals for establishing a public place of reception for Penitent Prostitutes.* 1758.

HANWAY, JONAS: *Letter to Robert Dingley, Esq. Being a Proposal for the Relief and Employment of Friendless Girls and Repenting Prostitutes.* 1758.

WELCH, SAUNDERS: *Proposal to render effectual a Plan to remove the Nuisance of Common Prostitutes from the streets of this Metropolis, etc.* 1758.

CUST, LIONEL: *History of the Society of Dilettanti.* 1898.

NICHOLLS, JOHN: *Literary Anecdotes of the Eighteenth Century.* 1812–1815. *Illustrations of the Literary History of the Eighteenth Century.* 1817–1858.

And other works.

THE father of the Magdalen's founder was Robert Dingley, of Bishopsgate, London, born in 1678. There appears to be a considerable probability that he was descended directly from the ancient and honourable family of the Dingleys of Wolverton, in the Isle of Wight. A seventeenth-century Robert Dingley (1619–1660) was a prominent Puritan divine and author. Our founder was possibly connected also with the Rebecca Dingley who figures so prominently in the story of Swift and Stella.<sup>1</sup> When about twenty years of age, Dingley *père* married Susanna, daughter of Henry Elkin, who bore him no less than nineteen children. Of these six only survived

<sup>1</sup> On this point, see *Notes & Queries*, series V, vol. v. p. 106.

their parents. "Susanna married Nathaniel Townend. Rebecca married one of the Thompsons of Brindsworthy, Devon, and is buried in their vault in Barnstaple Church. There were also Catherine and Frances ; one must have married a Meggot and the other a Chapman."<sup>1</sup> Of the two sons who lived to grow up, the elder, Robert, the subject of this chapter, was born in 1708, and was baptized in S. Helen's Church, Bishopsgate, on August 28th of that year. The younger son, Charles, one of the original Committee of the Magdalen, was born in 1711.

Nothing definite is known of Robert Dingley the elder beyond the fact that he was a jeweller. He is doubtless the Mr. Dingley mentioned as the maker of a silver cup presented to a Mr. Samuel Gale in 1740.<sup>2</sup> He died in 1741, aged sixty-three. The tribute to his memory on the handsome tablet erected by his son Robert, at the western end of S. Helen's Church, Bishopsgate, is striking and suggestive, even allowing for the proverbial generosity of mural inscriptions. "He behaved as a Son, a Husband, and a Parent, with an uncommon greatness of mind." He and Susanna rest in the same vault in S. Helen's churchyard.

Unhappily we have no information as to the boyhood and youth of Robert Dingley the younger, who founded the Magdalen. He emerges from obscurity into the clear light of history in the year 1736, when, at the age of twenty-eight he joined the Dilettanti Society. It is a pity that *dilettante* has come to have a somewhat depreciatory and disparaging connotation, like *amateur*. A dilettante "delights in" and an amateur "loves" the fine arts and everything gracious and beautiful. He has a detached and unprofessional relationship with Art, and is popularly regarded as likely to be a smatterer and a

<sup>1</sup> Dr. Dingley's Memoranda. See also the Registers of St. Helen's, Bishopsgate.

<sup>2</sup> Nicholls : *Anecdotes*, iv. p. 552.

dabbler rather than a real craftsman and artist. The Society of Dilettanti, however, is much more than a company of smatterers. The humanities owe much to its activities. The society had only existed some three years when Dingley joined it, and during his connexion with it some very useful work was accomplished. In 1748-9 we read of "Mr. Dingley's Plan" for an Academy of Arts.<sup>1</sup> In 1764 he is member of a committee for an archæological expedition to Asia Minor. The explorers were to examine ruins and various monuments of antiquity. The expedition, under the leadership of Dr. Chandler, of Oxford, and Mr. W. Pars, the artist, returned at the end of the year 1766, having done some useful work.<sup>2</sup>

Some of the Dilettanti indulged in dissipation. Horace Walpole<sup>3</sup> said that the qualifications for membership were "drunkenness and a visit to Italy." That Dingley had travelled abroad is very likely. That he was intemperate seems far from likely, whether we consider his interests and activities, or study his fine countenance in the striking portrait by William Hoare, in the Magdalen Board Room.<sup>4</sup>

As a dilettante, it is not surprising to find that Dingley had "a very fine collection of coins, antique gems, drawings, etc."<sup>5</sup> Then was the day of the collector of curios and the virtuoso. Sir Leslie Stephen<sup>6</sup> speaks of the ridicule

<sup>1</sup> Cust: *op. cit.*, pp. 47, 52.

<sup>2</sup> *Ib.* pp. 82 seq. 90. [On pp. 15, 244 Dr. Cust confuses Robert with Charles Dingley. It was the latter who opposed Wilkes. *Vide infra*, p. 38.]

<sup>3</sup> Quoted by Leslie Stephen: *Ford Lectures*, 1903, p. 22. Stephen remarks that the founders were "joyial young men who had met each other abroad, where . . . they often learned some very queer lessons. But many of them learned more, and by degrees the Dilettanti Club took not only to encouraging the Opera in England, but to making really valuable archæological researches in Greece and elsewhere."

<sup>4</sup> Represents Dingley *æt.* 52. Inscribed *Amico Benemerenti P. & D. Wm. Hoare*; and given by the artist to the Hospital, October, 1763.

<sup>5</sup> Letter from J. Thorpe, the antiquary, 1769, in Nicholls' *Illustrations*, iv. p. 674.

<sup>6</sup> *Ford Lectures*, pp. 169 seq. Cf. *Tatler* for June 28th, 1709.

indulged in by essayists at the expense of these enthusiasts, and quotes Steele's allusion to Don Saltero's museum at Chelsea, containing "10,000 gimcracks, including a petrified crab from China and Pontius Pilate's wife's chambermaid's sister's hat." Antiquarian research was exposed to similar ridicule. We have cause to be thankful for the enthusiasm and painstaking to which we owe the British Museum and many other valuable collections; and it is specially interesting to find in a philanthropist like Robert Dingley one who did much for the culture as well as the moral welfare of his country.

The Dilettanti enlivened Dingley's leisure. What of his working hours? What was he? Detailed information we do not possess; but Robert Dingley was a London merchant with an agency, or branch, or "factory," at Petrograd. He was doubtless a member of the Russia Company, whose "freemen" alone were allowed to import raw silk, etc., from Persia *viâ* Russia. This Persian trade was revived after 1741<sup>1</sup>; and Jonas Hanway, whom Dingley took into partnership in 1743, brought back with him from his adventurous travels a cargo of silk.<sup>2</sup> Dingley was, in fact, a shipper, doing an extensive trade in exports and imports. His connexion with Russia is of interest in these days of *entente cordiale* with that great country; and the link is the more noticeable in that quite half of the original Magdalen Committee had important Russian interests in their businesses.<sup>3</sup>

About the year 1740 Mr. Dingley married. His wife was Elizabeth, daughter of Henry Thompson, of Kirby Hall, Yorkshire, by whom he had three children. His home at this time was in "Little St. Helen's," now St.

<sup>1</sup> Cawston and Keane: *Early Chartered Companies*, 1896.

<sup>2</sup> *Vide infra*, p. 140.

<sup>3</sup> *Vide infra*, p. 38.



Helen's Place, Bishopsgate. In the middle of the eighteenth century this must have been a very pleasant and picturesque spot. There were the extensive remains of a convent founded in the time of Henry III., the arches of cloisters, the walls of the Fraternity, and the crypt on which stood the fine Hall of the Nuns. The latter was for long the Hall of the Leathersellers' Company, and the present Hall is built on the site, adjoining St. Helen's Church,—which probably is the only building in Little St. Helen's existing as it was when the Dingleys lived in one of those "good timber houses" then to be seen there.<sup>1</sup>

Business pre-occupations did not draw Robert Dingley away from the studies and hobbies cultivated by the Dilettanti. He was a friend of Sir Joshua Reynolds,<sup>2</sup> and William Hoare of Bath. In 1748 he was elected member of a much weightier association, the Royal Society, a fact which testifies to the esteem in which the scholar-merchant was held. Of Robert Dingley the F.R.S., we have an interesting memorial in the set of five letters, written in his fine, neat script, and sent to the secretary of the Royal Society, Dr. Birch,<sup>3</sup> and preserved in the British Museum. All of them belong to a period (1755-6) shortly anterior to the founding of the Magdalen.

<sup>1</sup> John Noorthouck: *History of London*, 1773, p. 554. Walter Besant: *London in the Eighteenth Century*, pp. 80, 86. Thomas Allen: *History and Antiquities of London*, vol. iii. p. 157 (notice the small picture of the old buildings).

<sup>2</sup> C. R. Leslie and T. Taylor: *Life and Times of Sir Joshua Reynolds*, 1865, vol. i. p. 131. Mr. Dingley and Miss Dingley appear to have sat for their portraits in March, 1762. There are no Dingleys, however, in Cotton's Catalogue of Portraits by Reynolds (1857), where it is remarked that it is difficult to decide whether some entries in Reynolds's diary refer to portraits or dinners!

<sup>3</sup> Thomas Birch (1705-1766), of Quaker parentage. Ordained in 1730, he enjoyed the favour of the Hardwicks, and was successively Rector of St. Michael, Wood Street, St. Margaret Pattens, and Depden. He was Hon. D.D. of Aberdeen and Lambeth, F.R.S. and F.S.A., being secretary of the Royal Society from 1752 to 1765. Dr. Birch wrote biographies (Robert Boyle's, Archbishop Tillotson's, etc.) and several other works. See *Dictionary of National Biography*.

## I

[Add 4304, 214, folio 232.]

“Rev<sup>d</sup>. Sir. I take the liberty to transmit to you the enclosed extract of a Letter from my Friend who was some Years from its first establishment prime or principal Surgeon to the Infirmary at Bristol but this last Summer retired from Business. I submit to your superior Judgement to communicate it to the Royal Society or not, as you judge best. I am—Rev<sup>d</sup> Sir Y<sup>r</sup> Ever Obed<sup>nt</sup> Ser<sup>nt</sup> Rob<sup>t</sup> Dingley. Bishopsgate Street ye 10<sup>th</sup> Nov<sup>r</sup>. 1755.

## II

[Add. 4304, 214, folio 234.]

“Rev<sup>d</sup>. Sir—The Enclosed Paper is transmitted to me by a particular friend, being the observation of a Gentleman of veracity, Mr. Christian Stocqueler (?) the Hamburgner Consul at Lisbon. if it has not been all-ready communicated to the Society I presume it may not be unacceptable, but that I leave to your superior Judgement to do with it as you think fit. I am Rev<sup>d</sup> Sir. Y<sup>r</sup> Obed<sup>nt</sup> Ser<sup>nt</sup> Rob<sup>t</sup> Dingley.

Bishopsgate Street, 17 Feb. 1756.

## III

[Add. 4304, 214, folio 236.]

Rev<sup>d</sup> Sir—I shall not make any apology for sending you the Enclosed paper to be communicated to the Worthy Society, for reason, it was recommended from the Chair that information be procured relating to the extraordinary variation of The tides in the River Thames which happend ye 12<sup>th</sup> last Month and of which this paper relates. I am Rev<sup>d</sup> Sir—Y<sup>r</sup>. ever obed<sup>nt</sup> ser<sup>nt</sup> Rob<sup>t</sup> Dingley. London ye 2<sup>d</sup> Mar<sup>ch</sup> 1756.

To the Rev<sup>d</sup> Dr. Birch Sec<sup>y</sup> to the Roy<sup>l</sup> Society.

## IV

[Add. 4304, 214, folio 238.]

Rev<sup>d</sup> Sir. Count Albini a Gentleman of learning hav<sup>g</sup> purchased of Mr. Osborne The Philosophiae Naturalis Prin<sup>a</sup>

Mathema<sup>ca</sup> by S<sup>r</sup> I. Newton with considerable annotations in manuscript affirmed by the bookseller to be of S<sup>r</sup> Isaac's own hand w<sup>ch</sup> enhancing the price not a little, the Count is very desirous of being satisfied in that particular, & as no one is better qualific<sup>d</sup> than your self, I take the liberty to request your opinion whether the writing is S<sup>r</sup> Isaac Newton's or not—the book I have herewith sent you. I am Rev<sup>d</sup> Sir. Y<sup>r</sup> Ever obed<sup>nt</sup> Ser<sup>nt</sup> Rob<sup>t</sup> Dingley.

Bishopsgate Street. Ye 2<sup>d</sup> Apl. 1756.

## V

[Add. 4304, 214, folio 240.]

Rev<sup>d</sup> Sir—I took the liberty to request your opinion of some manuscript notes in a book sent you a few days since. My Friend the owner is very desirous of having a brief declaration under your hand, of its being the hand of S<sup>r</sup> Isaac Newton, if so judged by you, this will highten much the obligation—Count Albini dines with me to-morrow at 3 oClock may I presume to request the pleasure of your Company, & we will attend you to the Society. I am, with all due esteem,—Rev<sup>d</sup> Sir, Y<sup>r</sup> Ever Obed<sup>nt</sup> Ser<sup>nt</sup> Rob<sup>t</sup> Dingley. Little S<sup>t</sup> Hellens, ye 7<sup>th</sup> Apr<sup>l</sup> 1756.

But Dingley had at heart something of greater moment than tides and Newton's handwriting, or even academies of art and archæological research. The unhappy fate of fallen women had for years gripped his sympathy: while he was musing, the fire kindled, and at last he spake with his tongue and his pen. In 1758, on March 27th, he signed and sent to the printers a sixteen-page pamphlet, entitled "Proposals for Establishing a Public Place of Reception for Penitent Prostitutes." He begins by commenting on the neglect from which these unfortunates had suffered.

"Noble and extensive are the Charities already established in this CITY: Unfortunate Females seem the only Objects that have not yet caught the attention of public Benevolence."

A footnote calls attention to the fact that in Italy, France, etc., there were many places of refuge for such women. He enlarges on the sad lot of the fallen (p. 4), and states that "these and such like considerations" had induced him "some years since to wish and hope," etc. He had imparted his ideas to friends, and could not, unaided, carry out his project.

"The Tenderness of my own Constitution, and many other necessary Avocations, made it a Task far beyond my single Abilities; yet my Hopes and Wishes still continued most ardent" (p. 6).

Public discussion of the subject had induced him to bring forward his plan. Two "worthy Magistrates, Mr. FIELDING and Mr. WELCH," had "given their thoughts on this subject to the Public"; and a footnote refers to a letter from "my friend, MR. HANWAY<sup>1</sup>;

"and as [Mr. Welch] has lately mentioned my name in the most obliging manner, relating to my latent wishes, my hopes revive, and I judged it incumbent on me to communicate my Thoughts to the World" (p. 6).

Mr. Welch's pamphlet will be noticed shortly (*vide infra*, p. 34). Mr. Dingley proceeds with his proposals. It is suggested that girls from twelve to fifteen years of age, abandoned by their parents, might be taken along with, but kept separate from, the penitents. This idea was wisely given up, as we shall see, and the result was Fielding's fine institution, the Orphan Asylum.<sup>2</sup> Dingley proceeds to sketch out his plan under three heads: Government, Establishment, Admission and "Domestic Oeconomy." Under section 2 are mentioned Chaplain, Matron, Physician, Surgeon, Apothecary, Steward (who may also act as Secretary), and Porter. A good deal is said as to

<sup>1</sup> *Vide supra*, p. 25 (Bibliography).

<sup>2</sup> *Cf. supra*, p. 20.

the Chaplain's office. Under section 3 we have (1) the "Proper Objects for Admission;" (2) Cure of Disease; (3) Names, Dress, and Distinction of Wards, Devotion, Work, Meals, Letters; (4) Employment of the inmates. It seems unnecessary to enlarge here on the details. They will be considered later on. But it is worth noting at the outset that after various modifications, which the actual working out of the plan suggested, Dingley's main ideas were fully carried into action, and are in operation to-day. The pamphlet is brought to a modest conclusion, one likely to conciliate regard. Hints will be gladly received; and "two apt Passages of sacred Writ" enforce the suggestions put forward.—

"THEY THAT ARE WHOLE NEED NOT A PHYSICIAN; BUT THEY THAT ARE SICK. I CAME NOT TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE." <sup>1</sup>

"LET HIM KNOW, THAT HE WHICH CONVERTETH THE SINNER FROM THE ERROR OF HIS WAY SHALL SAVE A SOUL FROM DEATH, AND SHALL HIDE A MULTITUDE OF SINS." <sup>2</sup>

Before the proposals were actually published, Dingley had formed his committee, and opposite the title-page is a statement, apparently added in May, that

"A House is already Engaged for this Charity, which will be fitted up with all convenient Speed, for the Reception of the Objects, so soon as the Plan is thoroughly settled by the following Gentlemen, who make themselves accountable for the Money subscribed to this Charity, which already amounts to 3000*l* and upwards, *viz.*" etc. <sup>3</sup>

The names of the committee follow. *Vide infra*, p. 37.

The appeal quickly made its way, and into influential

<sup>1</sup> S. Matt. ix. 12, 13. S. Mark ii. 17. S. Luke v. 31, 32.

<sup>2</sup> S. James v. 20.

<sup>3</sup> Cf. *infra*, pp. 42, 4



quarters. In the Archbishop's Library at Lambeth there is a copy with Dingley's autographic inscription to the new Archbishop (Dr. Secker), whose election to the Primacy had recently been confirmed (April 21st, 1758). Archbishop Secker was a good friend to the Magdalen, and clearly took an interest in its welfare. At Lambeth an early Report has been preserved in which the Archbishop, with his own pen, has added the number of inmates to date. He bequeathed £300 to the institution.<sup>1</sup>

Before concluding this chapter, something should be said with regard to the proposals of Mr. Saunders Welch, to which reference is made in Dingley's appeal (*vide supra*, p. 23). Mr. Welch was J.P. for Middlesex "and for the City and Liberty of Westminster."<sup>2</sup> The pamphlet mentioned in the Bibliography (*supra*, p. 25) appeared subsequently to Dingley's. In its introduction the writer refers to those "who have published their sentiments upon the subject, particularly those two worthy gentlemen, Mr. Dingley and Mr. Hanway." He expresses a sense of the danger lest such attempts as that proposed should result in "a charity little other than a Lock Hospital for curing venereal distempers." He discusses certain legal aspects of the "preservatory" and the "reformatory" plan, and suggests a firmer handling of the "disorderly house" evil. He would link up charity schemes with amendment of police regulations. Alluding to "the plan . . . already . . . sketched out by Mr. Dingley, of whose abilities I have a far better opinion than of my own," Mr. Welch adds suggestions as to the proposed employment of the penitents. His reference to laundry work is of interest to-day, when that employment is a considerable source of income to the Hospital.<sup>3</sup> He thinks there might

<sup>1</sup> *Vide supra*, references at foot of p. 17.

<sup>2</sup> He was intimate with H. Fielding. See J. Paul de Castro's work (in preparation) *Henry Fielding: Novelist and Bow Street Magistrate*, ch. viii. etc., and other works on Fielding.

<sup>3</sup> *Vide infra*, p. 179.

be some risk of unfairness towards "many whose sole support is in washing linen."

"But as the execution of Mr. Dingley's Plan is in the hands of a body of merchants, the most respectable in the kingdom, . . . their extensive knowledge in trade will enable them to introduce some new manufacture into the hospital, whereby the nation may be benefited, and no individual hurt."

It is pleasant to find that this shrewd and philanthropic magistrate shortly afterwards joined the Committee.

The plan was now fairly launched, and few men better than Robert Dingley—if as good—could have been found to promote its success. He was well known and highly respected in the City. His ships carried rich cargoes. He had recently been elected a Director of the Bank of England.<sup>1</sup> Far from being an austere Puritan, he was a man of wide sympathies, and had many friends among the leaders of Art, Literature, and Science. "Merchant prince" is hardly too honorific a description of Robert Dingley. He never, however, assumed the rôle of a "professed Philanthropist"; and this may, to some extent, explain the strange neglect of the part he took in so important—and in 1758 so entirely novel—a philanthropic work as that of founding a Magdalen Hospital. He is not mentioned in the *Dictionary of National Biography*. Sometimes he is mistaken for his brother Charles, the opponent of Wilkes. Often he is overshadowed by his friend Hanway, and even on his monument in Charlton Church, Kent, he is described as "one of the principal promoters," not the founder, of the Magdalen. That Dingley did found the charity is clear, and from time to time the fact has been recalled in the Hospital meetings. Early in 1800 a memorial urn bearing his name was presented to the charity by the Hon.

<sup>1</sup> The Deputy Secretary of the Bank of England has kindly supplied the dates of Dingley's directorship:—1757-8, 1760-2, 1764-6.

Bartholomew Bouverie.<sup>1</sup> The present writer cherishes the hope that this volume may further serve as a slight tribute to the somewhat neglected memory of the great and good man to whom we owe the Magdalen.

A few biographical facts may conveniently be added here.<sup>2</sup> Soon after the Magdalen was founded, Mr. Dingley took a house called Lamb Abbey, near Foots Cray, Kent. This house no longer exists. In 1759 his wife died there, and is buried at Charlton Church, not far away. In 1760 he married Esther Spencer, who survived him. He resigned the Treasurership of the Magdalen in 1768, when he was elected Vice-President. Robert Dingley died on August 8th, 1781, aged 72 years. His body rests in a vault under the north aisle of Charlton Church, with that of his second wife, who died in 1784, aged sixty-six.<sup>3</sup> Of the two children of the first marriage, Susanna Cecilia, born in 1745, married Richard Hoare, of Boreham, Essex, in 1762. She died in 1799. Robert Henry, born in 1746, was educated at Eton and Christ Church, where he matriculated in 1764, proceeding to the degree of B.C.L. He took Holy Orders and became Rector of Beaumont-cum-Moze and Shoebury, Essex. He married Elizabeth Hills, who bore him four sons, and he died at Bath in 1793. "Of Robert Henry, the eldest son, and Francis Fitzalan, the third son, we know nothing. Frederic, the youngest, died 1802. William Augustus, the second son, was a Captain in the Royal Artillery. He married Amelia, fourth daughter of Frederic Thompson, surgeon, of Kensington, September 10th, 1808. They lived some time at Tunbridge Wells. We do not know that they left any issue; and with them the last male descendants of Sir John Dingley, of Wolverton, passed away."

<sup>1</sup> See picture facing p. 100.

<sup>2</sup> Mainly derived from Dr. Dingley's Memoranda.

<sup>3</sup> A sister of this lady married the Rev. John Laurence, of Clare Hall, Cambridge (M.A. 1732). He became Rector of S. Mary, Alderbury, and was well-known as an amateur gardener. He died 1791. Nicholls : *Anecdotes*, iv. p. 577.

## CHAPTER III

### THE COMMITTEE SET TO WORK

**Sources and Bibliography.**—Magdalen Hospital Minutes of Committees.

BESANT, W. : *London in the Eighteenth Century*.

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DODSLEY'S *Annual Register*. 1758, 1769.

*Gentleman's Magazine*. 1764.

MOORE, NORMAN, M.D. etc. : *History of St. Bartholomew's Hospital*  
[shortly to appear].

MORRIS, E. W. : *History of the London Hospital*. 1910.

MUNK, WM. : *Roll of the Royal College of Physicians*. 1861.

NELSON, JOHN : *History of S. Mary, Islington*. 1811.

OVERTON, J. H. : *The Evangelical Revival*.

STEPHEN, LESLIE : *Ford Lectures*.

WHEATLEY, H. B. : *London Past and Present*. 1891.

WHITTEN, W. : *A Londoner's London*. 1913.

THE men who first joined Robert Dingley in carrying out his Plan, and whose names appear opposite the title-page of his first printed Appeal <sup>1</sup> were

Robert Nettleton,  
George Wombwell,  
John Dorrien,  
John Thornton,  
Thomas Preston,  
Charles Dingley,  
Jonas Hanway.

They are named, in the same order (Robert Dingley's name coming after Nettleton's), in the Minutes of the first committee meeting. All were London citizens "of credit and renown." Robert Nettleton was Governor of the

<sup>1</sup> *Vide supra*, p. 33.

Russia Company in 1754.<sup>1</sup> John Thornton, who was a Director of the same company, was particularly suitable for membership of a philanthropic body. The son of wealthy Robert Thornton of Clapham, a Director of the Bank of England, and the father of Henry and Samuel Thornton who both became Members of Parliament, John Thornton was famous for a generosity that was afterwards known to be on a princely scale. He spent some two or three thousand pounds a year on purely charitable objects. His friendship with John Newton, and his kindness to the poet Cowper, are well known. He sent abroad cargoes of Bibles and good books, and had the true missionary spirit. A couple of years before joining in Magdalen work he had helped Hanway in founding the Marine Society, of which he was the first Treasurer. There is a fine portrait of Thornton by Gainsborough in the office of the Marine Society, Clark's Place, Bishopsgate. Thornton, who was now only in his thirty-eighth year, was a good friend to the Magdalen, and both his sons followed his example, joining the Committee in their father's latter years. He died in 1790.<sup>2</sup>

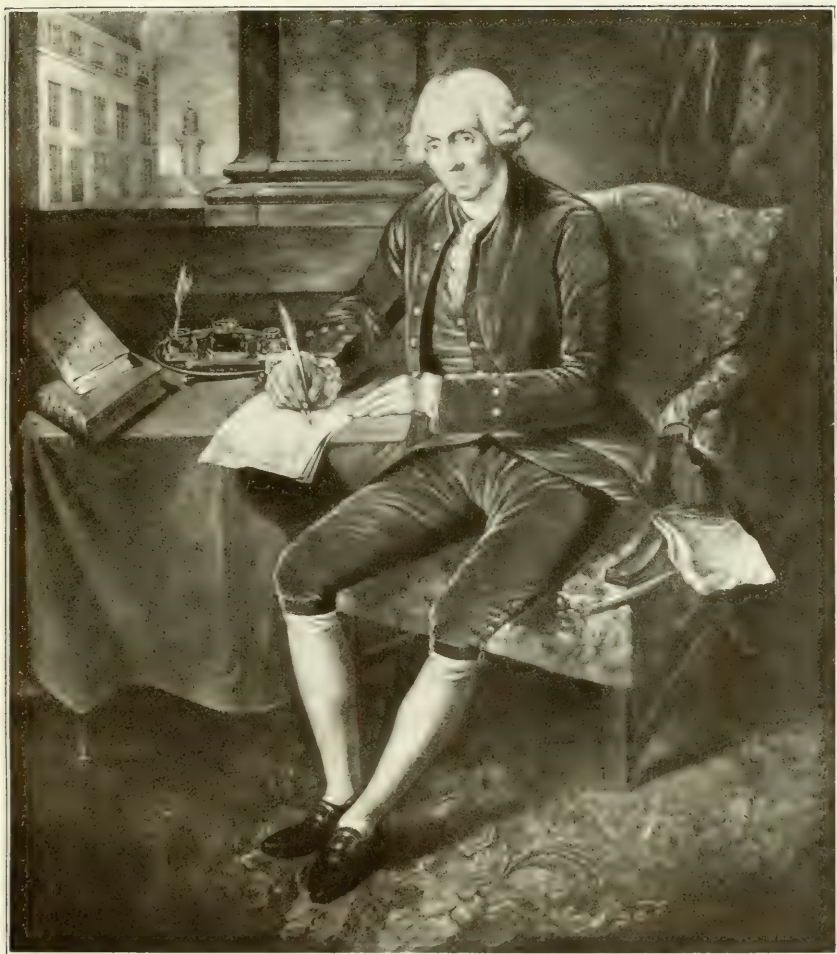
Charles Dingley, the younger brother of our founder, was a timber merchant. He tried to introduce the use of saw-mills into England. To his initiative we owe the familiar "City Road, N.," which, but for its projector's modesty, might have been known to-day as "Dingley Road." He launched the scheme in 1756. Politically Charles Dingley is noteworthy for his election contest with the notorious John Wilkes, whom he courageously opposed with considerable discomfort to himself at Brentford, in 1769, being roughly handled by the mob as they shouted for "Wilkes and Liberty."<sup>3</sup>

<sup>1</sup> *Vide* Dedication of Hanway's *Travels*, vol. i.

<sup>2</sup> *D. N. B. and Overton: op. cit.* pp. 86-88 quoting Cecil's *Life of Newton*.

<sup>3</sup> Wheatley; *op. cit.* i. 404 f. Nelson: *op. cit.* p. 19. *Gentleman's Magazine*, 1764, p. 29. *Annual Register*, 1769, p. 82.





JONAS HANWAY

BY THE PAINTER, BY EDWARD EDWARDS (1774), IN THE POSSESSION OF THE MUSEUM SOCIETY.



So much has been written about Jonas Hanway, and by him, that this very prominent and active member of the Committee must have a chapter allotted to him later on (Chap. X). The Hospital owes very much to Hanway.

The first Committee meeting was held at Mr. Dingley's house in Little S. Helen's on Thursday, April 13th, 1758. The Subscription List was started, seven gentlemen giving £50 each, and one £30. Twelve banking firms were to be asked to receive subscriptions. Among them was that of Messrs. Drummond, who are the Hospital's bankers to-day; and Mr. Charles Drummond is our Treasurer.

The next meeting was on the 19th April, at "Batson's." This was the well-known coffee house in Cornhill. The coffee house is a familiar feature of eighteenth-century life in London. In the middle of the previous century, the first of these resorts had been prosecuted as a nuisance; but within half a century there were thousands. Leslie Stephen recalls Thackeray's remark that the "boozing" at clubs and coffee houses "shortened the lives and enlarged the waistcoats of the men of those days."<sup>1</sup> This, of course, is an unjust generalization. The coffee houses catered for various classes, conditions, and callings. Scholarship had its "Grecian" house, where once "a fatal duel was provoked by a dispute over a Greek accent."<sup>2</sup> At some the principal patrons were the clergy, at others politicians. Lawyers were most conspicuous in some, merchants in others. Batson's was a rendezvous for merchants and also for the Broad Street and City medical men.<sup>3</sup> You could there make an appointment with your doctor and hear the latest prices for pepper, indigo, and saltpetre.<sup>4</sup> Obviously, it was

<sup>1</sup> Stephen: *op. cit.* p. 38.

<sup>2</sup> *Ib.* p. 37. "Let us hope it was the worst scholar who was killed!"

<sup>3</sup> Whitten: *op. cit.* p. 89.

<sup>4</sup> Besant: *op. cit.* p. 311, citing *A Brief and Merry History of Great Britain*,

a convenient place for a Committee of City men to meet ; and long after the Board Room at the Hospital was available, we come across records of occasional meetings at Batson's (*e.g.* 1766-8-9).

In the list of those who attended this meeting are four fresh names: Thomas Spencer, James Crockatt, Hugh Ross, and John Barker. It was reported that the Subscription List now amounted to £663. Reference was made to a consultation to be held between Mr. Dingley and Mr. John Fielding with regard to their respective plans. The latter had at heart the interests of orphan girls ; and at one time it seemed possible that Dingley's and Fielding's supporters might join forces and make one great institution. Most wisely, as we cannot but think, this was not to be. By May the 4th a decision was reached, with good feeling and good wishes on both sides ; and the result was that, in addition to the Magdalen, this year 1758 saw the beginning of that fine charity, the Female Orphan Asylum. This is now housed comfortably at Beddington, Surrey, in the fine old Elizabethan mansion, the home of the Carew family in former days ; but from 1758 to 1866 the Asylum was in St. George's Fields, Southwark, on the ground now occupied by Messrs. Oakey & Sons' manufactory. When the Magdalen removed from its first site, in Whitechapel, to the other side of the Thames, the Hospital and Asylum were neighbours, and the two institutions have been somewhat closely associated, as *e.g.* in their sharing equally in the somewhat curious benefaction of "Ward's Medicines."<sup>1</sup> The founder of the Asylum maintained his interest in the Magdalen, of which he became a Governor. His sad loss of sight did not prevent him from doing good work as a magistrate. It is said that the term "Beak," was first applied to him,<sup>2</sup> and Hogarth painted his portrait in the

<sup>1</sup> *Vide infra*, pp. 193, 194.

<sup>2</sup> *Encyclopædia Brit.* eleventh ed., s.v. "Beak."

"Trial-scene of the Idle Apprentice." There is an excellent portrait of Sir John Fielding in the Committee Room at Beddington.

After April 19th there were eleven Committee Meetings and two General Meetings of Subscribers before the Hospital was in being. These were held at the Seamen's Office in the Royal Exchange. The work accomplished in this short space of time—April to August 10th—was remarkable. After the subscription list was started a building for the new institution was secured. This was the recent home of the London Hospital, in Prescott and Chambers Streets, Whitechapel. This great hospital was first opened in 1740, in a house in Featherstone Street. Within three months a search had to be made for larger premises, and in May, 1741, the "Infirmery," as it was then called, was removed to Prescott Street, where a single house was taken on a three years' lease at £25 per annum. Soon other houses adjoining were added, but the work demanded more spacious buildings. The present site in Whitechapel High Road was secured, and the new hospital built thereon was receiving patients in 1757, two years before the completion of the buildings.<sup>1</sup>

In the premises in Prescott Street thus vacated, the Magdalen Hospital began its work. At a Committee on May 4th, Mr. Dingley reported that an agreement had been made between him and the Governors of the London Hospital, whereby their premises should be let for seven years and six months at a yearly rental of £48 clear of all deductions, taxes, etc., the new tenants to keep the premises in good repair. A week later, Mr. Dingley and Mr. Preston were desired to proceed with the necessary repairs, to provide fifty beds, "and other necessary furniture." On May 17th it was decided to call a General Meeting of Subscribers to "Mr. Dingley's Plan for a Magdalen Charity House." By this time money had come

<sup>1</sup> Morris: *op. cit.* pp. 50, 51, 69.



in well, the amount reaching the handsome sum of £3114 17s. *od.*—which meant a good deal in mid-eighteenth century. Comparisons are odious, but it is no disparagement to Fielding's good work to remark that "Mr. Fielding's Plan" had raised considerably less than one-third of this total.<sup>1</sup> "Mr. Dingley's Plan" evidently appealed with greater force at the outset; and it is not unlikely that it was all the more popular because the promoters of the Magdalen contemplated the extension of their charity to "Female Orphans and Friendless Girls," if sufficient benefactions came in. This was, as we have seen, wisely left to the sister charity.

The first General Meeting took place on June 1st, 1758, at the Seamen's Office. The chairman on this important occasion was Mr. Jonas Hanway. The Minutes of the eight previous meetings were read, and the meeting then adopted a form of Constitution comprising forty-seven Articles. These relate to Governors, Elections, Officers, Discipline, etc. There was to be a "superiority" of wards, the lower wards to take "inferior persons," or those "degraded for misbehaviour" (§ 36). The women might be promoted to higher wards (§ 38). The matron was to inspect the inmates' correspondence (§ 30). Inmates were to be known by their Christian names alone. If further differentiation were needed, the name of the ward, or a number, should be added (§ 31). Various kinds of employment are suggested<sup>2</sup> (§ 46); and a significant and beautiful rider is added which shows that the Committee were men of chivalrous and Christian temper:

"Always observing in this and every other Circumstance the utmost Care and Delicacy, Humanity and Tenderness; so that this Establishment, instead of being apprehended to be

<sup>1</sup> *Annual Register*, May 19th, 1758.

<sup>2</sup> *Vide infra*, pp. 55, 153, 179, 180.

a house of Correction, may be gladly embraced as a safe, desirable and happy Retreat from their wretched and distressful Circumstances."

This had been kept in view from the beginning. On April 13th, at the first meeting, it was resolved that

" the Plan now under Consideration shall be maturely examined and rendered most constitutional and prudent, *humane* and practicable."

The Committee called their institution a "hospital," but they sought to make it a "home." And as a "home" its inmates gratefully regard it to-day.

At this General Meeting a committee was in due form elected. It now numbered twenty-one. Among the fresh names are those of Sir Alexander Grant, Bart., and Sir John Barnard, Knt. The former, who left the Hospital a legacy, took an active interest in the charity. He often presided at meetings of the Committee; and when, after the Treaty of Paris in 1763, Florida was ceded to England in exchange for Havana, and the tide of emigration set strongly in that direction, Sir Alexander found suitable situations in Florida for several inmates of the Hospital. Sir John Barnard, who was now a venerable old gentleman of seventy-three, brought fresh weight and dignity to a Committee already influential and strong. His name was renowned in London, where he had been a popular Lord Mayor, and was regarded as "Father of the City."<sup>1</sup> Pitt called him "the great Commoner," and he serves as a good type of "the honourable British merchant in his day."<sup>2</sup>

The Committee met again within the week to make some slight changes in, and additions to, the Articles

<sup>1</sup> *D. N. B.* and *Annual Reg.*, 1758, p. 101.

<sup>2</sup> *D. N. B.*

adopted at the General Meeting. In one of these, forbidding any servant of the house to accept any gratuity, "direct or indirect," we may perhaps trace the hand of Jonas Hanway, the well-known opponent of "vails" or "tips."

On June 21st, all the staff, with the exception of the Chaplain, were duly appointed to their offices. The Matron elected was Mrs. Jane Pine. A Steward, a Porter, and a Messenger were appointed. The "Apothecaries" were Messrs. John Pearce, Henry Haskey, and Edward Curtis. The Secretary was Mr. Abraham Winterbottom, who served the Magdalen long and faithfully. As Secretary, and from 1790 as Solicitor, he was connected with the Hospital for forty-seven years. Two distinguished physicians gave their services—Dr. James Grieve and Dr. Ambrose Dawson. Dr. Grieve was Physician to St. Thomas's and the Charterhouse, and a Fellow of the Royal Society. He translated Celsus; "the Preface is a good discussion of the question whether Celsus was a physician or merely a writer on Physic, and shows a very thorough knowledge of his book on Medicine."<sup>1</sup> Dr. Dawson, educated at Giggleswick and Christ's, Cambridge, was "famous for his kindness to the poor."<sup>2</sup> The Honorary Surgeons were Mr. Edmund Pitts and Mr. John James. The former afterwards became Surgeon to St. Bartholomew's. The Hospital has, all through its history, been very happy in its honorary medical men, many of whom have been highly distinguished in their profession. It became a practice with the Committee to show their appreciation of these gratuitous services by making handsome presentations of silver plate to officers who resigned after some years' work.

A week later a Chaplain was elected—the Rev. Jonathan Reeves. The arrangements for opening the

<sup>1</sup> Dr. Norman Moore.

<sup>2</sup> D. N. B. (Norman Moore, M.D.) and Munk, *op. cit.*

house in Whitechapel were now approaching completion. On July 12th, the Committee decided to print the "Plan" and Subscription List, sending a copy to each subscriber. 'The Plan of the Magdalen House . . . . By Order of the Governors' is dated July 17th, 1758. At the end of the Preface occurs this paragraph, headed "N.B." :

"The House is now preparing with all Expedition, and it is hoped within one Month, will be fit to receive Objects (*sic*) ; of which Notice will be given the *Wednesday* preceding the Opening."

Then follow the Rules and Regulations, an expansion of the first set approved on June 1st. They cover 15 pp. The names of Committee, Officers, and Staff follow (p. 22), with a List of Subscriptions (pp. 23-27) ; and a Form of Bequest and directions as to sending subscriptions bring the Plan to a close. This interesting little publication shows that whereas on April 13th the Subscription List had started with nothing, in three months it amounted to £3593 19s. *od.* And in those few weeks the Committee had secured their premises, provided all furniture and fittings for the wards, apartments, and the chapel ; and had appointed all the officers and staff for an institution for which no model or precedent existed. Even in these days of more "push and go" that would be a pretty good record. "Within one month," promised the Committee, and they kept their word. On Thursday, August 10th, 1758, they met—there were twelve members of the Committee present—"at the Magdalen House" in Prescott Street, Whitechapel. The staff were called in and acquainted with their duties.

The refuge was ready for the penitent fallen women. Would any avail themselves of it? The cynic might have said—"First catch your penitent!" And one can imagine that those twelve committee-men and the

Magdalen staff would feel a little nervous as to the success of the great venture. No applications for admission had as yet been received. But such a novel form of charity had made people talk ; and the news of the preparations that were proceeding during the summer had reached the ears of those most vitally concerned. A little company of forlorn girls and women made their way to the new "Magdalen House," and the Committee considered each separate application. Six women were admitted immediately. The first was one Ann Blore, a native of Ashburn, Derbyshire.<sup>1</sup> Two were promised admission as soon as they were cured of disease. One was admitted as servant to the matron. "Mary Truman was rejected, being no Prostitute."

Thus seven women who had "taken the wrong turning," some of them no doubt "more sinned against than sinning," turned their faces to the light. They were the pioneers of an army of more than fourteen thousand penitents who have found a home and friends and helpers in the Magdalen. All honour to Robert Dingley and his Committee for the good work they set going in 1758.

<sup>1</sup> *Vide infra*, p. 195.



## CHAPTER IV

### BUT WHY A "MAGDALEN" HOSPITAL?

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THE Magdalen was variously known as the Magdalen "House," Magdalen "Institution," Magdalen "Charity," Magdalen "Hospital." This last title was fixed by the Act of Incorporation in 1769, although "Charity" often remained in use, even in official designations. But whatever the noun, the adjectival term was constant: "Magdalen"—at first often spelt with a final *e*—was in use from the first. No discussion ever appears to have arisen

on the point in Committee. In the outside world, however, some criticism was raised ; and it will be convenient now, before proceeding with our story, to refer to this, first examining the appropriateness of the debated expression.

From very early times "Magdalen" has meant "a penitent fallen woman." The term is, of course, derived from the New Testament references to a disciple of Christ named Mary Magdalen. How far is such a use of "Magdalen" justified? What evidence is there that this Christian saint had been a sinner—in the special sense of one who had transgressed against chastity? Was S. Mary of Magdala a Magdalen?

The saint is one of the Maries of the Gospels. That beautiful name is the Hebrew "Miriam," or more correctly, probably, "Mariam," as in the Septuagint version of the Hebrew Scriptures. Josephus likewise speaks of the Maccabæan princess "Mariamne."<sup>1</sup> What the name means is quite uncertain. It has been connected with the Hebrew for "bitter" (*mar*), "myrrh" (*môr*), "luminary" (*m'ôr*), and the Syriac for "lord" (*mar*. cf. *Maran atha* in 1 Cor. xvi. 22, Rev. Vers. margin), as regards the first half of the word ; and with the Hebrew for "sea" (*yām*) as regards the second half. Hence *Stella Maris*, "star of the sea," a pleasing but questionable derivation. A more prosaic suggestion is that the name Mary comes from the Hebrew root *marah*, "to be rebellious, refractory," and that it was bestowed because there had been a difficult birth. One more theory may be given, viz. that the root is *mara'*, "to be fat." In this case, the name might be given to a child who was healthy and well-nourished. Fatness is a sign of beauty with Eastern people.<sup>2</sup> But no explanation is very convincing.

<sup>1</sup> That the LXX vocalization is more correct than the Massoretic is perhaps suggested by a consideration of the absolute and construct states of such words as *maphṭāḥ*, *mīḥtāḥ*, *marbēḥ*, *mirbaḥ*, etc.

<sup>2</sup> Cf. Ps. xcii. 14 ; Prov. xi. 25 ; xv. 30 ; xxviii. 25 ; Isa. lviii. 11.



*Magdalen Reading*

THE READING MAGDALEN  
BY CORREGGIO.



"Magdalen" is much easier to explain. Though the matter is not entirely certain, there seems to be a reasonable probability that the term means a native of Magdala or Magdalum, which may well be identical with the existing El Mejdal, a town some three or four miles from Tiberias, on the Lake of Galilee. It is, of course, to be distinguished from the stronghold in Abyssinia, the capture of which in 1868 won for Sir Robert Napier his title, "Lord Napier of Magdala."

The only real authorities for St. Mary Magdalen are the Gospels. She is named in each—thrice in S. Matthew, four times in S. Mark, twice in S. Luke, and thrice in S. John, in all twelve times. It is safe to assume that she would be one of the women mentioned in Acts i. 14, but she is not there named.

*S. Matthew.*

xxvii. 55, 56, 61.—And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him : among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. . . . And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

xxviii. 1.—Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

*S. Mark.*

xv. 40, 41, 47.—And there were also women beholding from afar : among whom *were* both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome ; who, when he was in Galilee, followed him, and ministered unto him ; and many other women which came up with him unto Jerusalem. . . . And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

xvi. 1-5, 9, 10.—And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought



spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.<sup>1</sup> . . . Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils.<sup>2</sup> She went and told them that had been with him, as they mourned and wept.

*S. Luke.*

viii. 1-3.—And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils<sup>2</sup> had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

xxiv. 9, 10.—And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles.

*S. John.*

xix. 25.—But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

xx. 1-18.—Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken

<sup>1</sup> The two oldest Greek manuscripts, and some other authorities omit from ver. 9 to the end.

<sup>2</sup> *Or* demons.

away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together : and the other disciple outran Peter, and came first to the tomb ; and stooping and looking in, he seeth the linen cloths lying ; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb ; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping : so, as she wept, she stooped and looked into the tomb ; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni ; which is to say, Master. Jesus saith to her, Touch me not ; for I am not yet ascended unto the Father : but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord ; and *how that* he had said these things unto her.

From these passages we learn that S. Mary Magdalen (a) had been freed from demoniac possession, (b) had, with the other holy women, accompanied Christ on His journeys, ministering to His needs, (c) was a witness of

the crucifixion, (*d*) followed the Lord's body to the sepulchre, returning to procure materials for embalming it, and (*e*) was the first to bear witness to the resurrection.

The sole reference to S. Mary Magdalen's "past" is S. Luke's, concerning the "seven demons." What does this mean? Does it imply an immoral life? By no means. The New Testament accounts of people possessed with devils show that they were "mental cases" and epileptics. It is doubtless possible that such a statement as that of S. Luke might be applied to some one rescued from a life of shame, or from habitual drunkenness, or hydrophobia, or homicidal lunacy, or simply from excessive hysteria or any mental disorder. But by itself the words are obviously and absurdly insufficient to prove that Mary of Magdala was a "Magdalen." The only reason for the theory is the juxtaposition in S. Luke of the reference to her and to the woman with the alabaster box of ointment (S. Luke vii. 36-50) :--

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he

said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet : but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss : but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint : but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins ? And he said unto the woman, Thy faith hath saved thee ; go in peace.

S. Mary Magdalen might with as much, or as little, reason be identified with the penitent in this most beautiful story as with S. Mary of Bethany, who anointed the feet of Jesus with ointment of spikenard. Similarly, the unnamed woman at Bethany in Simon's house might be identical with S. Mary Magdalen (cf. S. John xii. 1-8 and S. Matthew xxvi. 6-13). Were there three different women who showed their devotion by bringing costly ointment ? Or have we three versions of one story ? It is quite impossible to decide. And it is surely as impossible to assert that the penitent in S. Luke was S. Mary Magdalen, as that the latter was identical with S. Mary of Bethany.

In view of these facts we can understand the decision of our Prayer-book reformers in the sixteenth century to omit the special service for July 22nd—the Festival of S. Mary Magdalen. In both the Collect and the Gospel she was assumed to be identical with the penitent of S. Luke vii. In the Prayer-book of 1549 the former was thus rendered :—

“ Merciful Father, give us grace that we may never presume to sin through the example of any creature ; but if it shall



chance us at any time to offend Thy Divine Majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins ; through the only merits of Thy Son, our Saviour Christ."

The Gospel was S. Luke vii. 36-50. But whatever the reason for the discontinuance of all observance of July 22nd, we cannot but regret that the Reformers considered it advisable. S. Mary Magdalen ought to have a Red-letter Day. Suitable lections, etc., could very easily be found and our liturgiologists could supply a helpful Collect. The old Introit is Psalm cxlvi. and the "portion appointed for the Epistle" is Proverbs xxxi. 10-31. A suitable Gospel would be S. John xx. 11-18. S. Mary Magdalen is a type of devotion, the devotion of a woman whom it is unjust to regard as one who had been unchaste.

But are we, because of the negative evidence of the New Testament, to regret that the memory of this saint has been subjected to so tragic a misunderstanding? Well, perhaps not. There can be little doubt that her story, as thus misinterpreted, has been of untold value to many an erring woman. If an injustice has been done, "might not she herself have been the first to forgive it, for the sake of all the good the mistake has wrought for her fellow-women?"<sup>1</sup>

The absence of precision and fullness in the Scriptural records of the saint has been recompensed by a great profusion of stories of a legendary character. When identified with S. Mary of Bethany, the Magdalen is given parents, well-to-do people who owned property in Jerusalem, Bethany, and in Galilee. On their death the Galilæan estate, including the castle of Magdalum, falls to Mary's share. After inheriting this wealth she becomes the prey of evil spirits ; and here the Gospels complete the story.

<sup>1</sup> Mrs. A. Bell : *op. cit.*



Another legend turns her adrift in a boat with other Christians, including the much-travelled Joseph of Arimathea. The boat ran ashore at Marseilles. Journeying inland, S. Mary takes up her abode at Aix, where in her cave she lives for thirty years, sustained by celestial visions, and is at last laid to rest at Aix in an alabaster tomb. Another legend makes her the bride at Cana, with S. John the Evangelist as bridegroom, in a marriage that remained a purely spiritual union.

In Art, the Magdalen is a conspicuous and arresting figure. Treatment of the subject varies greatly. Sometimes the saint is represented as beautiful, sometimes as meagre and emaciated. Her garb may be a rich mediæval lady's costume, or an oriental robe, or classical drapery,—or her glorious and abundant hair; this is usually golden: Spanish artists paint it brown as a rule. Where drapery is added, you may have red for Devotion, or violet for Penitence, or blue for Constancy. Her chief symbol is the alabaster box. This may appear as merely a casket, or as a chalice, held in the hand, or placed at the feet or (more rarely) carried by an attendant angel. In some pictures the saint's renounced vanities lie on the ground—a hand-mirror, a string of pearls.<sup>1</sup>

The great popularity of the saint is shown by the very large number of churches dedicated to her everywhere in Europe. Oxford and Cambridge each has its college bearing her name. There the word is pronounced "Maudlin." This attrition is not in use at the Magdalen Hospital, neither is "Magdalene." As a patroness saint, S. Mary has been adopted by perfumers and glovers. This latter association is of some interest for the Hospital, for at its foundation glove-making was one of the proposed occupations for the inmates:<sup>2</sup>

<sup>1</sup> In what is here given as regards the saint in Art, I have followed Mrs. Jameson and Mrs. Bell. For Magdalen Hospital pictures of the saint, *vide infra*, p. 195.

<sup>2</sup> *Vide infra*, pp. 179, 180.

In view of a traditional identification so long and so widely accepted, it was entirely natural that the new Charity should be known as the "Magdalen." Mr. Hanway had been at pains to collect information as to such rescue work on the Continent, where the convents for penitent women are dedicated to the saint's memory.<sup>1</sup> And it never occurred to him and his friends that there was any objection to the term until there appeared a remarkable pamphlet criticizing forcibly the use of such an appellation. This pamphlet is "A. B.'s" Letter to Hanway.<sup>2</sup> The writer refers to a published Letter to Dingley (dated February 18th, 1758) in which Hanway clearly implied that Mary Magdalen had been a harlot (Letter, p. 22). He shows how unwarranted such an assumption is. All the available evidence is fully weighed and the saint's personal character is energetically vindicated. The authorship of this scholarly work would probably have remained unknown had it not been for the fortunate circumstance that a copy of it found its way to Lambeth, where Archbishop Secker added, on the title-page, the real name of the writer—Nathaniel Lardner, D.D.

The librarian at Lambeth, the Rev. Claude Jenkins, pointed out this interesting fact to the present writer, and has no doubt that the handwriting is that of Secker himself. The pamphlet need no longer, therefore, be regarded as anonymous; and it is satisfactory that this literary point has been now cleared up. Dr. Lardner was one of the most learned divines of the eighteenth century. His best known work is the *Credibility of the Gospel History*. He was a Presbyterian, but was on terms of friendship with Anglicans, including Archbishop Secker himself. Lardner was afflicted with deafness; but his fame as a scholar brought him many visitors, who wrote down what

<sup>1</sup> Hanway: *op. cit.*; cf. Pugh's *Life of Hanway*, p. 174.

<sup>2</sup> Bibliography for this chapter.

they wished to say to him. He was now an old man of seventy-four. He died in 1768.<sup>1</sup>

Mr. Hanway was clearly impressed by the arguments of "A. B.", and at once made the *amende honorable* to the saint's memory. In his *Thoughts on the Plan for a Magdalen House* he remarks—

"It does not appear to me that Mary Magdalen was deficient in point of chastity. . . . She was a lady of distinction and of a *great and noble mind*" (§ 4).<sup>2</sup>

In a postscript Hanway alludes to "A. B.'s" Letter. He admits that he has revised his assumption as to S. Mary Magdalen. But he defends the use of her name in connexion with the new charity, and scores a neat debating point. The fact that S. Luke's Hospital was for the accommodation of lunatics "will not occasion our posterity to consider this *Evangelist* as a *madman*."

In the edition of "A. B.'s" Letter at Lambeth, a printed footnote to p. 24 acknowledges Hanway's admissions. But Lardner objected to the use of the name Magdalen as Popish and savouring of the adoration of saints. In Hanway's formal Reply to "A. B.," dated October 10th, 1758,<sup>3</sup> and headed *The Character of Mary Magdalane* (sic), he says, "Be pleased to take notice that we have not canonized Mary Magdalane.—It is only plain Magdalane House."

Few would desire to de-canonize S. Mary Magdalen, particularly if they think that a traditional identification has done her an injustice. It is significant that all the more recent foundations similar in any way to our Hospital avoid the term Magdalen. Out of more than 400

<sup>1</sup> *Vide, D. N. B., Encycl. Brit.*, and especially J. Stoughton: *Religion in England under Queen Anne and the Georges*, i. 331.

<sup>2</sup> Cf. the remark of Job Orton, the dissenting Divine, a contemporary of Hanway (quoted in W. H. Hutton: *Burford Papers*, 1905). S. Mary "was a pious lady of quality, who had been troubled with an Epilepsy" (p. 237).

<sup>3</sup> *Reflections, Essays, etc.*, ii. § 1, p. 3.

institutions there appear to be only eleven called by that name. Our title is a distinctive one. We are proud of it, whatever may be our views as to the controversy respecting the saint's personal history; and there can be no question that if the young women befriended by the Magdalen Hospital find in the saint's traditional story an encouragement for their own upward striving, as they do, no critical objections thereto need be insisted upon so far as they are concerned.

**Nē desperetis vos qui peccare soletis  
Exemplo meo vos reparate Deo.<sup>1</sup>**

<sup>1</sup> Byzantine picture of the Magdalen at Florence. She holds a scroll with these words inscribed. *Vide* Mrs. Jameson, and Mrs. Bell: *op. cit.*

## CHAPTER V

### AT GOODMAN'S FIELDS, WHITECHAPEL, 1758-1772

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THE earliest home of the Magdalen Charity was in a parish whose church is dedicated to S. Mary,—not S. Mary Magdalen, but a greater Mary still,—S. Mary "Matfelon,"<sup>1</sup> mother of our Lord, the parish church of Whitechapel. The Rector, Dr. Roger Mather, seems to have welcomed the new institution at once, and he soon became a Life Governor. He preached a sermon in the little chapel of the Magdalen in December, 1759, which the Committee printed and published.

We have seen that the building rented by the Committee was that recently vacated by the London Hospital in Prescott and Chambers Streets, Whitechapel (*supra*, p. 41). These parallel streets, with their original names, are still in existence, and can easily be reached from Aldgate or Whitechapel Stations. "Magdalen Passage," connecting the two streets, traverses the middle of the

<sup>1</sup> This curious appellation may be derived from Mat[er] and Fil[ius]. A Syriac origin has also been suggested. Neither would seem to suit the "matfelon" = "knapweed."



old site, and the buildings on each side—one of which is the County Court—stand where the old Magdalen House stood in 1758.

The surroundings must have been very unlike what they are now. The immediate neighbourhood was known as Goodman's Fields. Towards the end of the sixteenth century, a Mr. Goodman, the land-holder, had laid out his estate into four principal streets running N. S. E. W. The southern base of the rectangle so formed was Prescott Street. The quadrangular space between the streets was used as a "tenter" <sup>1</sup> ground, where cloth-makers could stretch their new fabrics. A contemporary writer describes the buildings hereabout as "in general very good, commodious, and high brick houses; inhabited chiefly by such as have their business at 'Change, or in public offices." <sup>2</sup> The little colony of City clerks had their Goodman's Fields Theatre, built in 1703, "in the passage by the Ship Tavern, betwixt Prescott and Chambers-street . . . in a very good place in Rosemary-lane precinct." <sup>3</sup> Not an entirely appropriate neighbour for a penitentiary, save that if the playhouse led to the undoing of some silly girl, there were friends near by to help her in her misery. A contemporary account of the Magdalen <sup>4</sup> describes the House as

"formed out of several contiguous messuages or tenements, with a wall and small area before it; and to prevent the prying curiosity of the public, there is not only a close gate and a porter, but the windows next the street are concealed by wooden blinds sloping from the bottom of each, so as to admit the light only at the top."

The same writer adds, in a note extending over six pages,

<sup>1</sup> The word has survived in the expression, "kept on tenter hooks."

<sup>2</sup> Entick: *op. cit.* iv. p. 310.

<sup>3</sup> Malcolm: *op. cit.*, quoting from "Observator."

Here David Garrick made his *début* in 1741. His widow bequeathed £100 to the Magdalen (*Minutes*, Nov. 14, 1822).

<sup>4</sup> Entick: *op. cit.* iv. pp. 311-316.



A MAGDALEN IN 1766.  
 FROM THE FRONTISPECE OF THE "MAGDALEN CHURCH," BY R. H. H. (1766).



an excellent account of the Magdalen's work, giving the Rules and Regulations then in force.

Here the first penitents were admitted on Thursday, August 10th, 1758. Thursday, from the outset, was the regular day for Committees, at 5 p.m. from April to September, and 11 a.m. from October to March. The usual day for admitting applicants was the first Thursday in the month. There was no lack of them. At a General Court on July 4th, 1759, the number of applications reported since August 10th was 344. Of these 146 had been admitted, and there were then in residence 116 penitents. The original "fifty beds" had been supplemented. In November a house adjoining was bought (for £32); and on January 2nd, 1760, the number of women in residence is given as 131, a figure probably much in excess of the daily average, and far too large, one must suppose, for the available accommodation. It is not surprising that the matron first appointed had proved "unequal to the increasing charge of the House," as the Minutes put it; and in October, 1759, Mrs. Pine was replaced by Mrs. Elizabeth Butler, who held the post for more than a quarter of a century. Long tenure of office has been a conspicuous feature all through the history of the Magdalen. The matron's responsibility and that of the chaplain were great. A steady stream of penitents came and went, and the total number of actual admissions at Whitechapel exceeded 1500. It may readily be acknowledged that for an institution like the Magdalen one matron, however capable and devoted, was quite insufficient. The system at first tried, that of dividing the inmates into small classes with one of themselves, called the "Presider," who was "accountable for the conduct and behaviour of the rest," was clearly liable to cause dissatisfaction.<sup>1</sup>

An unfortunate impression spread about that the

<sup>1</sup> This method was discontinued after April, 1768.

moral tone of the new charity was low, even after the matron had been provided with assistance; and some reference must here be made to the formal complaints made in influential quarters in the early part of the year 1765. From patients in the Lock Hospital the chaplain there, the Rev. Martin Madan,<sup>1</sup> had from 1761 onwards heard sad tales about wicked goings-on among the inmates at the Magdalen. One of his informants, oddly enough Madan by name, had made a death-bed accusation. He mentioned the matter to several friends in prominent station, and it duly came before the Committee. An interview with Mr. Madan was arranged, but he and his fellow-critics did not at first put in an appearance. A letter was then sent inviting him and the "noble lords and gentlemen" associated with him to attend any day at the Magdalen, where they would be welcome to make any inquiries they pleased. This was done accordingly. On April 25th, 1765, Mr. Madan came along with Lord Dartmouth, the well-known Evangelical leader, Lord Scarsdale, and other gentlemen. A sort of court of justice was held, and various inmates were called in to give evidence. No proof of anything very scandalous, and little suggestion of it, was forthcoming. The deputation were soon answered and withdrew; <sup>2</sup> whether they were satisfied or not, it is difficult

<sup>1</sup> Madan, educated at Westminster and Christ Church, and cousin of the poet Cowper, had a remarkably varied career, as barrister, rake, Methodist preacher, and clergyman—and advocate of polygamy as a remedy for the social evil! See D. N. B., *Encycl. Brit.*, and the reference to the moving story of his conversion under Wesley in Stoughton: *Religion in England under the Georges*, ii. p. 154.

<sup>2</sup> The only definite offence reported was that one of the inmates had put her hand into another inmate's bosom; this was reported, by a Presider, to the matron. Madan's witnesses had told him of unnatural wickedness being practised. A question was raised as to a certain letter delivered to the secretary by an inmate on her discharge and handed to the chairman of committee that day, Mr. Hanway. The latter stated that this letter contained merely general accusations in regard not to morals but religion; no specific charge was made. The woman who wrote it appeared to be a "weak and obstinate" character, and her effusion was written in an "enthusiastic stile"; the committee judged it unworthy of notice.



to say. The story of this deputation suggests that reports circulated in lock hospitals needed to be well sifted before being used to worry the Committee of a new charitable enterprise ; and it may also suggest a certain amount of latent hostility, though Madan and Lord Dartmouth doubtless meant well. The former expressed his good intentions and friendly motives. But it also suggests that it is likely enough that discipline was not always so strictly maintained as was the case later on, when the matrons had adequate assistance, and a really good tradition had become established.

The Committee exercised due care in the appointment of their staff. Early in 1764 they decided to replace Mr. Reeves by a new chaplain, who was to be a married man, not under thirty years of age, and to reside in or near the house, devoting his whole time to the work. No serious dissatisfaction with Reeves need be surmised. He did not make his mark at the Magdalen, it is true. Many years afterwards one of his successors, on tendering his resignation, was clearly unaware that such a person had ever been chaplain. He refers to Mr. Dobie, who succeeded Reeves, as the first in the succession of chaplains. But the career of Jonathan Reeves, though very brief for a Magdalen chaplain (the present esteemed holder of the office is only the sixth since 1758), is quite creditable. Apart from certain statements in a demonstrably unreliable pamphlet of 1777,<sup>1</sup> the facts about Mr. Reeves recorded in the

<sup>1</sup> A "Genuine Life and Trial" of Dodd, 36 pp. Printed by T. Trueman. The writer is very hostile to Dodd. The latter "began to cast a wishful eye to the Magdalen Hospital," but the "post of honour [*i.e.* the chaplaincy] was already full." . . . "The benevolent Jonas [Hanway] had fixed one of Wesley's Hedge preachers in that place ; and with his usual ardour, was ready *vi et armis* to support his choice." "The Methodist Chaplain was almost sixty years old, of a diminutive appearance, of a withered complexion, and extremely coarse (*sic*) features." Yet it was resolved "that this Adonis should be obliged to marry or quit his post." The chaplain married, and was forced to take a curacy ! The Magdalen records know nothing of this and they are contradictory in regard to Dodd's connexion with the Hospital. Hanway would have been astonished to find himself taken for a Methodist.

archives are these. He had not been many weeks chaplain before an unpleasant story was going about to the effect that he had been excommunicated for immorality. The chief accuser was, as in the later scandal just recorded, a hospital chaplain, Dr. Wingfield, of S. Thomas's. The Committee went into the matter very thoroughly. It was proved that Reeves had been mistaken for another man, and on November 9th, 1768, Dr. Wingfield attended before the Committee to withdraw his somewhat hasty and quite erroneous charge. Confidence in Mr. Reeves was apparently unabated, for in the following May he was commissioned to wait on Archbishop Secker to thank him for the trouble his Grace had taken in revising the "Magdalen Prayer."<sup>1</sup> At the succeeding General Court, Mr. Reeves was made a Life Governor (July 4th, 1759). The following summer brought him an increase in salary with a gift of £10 in recognition of his "diligent and faithful" service. And even when it was decided to have a new chaplain, a proposal was considered for retaining his services in a subordinate capacity. This would hardly have been likely to work well, and he appears to have left the Magdalen in March, 1764, being succeeded by the Rev. John Dobie, who continued in the office of chaplain up to his death in 1789.

Mr. Dobie is said to have been a graduate of Pembroke Hall, Cambridge, and is described as of a "remarkably mild and benevolent disposition, and entirely free from either pride or meanness." He had a "primitive simplicity of manners," was "a good scholar, and by no means an indifferent poet." "He married early and left a numerous family."<sup>2</sup>

<sup>1</sup> *Vide infra*, p. 160.

<sup>2</sup> These statements are from a cutting taken from an undated provincial newspaper quoting some unnamed paper, "nearly one hundred years ago." War precautions at Pembroke have not admitted of verification as regards Dobie's university career. He is further stated to have died at Tooting, aged fifty-four, which would make him rather younger than the Committee's resolution would suggest as likely. The cutting is pasted in one of the modern Minute Books. In the year 1774, Mr. Dobie seems to have met with financial difficulties.

Other changes of honorary and stipendiary officers occurred during the Whitechapel period. These will be found in the Appendix. Here the following may be briefly noted. Mr. Dingley retired from the treasurer-ship early in 1768, being succeeded by Mr. John Barker. Dr. Dawson resigned in 1764. In 1769 a new physician accepted office, Dr. Wm. Saunders, a young Scotsman, who held the post for twenty-two years. He had a career of distinction at Guy's Hospital, and became Physician in Extraordinary to the Prince Regent.

Both the surgeons, Mr. Pitts and Mr. James, resigned in 1766, and were succeeded by Mr. Philip Barling and Mr. Wm. Lucas. The latter afterwards became surgeon at Guy's. Mr. Barling resigned in 1770 and was succeeded by Mr. Jonathan Wathen.

While the Magdalen was thus settling down to its work, gaining useful experience, and learning—like many other institutions and most men—that evil report as well as good may be looked for, signs multiplied that the new charity was winning public confidence and popularity of the right kind. Within eight months of the opening the Earl of Hertford was welcomed as the first President. This distinguished nobleman held the office with signal benefit to the Hospital for thirty-five years. He interested royalty in its behalf. The racy account by Horace Walpole of the visit of Prince Edward to a Magdalen Chapel service in 1760<sup>1</sup> shows clearly that the new philanthropic venture was likely to win public support. Early in 1765, the youthful Queen Charlotte received Mr. Dingley and other representatives of the Committee, and consented to be Patroness. The Queen held this office up to the time of her death in 1818, and took a real interest in the Hospital. The handsomely bound little volume of hymns, etc., said to have been used by

<sup>1</sup> *Vide infra*, pp. 151-153.

Her Majesty when she attended Divine service, is now in the Board Room at Streatham. Distinguished people became vice-Presidents, among them the Earl of Romney.

The money came in well, and the Magdalen could hardly have been "run" on more economical lines. Some figures may be quoted in evidence. There is extant a balance-sheet for the first eight months, August 10th, 1758–April 12th, 1759. This gives the total receipts to date as £6310 15s. 0d. On the other side of the account there is an item of £164 which includes—house rent, and salaries of the chaplain, the matron, the steward, the porter, the messenger, and the nurse! Heavier items are the cost of repairs and adaptation of the building, and the furniture. But the balance in hand was £3560 6s. 1d. This statement was prepared for the anniversary, as reckoned from the formation of the Committee in April, 1758. The Annual General Court is always held in that month. The anniversary service, followed by a dinner, took place on Thursday, April 26th. The preacher was the Rev. Wm. Dodd, who was then fast becoming a popular pulpiteer. His "kind offer" to preach on Sunday evenings was naturally accepted gladly, as was a further offer, in October of the same year, to act as "Chaplain in Extraordinary."<sup>1</sup> His tragic story will be considered later on (Chap. IX.). By July 4th, 1759, the receipts were £6754, on September 26th, £7417, on January 2nd, 1760, £8129. A "General Account" from April 2nd, 1760, to March 2nd, 1761, may be of interest at this point, as showing the position and prospects of the Magdalen in the third year of its existence:—

<sup>1</sup> This is the only occurrence of the title. Dodd is never so styled officially, and he never was chaplain of the Hospital.



# AT GOODMAN'S FIELDS, WHITECHAPEL 67

## RECEIPTS.

	£	s.	d.
Balance of last year's account (including £2900 Bank Annuities) .. .. .	3400	19	0
General Receipts for benefactions .. .. .	736	18	10
Ditto, annual .. .. .	415	13	6
One year's interest of £2900 Bank Annuities 3 per cent. .. .. .	87	0	0
Work done by the women, as making fine and slop skirts, various sorts of millinery and household linen, for which money has been received (besides clothes and linen made for the house to the amount in value £196 os. 10d.)	282	11	3
Charity boxes .. .. .	458	10	0
	<hr/>		
	£5381	12	7

## DISBURSEMENTS.

Repairs of building from March 25th, 1760, to March 2nd, 1761 .. .. .	255	1	9
Clothing and household linen for 92 women taken in this year, and new clothing for those in the house (including materials not yet made use of, value £84) .. .. .	952	3	5
Furniture, etc. .. .. .	247	10	3
Housekeeping for provisions and other household expenses from March 25th, 1760, to March 2nd, 1761, for 226 women, so many having been in the house during that time, and upon a computation seldom less than 100 at a time, of the whole of which number there now remain 105 in the house	1603	16	6
Apothecaries' bills for medicines charged at lowest prices .. .. .	150	0	0
Stationery, printing, and advertising, and other incidentals .. .. .	96	16	6
Rent of house, and salaries of chaplain, matron, assistant matron, steward, porter, messenger, and nurse .. .. .	392	7	4



DISBURSEMENTS.— <i>contd.</i>				£	s.	d.
Paid for providing in a decent manner, clothing and other necessities for the women who have been sent out to service, reconciled to their friends, or otherwise happily disposed of in the world .. .. .				220	19	0
Impress money for bills brought in but not settled .. .. .				1100	0	0

(On the "Disbursements" side there is an obvious discrepancy; but the balance in hand is given as £1055 17s. 10d.)

£4325 14 9

Clearly, "Mr. Dingley's Plan" was working out well. The position of the Magdalen was satisfactory, and the future promised happily. No wonder that its friends decided to lengthen their cords and strengthen their stakes—but not necessarily on the old camping ground. Whitechapel was somewhat remote and inconvenient; and also costly, on account of the frequent necessity for repairs.<sup>1</sup> Their thoughts turned to the Surrey side of the Thames, to the open spaces in Southwark. As early as January, 1763, Mr. Winterbottom, the secretary, was asked to keep a look-out for a suitable site "near the New Bridge from Black Fryers on the Southwarke side." This was the first Blackfriars Bridge, completed in 1760. On December 8th, 1763, it was reported that Mr. Dingley and Mr. Philip Milloway had secured six acres of land in S. George's Fields. It is possible that there was a difference of opinion with regard to removal, as was the case in the middle of the following century, and that Mr. Dingley was outvoted. Certain it is that the first appeal for the building fund contemplated the erection of a new Hospital *on the old site*.<sup>2</sup>

Three years went by ere definite steps were taken. Earlier action, for so young an institution, would have

<sup>1</sup> Cf. W. Dodd: *Sermon*, *op. cit.*

<sup>2</sup> Dyce & Forster: *Cuttings Book*, § 28. Advt. in *London Chronicle*. The appeal is dated December 17th, 1767.

been premature. Early in 1767 an address was presented to the Queen, submitting the building proposals. The royal approval was granted, and an appeal for subscriptions was launched. But within a year the Committee revised the scheme, and on November 24th, 1768, decided to build in S. George's Fields. Steps were taken about the same time to secure incorporation. With a Queen as Patroness and a powerful noble as President (recently Ambassador to France, then Lord Lieutenant of Ireland, and now Lord Chamberlain), there was no difficulty in getting the Bill through Parliament. In the summer of 1769, both the Act of Incorporation and the new building plans were ready. At Batson's Coffee House the plans were approved, and a builder's tender accepted; the work was to be finished by Michaelmas, 1770, for £5640.

The 28th of July, 1769, is a memorable date in the history of the Magdalen, for on that day the first General Court was held under the provisions of the new Act, and was followed by the laying of the foundation-stone at S. George's Fields by the Earl of Hertford. The latter ceremony was preceded by a service at Charlotte Chapel, Pimlico,<sup>1</sup> recently founded by the Rev. Wm. Dodd, who was now LL.D. of Cambridge. Dr. Dodd preached an appropriate sermon—the first yet delivered there on behalf of a charity—from the words :

“And he shall bring forth the Head-stone thereof with shoutings; crying, GRACE, GRACE unto it!”—Zech. iv. 7.

This sermon is bound up in various editions of the *Account of the Charity, Etc.* The separate publication, a copy of which is in the Archbishop's Library at Lambeth, has a ground-plan of the new Hospital.

The friends of the Magdalen now proceeded by coach

<sup>1</sup> *Vide infra*, p. 120.

or sedan to S. George's Fields, doubtless *via* Westminster Bridge ; and the foundation-stone was " well and truly laid " on the spot where afterwards stood the altar in the chapel. Underneath was placed a brass plate with the following inscription :—

On the xxviii day of July,  
in the year of our Lord  
MDCCLXIX,  
and the ix year of the Reign of His Most Sacred  
Majesty George III.,  
King of Great Britain,  
Patronized by His Royal Consort,  
Queen Charlotte,  
This Hospital  
For the reception of Penitent Prostitutes  
(supported by voluntary subscriptions)  
was begun to be erected, and the first stone laid by  
Francis, Earl of Hertford,  
Knight of the Most Noble Order of the Garter, Lord Chamberlain  
of His Majesty's Household, and one of His Most Honourable  
Privy Council,  
The President.  
JOEL JOHNSON, Architect.

By some unfortunate oversight, this inscription appears to have been forgotten when the Hospital was removed to Streatham, in 1869, and the tablet is lost. Is it perchance buried beneath the Peabody Buildings in Blackfriars Road, the site of the second Magdalen Hospital ?

The inscription does not give the full legal style and title of the charity. In line 10, after " reception " occur the words " maintenance and employment." The Act of Incorporation also provides for " extinguishing the right of Common of and in certain Lands in the County of Surrey."

At the following General Quarterly Court, October 25th, the new seal of the corporation was produced. On

it are engraved the words "Magdalen Charity 1758. Incorporated 1769. Mercy and Repentance." How much those three last words have meant to struggling souls throughout the long history of the Magdalen Hospital !

## CHAPTER VI

### AT S. GEORGE'S FIELDS [BLACKFRIARS]

#### *Chronicled to the end of the Eighteenth Century*

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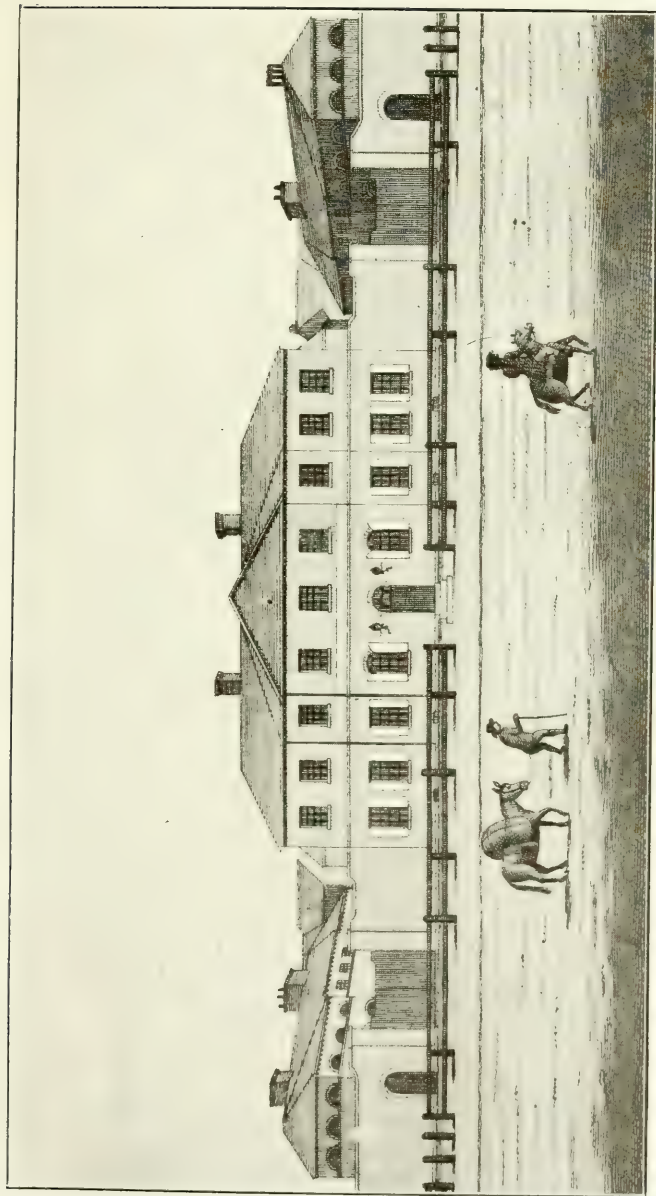
MALDEN, H. E. : *History of Surrey*, vol. iv.

MORRIS, E. W. : *History of the London Hospital*. 1910.

And other works, mainly topographical.

PROBABLY few parts of London present a greater change since the middle of the eighteenth century than does Southwark, the ancient "Borough" which for many centuries had held such an important place in relation to London. Here converged the main roads from the south of England to London Bridge, and the very name preserves the memory of the "Southward Works," or fortifications, protecting London on that side. As one walks along busy thoroughfares like Blackfriars Road or Waterloo Road, it is not easy to picture to one's mind the wide open spaces formerly known (from the parish in which they lay) as S. George's Fields. The low-lying tract of land was not drained as it is now. Numerous little tributaries of the Thames wended their way over the marshy ground to the great river, and were here and there crossed by small bridges. You could shoot wild duck within a short stroll from the Borough High Street. The nearness of this spacious tract to London had for long made it a convenient *rendezvous* for any public concourse.





THE MAGDALEN HOSPITAL, ST. GEORGES FIELDS.  
FROM AN OLD ENGRAVING.



It is associated with the memory of rebels and rioters—Wat Tyler, Jack Cade, Lord George Gordon, and the followers of Wilkes.

A great change was bound to come with the bridge-building of this period. The first Westminster Bridge was built in 1750, Blackfriars in 1760. London Bridge, whose ancient super-imposed buildings had been demolished in the year of the Magdalen's beginning, was thus no longer the only alternative to ferry-boats for traffic between the City and the Borough. Other bridges were built later on—Waterloo in 1817, Southwark in 1819. But when the Magdalen crossed to the Surrey side the busy tide of industry was hardly beginning to reach S. George's Fields. They were still fields; and the land was very cheap, doubtless because their extremely marshy character did not encourage the builder. Mr. Dingley and Mr. Milloway gave only £321 10s. 0d. for their six acres.

The whole district has changed so much that a plan showing the original Magdalen estate of 1769 needs some study before the latter can be brought into relation with streets familiar now, but not existing then. Happily, the general site of the Hospital is quite clear. The Magdalen stood where now stand the Peabody Buildings, erected by the munificence of George Peabody, the American philanthropist, in Blackfriars Road, close to St. George's Circus, whose obelisk in memory of Lord Mayor Crosby was placed there while the new Magdalen was being built. Webber Street, close to Peabody Square, leading into Waterloo Bridge Road, is a landmark for the northern side of the estate. Only a small part of the original ground belonging to the Hospital remained in its possession when Blackfriars was left behind in 1869.

Here the building operations began in the summer of 1769. The architect, Mr. Joel Johnson, was also surveyor

to the Magdalen; and it may be safely conjectured that Mr. Dingley, an amateur of architecture, himself had a hand in the designs.<sup>1</sup> It had been confidently hoped that the institution would be housed in its new buildings before the end of 1770. But Dr. Dodd's joyous anticipation,<sup>2</sup> of the head-stone thereof being brought forth with shoutings, was not fulfilled. Unusual difficulties arose with the contractor, a Mr. Robinson. His brother was associated with him in the work and did his part so ill that the Building Committee took drastic action. At a meeting on December 16th, 1769, it was decided to give Robinson £500 on the understanding that his brother's share in the work ceased, and new bricklayers employed. Robinson's fraternal loyalty caused him, at Batson's Coffee House the next week, to decline the offer; and he was requested to cease building. Other meetings followed, and arbitration was proposed. Mr. Johnson gave estimates of the building materials available for reconstruction, and finally Robinson was bought off, and the original contract annulled. On July 6th, 1770, nearly a year after the stone-laying, Mr. Thomas Hudson's tender was accepted—the work to be completed for £5000. There were more disputes and delays, and more arbitration, but the task thus interrupted and resumed went forward, and was completed by February, 1772. Early in March, Building Committees met within the new Hospital. The chapel was opened for Divine service on the first Thursday in May. There appears to be no record of a formal opening of the Hospital, nor of the anniversary in that year.

The Magdalen in Blackfriars Road consisted of "four brick buildings enclosing a quadrangle, with a basin in

<sup>1</sup> Cf. L. Cust: *History of the Society of Dilettanti*, 1898, p. 47: "... he designed the Magdalen Hospital." An autograph letter of Mr. Dingley to Mr. Winterbottom in 1772 points to some disagreement with Mr. Johnson.

<sup>2</sup> *Vide supra*, p. 69.

the centre. The octangular chapel is at one of the back corners. . . . To give the enclosed court uniformity a building with a similar front is placed at the opposite corner." <sup>1</sup> Some readers of these pages will probably remember the building, or have even attended a service in chapel.

Here, then, for nearly ninety-seven years the Magdalen had its home. The Hospital seems to have settled down quietly to work. All the principal officers retained their posts. The first important change occurred at the close of the year following, when Mr. Barker, treasurer, was succeeded by Mr. James. A new apothecary and a new steward also took office in that year. The latter, called to give an account of his stewardship, departed somewhat under a cloud. Many changes naturally occurred during the period to be chronicled in this chapter. They may be seen in the Appendix. Here it will suffice to mention only those which may prove of general interest.

In 1774 a new appointment calling for notice is that of Mr. Wm. Blizard, then a rising young surgeon, who had a distinguished professional career. He was connected with the London Hospital, whose interests he did much to promote, became President of the College of Surgeons, and was knighted in 1803. Blizard was a striking personality and in some ways eccentric. He insisted on etiquette; and when "subjects" for anatomy were provided by the hangman, Blizard used to receive them attired in full Court dress! The present writer is reminded of a dear old lady who acted as pew-opener, etc., in a certain church. She was most active and interested when funerals came to the church. It was her duty to announce to the clergyman the approach of the *cortège*, and this she did by putting her head in at the vestry door and saying with bated breath, but great and impressive dignity: "The corpse 'as arrived, sir." Blizard was a

<sup>1</sup> Ackerman: *op. cit.* vol. ii. pp. 196-202.



good and clever man of wide interests, and a philanthropist ; he was thus in the right place at the Magdalen, of which, along with the system in force there, he was able heartily to approve.<sup>1</sup> The Samaritan Society (later known as the Marie Celeste Society) was his foundation, as were the Anatomical Society and the Horticultural Society. He was a personal friend of good John Howard. Sir Wm. Blizard is buried not very far from the present Hospital,—at Brixton Church.<sup>2</sup>

Other surgeons of note in this period at the Magdalen were Mr. John Andrée, who performed one of the earliest operations in tracheotomy for croup of the larynx during his connexion with the Magdalen, and Mr. Richard Saumarez, a pupil of Blizard, who is described as a “ prolific and rather polemic writer.”<sup>3</sup>

The most conspicuous—and the most painful—event in this or any period was the tragic downfall of Dr. Dodd, whose story is narrated in Chapter IX, in the year 1777. This was a blow to the Magdalen, for Dodd had undoubtedly done a great deal for the charity. The anniversary, held on May Day, was overshadowed by the fact that Dodd was in custody awaiting his trial. The preacher on this occasion was Dr. Samuel Glasse, afterwards a member of the Committee.<sup>4</sup> He made no definite allusion to the matter, though every one in chapel must have thought of Dodd and the hopes entertained for his release when, after announcing the text, “ Go, and sin no more,” the preacher began, “ Thus spake the gracious

<sup>1</sup> Cooke : *op. cit.* p. 7.

<sup>2</sup> *Vide D. N. B.*, and Morris, *op. cit.*

<sup>3</sup> *D. N. B.*

<sup>4</sup> Dr. Glasse, Chaplain to the King, also to the Marine Society (in whose office a fine portrait of him may be seen), and Prebendary of S. Paul's, was a friend of Horne (afterwards the well-known Bishop of Norwich), and of Robert Raikes, of Sunday school fame. He resigned his Rectory of Hanwell in favour of his son George Henry Glasse, the brilliant scholar, whose name also occurs in the list of anniversary preachers. He pre-deceased his father, coming to a tragic end in a London tavern.

Redeemer of the world, when called upon to give judgment in the case of a very notorious delinquent."

The preachiership made vacant in so strange and sad a manner was not filled up for nearly five months. Special preachers took duty, a list being drawn up four weeks ahead. After this interval two excellent clergymen were appointed to preach at the evening service alternately. At their election they were authorized to distribute chapel admission tickets "in the same manner as Dr. Dodd." This is the first allusion to Dodd since the trouble. The two new preachers were the Rev. Richard Harrison and the Rev. Wm. Sellon. Both were well known at the Magdalen, for they had preached anniversary sermons, Mr. Sellon in 1767 and Mr. Harrison the year following. The latter, whose portrait is in the Board Room, was at that time Lecturer at S. Peter's, Cornhill, and S. Martin's-in-the-Fields. He wrote a popular little book—"The Tongue of Time." Mr. Sellon was morning preacher at the Foundling Hospital and became Perpetual Curate of St. James's, Clerkenwell, and chaplain to the Earl of Pontefract. His *Abridgement of the Sacred History, being an Easy Introduction to the Reading of the Holy Bible* passed through many editions. One in 1770 was "Printed for the use of the Magdalane (*sic*) Charity." Special terms were offered by the publisher to the governors of "Charitable Communities, particularly such as have the care of Children." Its popularity at the Magdalen is shown by the fact that seven years after the author's death, which occurred in 1790, the Committee ordered that every woman discharged with credit should be presented with a copy. Mr. Sellon was a strong anti-Methodist, and took action successfully against "Huntingdonian" clergy who preached in conventicles. This led to the famous Countess of Huntingdon becoming an avowed Dissenter.<sup>1</sup> At his death Mr. Sellon was succeeded

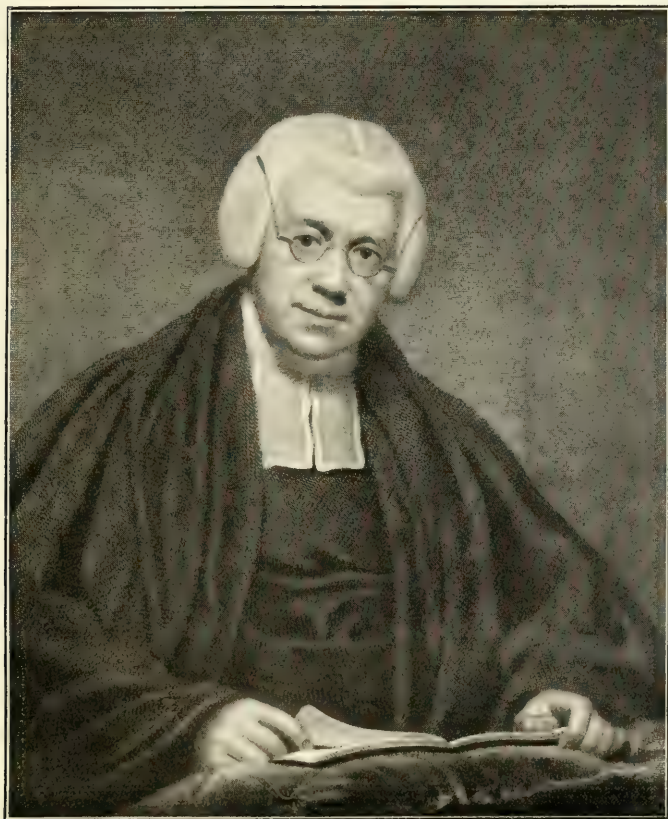
<sup>1</sup> Stoughton: *Religion in England*, ii. 155 f.

by the Rev. Gerrard Andrewes, who became Dean of Canterbury. Mr. Harrison was followed by the Rev. Archer Thompson, a morning preacher at Portman Chapel.

An important feature of the period is the chaplaincy of the Rev. John Prince, first appointed in 1789 as Assistant to Mr. Dobie, whose health was failing. On the death of the latter, Mr. Prince was elected chaplain, and he held the post to the great benefit of the Magdalen up to his death in 1834. In 1790 the chaplaincy assumed quite a new character, for with this office the secretaryship was now united. Mr. Prince did the double work with real success. Even records of business meetings may reveal something of the character of the recorder; and one cannot go through Mr. Prince's full and pleasantly written minutes, extending over a period of forty-five years, without feeling drawn to him. The impression one receives of good sense, capability and kindness is confirmed by this chaplain's portrait, painted by Sir William Beechey, in the Board Room. Among the many Magdalen worthies, the name of John Prince should be remembered with honour.<sup>1</sup> More than conventional approval was from time to time expressed by the Committee, whose warm tributes of praise must have made the good man's heart glow as he entered up his minutes.

Fifteen years before the end of our period a new head matron was appointed—Mrs. Charlotte Smith. Mrs. Smith had served as assistant matron, and on Mrs. Butler's resignation in 1785, was at once elected to the

<sup>1</sup> Mr. N. T. Spriggs, of Bournemouth, informs me that his parents were intimate friends of the Prince family, and he remembers quite well as a little boy visiting Mr. Prince's daughter, who was his sister's god-mother, in her home at Kennington. This lady must have lived for some years at the Magdalen, in the Chaplain's Lodge there. Mr. Spriggs recalls her appearance—her "bright coloured garments, a very high cap adorned with bright yellow ribbon over a large quantity of grey hair." Miss Prince seems to have resembled her father; for "her face was most kind and benevolent looking, and she looked what she was, a good-natured and kind-hearted woman."



THE REV. JOHN PRINCE

CHAPLAIN 1789-1834

FROM AN ENGRAVING AFTER THE PAINTING BY SIR W. BULLEY

IN THE BOARD ROOM OF THE HOSPITAL





vacant post, which she held up to the close of the year 1805. The present writer has before him a book, frequently consulted, which belonged to her while yet an assistant. This is a copy of the fifth edition (1776) of the "Account, etc. . . . of the Magdalen Charity," "given her by the Rev<sup>d</sup>. Dr. Dodd, Oct<sup>ber</sup> ye 15th, 1776." The inscription is probably in his own handwriting.

In point of time, the last change of importance in this period was in the office of president. The death of the Marquis (as he had become in 1793) of Hertford was a very real loss to the Hospital, which owed and acknowledged a great debt of gratitude to him. He was followed by the Earl of Radnor. This chapter must not conclude without some attempt at an appreciation of our earliest president. In any case, a new charity of a quite novel and experimental nature would have been considered fortunate in securing even the nominal support and countenance of a nobleman—and that within a few months of its commencement. But when this nobleman was a man of the highest character, and of real distinction in English life, his acceptance of the presidency of Mr. Dingley's venture of faith was a veritable act of Christian service. And, further, the Earl was not obliged to take any personal trouble in the matter; but this he did conspicuously through the five and thirty years of his presidency. Whether it was commending the Magdalen to the highest in the land, or facilitating its incorporation, or helping on its new enterprise of building, or amending the wording of a circular letter about an election to the chaplaincy, or securing a West-end church for the East-end charity's anniversary, the Earl of Hertford showed a real interest in the institution. He set a presidential standard well maintained since his days, and pre-eminently by his present successor, the Primate of All England.

When the reader of these pages next visits the splendid collection of art treasures at Hertford House, he may like

to reflect that in this mansion once lived the first President of the Magdalen Hospital. In the Board Room at Streatham there is a fine engraving of the Earl, dated 1786, which serves as a reminder of a man to whose nobility of character, more than that of rank, the charity owes so great a part of the success attending its inception and growth in the early days of its history.

The death of Mr. Dingley has been recorded in the sketch of our founder's career, given in Chapter II.

## CHAPTER VII

### INTO THE NINETEENTH CENTURY AND ONWARDS TO THE CENTENARY OF INCORPORATION: 1801-1869 CHANGING LONDON AND THE CALL OF SUBURBIA: REMOVAL TO STREATHAM

**Sources and Bibliography.**—Magdalen Hospital Minutes, Proceedings of Courts, and published Reports. Magdalen Hospital Amendment Acts.

*D. N. B.*

*Gentleman's Magazine.* 1839.

LIDDON, H. P. : *Life of Pusey.* 1893.

*London Quarterly Review.* 1848.

MOBERLY, C. A. E. : *Dulce Domum.* 1911.

MOORE, NORMAN : articles in *D. N. B.*

TOWNSEND, W. C. : *Lives of Twelve Eminent Judges.* 1846.

WILKS AND BETTANY : *History of Guy's Hospital.* 1892.

And other works.

IN the period of seven decades now to be chronicled there were, in addition to the natural changes in the *personnel* of the Hospital, some important changes in environment and circumstance resulting in the decision of the Committee to remove the institution to its present location.

It will be convenient to notice first, some of the more conspicuous changes in the governing body and staff. H.M. Queen Charlotte died at Kew in November, 1818, after being Patroness of the Magdalen for fifty-three years. H.R.H. Princess Mary, Duchess of Gloucester, accepted the office held by her royal mother so long and with such advantage to the Hospital ; and the Duchess continued to be Patroness up to the time of her death in

1857—the last survivor of the family of George III. In the meantime H.M. Queen Victoria had in 1841 graciously accepted the office of “Patron.”

The Presidents in this period were five in number. The Earl of Radnor, on his death in 1828, was succeeded by the Hon. Philip Pusey, who first joined the Committee as far back as 1785. In the Life of his son, Edward Bouverie Pusey, the Oxford Tractarian and scholar, Canon Liddon has said that the elder Pusey was characterized by his “eager benevolence. . . . Long before his death his name was famous for lavish generosity.”<sup>1</sup> On his death, after only a few months of office, Mr. Justice Park succeeded. The name of James Alan Park, upright judge and godly layman, is one to be cherished by the Magdalen and honoured in the English Church. For thirty-two years he was on the Committee, for eight years as Vice-President and ten years as President. His interest in the Magdalen was manifested in many ways, not only by gifts like the two handsome folio Prayer-books for the use of the “Presiding Gentlemen,” or the remarkable “Bishop’s Chair,”<sup>2</sup> or allusions to the Magdalen in his writings,<sup>3</sup> but by his frequent attendance at business meetings. One instance of the personal attention he gave to Magdalen affairs seems worth notice here. One Sunday in December, 1802, a dispute arose between three young men and the chapel porters, by whom they were accused of objectionable behaviour during service. The strangers complained of insulting language on the part of one of the porters. They appeared before the Committee on December 30th when Mr. Justice Park presided, and a

<sup>1</sup> Liddon : *op. cit.* vol. i. p. 3. Mr. Pusey fitted out the Hospital with blankets and coverlets in 1788.

<sup>2</sup> *Vide infra*, p. 155.

<sup>3</sup> In his *Exhortation to Holy Communion* he quotes from a Magdalen Sermon by Gerrard Andrewes, where the opinion is expressed that the fewness of men at the Eucharist is due to “a determination to proceed to the deliberate commission of that deadly sin, which fills this house with woe” (fourteenth edition of the *Exhortation*, p. 17).

very judicial hearing was given, to the satisfaction of all. "Both parties were dismissed with a suitable admonition from the Chair." It is not every busy man of Park's position who would have taken such trouble. Mr. Park was one of Townsend's *Twelve Eminent Judges*, and several good stories were in circulation about him. When pleading very eloquently at some trial where Lord Ellenborough was presiding, Park called the Heavens to witness, whereupon his Lordship promptly requested him "not to swear" in that court. As Park's devotion to religion was so well known, the unexpected rebuke caused general laughter, in which Park himself joined.<sup>1</sup> There were Bar stories about the judge's shortness of temper. He is said to have ordered an under sheriff to divest himself of a "loud" waistcoat which offended Park's taste; and an unfortunate witness, an unoffending schoolmaster, who had very Prussian-like moustaches, was indignantly asked how he dared to appear in that court with "those hairy appendages." A counsel whose wig was awry or unbecoming would soon hear about it.<sup>2</sup> A different and a delightful picture of Judge Park is given by Miss Moberly in her account of her father and his circle of friends.<sup>3</sup> We see him at home in Bedford Square and at Merton Grove, Wimbledon, and make the acquaintance of his daughters—Mrs. Bastard, whose husband was chaplain at Hampton Court, Mrs. Dickens, and Mrs. Eden, wife of the Bishop of Moray and Ross, and Primus of Scotland. There is a pleasant description of a family gathering to celebrate the judge's seventy-first birthday anniversary, April 6th, 1834. On his death in December, 1838, the Magdalen chapel was draped in black. It was proposed to erect a monument there to his memory; but this was found

<sup>1</sup> Townsend, *op. cit.* vol. i, p. 351.

<sup>2</sup> *Gentleman's Magazine*, Feb. 1839.

<sup>3</sup> C. A. E. Moberly: *op. cit.* pp. 35, 48, 52, etc. Contemporary esteem for Park's devotion to piety is illustrated by the very glowing terms of Bishop O'Beirne's Magdalen Sermon at the anniversary in 1807.



impracticable from lack of space. The Committee then decided to have a portrait of the judge for the Board Room. This was painted by Phillips from Hickey's portrait in the home at Bedford Square.<sup>1</sup> The artist received a cheque for a hundred guineas and earned it well. The painting is a fine one. That reproduced here is from a print in the Board Room taken from a portrait representing the judge at a later period in his life than the former.

Mr. Park was succeeded by Lord Skelmersdale, better known to the Magdalen at an earlier period as Mr. Bootle Wilbraham, and to us of the present day as the founder of the noble house of Lathom. On his death in 1853, Mr. Arthur Pott succeeded ; he had been treasurer from 1828 to 1835.

Some interesting names occur in the lists of physicians and surgeons. Dr. Powell (educated at Winchester and Pembroke, Oxford) was a founder of the Abernethian Society, and prominent as a writer and lecturer. Soon after his resignation he presented the Magdalen with his portrait, a large oil painting now in the entrance hall. Whose portrait this was no one had known for a long time. Such cases are so common as to make us ask, Why will painters use anonymity as regards their subjects and themselves? The identification of this picture took the present writer some time. A visit to S. Bartholomew's hospital, whose splendid collection of portraits the secretary kindly showed him, resulted in the identification of the Magdalen portrait. That at S. Bartholomew's is a smaller canvas, in much better condition, and represents Dr. Powell in later life. Several surgeons of distinction belong to this period. Mr. Ludford Harvey received knighthood. Mr. Norris, during his connexion with the Magdalen, delivered the Hunterian oration in 1817. Mr. Key, who became surgeon to H.R.H. Prince Albert, was

<sup>1</sup> *D. N. B.* (*s.v.* "Hickey") is in error as to this portrait.



THE HON. JAMES ALAN PARK  
PRESIDENT 1828-1839

FROM AN ENGRAVING IN THE BOARD ROOM OF THE HOSPITAL



a famous operator and one of the first to use ether as an anæsthetic.<sup>1</sup> Mr. Vincent became President of the Royal College of Surgeons. Among his patients was Leigh Hunt when a boy at Christ's Hospital. In the Board Room there is an engraving of Vincent's portrait. Mr. Cooper was nephew to the still greater surgeon Sir Astley Cooper. Mr. South was half-brother to Sir James South, the astronomer. He was one of the great multitude of medical men whose religion has been a factor in life. He is described as "deeply religious" and with a great interest in Sunday school work.

Three chaplains come within this period. Mr. Prince was succeeded in 1834 by the Rev. Joseph Brackenbury, a graduate of Corpus, Cambridge, and chaplain on the Madras establishment from 1812 to 1820. He joined the Magdalen in 1828 as assistant chaplain. Early in the year 1862 Mr. Brackenbury felt it advisable to relinquish the chaplaincy for lighter work—that of a small parish. He was appointed Rector of Quendon, Essex, where he died on March 31st, 1864.

The next chaplain, the immediate predecessor of Mr. Watkins, was the Rev. John Wallace. Mr. Wallace was trained as civil engineer at University College, Durham. Ordained in 1849 he went out to Australia as chaplain of Brisbane and Ipswich, Queensland (1849–1855); on his return to England he became Curate of Sanderstead (1857–1862), succeeding Mr. Brackenbury at the Magdalen in 1862.

Of the numerous preachers in this period the most familiar names are those of Robert Bickersteth, who became Bishop of Ripon (a cousin of the late Bishop Bickersteth of Exeter), and John Haweis, son of Thomas Haweis, Rector of Aldwinkle and the friend of John Newton of Olney. Mr. Haweis gave back to the Hospital most,

<sup>1</sup> One of Key's most remarkable operations was that performed on a Chinaman suffering from *elephantiasis scroti*.

latterly all, of his stipend.<sup>1</sup> His son was the well-known author of *Music and Morals* and other works; he was Anniversary Preacher in 1874. William Harrison was a popular preacher, in great demand for charity sermons—too much so, as the Committee pointed out to him, in view of his frequent leaves of absence. He was chaplain to the Duke of Cambridge, and preached before the University of Oxford in December, 1844. Mr. Harrison left the Magdalen to be Rector of S. Michael, Chester Square.

There were five head matrons in the period before us. Mrs. Chambers left to become matron at Marlborough, an unusual change of work. Mrs. Eager died while in the service of the Hospital. Of the assistant matrons it is worth noting that Miss Winterbourne, appointed in October, 1865, is still living (1917), and has helped to preserve memories of the old Hospital at Blackfriars by her reminiscences imparted to Miss Fouracres and others.

Of the Committee two prominent names towards the close of the period are those of Sir Thomas Dyke Acland and Count P. E. de Strzelecki. The Count was a great traveller, and in 1845 published a work of some note on New South Wales and Van Diemen's Land.

Inside the Hospital one or two structural changes may be noted. The use of gas was first proposed in September, 1834, and the South Metropolitan Gas Company fitted out the premises for the new means of illumination. Gas was still a novelty, though in Glasgow it is said to have been in general use some thirty years before the Magdalen adopted it.<sup>2</sup> One can imagine the Magdalens cautiously fingering the gas-pipes and brackets and expressing surprise at finding them cool, as did Members of Parliament on the introduction of gas into the House.<sup>3</sup> The early use of gas was attended with much annoyance and danger

<sup>1</sup> Among his publications is a small volume of *Magdalen Sermons*, dedicated to the Treasurer, Mr. Baggallay (1848).

<sup>2</sup> H. D. Traill: *Social England*, v. p. 463.

<sup>3</sup> *Ib.* p. 464.



to health owing to defective fittings. The Magdalen suffered from this drawback, and in April, 1837, the South Metropolitan Gas Company was warned that, if this continued, the use of gas would be exchanged for the old-fashioned oil and tallow.

In 1842 improvements were made in the arrangements and fittings of the chapel, no services being held for eight Sundays. In 1858 the roof of the main building was raised, a new storey being added to the Hospital.

We must now turn to changes of another sort, which greatly affected the Magdalen's welfare.

No longer do we hear of "S. George's Fields." There are no fields there nowadays. At the Magdalen the old Hospital is always referred to as "Blackfriars;" and this change of name is significant of what befell the institution in the period before us. Blackfriars Road to-day would hardly be chosen as the site for a rescue home on the lines of the Magdalen; still less would it be selected with a view to a good congregation of well-to-do people of a Sunday morning.

It is unnecessary to trace the enormous growth in building, whether of factories or tenements. Nearer and nearer flowed the tide of busy life. Crowded streets and sordid slums edged close up to the Magdalen. The original estate purchased by Mr. Dingley and Mr. Milloway was of six acres. The portion taken up by the Hospital and its garden was a nominal four (strictly three acres nine perches). There had been various transfers of land, one of which, made as far back as 1783, was destined to cause protracted litigation in 1876-8.<sup>1</sup> The estate was naturally increasing in value, and in 1847 it was decided to apply to Parliament for enlarged powers to deal with the property of the Hospital, and the first "Magdalen Hospital Amendment Act" (11 & 12 Vict.) received the royal assent on June

<sup>1</sup> *Vide infra*, pp. 104-107.

9th, 1848. In the entrance hall at Streatham the visitor will notice two interesting plans showing (a) the original estate of six acres, and (b) the half of it left to the Hospital by the end of the period we are now considering. A glance shows how completely the whole *entourage* had changed. Had the Magdalen premises been on the extensive scale of the Bethlehem Hospital, which removed to its present site, neighbouring the old Magdalen, in 1824, matters would have been less serious. True there was a high wall (once blown down by a terrific gale in 1806), but what availed this when tall buildings arose close by? One of these, Hughes's Riding School, afterwards known as the Surrey Theatre, joined hard by the Magdalen. From the upper windows people could look down into the wards. As early as 1811 we read of the annoyance caused by the billiard room there. This latter trouble was soon remedied, for the proprietor was a subscriber to the Hospital. The troublesome window was blocked up and skylights substituted. But annoyances of this sort were recrudescent. In 1843 a sub-committee recommended the use of high screens of canvas or wood for the garden. The Hospital still "stood in its own grounds," but other buildings were unsuitably near; and the Magdalen now had many near neighbours. This is illustrated by the not infrequent allusions to the sharing of expenses between the Hospital and the dwellers near for watering the roads or repairing a drain.

Whether as early as 1823 the growth of slums may account for a disgusting experience brought (not physically let us hope) to the notice of the Committee is uncertain, but in that year the Hospital was invaded by bugs. The foe entrenched itself in great force in the dormitories. One of the oddest bits of business ever transacted in the old Board Room related to this nuisance. There was a certain woman who dwelt across the river whose fame as an expert vermicide had reached the

besieged Hospital. This lady offered to expel the invaders on payment of 5s. per bed : she was empowered to experiment on a couple of beds to start with. The subject then seems to have dropped out of discussion, and presumably the specialist from the Strand was successful.

In the earlier part of our period no doubt the growth in building was in some respects advantageous to the Magdalen. There were more people to attend the chapel, and some still used to cross the Thames for a Sunday service : to go to the Magdalen was the proper thing for country cousins on a visit to Town. In 1788 admission tickets had been first brought into use at a fixed charge quarterly of 5s. for the " Closet " or side-chapel, and 3s. for other parts of the building. For some years previous to 1802 a ladies' boarding school had admission tickets at £3 per annum. But congregations are to be " weighed " as well as " counted," and we shall presently notice the remarkable decrease in the collections. Moreover, with the growth in population came naturally an increase in the number of places of worship. In the latter part of the period Charles Haddon Spurgeon suddenly came into prominence in the neighbourhood of the Magdalen. His vogue began at New Park Street in 1853 ; the Metropolitan Tabernacle, accommodating 6000 people, was opened early in 1861. The Hospital had nothing so sensational to offer its congregation as the discourses of the great Baptist preacher ; but perhaps Mr. Spurgeon's proximity made little difference to the Magdalen.

A striking indication of the change in the character of the district is afforded by a lengthy letter from Mr. Wallace, the chaplain, to the Committee in 1864. Mr. Wallace complained of street rows by night. Prostitution flourished under the very walls of the Magdalen. Bad language was so audible that even in the most sultry weather Mrs. Wallace was obliged to have the nursery windows shut at night. Even then the noise was bad

enough, but the children's ears were at least protected from the actual words of filth and shame. No lady visitor could with decency be invited to occupy the spare room ; while in the Hospital wards themselves the inmates were often shouted to by name from outside the walls. The police arrangements in South London appear to have been very imperfect, and complaints were made with little or no result.

Another and a very different factor making for change was the growth of new charitable institutions. The Magdalen no longer held a position of " splendid isolation " or a monopoly of charitable donations. As far back as 1787 the Committee put notices in the London papers commenting on " intended institutions " similar to their own, and appealing for more support so as to increase the usefulness of the Hospital. The Philanthropic Society (incorporated in 1806) built a large manufactory for its boys quite near the Magdalen, with another building for its girls. The manufactory, and a branch in Bermondsey known as the " Reform," each had its chapel. The former was very naturally unwelcome both to the Magdalen and the Orphan Asylum, and a combined committee of the two charities offered some opposition. The Philanthropic Society would not allow that their work was inimical to the interests of the Magdalen, and even requested that the girls under the society's care might attend the Magdalen Chapel ; this request was politely refused, doubtless wisely. But one cannot help feeling just a little sorry that the Committee felt it needful to decline, as they did, all co-operation with other charitable undertakings. In 1832 the " Guardian " institution proposed, only to meet with refusal, a scheme for sending out women to Van Diemen's Land as settlers with Government approval and aid. Later on in that same year an interesting proposal came from Oxford, one of whose Proctors (Mr. Clark of All Souls) conferred with the Committee on a scheme for an institution in Oxford



similar to the Magdalen, with which it should share benefactions. The prospectus was pasted in a minute book and nothing further appears to have been done. In 1841 the Society for the Protection of Young Females invited the Magdalen to join in urging the Government to make trading in vice highly penal. The Committee did not see their way to support this petition. Later on in the same year a negative response was given to the suggestion from the British Penitent Female Refuge that the Magdalen should report to the Refuge any cases of expulsion; but it was agreed that a reciprocal report should be furnished.

An important and suggestive article appeared in the *London Quarterly Review* for September, 1848, and the attention of the Committee was drawn to it at the next Quarterly Court, in October. The *Quarterly Review* gives the current number of inmates at eight London charities similar in character to the Magdalen:—

The Magdalen Hospital .. .. .	110
London Female Penitentiary .. .. .	100
Society for Protection of Young Females ..	70
Pentonville Home for Penitent Females ..	50
Westminster Penitent Female Asylum ..	27
Lock Hospital Asylum, Harrow Road ..	20
British Female Refuge .. .. .	31
Guardian Society, Bethnal Green .. ..	33

Reference is also made to similar institutions in the Provinces. The reviewer expresses the view that the Church had “no hold upon Penitentiaries,” and calls attention to the great overlapping and the waste of funds in support of such charities. This article, to which reference will be made later in another connexion,<sup>1</sup> may well have prepared the way for the Church Penitentiary Association,<sup>2</sup> founded in 1851. It outlined no great plan

<sup>1</sup> *Vide infra*, p. 168.

<sup>2</sup> Rescue workers use the abbreviation “C. P. A.” It is unfortunate that in many parishes those initials signify the Church Pastoral Aid Society. The latter should be known as the “C. P. A. S.”



of combined work, but offered useful criticism. One opinion expressed would probably commend itself to the Committee, "we object *in toto* to Ladies' Committees." Many to-day will question the force of the objection and will agree with the opinion of Mrs. Randall Davidson, who at the Annual Court of the Hospital in April, 1916, suggested that the Committee would be strengthened by the inclusion of ladies.

The most striking evidence of changing times and conditions is furnished by the Chapel collections during this period. In 1828 a Sub-Committee of Finance reported on the diminution in income from this source for the previous six years. At a special Court in March, 1831, a fuller statement was made as to "the great fallings off in the Chapel Collections," and "the general care and management of the charity." The "extreme smallness of the Congregations of an evening" could not, it was pointed out, be wholly accounted for by the increase in the number of places of worship, and nothing could be said in disparagement of the "talents and zeal" of the two preachers. It was, however, decided to try the experiment of having one preacher only. Both preachers accordingly tendered their resignations and a fresh single appointment was made. But matters did not improve. Steadily the offertory diminished.

This untoward situation was naturally brought into prominence by those who were coming to see that removal to a fresh neighbourhood was desirable. In October, 1857, a Committee was asked to report on the propriety or otherwise of removing to "a neighbourhood adjacent to the Metropolis which from local or other causes may . . . be likely to promote the interests of the Society." The next year was the centenary of the founding of the Hospital. A proposal to hold a large public meeting was not carried into effect, and the chief event in 1858 was the discussion of removal. The offertory question was gone into. Mr.

Robert Few presented some striking figures. He printed a statement of chapel collections for the 62 years 1796-1857. The average annual income from this source for the first half of the period was £1613, for the second half £465. In 1805 the amount for the year was no less than £1984 6s. *od.* In 1857 it was £73 13s. 4*d.* There were, of course, fluctuations from year to year, but the loss was steady and deep. Mr. Few's figures are still more striking when one turns to the details, especially those of the evening services. In 1801 the evening collection very frequently exceeded £20. In 1859 such entries as £0 os. 6*d.*, £0 os. 3*d.*, and even £0 os. *od.* are not infrequent. It is right to add that 1859 was unusually poor in the evening amounts. A substantial increase marks the Preachership of Mr. Bucke,<sup>1</sup> commencing in 1860. But the broad differences between these years and the earlier times of the Magdalen were too striking to be disregarded, and the advocates for removal had a strong case. Mr. Robert Few was the principal supporter of this policy. He failed to carry with him his colleagues of the Committee in 1858; and the majority reported that improved conditions might be possible in a new building at an expense of about £29,000. They were not convinced that fresh support would be forthcoming in a new locality; and allusion was made to the drawbacks of removal with regard to the increased distance from the great hospitals and the loss of old friends of the Magdalen who might be unable to attend a service in the suburbs; the treasurer was specially mentioned in this connexion.

Mr. Few's victory was deferred for only a few years. In May, 1864, a sub-committee went into the question once more, and removal was now recommended. This decision was strengthened by the serious dissatisfaction that had long been felt with regard to the building. As far back as 1841 Mr. Fisher, treasurer, called attention

<sup>1</sup> Trained at King's College, London.

to this. He pointed out that since 1817 the Hospital had spent over £14,000 on upkeep and repairs. This gave an average cost of over £584 per annum, equivalent to a capital sum of £19,500 at 3 per cent. The building was defective in several ways. It was too "straggling" for proper inspection and supervision. The wards were insufficiently separated and ill-arranged. There was the "overlooking" annoyance. A sub-committee in 1843 admitted these drawbacks, but they shrank from the demolition of "so much sound building." Damp was a serious drawback to the well-being of the inmates. Southwark often had its cellars flooded.

Thus various considerations converged to one point. In 1864 it was decided to migrate to suburbia.

But in what direction? There seems to have been no desire to go far from London, and no site north of Thames was looked at. The natural direction was from the Surrey side further out of London. Tooting was at first suggested, but Lord Spencer declined to sell his land there. A site on Wandsworth Common was considered next, but this had to be abandoned for the same reason. Between March 22nd and June 7th, 1866, the present site at Streatham was considered and, on the latter date, approved. Negotiations began with Mr. Beriah Drew, the owner of the land, and they resulted in the purchase of six acres for £6,000.

Legal sanction for removal had been sought at an earlier date. By June 1st, 1865, a Bill was drafted, and legislation was to be secured in the session of Parliament then in progress. Delay occurred, but on November 30th, 1865, the draft of the Bill was finally approved; it went smoothly through Parliament early in 1866, emerging as the Magdalen Hospital Amendment Act, 1866 (29 Vict.). In the Preamble it is stated that "the present site . . . has in consequence of the increase . . . in the neighbouring buildings and population become unsuitable for the

purposes of the said Hospital, and the value of such site and of the other lands, buildings, and hereditaments of the Corporation has also very largely increased." With reference to this latter point it may be noted that at a valuation just prior to the removal the estimate was £21,500.

In the summer of 1867 tenders for building were received. The highest was £29,198. The successful tender was that of Mr. Perry—£24,667. It was proposed to have a public ceremony for the laying of the foundation stone on the third Thursday in October, 1867; but owing to the difficulty of securing the attendance of the principal members of the Committee the decision as to the date was adjourned, and there appears to have been no formal celebration of the stone-laying.

The work proceeded without interruption and was practically finished by the end of 1868. The chapel at Blackfriars was closed to the public after the last Sunday in that year. There is no record, apparently, of the actual date of removal; the task was probably done in sections at different times. The first meeting of the Committee at Streatham was held on February 25th, 1869, and the chapel services began on Sunday, March 7th.

## CHAPTER VIII

### AT STREATHAM

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STREATHAM, in the municipal and metropolitan borough of Wandsworth, is an extremely ancient place, first mentioned, says Sir Walter Besant, in the year 675.<sup>1</sup> Roman coins nearly two thousand years old have been found there. It was situated on a Roman road, Stane Street, running from London to Arundel, the precise course of which is now unknown. From Stane "Street" came doubtless the name "Strete-ham." Part of the district once belonged to the famous monastery of Bec in Normandy, the home of Lanfranc and Anselm. The fine open space of 150 acres just west of the Magdalen possibly preserves a link with the history of Church and State in its name Tooting Bec Common.

Streatham is still one of the pleasantest of London suburbs. It is rapidly becoming less agreeable in some parts owing to the great increase in building unaccompanied by any attempt at town-planning. That is our English way. Too many a fine landscape is like a lovely

<sup>1</sup> Besant: *op. cit.* p. 265.







woman bedecked in an assortment of unrelated garments picked up cheap in Petticoat Lane. Many who read this chapter can remember when Streatham was still known as a "village," when there were far fewer long rows of little houses and far more handsome mansions with spacious and beautiful grounds. It must have been a charming spot in the days when Dr. Johnson used to visit his friends the Thrales—whose house, unhappily, no longer exists.

The Magdalens and their matrons would assuredly feel that they were leaving the town for the country when, in the early spring of 1869, they bade farewell to grimy Blackfriars and took up their abode in Streatham, although they were little more than four miles distant from the old Hospital. Journeying southwards past the Elephant and Castle, through Kennington and Brixton, up the long ascent of Brixton Hill to Streatham Hill Station, they turned at that point sharply to the right, parallel with the railway, down what is now Drewstead Road (so named after Mr. Drew from whom the ground for the new Hospital was, as we have seen, purchased), but at that time only newly constructed and beginning to be known as Leigham Court Road, West. Within five minutes' easy walk from the top of the road, where they had alighted from mid-Victorian omnibuses on the Streatham High Road between London and Croydon, they turned in on the left hand to their new home. Further down the road could be seen part of the expanse of Tooting Bec and a wealth of pleasant open country, well-wooded, with much fewer buildings than now. The surroundings were quite rural. Close by were ponds in which within living memory a heron has been seen catching gold-fish. The owl still is heard hooting in the trees of the Magdalen grounds. These grounds, with their fruitful garden and woodland walks, are well worth a visit; and the contrast between the present Hospital and the Blackfriars site is about as

striking as anything of the kind that London suburbs can show to-day.

The six acres of the Magdalen Hospital at Streatham are part of a very large estate owned by the late Beriah Drew: it included the Manor of Leigham Court. This ancient demesne was given in the twelfth century to the Prior and Convent of Bermondsey. After the dissolution of the monasteries in the sixteenth century, the estate passed through various hands, the penultimate owner being Lord Thurlow. From his executors it was bought by Mr. Drew, who, in 1839, constructed the fine Leigham Court Road running right through the estate from the top of Streatham Hill eastwards to the summit of Streatham Common. The ground occupied by the Magdalen is described on the indenture of purchase as "part of two closes of land called respectively Barnfield and Two Shott or Middle Field heretofore comprised in a farm commonly called Mount Ephraim Farm." The name of this farm is retained by Mount Ephraim Road, to the south of the Magdalen grounds, and Mount Ephraim Lane, a little further on. The latter up to a few years ago was a most lovely country lane winding down to Tooting Bec. The railway station, built in 1844, was a primitive sort of structure on the site of the present station. The line was the original South London route from Battersea (for Victoria had no station before 1860) to London Bridge. Across the line to the north was the Thornton estate, with its memories of an early friend of the Magdalen,<sup>1</sup> and there were brickfields near what is now Telford Park.

A brief description may be given here of the Magdalen buildings. To the left, as one enters the gateway, is the chapel. To the extreme right is the Magdalen Parsonage, the Warden's residence. The lodge at the gateway is occupied by the gardener and the laundryman.

<sup>1</sup> *Vide supra*, p. 38.

The front part of the Hospital is the central administration block. On entering you have on the right the warden's office, on the left the matrons' dining-room. Further inwards are the head matron's office and sitting-room. Upstairs is the board-room, looking on to Drewstead Road. This handsome room is used for committee meetings and, in this time of war, for Red Cross work energetically carried on by several ladies of the Magdalen chapel congregation. Returning to the entrance hall one passes through into a corridor running along the whole extent of the building and communicating at one end with the chapel and at the other with the parsonage. Opening out of the corridor are the ten wards ; each is self-contained and independent but all are under one central administration. There is a large dining-hall. The well-equipped and spacious infirmary and isolation wards were built, along with the probationary ward, in 1889-90, at a cost of £5,000, by Messrs. Candler and Sons. They were opened on Sunday, October 19th, 1890. Close by are some excellent bathrooms for the use of the inmates. They were added in 1907 on the suggestion of the Archbishop of Canterbury, President, who contributed liberally to the cost. The dormitories are large and well-ventilated, with facilities for supervision by the matrons from their sleeping apartments adjoining. The matrons have their own private sitting-rooms on the ground floor. Lady visitors are interested in the laundries (which undergo Government inspection) and the kitchens. Connoisseurs like to see the old furniture, the eighteenth-century chairs and the grandfather's clock (made in Prescott Street, Whitechapel), and the fine, well-polished pewter. The *ménage* may be considered more appropriately later on ; and with this brief reference to the existing buildings of the third and latest home of the Magdalen, our chronicle can be continued.

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The first matter for comment is one of a character novel in the Hospital's history—its relations with the Rector of the parish. Neither in Whitechapel nor in Southwark was there friction between the Committee and Church authorities. In December, 1866, the Committee, acting with the approval of Bishop Sumner (Streatham was at that time in Winchester Diocese), informed the Rev. J. R. Nicholl, Rector of Streatham, of their intention to build the new Hospital in his Parish. This was some five years previous to the Private Chapels Act ; otherwise the Rector's attitude would have mattered little. Mr. Nicholl replied that he was " ready to welcome the institution, but that he could not assent to anything which should injure the income of the curate of the temporary church." The allusion was to S. Peter's, Leigham Court Road. Readers who know the neighbourhood will smile at the idea of competition between this church and the Magdalen chapel : they are a long way from each other. The church had been erected only a few months when Mr. Nicholl wrote ; it was a temporary building replaced in 1870 by the present church. The first Curate-in-charge was the Rev. A. C. Tarbutt, a former Fellow of Wadham. Mr. Nicholl objected to the idea of throwing open the Magdalen chapel to the public. The Committee were willing to appoint Mr. Tarbutt as Preacher, but the offer was declined. A further suggestion, that the Hospital might build a district church and have the right of presentation, was not acceptable to the Committee. The discussions as to the status of the chapel extended from December, 1866, to the following February, when the Bishop wrote to say that a public chapel was impracticable. On the completion of the building in 1869 the Rector agreed to the opening of the chapel to the public on the occasion of the anniversary services. Early in the next year, after obvious signs of increasing interest locally in the new place of worship, the Rector offered



*J. G. & Co. Ltd.*

THE MAGDALEN HOSPITAL, STREATHAM  
 LEAVING THE CHAPEL, THE GREEN WARD, AND PART OF THE CENTRAL ADMINISTRATION BLOCK,  
 NEAR THE CENTRE IS THE DINGLEY MONUMENT.



to sanction the admission of the public in return for £100 annually towards his parochial charities. In these days any such stipulation would seem quite absurd ; but the Committee had scarcely any course open to them but to accept the offer.

Mr. Nicholl's interpretation of the term "charity" was a liberal one. The Committee naturally desired to know how the first year's fine of £100 had been spent ; and they learned with some surprise that the entire amount had been devoted to curates' stipends, the Sunday school, school enlargement, repairs, and — an evening preacher's holiday ! The Committee ventured to express regret that the Hospital's grant should be applied otherwise than to purely charitable purposes. Bishop Wilberforce, who had now succeeded Bishop Sumner (1869), undertook to have a talk with the Rector on this subject. But effective relief from a tiresome and uncalled-for tax was at this juncture afforded by Mr. Salt's Private Chapels Act which became law in 1871 (34 & 35 Vict. ch. 66). Its provisions are three in number :—

(1) The Bishop of a diocese may license to the chapel of a school, college, hospital, asylum, or public or charitable institution, whether consecrated or not, for any Office or service of the Church of England, except marriage.<sup>1</sup>

(2) The minister officiating shall be "subject to no control or interference on the part of the incumbent of the parish," etc. The latter, however, shall have the cure of souls in the whole parish, "elsewhere than within such institution and the chapel thereof."

(3) The offertory and alms are to be disposed of as the minister shall determine, "subject to the direction of the Ordinary."

In November of the same year the Bishop of Winchester

<sup>1</sup> The only wedding that has ever taken place in the Magdalen Chapel is that of the late Chaplain's daughter, Miss Amy Wallace, in January, 1877, by special licence.

agreed to the Committee's proposal to put the chapel under the new Act, and consented to its being extra-parochial. The Rector was treated with generous consideration. A proposal to pay him £50 annually for three years was rejected in favour of a lump sum down; and after the Committee had declined to promise, as the Rector invited them to do, the payment of 25 per cent. of the offertories, their offer of £250 in lieu of all future payments was accepted. On November 7th it was reported that the chapel was "now free from the controul (*sic*) of the Rector."

Nothing here recorded will, it is hoped, be taken as suggesting any unfavourable reflections upon the Rector's benevolence and justice towards the Magdalen on its commencing work in Streatham. Canon Nicholl, an *alumnus* of the writer's own college, was Rector of Streatham for over sixty years, and a Life Governor of the Magdalen. Many who read these pages will revere his memory, and with excellent reason. The incident reflects only upon the discreditable ecclesiastical *régime* as regards private chapels previous to the Act of 1871;<sup>1</sup> and it illustrates by a concrete instance the value—and, in the case of the Magdalen Hospital, the timely helpfulness—of the legislation effected in that year. It is pleasant to add that subsequent relations with the Rectors of Streatham have been uniformly of a friendly character. The late Rector, the Rev. H. H. Jebb, was a good friend to the Magdalen, and so is his successor, the Rev. E. Brook Jackson, who is a member of the Committee. Nowadays, instead of making payments to the parish church, the Hospital is aided by the Good Friday offertories there.

The removal from Blackfriars was thought likely to cause a certain amount of inconvenience with regard to the reception of penitents. Prostitution was, happily

<sup>1</sup> Dr. Whitney here notes that "it was the matter of collections that led to the separation of Lady Huntingdon's Connexion."



less flourishing in Streatham. It was therefore decided to establish an Out Ward or Probationary Home for the primary reception of cases. As early as 1835, before removal was thought of, a General Court had received a suggestion for the founding of an "Asylum" of that nature; and a contemplated "Probationary Out Ward" figures in a special appeal for support in 1858. While the new Hospital was building in 1868 premises were taken for the purpose at 94, St. Martin's Lane, on a three years' lease. The rent was £160 per annum. This expensive house proved unsatisfactory. There was no space at the back and no proper ventilation for either basement or ground floor. On the expiration of the lease a much cheaper and more suitable house was secured, 19, Gower Street, at £75 per annum on a seven years' lease; this was more convenient, with good ventilation, and there was a small garden. This metropolitan branch was known as the "London Home," Streatham was the "Country Home." In addition to its primary use the London Home was convenient for the holding of General Courts and important business meetings; the usual routine Committee meetings were at Streatham.

The suburban position of the Hospital has in some ways probably affected unfavourably the work of Committees. City men willing to lend a hand with good causes can hardly be expected to attend meetings five miles south of the Thames. Drewstead Road is less accessible from the City than St. Martin's Lane or Gower Street. The removal inevitably weakened the links that bound the Hospital to the City where its career began and to which it so largely owes its success. But the suitability of the London Home for business meetings was insufficient to outweigh its unsuitability in other directions. The Home proved costly. From 1868 to 1878 the average annual outlay was £542. The penitents stayed so short a time there that the probationary character of the Home was quite lost, and it

had become merely a sort of clearing-house for cases. On the expiration of the lease in 1878 the London Home was discontinued. The matron there, Miss E. Harrison (to be distinguished from the Miss Harrison who was Head Matron at Streatham), was provided with apartments at 20, John Street, Bedford Row, where she was to receive inquiries, interview candidates for admission to the Hospital, and keep in touch with London clergy, district visitors, and rescue workers. Miss E. Harrison was styled "Collecting Matron." By the year 1889 this system was felt to be no longer necessary, and the matron, after her twenty years' service, was retired on a pension.

We must now notice briefly a conspicuous event in the history of the Magdalen—the litigation of 1876–8, *Magdalen Hospital v. Knotts*, resulting in heavy actual and potential loss. The case is one of considerable interest.

When the Hospital was removed to Streatham, the land occupied by its premises at Blackfriars was sold to the Peabody Trustees, who in 1870 erected the Peabody Buildings there. But of the original Magdalen estate some three acres yet remained as the property of the Hospital. This ground, covered with buildings, was held by the assigns of the original lessee, Mr. Gilbert, under two leases at a peppercorn rent. One lease was for 99 years, granted in 1783; the other was a 50 years' reversionary lease granted in 1794. Had these leases been in order they would have therefore terminated duly in the year 1932. By that time the property should be very valuable. Before the litigation now to be chronicled the Magdalen's title to this land had never been in question. On the contrary, that title had been acknowledged and established by more than one transfer of property in the mid-Victorian period. For example, a portion of the church and vicarage of S. Thomas, Westminster Bridge

Road, stands on what was Magdalen freehold. In 1873 the London School Board needed Magdalen land in Tower Street for building a school. During the negotiations for transfer the Magdalen's title to the freehold was established, without cost to the Hospital. The School Board again needed land, and more was duly transferred. The Hospital could indeed have had no power to say No to the London School Board acting under the authority of Parliament. But shortly after this questions began to be raised respecting the leases granted by the Hospital in the eighteenth century. By the advice of the Charity Commissioners the Committee proceeded to test the validity of the two leases, referred to above, in an action at law. The issue was raised thus : the Magdalen Hospital sought to "avoid" the leases on the ground that both were void under a Statute of Elizabeth (13 Elizabeth, cap. 10), by which a hospital was not to grant leases for a longer term than twenty-one years. The land concerned is that occupied by the Tower public house at the corner of Tower Street, Westminster Bridge Road. The then occupier, Mr. Knotts, demurred to the action on the ground that it was barred by the Statute of Limitations.

The case came before the Master of the Rolls (Jessel) on December 11th, 1876. He expressed sympathy with the defendant (Knotts) and hoped that another Court might see its way to reverse his decision, which he felt must go in favour of the Magdalen. The lease was not "void" but "voidable."

In November, 1877, Mr. Justice Fry followed the decision of the Master of the Rolls on the demurrer and gave judgment for the plaintiff (the Magdalen Hospital). From this decision the defendant appealed.

The appeal was heard on March 26th, 29th and April 16th, 1878, before the Lords Justices James, Cotton, and Thesiger. On this appeal the Magdalen was defeated ;

and the year 1932 will not prove as lucrative to the Hospital as there was at one time every right to expect.

It is regrettable that the Committee in 1783 and 1794 granted these ill-fated leases, and they have come in for a good deal of censure. But, as Lord Justice Thesiger pointed out when delivering judgment, "at this distance of time it is not easy to trace out what was the real consideration for the granting of the lease of 1783, but there is no reason for supposing that it was improvidently granted. . . . It was part of a series of arrangements under which exchanges of land were made, and the Hospital received a benefit."<sup>1</sup>

There is a further point to be noted in this connexion which does not appear to have been considered; it goes far to restore the reputation of the old Magdalen Committee and its lawyer secretary, Mr. Winterbottom, for business perspicacity.

In the year 1792, some nine years after the first of the two ill-fated leases was granted, Mr. Gilbert was anxious to secure the freehold of the property leased to him. He offered, in exchange for this freehold, a lease of land which he held of the City of London. The offer was attractive, but the Committee cautiously sought expert advice before proceeding with the business. And they asked for a considered opinion from no less a person than the Attorney-General, Sir A. Macdonald. In a letter read at the meeting of the Committee on May 17th, 1792, the Attorney-General gave his opinion to the effect that the Hospital must not "alien the Trust lands in fee, although *they may demise those lands for any number of years.*" What further precautions could the Magdalen Committee have taken? What higher legal luminary must be sought for guidance? On the strength of the

<sup>1</sup> *Law Times Report*, vol. xxxviii. (N.S.), June 29th, 1878, pp. 624-629.



Attorney-General's opinion they negotiated further with Gilbert. In 1794 leases of mutually convenient land were exchanged, each to be holden at a peppercorn rent.

It is a keen disappointment to contemplate the loss of what was once undoubtedly and admittedly the property of the Magdalen Hospital. That a great charity should, because of a legal flaw in a lease, lose its land and pay more than £3000 in legal expenses in order to have that loss declared and made irrevocable is surely one of those hard cases that make bad law. If any reader with a charitable disposition and the means to gratify it amply, would re-endow the Hospital with a make-weight to Gilbert's unlucky lease such a gift would be a very pleasant sequel to a very unpleasant experience.

It now remains to chronicle the more important changes in the honorary officers and staff since the removal to Streatham. On the death of H.M. Queen Victoria in 1901, H.M. Queen Alexandra graciously accepted the office of Patroness. There have been four successive Presidents. Mr. Pott was succeeded, on his death in 1877, by the Right Hon. Sir Richard Baggallay, who had been Treasurer, 1845-1862. Sir Richard had a distinguished career at Cambridge (fourteenth Wrangler and Fellow of Caius) and in political and legal life. He was M.P. for Hereford in 1865, received knighthood in 1868, and became Lord Justice of Appeal in 1875. His chief legal work was that in connexion with the Judicature Act of 1875, unremitting attention to which undermined his health. There is a portrait (engraving) of Sir Richard Baggallay in the Board Room. The next President, 1888-1891, Sir Robert Nicholas Fowler, Bart., represented not Law but Commerce. He was the highly popular member for the City (having at an earlier day represented Penryn and Falmouth), and Lord Mayor in 1883. The President



who next accepted office and who, to the great advantage and distinction of the Hospital, still holds it, notwithstanding innumerable claims upon his time and thought is the first in the history of the Magdalen to represent the Church. Succeeding Sir Robert Fowler on the great banker's death in 1891, the Bishop of Rochester became President. Translated to the See of Winchester in 1895 and to the Primacy of all England in 1903, his Grace continues to take personal and unfailing interest in the institution, and presided at the Annual Court of the Governors in 1916, being accompanied on that occasion by Mrs. Randall Davidson.

Of the Vice-Presidents Bishop Hook is one to whom the Hospital owes much. His retirement from the office of Bishop Suffragan of Kingston-on-Thames in 1914 has, happily, not deprived the Hospital of a valued friend. The Bishop has frequently admitted Magdalen candidates to the rite of Confirmation, and is an active member of the Committee. His successor, Bishop Taylor, who as Archdeacon of Southwark preached at the anniversary in 1909, administered Confirmation in 1916, and is a Vice-President.

In 1883 Mr. Wallace resigned the office of Chaplain and Secretary, which in the later years of his tenure was re-named that of "Warden." He was succeeded by the Rev. W. Watkins, who commenced his Wardenship at midsummer in that year. Mr. Watkins, who was ordained Deacon in 1865 and Priest in 1868, came to the Magdalen from Devon, where, since 1874, he had been Incumbent of Bridgetown, Totnes. He was selected by the Magdalen Committee from a list of no fewer than 199 candidates, having among his strong supporters the Duke of Somerset, Bishop Temple, and others well known in South Devon, where the present writer in his first curacy heard of Mr. Watkins and of his musical abilities and genial personality. The Warden sustains most gallantly the passing of the



*L. J. ...*

THE RIGHT REV. CECIL HOOK, D.D.  
ONE OF THE VICARS-GENERAL.



years, and has long since exceeded the average tenure of his predecessors. He is only the sixth Chaplain since 1758. All who know him value and esteem him most sincerely and regret that illness has led him to resign the Wardenship (1917). Mr. and Mrs. Watkins celebrated their golden wedding on January 15th, 1913. This appears to have been the first occurrence of such a celebration in the Magdalen's history.

The office of Preacher was in 1883 amalgamated with that of Warden, and Assistant Chaplains have since that time been appointed. These have, in all instances, been clergymen with other duties on week-days, and the title "Assistant Chaplain" is somewhat misleading; "Preacher" or "Reader" or "Sunday Chaplain" would be more accurate. This office, however, is now (1917) to be suspended.

There have been five Head Matrons since the removal to Streatham. Mrs. Cobby resigned at the end of the year 1870. Her successor, Miss Harrison, died early in 1886. Miss Robins, Matron of No. X Ward, became Head Matron in the same year, and died in 1890. Early in 1891 Miss Reynolds, Matron of the South Metropolitan District School for Girls at Sutton, was appointed. The present Head Matron, Miss Ling, succeeded to the office on the resignation of Miss Reynolds in 1899 (*vide infra*, p. 186).

In the same year Dr. Seymour Sharkey (now Sir Seymour Sharkey) became Hon. Physician. It is only quite recently that Sir Seymour came to the Hospital one Sunday to confer with Mr. Steedman in regard to a serious case of illness in the Magdalen Infirmary. The Hospital owes a debt of gratitude to all its honorary officers, past and present.

The one hundred and fiftieth anniversary was commemorated by a Garden Fête and Sale of Work in 1908, with not very encouraging results.

The first part of our investigation is now complete. We have traced the origin of the Magdalen Hospital and observed its course in each of the three homes where its good work has been carried on. It now remains to develop some points of interest of which the adequate consideration at an earlier stage in the work might have tended to obscure the main outlines of the story we have endeavoured to unfold.



PART II  
BIOGRAPHICAL AND DESCRIPTIVE :  
PAST AND PRESENT



## CHAPTER IX

### THE STRANGE CASE OF DR. DODD

**Sources and Bibliography.**—Magdalen Hospital Minutes, etc.

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A CLERGYMAN and his wife, enjoying a drive near Clifton, were met by a band of gypsies who begged leave to tell the gentlefolk their fortunes. The clergyman was unwilling, but the lady submitted to the prognostication ; her husband then drove on through the crowd. On this one of the gypsies shouted after him : " You may hold your head high now, but you'll hold it higher still yet ; for you'll be hanged ! " The clergyman thought this a good joke, and told the story that evening, when dining with Sir Richard Temple. And some time after, when crossing the Channel in very rough weather, he rallied his fellow-travellers on their nervousness, saying " If I'm going to be *hanged*, you won't be *drowned* ! "

The story is not supported by convincing evidence,<sup>1</sup> but it serves to introduce the subject of this chapter ; for the clergyman was the Rev. Wm. Dodd, LL.D., Preacher at the Magdalen,—who was hanged at Tyburn.

Dr. Dodd has loomed too large in the popular view of the Magdalen Hospital, like a Spectre on the Brocken. If you subtract from its history the full term of his connexion therewith, there are over one hundred and forty years left to chronicle. But the story must be related here, so far as it concerns the Magdalen, somewhat more

<sup>1</sup> *London Chronicle*, June 28—July 1, 1777.



Emery Walker Ltd. Photographers

WILLIAM DODD, LL. D.

FROM A PAINTING BY J. RUSSELL IN THE NATIONAL PORTRAIT GALLERY





fully indeed than was first contemplated, in view of the new material that has since come to light. Let us consider it dispassionately,

. . . "nothing extenuate,  
Nor ought set down in malice."

## I

Some comment on the sources and bibliography may be of service to the reader.

The Rev. Philip Stanhope Dodd (1775-1852), whose MS. book will be referred to as "P. S. D.", was the son of Dr. Dodd's younger brother, the Rev. Richard Dodd. Philip Dodd was but an infant at the time of his uncle's tragic death; but he grew up in a home where the sad story was painfully familiar,<sup>1</sup> and he became personally acquainted with the Earl of Chesterfield—who really sent Dr. Dodd to the gallows,—and with several of the unhappy preacher's friends at the Magdalen, of which he became a Life Governor in 1803. His MS. book, written at some date subsequent to 1813, deals fully with the whole episode of his uncle's end, from February 3rd to the fatal June 27th, 1777. The book contains 144 leaves (8"×6½"), with an index. It is inscribed by Mr. Dodd's daughter, Mrs. Green, wife of the Rector of Penshurst, to her son Philip, November 22nd, 1882, with the note added—"Written by my father in his own handwriting." This very interesting work is written with calm impartiality, and with a grace of style and diction worthy of the author's reputation. Philip Dodd was a Fellow of Magdalene, Cambridge, and author of several works, the most important being a scholarly *View of the Life and Ministry of St. Peter*, 1837. He was

<sup>1</sup> *P. S. D.* p. 99 f. "My Father never spoke of Dr. Dodd without such Emotion as was painful to him and to me. His Brother's unhappy End made a deep impression on his Mind and Spirits."

successively incumbent of Camberwell, Lambeth Chapel, St. Mary-at-Hill, and Penshurst, and Chaplain to the Prince of Wales and the Lord Mayor of London. Richard and Philip Dodd restored the honour of their ancient family name, and their memory is fragrant for nobility of character and devotion to their sacred calling.

Christopher Ellicock was an admirer of Dr. Dodd. He appears to have possessed nearly everything that the Doctor published. The volume containing Ellicock's notes is composite ; bound up together are *An Impartial Account*, etc. 1777, *Genuine Account*, etc. (Villette) [the date 1777 inscribed], *Thoughts in Prison*, 1777, with the short pieces and the *Convict's Address*, etc., often issued with the *Thoughts*. The title-page to the *Thoughts* is prefixed to the whole volume. Ellicock's marginal and guard-leaf comments have in many cases been pasted over with slips of paper. Sometimes these superimposed slips have writing on them. Usually it is possible to decipher the notes by holding up the page to the light.

The books and articles about Dr. Dodd, and those containing contemporary allusion to him, are very numerous. More could be given, but the list will, it is hoped, be found fairly representative. Of those published in 1777 the best are the *Historical Memoirs*, attributed to Isaac Reed, the Shakespearean scholar, and the *Account* published by Hingeston. The allusions in Boswell's *Johnson* and in Walpole's *Journal*, etc., are to be noted. Of modern works, the most readable is Fitzgerald's, but it is seriously wanting both in accuracy and impartiality. The inaccuracy extends not merely to names and immaterial points of date, but to material facts. The lack of impartiality leads the author to find something sinister in nearly everything recorded of Dodd from his youth up. Incidentally he is unjust to the Magdalen, whose archives were consulted evidently in haste and insufficiently. Mr. Fitzgerald conveys the

impression that Dr. Dodd "ran" the Magdalen himself; and that the rest of the people connected with it were City nobodies,—who, being less enlightened than West-enders as to the real character of the man, were deluded to the end. The author clearly did not realize that among the great names "prancing," as he puts it, in subscription lists, were some closely associated with the administration of the Hospital. If read with caution and scepticism the book (which is now out of print) is useful; but it reflects little credit on the man of letters who so hurriedly bundled it together.

Doran's picture is imaginary to the point of absurdity.

## II

The "unfortunate divine"—to use an epithet frequently bestowed in and after 1777—first appears on the Magdalen's horizon in the year of its beginning. He was then a young clergyman in his twenty-ninth year, a Cambridge M.A. (15th Wrangler), Lecturer at West Ham, where he resided, and Evening Lecturer at St. Olave's, Hart Street. When "Mr. Dingley's Plan" was launched, Dodd wrote warmly in its favour,<sup>1</sup> and this fact, along with his rapidly increasing popularity as a preacher, probably led to his first public connexion with the new Hospital. At the anniversary in 1759 he preached the sermon (at St. Lawrence, Jewry); this was printed with other of his Magdalen discourses in the successive Reports issued during his lifetime.<sup>2</sup> It is a fluent outpouring, appropriate to the occasion. The preface (of 18 pages) is interesting as showing that the Magdalen had to face hostile criticism. There were those who said that the

<sup>1</sup> Dyce and Forster: *Cuttings Book*, No. 27. From *London Chronicle*, April 19th, 1758; letter from "T. G." with reference to Mr. Fielding's and Mr. Dingley's Plans, and enclosing a "pathetic paper," thereon by "the Rev. Mr. Dodd" (incomplete).

<sup>2</sup> *Vide supra*, p. 21.

very existence of such a refuge would encourage the evil it sought to diminish. Scurrilous scribblers had indulged in coarse ridicule on that score. Other critics, again, stigmatized the Magdalen as "methodistical." Dodd gives a spirited rejoinder to these critics, and with regard to the last-mentioned objection he says :—

"Be it known that nothing of *Methodism* or *Enthusiasm* hath or ever will have place, we trust, in this Design." This pronouncement, with its context, shows that Dodd had now abandoned his former association with the "Hutchinsonians" and others often loosely regarded as "Methodistical."<sup>1</sup> When in dire misery eighteen years later, he was grateful for the truly Christian sympathy of many Methodists and Evangelicals.

Dodd made his mark as a preacher, aided much by his fine voice, his handsome appearance, and not least by his beautifully shaped hands, which he waved about in a manner suggestive of the French rather than the English pulpit. He wrote his sermons, but was not glued to his MS., and took pains with the delivery of his discourse.<sup>2</sup>

<sup>1</sup> George Horne, afterwards Bishop of Norwich, wrote the greater part of Dodd's Preface to the translation of Callimachus (1755). For his break with Horne and the Hutchinsonians, see W. Jones, *op. cit.* p. 55. Horne found Dodd's vanity "disgusting," and avoided his company. In 1761, Dodd published a pamphlet against the "Sectaries" entitled *A Conference between a Mystic, an Hutchinsonian, a Calvinist, a Methodist, and a member of the Church of England.*

<sup>2</sup> Cf. *Thoughts in Prison*, Week the Second :—

". . . studious I apply'd  
My feeble talents to the holy art  
Of suasive elocution."

The caricature of Dodd in Foote's comedy *The Cozeners*, 1774, was clearly recognizable. Mrs. Simony (=Mrs. Dodd) tells Mrs. Fleece'em that there is "Not a more populous preacher within the sound of Bow-bell; I don't mean for the Mobility only; *those* every canting fellow can catch; the best people of fashion ar'n't ashamed to follow my Doctor" . . . She speaks of his "cambrick handkerchief in one hand and a diamond ring on the other. And then he waves this way and that way; and he curtsies, and he bows, and he bounces, that all the people are ready to —. But then his wig, madam! I am sure you must admire his dear wig" (close and curly, like a cauliflower) which showed off "his plump, cherry cheeks." Dodd is also the "Macaroni Preacher," satirized in the *Town and Country Magazine*, 1773 (pp. 681-683). Here we read of his diamond ring, white hands, "the odour of his well-disposed bouquet"; he is a "complete master of the *copia verborum*." There



A preacher of such popularity as Dodd would be an acquisition for a new charity. Soon after his first sermon he became, as we have seen (*supra*, p. 66), Evening Preacher at the Magdalen. No stipend was proposed. In June, 1759, he was thanked "for his many services done this charity," and was elected Perpetual Governor. In 1762 he was voted a gratuity of sixty guineas, raised in the following year to a hundred guineas, to be paid annually.

Meanwhile Dodd had attracted the notice of Dr. Squire, who on becoming Bishop of St. David's in 1761 appointed him chaplain. The year that saw Dodd a stipendiary officer at the Magdalen brought him a Royal Chaplaincy and a Prebendal stall. Bishop Squire shortly afterwards showed his confidence in Dodd by recommending him to the Earl of Chesterfield, who was seeking a tutor for his godson, Philip Stanhope, the future earl. The Bishop did not live to see the working out of the tragedy he helped to prepare.

Little calls for comment on Dodd's next few years at the Magdalen, except his part in the stone-laying at St. George's Fields (*supra*, p. 69). But his doings elsewhere must be noticed because they help towards an understanding of the tragedy to follow.

In 1766 Dodd appears to have resigned<sup>1</sup> his West Ham Lectureship, taking his LL.D. degree at Cambridge

is evidence in plenty that he could always draw a congregation. For Horace Walpole's impressions of Dodd's preaching at the Magdalen in 1760, *vide infra*, p. 152. For an unfavourable criticism of his matter and treatment (as distinct from his delivery, which is praised) see the interesting account by Dr. Alexander Carlyle of Inveresk (*Autobiography*, new ed. [J. H. Burton], 1910), of a visit to the Magdalen in 1769. Here the "crowd of genteel people was so great," that seats were hard to find. Dodd's text was "If a man look on a woman to lust after her," etc. Carlyle thought the sermon indelicate, "a shocking insult on a sincere penitent, and fuel for the warm passions of the hypocrites" (p. 528 f). Many of his allusions to sexual sin would certainly be thought unfitting nowadays.

<sup>1</sup> In *Thoughts in Prison*, Week the Fourth, he speaks of having been "expelled from Ham's lost Paradise." He appears to have cherished a hope of succeeding to the living.

the same year, and he now settled in London.<sup>1</sup> Now began a course of unwise and ostentatious extravagance : town house, country house (at Ealing), a carriage, and the assistance of a secretary or literary coadjutor (the Rev. Weeden Butler, ever a loyal friend to him), with hospitality on a fairly ambitious scale, demanded money. The improvidence that had so grieved his father, the Vicar of Bourne, Lincolnshire, when on leaving Cambridge he married penniless Maria Perkins, characterized Dodd all along. To meet his growing expenses, the income from the preacherships, his pupils (Philip Stanhope was joined by another youth of good family), and his literary work, were all inadequate. Dodd now turned to speculation. This took the form of chapel-building, under an agreement with the builders to pay "annuities"—to be raised by pew-rents and benefactions. Thus originated Dodd's debts and his first chapel, Charlotte Chapel, Pimlico, named after the Magdalen's patroness and also the road where it was built, now Palace Street, Westminster. This chapel is now worked from St. Peter's, Eaton Square. It was prominent in Tractarian days, and here Manning in 1851 knelt for the last time as an Anglican.<sup>2</sup>

Dodd hoped great things from Charlotte Chapel and its nearness to Buckingham Palace. The Prince of Wales does not appear to have occupied the royal pew fitted out for him. But many people of rank attended.<sup>3</sup> A special hymn-book compiled for the chapel was used by a Magdalen sub-committee, meeting at Mr. Hanway's,

<sup>1</sup> A letter to Newbery (publisher of the *Christians' Magazine*, etc. about this time, is addressed from his house next door to the "Royal Jelly House, Pall Mall" (Prior's *Goldsmith*, i. 410-414). In 1767 he removed to Southampton Row. His last residence was in Argyle Street.

<sup>2</sup> E. S. Purcell: *Life of Cardinal Manning*, i. p. 167. W. E. Gladstone knelt by his side. He was a frequent worshipper there. Next to Dr. Dodd the incumbent most unhappily notorious was Dr. R. C. Dillon, whose licence was revoked in 1840.

<sup>3</sup> Cf. *Thoughts in Prison*, Week the Fourth :

" . . . Athol's Duke,  
The polish'd Hervey, Kingston the humane,  
Aylesbury and Marchmont, Romney all revered."

when selecting hymns and psalms for the Hospital (1768).

This speculation promised well. Dodd proceeded to found—or to acquire soon after its completion in 1771—another proprietary chapel, Bedford Chapel,<sup>1</sup> Bloomsbury Street (at that time called Charlotte Street; hence occasional confusion between the two chapels), which was then a fashionable quarter. Bedford Chapel, with its memories of J. C. M. Bellew and Stopford Brooke, no longer exists. It was to the north of the Bloomsbury Baptist Chapel, where a motor showroom fronts Oxford Street.

Even with Weeden Butler's assistance (he afterwards became incumbent of Charlotte Chapel), Dodd's hands must have been pretty full of work. In addition to the constant duty at his own chapels, and at the Magdalen, and occasionally at the Royal Chapels, the Doctor preached on Thursday evenings at St. Michael's, Crooked Lane. He always had some literary project on hand. And he mingled freely in society, "seen everywhere and known to everybody."<sup>2</sup> He might have pleaded a carriage as a necessity. There is an allusion to this "chariot" (later on exchanged for a fine coach) in Ellicock's MS. notes.<sup>3</sup>

"When the D<sup>r</sup> kept his Chariot in 1767 and 68, He used to bring with him the present L<sup>d</sup> Chesterfield and another Gentleman, Pupils to Him. And this Motto was painted on the Pannels of the Chariot—'Be Wise and Harmless,' that is, Wise as Serpents, harmless as Doves. The Serpent was round (i) with Tail in his Mouth, and Dove in the middle of the Ring it form'd, and the Motto over it."

<sup>1</sup> Cf. G. Clinch: *Bloomsbury and St. Giles*. 1890.

<sup>2</sup> Angelo's *Reminiscences*, p. 354.

<sup>3</sup> Ellicock usually attended Charlotte Chapel. The note given is that on front guard-leaf. Its substance is repeated in notes now pasted over on pp. 33–35 of the *Life and Writings*. He gives the source of "Be wise," etc.: (St. Matt. x. 16), adding, "On which Text he hath one or two Sermons, under the title of Prudence, Christians' Magazine." A rough drawing in the first note of the serpent—after the word "round"—resembles a circle with an exclamation mark adhering to the circumference inside.

His chapel speculations seem to have extended as far as Bath, where he was the first preacher at Margaret Chapel,<sup>1</sup> 1772. He also became Rector of Hockliffe, Beds, where the parishioners saw little of the London fashionable preacher to whom their tithes were paid. Even so ardent and unwearied a spirit as that of Dr. Dodd must have begun now to realize that it is the pace that kills. On the first Thursday in May, 1772, he preached at the opening of the new chapel at the Magdalen, St. George's Fields, and astounded his audience by announcing his intention of relinquishing that pulpit. The Committee wrote him a formal letter asking if he meant what they had understood him to say. His reply is lost; but he must have decided to stay on. His letter was read at a Committee at Batson's on May 28th. In July, however, it was reported that the Preacher had not appeared for three Sundays, and he was informed that he was expected to preach every Sunday afternoon. From the *Memoirs of the Macaroni Preacher* (*supra*, p. 118 n.), it appears that there were stories about Dodd's being in the King's Bench Prison for debt; but this, if it happened, may have been at some earlier stage in his career.

The year 1773 saw Dr. Dodd's star at the zenith. It was soon to become suddenly dim, ere it flared up in lurid distinction to vanish quickly into thick darkness.

### III

St. George's, Hanover Square, was then, as now, a valuable benefice. Early in 1774, its Rector, Dr. Moss, was appointed Bishop of Bath and Wells. The vacant post was one suited for Dodd's tastes and talents, and it would have replenished a purse on which extravagance had made serious inroads.

<sup>1</sup> Clementina Black: *The Linleys of Bath*, p. 102 f. Cf. Whitley, *op. cit.*, with the interesting story of the Dodds' acquaintance with the Gainsboroughs, p. 98 f.



Lady Apsley, whose husband (better known as Lord Bathurst, a title to which he succeeded the next year) was Lord Chancellor, one day received a letter offering her £3000 if Dr. William Dodd were appointed to St. George's. The lady handed this simoniacal document to her husband, who brought it to the notice of the King. The letter was easily traced. It was in a lawyer's clerk handwriting. A few inquiries in Fleet Street offices sufficed. A clerk stated that he had written the letter at Mrs. Dodd's dictation. Dodd was at once dismissed from his post of Chaplain to George III.

Letters from himself to the Press, begging the public to suspend judgment and promising later an explanation, and stories of his having borne the disgrace in order to shield his wife and a lady friend of hers, were of little avail.<sup>1</sup> Dodd at once, and rightly, lost caste. Within a few months theatre-goers were laughing at the Haymarket over Foote's comedy *The Cozeners*, where poor Mrs. Dodd was ridiculed with a cruelty that caused great pain to her husband, who was devoted to her.<sup>2</sup> But he did not lose his best friends; and before leaving England for a much-needed period of retirement from the public gaze, we find him at the Magdalen, less than a month after his disgrace, offering the Committee—not a bribe, but—an oratorio! He would "take the trouble of composing and preparing the same" for the benefit of the Hospital. The "composing" must have referred to the libretto. His friends Bach and Abel would readily fix him up some music.<sup>3</sup> In June Dodd went to

<sup>1</sup> Dodd wrote (from Queen Street) to *St. James's Chronicle*, Feb. 10th, 1774. See also the issue for June 28th, 1777 (after the execution).

<sup>2</sup> Cf. *Thoughts in Prison*, Week the Third: Foote is addressed:—

"Thou hast pierc'd to the quick,

A weak, an amiable female heart,

A conjugal heart most faithful, most attach'd."

<sup>3</sup> J. C. Bach (eleventh son of the great composer) was a very popular musician in London at this time, and so was his friend K. F. Abel. "Bach and Abel Concerts" had a great vogue. Bach set to music Dodd's "Anthem" in honour of Queen Charlotte, written for the Magdalen, printed in the *Christians' Magazine* for 1765 (p. 140). The two verses



Geneva,<sup>1</sup> where he was the guest of Lord Chesterfield, who presented his old tutor with yet another living, that of Winge, Bucks. The abuses of patronage in the eighteenth century are well illustrated by the story of Dr. Dodd's preferments. There was no suggestion of his resigning Hockliffe.

On returning to England, Dodd was evidently unhappy and unsettled. Ellicock heard him preach one Sunday in Lent at Charlotte Chapel from the words (or introducing them) "Physician, heal thyself"; the sermon "caused a profound [sensation?] and many tears were shed when he, proceeding, concluded with desiring parents to send their children to his chapel to be catechized."<sup>2</sup> We find him again at Magdalen meetings in this and the following year.<sup>3</sup> At the Annual Court in

following are from the original version. In later editions the words appear in a revised and improved form.

Let the solemn organ blow ;  
 Loud the grateful tribute pay ;  
 BRITAIN'S queen demands the song ;  
 Royal CHARLOTTE claims the lay ;  
 BRITAIN'S queen, as good as great,  
 Who delights to save and bless ;  
 Hail the sacred honour'd name !  
 Hail our royal patroness.  
 Though exalted on a throne  
 (Her superior merit's due)  
 Those beneath, with pity's eye,  
 Scorns she not benign to view :  
 Reaches forth her sceptred hand,  
 Aid and mercy to bestow ;  
 Wipes the tear from sorrow's face ;  
 Soothes the wretchedness of woe.

There are five more verses of this Charlottolatry, with a Finale uniting the names of Royal CHARLOTTE and the Sacred GEORGE. The music is tuneful and spirited.

A most amusing discussion between Bach and Abel about Dr. Dodd is given by Angelo (*Reminiscences*, p. 354), Bach being against and Abel for the unhappy divine.

<sup>1</sup> Ellicock notes this, p. 43 (cf. the *Life*, etc.). It is pasted over.

<sup>2</sup> Ellicock : note on pp. 43, 45 (*The Life*, etc.).

<sup>3</sup> Fitzgerald is more than usually imaginative in his account of the period here chronicled : "The last Committee that he attended at the Magdalen was in January, 1773. In August of the following year another Chaplain (*sic*) was appointed in his room. The Directors' patience was, no doubt, worn out" (*Famous Forgery*, p. 92). These fictions appear to have been accepted without question by Sir Leslie Stephen in *D. N. B.*

April, 1775, he is thanked with the other officers, in the usual way, for his services : the words " And the Dr be desired to preach oftener " are scored through. One would like to know of the discussion that caused this. On June 15th he applies for " two or three months " leave of absence, and is asked to secure substitutes. His next appearance in the Minutes is in the entry for November 30th, 1775, when he is requested to edit a new edition of the *Account of . . . the Charity*. This fact clearly shows that he still retained the confidence of the Committee. He attends meetings on February 15th, 22nd, and 28th, 1776, and serves on the revived " House Committee." There appears, curiously, to be no mention of him among the officers thanked at the Annual Court in April ; the omission may be a mere oversight. The new edition (the fifth) of the *Account* was published in the summer. The following significant words occur in the Preface (dated June, 1776) :—

" Nor have I, as its Editor, anything farther to subjoin, but my best wishes, and most fervent prayers for the success of this my favourite Charity !—now by the blessing of Providence, and through the benevolent care of its friends, established to the extent of my most sanguine wishes. May it long continue to diffuse its comforts and blessings, when my poor unfortunate breath is yielded up to him that gave it ! And when I am no more, and the memory of my cruel treatment is forgot, yet at least may this work live to be sweet in the grateful remembrance of those, to whom it communicates good !

" Conscious of the Rectitude of my Intentions, and delighting in nothing so truly, as imparting Felicity and consolation, may God enable me to impart it more and more, so long as he thinks fit to continue me here below ! and may he render the pleasing consciousness of doing so, a counterbalance to the evils and sufferings under which, through the cruelty of the merciless, I must go mourning all the days of my life ! " (pp. 4-6).

How unlikely it would have seemed that the man who wrote these words would within a year be hanged as a

felon ! Yet so it was to be. Soon after the new edition of the *Account* appeared, Dodd took a trip to France. There were stories of unclerical behaviour at a race-course there. Before winter he was in England again, still an honest man, though extravagant and indiscreet, and still able to hold his congregations, but nearing a moral breakdown that was to be irretrievable.<sup>1</sup>

#### IV

Dr. Dodd preached his last sermon at the Magdalen on Sunday afternoon, February 2nd, 1777. It is not unlikely that he repeated what he had taken in the morning at Bedford Chapel, where Ellicock heard him preach from Deut. xxviii. 66, 67 :—

“ And thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance of thy life : in the morning thou shalt say, Would God it were even ! and at even thou shalt say, Would God it were morning ! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.”

The text was strangely prophetic. He announced his intention of giving “ the Remainder on the same subject,” says Ellicock,<sup>2</sup> the following Sunday. By that time he was in gaol on a capital charge.

<sup>1</sup> Wraxall (*op. cit.* pp. 248–250) dined with the Dodds one evening early in the winter of 1776. “ A very elegant repast was served, with French wines of various kinds. Mrs. Dodd presided, and afterwards received in her drawing-room a large party of both sexes. Dodd was a plausible, agreeable man, lively, entertaining, well-informed, and communicative in conversation.” Wraxall had first met Dodd in November of that year at a dinner given by Mr. Dilly, the bookseller. Before parting, Dodd expansively invited the whole company to dinner at Argyle Street ! His “ elegant repasts ” were helping to pile up the heap of debt which made him stoop to crime.

<sup>2</sup> Ellicock : notes on p. 108 (of Appendix) and on title-page of *Villette*. On the previous Sunday he had preached from Job xvi. 2—“ Miserable comforters are ye all.” Ellicock’s notes are difficult to decipher here, being written over and under the pasted slips. Either with reference to Feb. 2nd, or the previous Sunday, it appears that Dodd preached “ with an apparent dejection and perturbation of mind. I am witness, as I was also to the over-flow of distress of the Congregation.” The preacher had apparently enlarged on the failure of “ wordly enjoyments to satisfy . . . ”

Late on the day after this sermon, or early on Tuesday morning, Dr. Dodd committed his crime. He forged the signature of the Earl of Chesterfield, his old pupil, for the sum of £4,200 on a Bond of £700 per annum on the Earl's life. This forgery was followed by the supplementary crime of writing a letter in Lord Chesterfield's name confirming the transaction.

One wonders at Dodd's stupidity as much as at the baseness to which he stooped. Even if the fraud was not detected (an unlikely supposition under the circumstances), how would he find the money for the quarterly payments of the annuity? <sup>1</sup> He had friends who would surely help in emergency, and he could successfully have begged what he unsuccessfully tried to steal. Did he intend to run off with the money? Or did he suppose that a nobleman, who as a boy had fetched the Doctor's slippers for him after a long Sunday's work, would never prosecute his old tutor for borrowing in this irregular and immoral method? We cannot know what thoughts were at the back or the front of his worried mind.

The crime appears to have been detected by an odd-looking blot. Dodd was arrested at his house in Argyle Street on Thursday, the 6th of February.<sup>2</sup> He had just paid a subscription to the collector for some benevolent society, and was preparing to receive guests—probably a party of Freemasons. One of the guests was Mr. Ruspini, a dentist, who on the very morning of the arrest had attended Lord Chesterfield. The Earl afterwards regretted that he had not told Ruspini of what threatened Dodd.

On Saturday, February 22nd, came the trial at the Old Bailey. Dodd was found guilty. His nephew gives

<sup>1</sup> P. S. D. p. 7<sup>a</sup>.

<sup>2</sup> P. S. D. The printed accounts, with which a note of Ellicock's agrees, give the date as Saturday the 8th.



interesting references to Lord Chesterfield's part in this trial<sup>1</sup> :—

"I asked [him], in the year 1813, whether his Eyes met Dr. Dodd's upon this dreadful occasion. 'I took care,' said he, 'that they should not.' He seemed to regret the part which he had taken. It was plain, from his manner, that he had been reproached for his conduct, and that he felt himself liable to some Reproach.<sup>2</sup> He said that, had he been older, and possessed more knowledge of the world, he might have proceeded differently, but that he was a very young Man at the Time, being but 22 years old, and acted under the Direction of his Uncle, who said, that Justice must have its Course."

Another excuse was the largeness of the sum taken. Clearly the Earl felt blameworthy, and blameworthy he undoubtedly was. He might well have, at the least, given his old tutor a chance of escaping the gallows. The law was set in motion instantly and unmercifully. When it is remembered that the unhappy forger restored, on the spot, practically the whole of the sum he had obtained, the treatment he underwent seems harsh. He was encouraged to hope that this refund would avert prosecution—and he could not have been treated with less lenity if he had squandered away every penny of it.<sup>3</sup>

Sentence was deferred in order to settle a disputed point as to the validity of the broker's evidence. On May the 26th Dodd was condemned to death.

<sup>1</sup> P. S. D. p. 21.

<sup>2</sup> Cf. Wraxall: *op. cit.* iv. p. 248. Lord Chesterfield twitted Lord Berkeley on having shot a highwayman (in self-defence): Berkeley retorted, "How long is it since you hung a parson?"

<sup>3</sup> P. S. D. pp. 33-40. Quotations are given from the *Thoughts* expressing Dodd's sense of harshness on the part of the prosecutors and his anguish at Chesterfield's action: he is compared to Brutus. There is a reference by P. S. D. (p. 39*f*) to a letter of advice from the old Earl to be given by Dr. Dodd to the young Earl on the latter's return from his travels: "I am sure I need not recommend Dr. Dodd to your care and friendship." He is exhorted to serve Dodd "with zeal," when he has the power. Lord Chesterfield did venture, somewhat half-heartedly, to express to the King a hope that Dodd's life might be spared. The reply was—"It is out of the question, in a commercial country to pardon a Crime of this kind" (p. 93).



The sensation throughout London was profound, from the moment of the arrest on to the fatal day and after. On Sunday, February 9th, Dr. Dodd's place at the Magdalen was probably taken by Mr. Dobie. At Bedford Chapel, Dr. Parry (morning preacher at S. Sepulchre's) preached from S. Luke xvi. 2—"Give an account of thy stewardship, for thou mayest be no longer steward"—"so movingly as melted the Congregation into Tears."<sup>1</sup>

The postponement of the sentence gave time for the unceasing efforts at rescue made by Dr. Dodd's friends and many to whom he was personally unknown. Many petitions reached the King. One was from the Magdalen. That signed by the general public had over 23,000 signatures, and was 29 yards in length.<sup>2</sup> Thomas Sheridan and a clergyman named Bate went about with ink-bottles in their button-holes to get signatures.<sup>3</sup> At S. Sepulchre's one Sunday the rush was so great that Ellicock could not add his signature.<sup>4</sup> The most notable petitions perhaps were the jury's who condemned Dodd, and that of the Corporation of London. At the meeting where the latter was resolved upon, Mr. Winterbottom, the Secretary of the Magdalen, attended and testified that Dr. Dodd "had given very early assistance to Mr. Dingley" . . . "by his Preaching he had established [the Hospital] in the good opinion of the public," etc.<sup>5</sup> There were, naturally, petitions from Dodd himself and his wife. The former was presented to the King by the Rev. Richard Dodd, who felt his brother's disgrace most acutely.<sup>6</sup> It is well known what part Dr. Johnson took in these efforts, and how on the Sunday before the execution he left S. Leonard's Church, Streatham, during morning service in response

<sup>1</sup> Ellicock : note on back of title-page to Villette.

<sup>2</sup> Archenholz : *op. cit.* p. 249 ff.

<sup>3</sup> Whitley's *Gainsborough*, p. 98.

<sup>4</sup> Ellicock, p. 85 (of *Life*, etc.).

<sup>5</sup> P. S. D. p. 86.

<sup>6</sup> P. S. D. p. 96.

to Dodd's urgent entreaty, by special messenger, that Johnson would advise him in sending a petition begging to be spared the horror of a public death. Philip Dodd makes full acknowledgment of Johnson's goodness, but adds a criticism not uncalled for—

“ It is to be lamented that he should afterwards have spoken so harshly of the man to whom he wrote in so kind a manner, and of whose Prayer he desired to have the Benefit. Mr. Boswell's regard to his Friend's Consistency, and to the Feelings of Dr Dodd's Family, might have induced him to with-hold from the Public some Observations which Dr Johnson made on Dr Dodd's Character.”<sup>1</sup>

The unhappy convict had every alleviation that loving friends and a kindly Governor of Newgate (Akerman) could provide. He saw numerous visitors. Among these was John Wesley, who came at least thrice, and expressed, in his *Journal*,<sup>2</sup> his satisfaction at Dodd's frame of mind. Romaine was another visitor, greatly appreciated.<sup>3</sup> Philip Thicknesse, Governor of Landguard, came more than once. His reminiscences are of much interest, especially that of Dodd's farewell to Mrs. Dodd.<sup>4</sup> Villette, the Chaplain of Newgate, was a frequent visitor.

Some of the many letters written or received by Dodd in gaol have come down to us. Those here given do not appear to have been published.

*To the Rev. Dr. Douglas,<sup>5</sup> Windsor.*

[Egerton 2182.] .

Dr. S<sup>r</sup>. From a very high opinion of your Humanity, as

<sup>1</sup> P. S. D. p. 132 f.

<sup>2</sup> *Journal* under dates March 15th, 18th, and June 25th, 1777. “ I should think none could converse with him without acknowledging that God was with him.”

<sup>3</sup> P. S. D. p. 120, quoting Villette (p. 11).

<sup>4</sup> *Memoirs*, etc., pp. 220–230. P. S. D. alludes to Thicknesse as “ a Writer, who hastily put Things to Paper, and he has related of Dr Dodd more, I am confident, than is true ” (p. 125).

<sup>5</sup> Successively Canon of Windsor and S. Paul's, and Bishop of Carlisle, and Salisbury.

a Man, & your ability as a Divine, I much wish'd to have seen you in this day of my distress ; & requested M<sup>r</sup>. Butler to call upon you. He inform'd me of your accidental Meeting with Him, & of your kind Wishes : & at the same time gave me much Concern to hear that you were no stranger to trouble. I heartily pray God to relieve your anxiety, and remove your uneasiness. And cannot but request that if you can prevail upon yourself, when opportunity suits to give me the Consolation of your Company, for a few Minutes, It will be a great Relief.—I bless God, that I have been wonderfully supported under this dreadful Tryal. And tho' under y<sup>e</sup> deepest Compunction and anguish of soul for the offence I have committed, I feel a perfect & undissembled Resignation to God's Will, & patiently expect whatever He shall be pleas'd to do with me. Adieu, my D<sup>r</sup> S<sup>r</sup> & God Almighty bless you & yours.

W<sup>m</sup> D. Tuesday, Apl. 29—77.

*To Mr. Manley,<sup>1</sup> Temple.*

[Newc. Papers 24. 419. 6.]

DEAR SIR,

I am much obliged to you for the attention you have given to my Letter,<sup>2</sup> and for the Readiness you express to solicit the royal Mercy in my Favour. I may have been wrong in my Conception of your words, and in my Expressions of them in my Defence. But I have now only Power to tell you, that I expect all is over with me in this world, and am looking only to that Mercy, which I hope to receive from the Judge of us all : and which that you, and all engaged in my prosecution may receive, is and shall be the last Prayer of

Your most distress'd and afflicted humble servant,

WILLIAM DODD.

16 May 1777,  
12 o'clock.

<sup>1</sup> Manley was solicitor for the prosecution.

<sup>2</sup> The original letter, dated May 9th, 1777, has recently, 1916, been presented to the National Portrait Gallery by Mr. H. F. Killick, of Bournemouth.

*To Mr. Abraham Winterbottom, Secretary of the Magdalen Hospital.*

[Written the day before the execution.]<sup>1</sup>

“ Accept, my dear Mr. Winterbottom, the sincerest Thanks of a grateful affectionate Heart for your many and continued Services of Love to me. I have nothing, my Friend, but my Thanks and Prayers to return you ! God Almighty bless and reward you, and be your Friend and Comforter in every Hour of Need and Day of Distress ! Your good offices, however, are not yet done ; nor have I least Doubt, that you will decline from the same Labour of Love towards the Object of my dearest Affections ; and towards the little Papers, etc., which I have committed to your joint care.—May I also trouble you to convey in the most respectful manner my best and sincerest Acknowledgement to the Governors of the Magdalen in general, and my more especial Friends and Acquaintance among them in particular : assuring them that I have the most grateful Sense of their good Endeavours for me : that I earnestly pray God to bless them ; and that I wish, with unfeigned Zeal, Prosperity to them, as well as to the good Institution they so laudably support. Permit me, my dear Friend, to recommend it to their, and your, particular Consideration, and to impress it with all imaginable seriousness, that a more than ordinary zeal should be exerted in the Christian Instruction and Reformation of the Women. It is the grand End of the Institution, and, this not answered but little is done. I have sometimes *had*, and *have* my very anxious Fears, lest this Business is not so exactly attended to, as it ought : And I am persuaded, this Hint from your dying Friend will have Efficacy, and stimulate you, and the Christian and serious Governors to a close and exact Inspection into this most important Concern. If no work of real Change and Repentance is wrought on the Females’ minds, they will only return from you in *Health of Body*, and to accumulated Sin ! God forbid it, and give His Grace to all, who enter beneath that Roof !

<sup>1</sup> [P. S. D. pp. 134 ff.]

On mature Consideration, I shall rather prefer M<sup>r</sup> Dobey, on the Dreadful Occasion : and I hope, I shall not presume too much on the Goodness of my Friends, who will in this last Day, and Act of Duty, assist me with their Liberality, if I pray you to give *Him* 5 Guineas for this heavy and mournful Task. What else I must give and do communicate to me in such manner as you think fit—and be persuaded that God's almighty Grace, which has thus far supported me, will bear me through all, and safely lead me to that kingdom, where, I humbly hope, and sincerely pray, we may meet, as sincere Servants of Jesus Christ !

Adieu, Dear and worthy Friend—and God for ever bless you !

Among his very numerous correspondents were the Countess of Huntingdon, Miss Bosanquet,<sup>1</sup> and A. M. Toplady. The author of "Rock of Ages" urges Dodd to repay a debt "that had brought intense suffering on a lady who had confided in him."<sup>2</sup>

All efforts to obtain a reprieve were useless. Richard Dodd took a last farewell of his doomed brother, and left for his parsonage at Cowley before the fatal day.

"He had informed his Family that *if all Hope was over*, he should return to them [on Wednesday or Thursday] & I have often heard them describe with what anxious Fear they looked to the London Road, & with what fainting Hearts they saw his Chaise approach."<sup>3</sup>

Mrs. Dodd left London on the Friday night, to live out a grief-stricken widowhood at Ilford.<sup>4</sup>

<sup>1</sup> This letter, given in P. S. D. p. 42, and found in some editions of the *Thoughts*, is too long to quote. Miss Bosanquet had known Dodd since her girlhood. Her letter is singularly beautiful for its deep spirituality and tenderness ; and it called forth a very grateful reply.

<sup>2</sup> T. Wright : *Toplady* ("British Hymn Writers"), p. 204 f.

<sup>3</sup> P. S. D. p. 128 ff.

<sup>4</sup> Mrs. Dodd (married in 1751) is said to have been the daughter of a Verger at Durham Cathedral named Perkins. "From the Report of those, who could not be mistaken, her character was far from amiable" (P. S. D. p. 50) ; but there seems no foundation for the gossip about her



On Friday, June 27th, 1777, after receiving the Holy Communion at Newgate, William Dodd was taken to Tyburn—near, perhaps, where the Marble Arch now stands—and there, in penitence and resignation, and with prayer, he paid the penalty for his crime. The Magdalen Chaplain, Mr. Dobie, was with him to the end.

The story of the execution, with all its hideous publicity and the holiday-making usual on such occasions in the eighteenth century, has often been told, and need not be dwelt upon here.

Friends took away the body : their efforts at resuscitation failed,<sup>1</sup> and Dodd was buried in his brother's churchyard. The inscription on the coffin ran thus :—

The Rev<sup>d</sup> William Dodd  
Born May 29, 1729, and  
Died June 27, 1777, in  
the 49<sup>th</sup> Year of his Age.<sup>2</sup>

## V

A few general impressions may be offered in bringing our study of the “unfortunate divine” to a close.

1. Dr. Dodd was a showy, self-satisfied, versatile talker in public and private, who loved also to “prattle upon paper.”<sup>3</sup> His voluminous writings include commentaries, translations, pamphlets, magazine articles, many poems, long and short, and possibly a novel besides. His

being a cast-off mistress of Lord Sandwich (Walpole : *Letters*, viii. p. 4131); and “her conduct was such as became her after [her husband's] death (P. S. D. *ib.*). She lived in the deepest seclusion, supported by the bounty of friends, and died July 14th, 1784. The only mention of Mrs. Dodd in the Magdalen records appears to be that concerning Dr. Dodd's portrait. *Vide infra*, p. 138.

<sup>1</sup> This was certainly attempted : the practice was not uncommon. In this connexion a note of Ellicock's (p. 88 of *Life*, etc.) is important : “Mr. Hemmings of St. Martin's Lane, Cheesemonger, attended [Dodd's] execution as Deputy Constable. He held by the cart's tail, and told me, he heard the Sheriff give orders not to open his Breast, or pull his Legs—as is usual in such cases. C.E.”

<sup>2</sup> *Impartial Account*, p. 91.

<sup>3</sup> Johnson's *Letters*, No. 583, p. 69.

" Beauties of Shakespeare " achieved wide popularity, and has been republished again and again. The beauties of its editor's compositions in prose and verse are harder to discover. Most of what he wrote would never be missed very much.<sup>1</sup> An exception must be made as to his *Thoughts in Prison*, disparaged by critics somewhat unduly, perhaps. Dr. Dodd's nephew has given a very just and discerning estimate of a poem of great interest—

" It contains much to be admired for poetical Spirit and Imagination, ardent Piety, and moral and generous sentiment ; but it evidently wants the pruning and correcting Hand. If the Author's Life had been spared, he might have made it a Poem of very distinguished merit." <sup>2</sup>

He criticizes the undue repetition of the same thoughts in different language. The Deity is addressed too often.

" In some Parts, too, there is more self-Praise, than is consistent with the humble Avowals in other Passages, and with the Writer's State of Abasement before God and Man. But allowance is to be made for a Man, writing in the solitude of Prison, and calling to Mind all the Actions of his Life, calculated to give him comfort at that dreary Hour." <sup>3</sup>

<sup>1</sup> Dodd's biblical exegesis may be estimated from a Magdalen Sermon on Jeremiah xiii. 23. " I conceive the passage may well be understood thus—*Can the Ethiopian ?* etc. No : that is impossible :—*BUT you who have been accustomed to do evil, may learn to do well :*—and for this purpose he proceeds, *Therefore,*" etc. Many doubtless have been helped by his *Reflections on Death* (1763), one of the few things that Fitzgerald felt able to commend (p. 32). Some of his poorest work, unworthy of cold print, is in the collection of *Poems* published in 1767. Not all of these have the excuse of juvenility. Of interest for our present inquiry are *An Ode, occasioned by lady N——d's being prevented by illness from coming to the chapel of the Magdalen House* (p. 148), *Verses on seeing the Countess of Hertford in tears at the Magdalen House* (p. 168), and the eulogistic reference to Dingley (p. 151). The verses about Miss W——n bathing at Margate are a trifle *risqués*. The novel attributed to Dodd, *The Sisters*, is mawkish and prurient, though perhaps not too much so for eighteenth-century taste.

<sup>2</sup> With reference to Dodd's *Thoughts in Prison* Dr. Whitney aptly recalls Oscar Wilde's *Ballad of Reading Gaol* (1898).

<sup>3</sup> P. S. D. p. 4 f.

2. Dr. Dodd's character was weak. Fond of pleasure, very extravagant, and ever "on the make," he was spoilt by the early success won by his abilities and good nature. By some he came to be regarded as almost a saint and wholly a martyr, by others as a thoroughly bad man. He himself confessed that his later life was "dreadfully erroneous."<sup>1</sup> He became the song of the drunkard and caused the enemies of the Lord to blaspheme. Most of the scandalous stories about him, however, were probably untrue or grossly exaggerated.<sup>2</sup> He claimed that his ministry had been sincere.<sup>1</sup>

3. There are at least three good points in his life and work.

He was industrious in worthy work. His output in study and pulpit was greater than would seem possible if he had been wholly enslaved to self-gratification.<sup>3</sup>

He had a true gift of sympathy and an affectionate disposition. His allusions to his parents show real filial regard; and his devotion to his wife was sincere. And he not only won excellent friends in his prosperity, but retained them to the end; no man could have had more loyal comrades than he.

Finally, Dr. Dodd used his considerable talents in aid of good causes. The Magdalen benefited greatly by his preaching and influence; and so did other charities. One excellent benevolent agency he himself founded—the Society for the Relief of Small Debtors. How far his charitable work may be allowed to soften righteous resentment at his crime and his follies, the reader must decide for himself; and how many souls he helped to strengthen and save is known to God.

<sup>1</sup> The last *Confession* (written for him, or revised, by Dr. Johnson, and intended to be read at Tyburn).

<sup>2</sup> Villette's *Account*, etc., p. 12.

<sup>3</sup> Cf. *Thoughts in Prison*: Week the Second. "Retrospect":

"... with what welcome toil,  
What pleasing assiduity I search'd  
Thy heavenly word, to learn thy heavenly will."

Two passages of Holy Writ come unbidden to the mind as this chapter closes :

“ Let him that thinketh he standeth, take heed lest he fall ” (1 Cor. x. 12).

“ If any man buildeth on the foundation gold, silver, costly stones—wood, hay, stubble ; each man’s work shall be made manifest ; for the day shall declare it, because it is revealed in fire ; and the fire itself shall prove each man’s work of what sort it is. If any man’s work shall abide which he built thereon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss ; but he himself shall be saved ; yet so as through fire ” (1 Cor. iii. 12-15).

#### NOTE AS TO THE DODD PORTRAITS

Russell’s painting in the National Portrait Gallery, here reproduced, p. 114, is referred to in Dr. Williamson’s *Life of Russell*, p. 23. Dodd sat for the portrait in Jan. 1769. It is said to have hung originally in the Magdalen Chapel, whence it was taken in 1774 to Charlotte Chapel ; later on it belonged to the Rev. H. S. Cotton, Ordinary of Newgate. The N. P. G. purchased it in 1867. There appears to be no Magdalen record of this picture. Dr. Williamson’s authority was Sir George Scharf, formerly Director of the N. P. G., who remembered, as a boy, seeing the portrait in the chaplain’s room at Newgate.

The portrait mentioned in the Magdalen Minutes for June 25th, 1772, is one painted by Thomas Hickey, and presented by him to the Hospital. His letter about it is one of the few early letters preserved there.

Jermyn-street, St James’,  
June 18<sup>th</sup> 1772.

SIR,

I beg leave to present, through your means, the Picture of the Rev. Dr. Dodd to the Magdalen Hospital, to continue the remembrance of so good a Friend and so important a supporter of that excellent Charity, and, at the same time, to give some little testimony of the good wishes of the Painter towards it, who has the honour to be, Sir, your very obedient humble servant

THOMAS HICKEY.

The letter is addressed to Abraham Winterbottom, Esq., Secretary to the Magdalen Hospital.

Presumably this painting is the one referred to in the Minutes for October 30th, 1782—"The Widow of the late Dr. Dodd requesting the picture of the Doctor, resolved unanimously the same be allowed to her."

A portrait of Dr. Dodd was also painted by Gainsborough in 1773. See Whitley, p. 98. In a letter to Dodd the artist says he would touch up the portrait to make it handsomer still if possible. "The ladies say it is very handsome as it is; for I peep and listen through the key-hole in the door of the painting room on purpose to see how you touch them out of the pulpit as well as in it. Lord, says one, What a lively eye that gentleman has!" This painting passed from Weeden Butler to Dr. Dodd's nephew. It remained at Penshurst Rectory until 1873, when it became the property of Sir Joseph Hawley.



## CHAPTER X

### JONAS HANWAY

**Sources and Bibliography.**—Magdalen Hospital Minutes.

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PUGH, JOHN : *Remarkable Occurrences in the Life of Jonas Hanway*. 1787.

SEDGWICK, T. E. : *Jonas Hanway, Founder of the Marine Society*. *The Marine Magazine*. February and May, 1916.

GOOD Jonas Hanway ! He touched life at many points,—as merchant, civil servant, traveller, social reformer, philanthropist and author. To turn to him after thinking of Dr. Dodd's tragic fate is like leaving a Chamber of Horrors for the open country. He did nothing very sensational ; and a contemporary speaks of meeting " that eminently *good*, which is better than *great*, man, Mr. Hanway." <sup>1</sup> But if to be ahead of one's own day and generation in social reform, if getting things done that want doing for the betterment of English life, if setting afoot various philanthropic activities prominent at the present day—if these things confer greatness, or show it, then Jonas Hanway was a great man. And at the lowest estimate it is clear that he did such useful work, and won such genuine esteem, from his King down to the reclaimed Magdalens and rescued lads, as to give him an

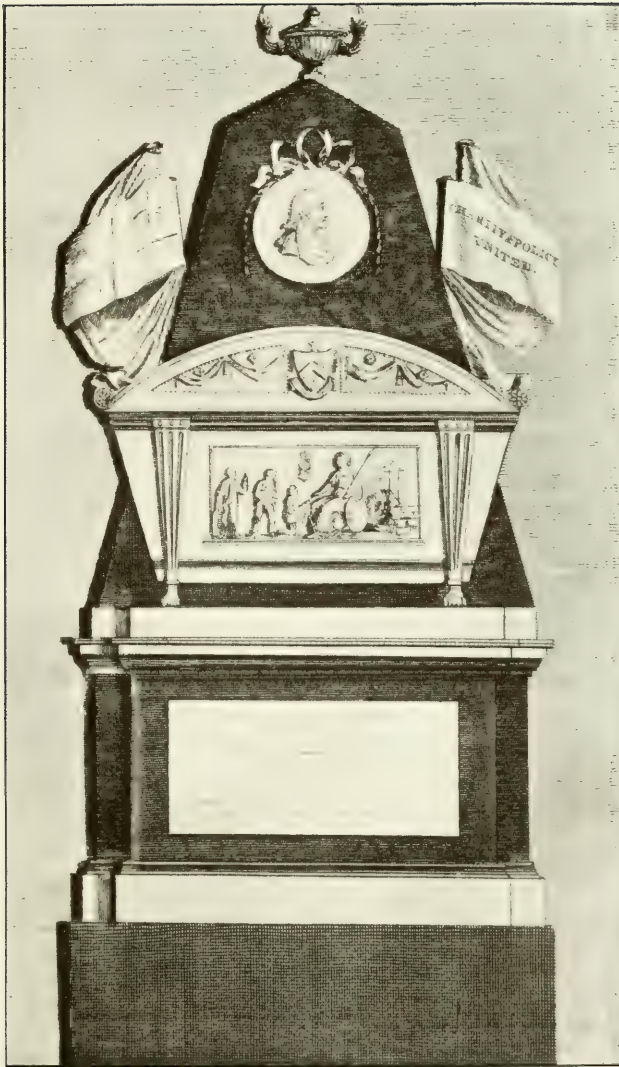
<sup>1</sup> Nicholls, J. : *Lit. Illus.* vi. p. 153.

assured place amongst some of the worthiest names that illumine our nation's story.

Jonas Hanway was born at Portsmouth in the year 1712, being thus four years junior to his friend Dingley and seventeen years senior to the unfortunate divine. His father, a chief clerk to the Admiralty, died when little Jonas was not yet two years old, and there were two still younger boys in the family of five young children left for the young widow to look after. She came to London, and brought up her family well. The girls in due course got married, the second son had a post at the Admiralty, and the third had a naval career of distinction, both afloat and ashore.

At the age of seventeen, Jonas went as apprentice to a merchant at Lisbon, where he remained for several years. He first came into business relations with Robert Dingley in 1743, and in that year journeyed to Petrograd, where, as we have seen, Dingley had a "factory" (*supra*, p. 28). It was on business of the firm that he travelled in Persia. His adventures on this journey were well worth narrating in the four quarto volumes, first published in 1753, entitled *An Historic Account of the British Trade over the Caspian Sea, with a Journal of Travels from London through Russia into Persia, and back again through Russia, Germany, and Holland, to which are added the Revolutions of Persia during the Previous Century*.

While absent from England, Hanway had some money left to him, and he was now able to devote himself more fully to the social and philanthropic work to which he felt drawn. By the time the Magdalen was started, he had founded the Marine Society (1756), the chief monument to his own personal initiative. This excellent institution still pursues its work of training lads, on its ship the *Warspite*, successor of the first ship the *Beatty*, for the Navy and the Merchant Service. It is to Hanway



To face p. 143

From a "Marble Measure," 1830, by J. H. Sturt

HANWAY'S MONUMENT IN WESTMINSTER ABBEY  
AS ORIGINALLY ERECTED

(FROM A PRINT IN THE "UNIVERSAL MAGAZINE," AUGUST, 1793,  
IN THE BOXED ROOM OF THE HOSPITAL.)



that we owe the training-ship system. Among other activities in the pre-Magdalen period were his vigorous opposition to the proposal for naturalizing alien Jews, his equally vigorous advocacy of plans for improving the roads, sanitation, and lighting of Westminster, and his election to the governing body of the Foundling. He also published his *Journal of Eight Days' Journeying from Portsmouth to Kingston-on-Thames*.

It was with reference to this book that Dr. Johnson observed that Hanway "made a reputation by travelling abroad and lost it by travelling at home." Austin Dobson in the *Vignettes* likewise makes good-humoured fun of these Essays. But although his very numerous literary efforts may not satisfy the critics,—by reason of their excessive diffuseness, and a "chronic infirmity of digression," many of them are of interest, and testify to Hanway's whole-hearted devotion to whatsoever things are true and just and lovely and of good report.<sup>1</sup>

Hanway used his pen to excellent purpose in support of the Magdalen, as we have seen (*vide supra*, pp. 32, 34, 56), on its inception in 1758. When the Hospital was at work he contributed 150 copies of his *Directions for a Devout and Decent Behaviour in the Publick Worship of God*.

<sup>1</sup> In the *Marine Magazine* for Feb. 1916, p. 7, attention is called to some words which, written by Hanway in 1757, are singularly applicable in many points to the present time:—

"Hardly any period has furnished a more glorious or a more urgent Occasion to show our Zeal for the Common Good of our Country than the present Time. The Happiness of one of the best of Princes; an enlightened State of Religion; Liberty pampered, almost to excess; Commerce smiling with such plenty, that Luxury has hurt our Morals. In a word, every Domestic Joy is ours. And yet our situation is perilous. The awful Dispensations of Providence call on us to use every means for the preservation of these Blessings, and for our Deliverance from the dangers that surround us.

"And what are these Means? Union of Counsels in the great affairs of the State, and on our Parts Obedience to the Laws of our Country; and a due submission to the legislative Power. To these we must add an eminent Display of Military Virtue; strict Oeconomy in private Life; and, above all, Piety, and a firm Resolution to support the Cause of our injured Country. By such a Rule of Conduct, and such only, can we hope to triumph over our Enemies."



The second of the two volumes of *Reflections, Essays, and Meditations*, etc., consists of *Twenty-eight Letters on the Magdalane* (sic) *Charity, &c.* This work appeared in 1761. One Letter is addressed to A. B. (*vide supra*, p. 56), two to the Right Hon. —, seven to W. O. —, Esq., two to the Rev. Mr. N. —, three to P. G. —, Esq., and the rest mainly to inmates at the Magdalen. The Letters relate to the origin, and justify the aims, of the new Hospital (which supplies an object-lesson on the evils of incontinence), and several give advice to penitents there. "The ingenious Mr. Dodd" is quoted more than once. Letter XIII. contains *Devotional Meditations*,—forty-four prayers for various occasions, with morning and evening hymns. Some of the prayers are felicitously worded; all show a sincere piety. Perhaps, if Mr. Austin Dobson had considered these, he might have spoken with less ridicule of Hanway's writings. Letters XXVI.—XXVIII. show his opinion of Methodism and "Enthusiasm." He had heard "W." (obviously Whitefield) at Tottenham Court Road, and thought him mad. He blames the Methodists for having "introduced a low kind of language" (with reference to their frequent use of the words Hell and Damnation).

In 1762, as a recognition of his public services, Hanway was appointed Commissioner for Victualling the Navy. He had for some years been wishful to obtain some such post under Government, in all probability with a view to greater usefulness in his benevolent work. He had a competency, lived quietly, and never married. The letters that have come down to our time, relating to this wish for a Government post, are of some interest. The first (Newcastle Papers, 32860) is dated November 10th, 1755, from "Corner of New Exchange Buildings." He asks the Duke of Newcastle, who was then Prime Minister, for an appointment as Commissary "for the sale or realization of the French ships and their

cargoes." He is "bred to trade," and his brother has captured some of the ships. The second letter, July 14th, 1756, expresses his disappointment at not having been included among the Commissioners selected. His friend, Lady Betty Germaine, had assured him that he might depend on the Duchess of Newcastle's mediation ; and he had "kept himself disengaged," confident of an appointment.

" If my Brother's taking the Richest Ship, if Sir Edward Hawke's good opinion . . . if these give me no title, nor yet my own zeal for His Majesty's glory, and the welfare of my Country, I hope your Grace will not forget the sollicitation of those who deserve so well of all the world."

The next application was in 1760. Hanway's work at the Magdalen had brought him to the notice of Archbishop Secker, and to him he writes (March 14th) to beg the Archbishop's patronage and interest (Newcastle Papers, 32903). He would not intrude "on a day devoted as this is on any less account than the Dependence of my whole life and y<sup>e</sup> service of those with whom I connect myself." He wishes to succeed the late Treasurer to the Salt Office, who had been a Russia merchant. The Archbishop's letter to the Duke, in support of the application, was written next day.

" I believe him to be a very honest and good man ; of great Zeal for the publick Welfare, which he hath manifested in several Instances ; of parts and Activity, yet not unwilling to be directed. He is also generally esteemed : so that taking notice of him will be an Action of good Report. And I apprehend that the Circumstances both of his Health and of his Fortune call for it. . . ."

Hanway had to wait until 1762 before he succeeded. His final letter to the Duke, February 15th, 1762 (Newcastle

Papers, 32934), is a reminder of the Duke's expressed willingness to appoint him to some post when possible. He would gladly accept either of two offices vacant—the Commissionership of Land Tax, or that of the Victualling Board. To the latter he was now duly appointed, holding the post until his health failed in 1783, when he retired. By the King's direction, to whom Hanway was personally known, he was granted his salary as a pension.

The personal interest taken by Hanway in all that concerned the Magdalen was unfailing. He frequently presided at committees, attending meetings regularly up to June, 1785. He had at heart the spiritual as well as the material well-being of the inmates, often recommending suitable reading for them, and providing a book of *Instructions* for their guidance (1778). There is, unfortunately, now no trace of what is described as a "Monumental Memorial of a Repenting Prostitute," presented by Hanway to the Hospital in April, 1784. It is first described as "the elegant monument," the latter word having replaced "picture," which is scored out. Later on it is referred to as the "Death of a Penitent Prostitute, in the frame now hanging in the matron's parlour"; and the committee ordered that 50 copies of the "Instruction part" thereof should be printed and used by the Chaplain "as occasion serves for the edification of the women," and copies were to be hung up in the several wards. The Annual Court had such confidence in Hanway as a theologian that they resolved "that the doctrine it contains be particularly recommended to the Evening Preachers and Domestic Chaplain." This "Memorial" was probably a large card, artistically designed, and displaying edifying meditations with appropriate pictures; such is the character of Hanway's own *Memento mori*, preserved at the Marine Society's offices.

His interest in the welfare of the penitents did not

cease with the completion of their probation at the Magdalen. He

“took great delight in entertaining the women who had left the hospital and settled in life, at his own house ; he encouraged their visits, inquired their manner of life and gave them his good advice, and, to show his sincerity, always accompanied it with a small present.”

The Biography from which the above words are quoted <sup>1</sup> has a good deal of information as to the work of Hanway in establishing the Magdalen, which came before us in earlier chapters. His active interest in the institution all along is the more striking in view of his constant attention to the claims of his own foundation, the Marine Society, and his care for all the other good causes which won his sympathy as he went along his peaceful path through the years. One thing worked in with another, however, and his philanthropic interests were not kept in separate or unconnected compartments. Discursive in print, Hanway was systematic and business-like in practice. His care for the hard life of little chimney-sweeps was reflected in the selection of candidates for the benevolence of the Marine Society. His connexion with the Stepney Society, for the relief of misery and the encouragement of maritime employment, secured a room for its meetings at the Marine Society. The clerk at the Marine Office was permitted to add to his income by taking work for another charity.<sup>2</sup> The Foundling and the Magdalen naturally fitted in together, and Hanway's connexion with the former led to his very important work (resulting in legislation) on behalf of the preservation of “Infant Parish Poor.” The Magdalen was from the first a home, not a Prison ; but its special character may well have

<sup>1</sup> Pugh, *op. cit.* p. 176.

<sup>2</sup> T. E. Sedgwick : *Marine Magazine*, May, 1916, p. 15.



turned his thoughts to the proper treatment of prisoners. He advocated solitary confinement, and his pamphlet on the subject is alluded to by his unhappy friend in Newgate.<sup>1</sup> He supported "Mr. Fielding's Plan" for an Orphan Asylum, and naturally approved of that religious care for childhood and youth of which the Sunday school movement was an outcome. Nor were the young and the unfortunate of his own race the only objects of his kindly regard, for he interested himself in the welfare of the black poor in London. One more of his many undertakings may be mentioned, for it is connected with the Magdalen in more ways than one. About the year 1776 Hanway promoted a hospital for the treatment of venereal disease, and rented the old Magdalen premises in Goodman's Fields.<sup>2</sup>

Any one who has learned to love the memory of good Jonas Hanway, whether through his own writings, or the biography which is the principal authority for his life story,<sup>3</sup> or because of a connexion with one of the charities he helped along, will constantly be reminded of him in various ways. One's umbrella recalls the fact that Hanway was the first man in London who dared to carry such a thing through the streets. He and his umbrella met, at first, with much ridicule, and on the part of sedan-chairmen and cabbies with abuse and even violence; but the bold innovator lived to see his example universally copied.

<sup>1</sup> Dodd's *Thoughts in Prison*, Week the Third :

"Hail, generous Hanway ! To thy noble plan,  
Sage, sympathetic, let the muse subscribe,  
Rejoicing ! In the kind pursuit, good luck  
She wisheth thee, and honour."

Hanway's *Solitude in Imprisonment* appeared in 1775.

<sup>2</sup> Pugh, *op. cit.* p. 206.

<sup>3</sup> Pugh's work is of great interest and value as being that of an amanuensis, with his employer as subject. "No man is a hero to his valet." But "that may be the valet's own fault." John Pugh appreciated and understood Jonas Hanway. He writes quite simply and modestly, with no straining after effect; and the picture given is very clear. The book seems worth a reprint.



The tea-table is another reminder, though of the *lucus a non lucendo* sort, for Hanway was a total abstainer from a beverage which he considered pernicious. One of his numerous pamphlets is on this subject; it naturally failed to convince Dr. Johnson, whose remarks about it led Hanway to show "unexpected warmth" at the criticism.<sup>1</sup> The stern disapproval of tea at the Magdalen (*vide infra*, p. 176 f) has the true Hanway touch. "Standard," or wholemeal bread seems to have been advocated first by him. Another reminder of Hanway presents itself on the far from infrequent occasions when "tips" are expected. Hanway, like his contemporaries, called them "vails," and strongly disapproved of the practice of bestowing them. Hanway Street and Place, W., appear to have no association with the philanthropist, the name being a corruption of "Hanover."

The excellent portrait at the Marine Office, and the details given by Pugh, enable us to visualize Jonas Hanway clearly. He had small features, but was not insignificant in appearance. In earlier life he was fat and well-liking, but after his hardships in Persian and Russian travel he was of a thin habit and stooped, with his head bent to one side. He felt the cold acutely, and in winter wore flannel linings and three pairs of stockings. He liked to look his best on every occasion, dressed well, in a suit of rich dark brown, the coat and waistcoat being lined with ermine; and he kept up the old custom of wearing a sword.

Hanway died September 5th, 1786; the end was calm and edifying. He is buried at Hanwell, but has a monument to his memory in Westminster Abbey, placed there in 1788, with this inscription:—

<sup>1</sup> Nicholls: *Lit. Illus.* vi. p. 153. It was at Mrs. Penné's in Bloomsbury Square. He naturally made capital out of Johnson's happiness of hand, the effect of his tea-drinking; and Hanway had seen Johnson spilling his tea on his breeches, from lack of nerve control.

Mrs. Penné, in dedicating some poems to Hanway, happily styles him, "The Second Man of Ross."

## THE MAGDALEN HOSPITAL

Sacred to the memory of  
 JONAS HANWAY,  
 who departed this life Sept. 5th, 1786,  
 aged 74.  
 But whose name liveth and will ever live,  
 Whilst active piety shall distinguish  
 The Christian  
 Integrity and truth shall recommend  
 The British Merchant  
 And Universal kindness shall characterise  
 The Citizen of the World.

The helpless Infant, nurtured through his cares,  
 The friendless Prostitute, sheltered and reformed,  
 The hopeless Youth, rescued from Misery and Ruin,  
 And trained to serve and defend his Country,  
 Uniting in one common strain of gratitude,  
 Bear testimony to their Benefactor's virtues,  
 THIS was the FRIEND and FATHER of the POOR.

The reference to Hanway as a "Benefactor" of the Magdalen is strictly accurate : so great was his beneficence that he has been sometimes regarded mistakenly as having himself established the Hospital.<sup>1</sup> He is certainly more conspicuous in the Magdalen archives and literature than his friend Dingley, the actual originator and founder.

Comparisons need not always be odious. It might be unprofitable to compare and contrast the character of Jonas Hanway with that of William Dodd. But it may not be unfitting, in closing this chapter, to consider the two men together for a moment with regard to one point—what they did for the Magdalen.

<sup>1</sup> E.g. in early days in the poem *Triumph of Benevolence* quoted by Fugh (p. 252) :

" At HANWAY's bust the MAGDALENE shall kneel,  
 A chastened votary of Compassion's dome,  
 With pious awe the holiest ardours feel,  
 And bless the Founder of her peaceful home : "

and in modern times in the *Encyclopædia Britannica*.

Hanway and Dodd were contemporaries for some years at Whitechapel and St. George's Fields, and they were more conspicuous in the public eye than most—perhaps any—of their colleagues. Dodd promoted the welfare of the Hospital for some eighteen years, Hanway for forty-eight. Dodd probably did more to make it widely known, and brought more money to its treasury ; but he also brought unhappily the sorrow and loss inevitable to any society, one of whose leading people falls into dishonour. Hanway, without the opportunity afforded by the pulpit, and unequal in some respects to Dodd in intellectual ability, yet benefited the Hospital more than Dodd either benefited or injured it. Hanway was a religious-minded layman, a “sober, peaceable, and conscientious son of the Church of England,” with a passion for philanthropy. Indifferent health, and many charitable interests with their inroads upon his leisure, did not weaken that “infinite capacity for taking pains” which made him a genius in his own special sphere. And this man it was, conspicuously, who impressed his personality upon the nascent charity. He helped very largely in shaping its policy, and he influenced its tone and temper.

Methods have been modified, as the years have passed, in this detail or that. But a student of the origins and history of the Magdalen Hospital who considers the actual administration of it to-day will probably feel, with the present writer, that the old wise and kindly and devout spirit still animates the institution which owes so much to Jonas Hanway.

## CHAPTER XI

### THE MAGDALEN CHAPEL : ITS PRAYER, PRAISE, AND PREACHING

**Sources.**—Magdalen Hospital Minutes, etc. Published Reports.

*Hymns, Anthems, and Tunes : with the Ode used at the Magdalen Chapel. Set for the Organ, Harpsichord, Voice, German-flute or Guitar :* n.d. [probably 1769]. Air and figured Bass.

The second edition of the above, 1791.

Later revisions and selections.

WALPOLE, HORACE : *Letters*, ed. Mrs. Paget Toynbee, vol. iv.

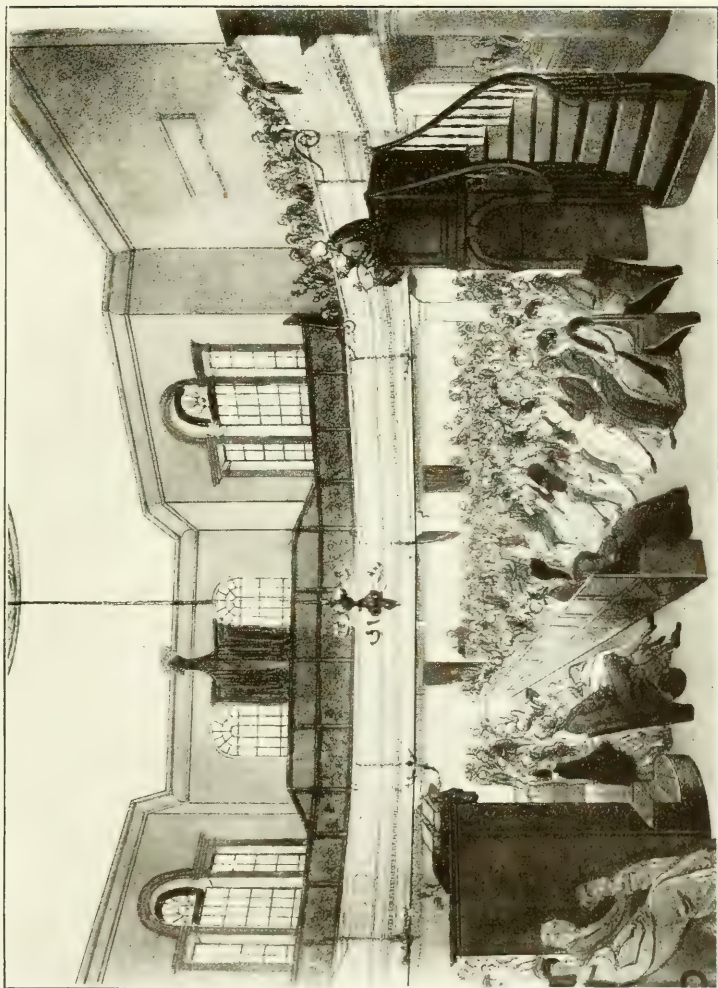
Contemporary information, etc.

FROM Dodd and Hanway to the chapel is no unnatural transition. The former made its pulpit conspicuous, while the latter was one of the most devoted worshippers in the multitude of all sorts and conditions who have attended its services. This last remark may prompt the question—"What have all sorts and conditions to do with a penitentiary chapel?" The Sunday services have always been open to the public; and it is a fair matter for debate whether this is the right policy for such an institution. The subject will more conveniently be discussed briefly at the conclusion of the present chapter.

#### I

The entire novelty of the Magdalen attracted outsiders from the first. Its non-parochial character was emphasized by the issue of orders for admission,<sup>1</sup> and perhaps

<sup>1</sup> *Minutes*, Jan. 18th, 1759.



*The Magdalen*

INTERIOR OF THE MAGDALEN CHAPEL, ST. GEORGE'S FIELDS,  
FROM AGGERMAN'S "MIRROR OF LONDON," 1832.





this restriction fanned the desire to be admitted. Soon it became necessary to request the public not to come earlier than 5 p.m. for the 5.30 service.<sup>1</sup> Members of the committee might have orders admitting four persons, but they must be obtained from the Steward by the previous Thursday.<sup>2</sup> When Harrison and Sellon had succeeded Dodd, the insistence on orders was renewed, for "great abuses" had arisen from neglect of this; money instead had changed hands at the doors.<sup>3</sup> A few years later, however, the payment of money was regularized. Tickets were discontinued, and the collection was taken individually as each worshipper entered the chapel!<sup>4</sup> After a couple of years quarterly tickets were introduced. Various systems having been tried the present plan has been adopted: the chapel is open, without tickets, but Governors (who subscribe two guineas or upwards *per annum*) may have seats allotted to them and their families. All seats are free and open five minutes before the service begins.

In the early days the congregations were usually crowded,<sup>5</sup> not only in Dr. Dodd's time but immediately subsequent to his death and for many a long year after.<sup>6</sup> Royalty had encouraged, and may have created, a Magdalen *vogue*. Horace Walpole's account of a service at Prescott Street in January, 1760, attended by Prince Edward, is too interesting not to be quoted in full.<sup>7</sup>

"As you seem amused with my entertainments, I will tell you how I passed yesterday. A party was made to go to the

<sup>1</sup> *Minutes*, Nov. 27th, 1760.

<sup>2</sup> *Ib.*, Jan. 14th, 1761.

<sup>3</sup> *Ib.*, Oct. 18th and 31st, 1781.

<sup>4</sup> *Ib.*, May 4th, 1786.

<sup>5</sup> *Cf. supra*, p. 119 n. (Alex. Carlyle's visit) and *Westminster Magazine*, March, 1777: "Nor is it credible what crowds of the most splendid company attended [Dodd's] preaching in the Hospital."

<sup>6</sup> *Minutes*: Dec. 18th, 1777: Coaches to stop at the Matron's Door. The "great door of the Chapel," for foot-passengers. Early Guides to London show that the chapel was popular.

<sup>7</sup> *Letters*: iv. p. 347 f (to Geo. Montagu).

Magdalen House. We met at Northumberland House at five, and set out in four coaches; Prince Edward, Colonel Brudenell, his groom, Lady Northumberland, Lady Mary Coke, Lady Carlisle, Miss Pelham, Lady Hertford, Lord Beauchamp, Lord Huntingdon, old Bowman, and I. This new convent is beyond Goodman's Fields, and I assure you, would content any Catholic alive. We were received by—oh! first, a vast mob, for princes are not so common at that end of the town as at this. Lord Hertford, at the head of the governors with their white staves, met us at the door, and led the Prince directly into the chapel, where, before the altar, was an armchair for him, with a blue damask cushion, a *prie-Dieu*, and a footstool of black cloth with gold nails. We sat on forms near him. There were Lord and Lady Dartmouth in the odour of devotion, and many city ladies. The chapel is small and low, but neat, hung with Gothic paper, and tablets of benefactions. At the west end were enclosed the sisterhood, above an hundred and thirty, all in greyish brown stuffs, broad handkerchiefs, and flat straw hats, with a blue riband, pulled quite over their faces. As soon as we entered the chapel, the organ played, and the Magdalens sung a hymn in parts; you cannot imagine how well. The chapel was dressed with orange and myrtle, and there wanted nothing but a little incense to drive away the devil—or to invite him. Prayers then began, psalms and a sermon: the latter by a young clergyman, one Dodd, who contributed to the Popish idea one had imbibed, by haranguing entirely in the French style, and very eloquently and touchingly. He apostrophized the lost sheep, who sobbed and cried from their souls—so did my Lady Hertford and Fanny Pelham, till I believe the City dames took them both for Jane Shores. The confessor then turned to the audience, and addressed himself to the Royal Highness, whom he called most illustrious Prince, beseeching his protection. In short, it was a very pleasing performance, and I got the *most illustrious* to desire it might be printed. We had another hymn, and then were conducted to the *parloir*, where the governors kissed the Prince's hand, and then the lady abbess or matron brought us tea. From thence we went to the refectory, where all the

nuns, without their hats, were ranged at long tables, ready for supper. A few were handsome, many who seemed to have no title to their profession, and two or three of twelve years old ; but all recovered, and looking healthy. I was struck and pleased with the modesty of two of them, who swooned away with the confusion of being stared at—one of these is a niece of Sir Clement Cotterel. We were shown their work, which is making linen, and bead-work, they earn £10 a week. One circumstance diverted me, but amidst all this decorum, I kept it to myself. The wands<sup>1</sup> of the governors are white, but twisted at top with black and white, which put me in mind of Jacob's rods, that he placed before the cattle to make them breed. My Lord Hertford would never have forgiven me, if I had joked on this ; so I kept my countenance very demurely, nor even inquired, whether among the pensioners there were any *novices* from Mrs. Naylor's. . . . ”

There have been a good many state visits—royal and civic—to the Magdalen chapel, besides the one narrated by Walpole. Queen Charlotte is said to have attended more than once, but the writer has not found a definite record. Among visitors received with ceremony were the Duke of Milan (Sept. 1786), and the Duchess of Manchester (March, 1794). One Sunday in June, 1838, the congregation included the Patroness, Duchess of Gloucester, the Duke of Cambridge, the Princess Augusta, the Earls of Eldon, Brandon, Grosvenor, Lord Skelmersdale, and other notables. Before her visit in June, 1845, the royal patroness, who was accompanied by the Duke of Cambridge, asked that “all ceremony should be dispensed with.” The Lord Mayor came in February, 1793, and in March, 1794. Noblemen who held office at the Magdalen frequently attended service. For a long time it was the custom for one of the honorary officers to act as “ Presiding Gentleman ” at the services

<sup>1</sup> A staff used to be presented, along with Report, etc., to every Governor on his election. The custom seems to have been discontinued *circa* 1810. One newly-elected Governor asks that a staff be *not* sent.

for the day.<sup>1</sup> A seat was appropriated for him so inscribed. Other seats were marked with the words "President," "Treasurer," and for the committee, as is still the case at Streatham. The latter are not occupied now except on special occasions; several gentlemen entitled to them prefer to sit with their families.

National occasions—the accession, coronation or death of a sovereign, great victories and the cessation of wars have been duly observed at the Magdalen. The outstanding events of Britain's story from George II. to George V. are reflected in the records of its services or meetings.

## II

Of the three Magdalen chapels the first, that at White-chapel, is known to us only from Walpole's description. In the year following his visit galleries were added (1761). There were galleries also at Blackfriars, as will be seen from Ackerman's picture (1808). Galleries are not always desirable as adjuncts to places of worship. There is a record of their being closed in 1850 in consequence of attempts made to look over the screen at the Magdalens. Other instances of impropriety occur. In 1810 three tablets inculcating, from Scripture, reverence for God's House were placed under the women's gallery; <sup>2</sup> complaints had been made of young men and others putting on their hats before leaving the chapel.

From the pictures facing pp. 100, 160, 202, some idea can be formed of the present chapel. Though much less imposing than that intended in Mr. Currey's original plans, the lofty Magdalen chapel is a handsome building. The sculpture was the work of Mr. C. H. Mabey. There is accommodation for 450 people.

<sup>1</sup> Very occasionally, committee business was transacted, in those days, after the service.

<sup>2</sup> Exodus iii. 5. Leviticus xix. 30. Habakkuk ii. 20.



The inmates occupy the south transept, except at their own celebrations and at all week-day services.

Several important features have been added since the chapel was opened in 1869. The reredos (five arched panels in alabaster, with central cross of white stone) was erected, and the chancel decorated, in memory of the recovery of the late King Edward VII., when Prince of Wales, from his illness in 1872.<sup>1</sup> The chancel would seem very ornate to any one who had known the old chapel at Blackfriars, with its cushions on the holy table and an "altar piece" containing the Lord's Prayer and Belief.<sup>2</sup> A somewhat Jewish appearance would be given by the words in Hebrew characters יהוה אלהים (Jehovah Elohim) there inscribed.<sup>3</sup> The only relic of the old chapel in the chancel is the interesting "bishop's chair" as it is now appropriately named. This is described in the minutes as a "handsome chair for the communion table." It was presented by Mr. Justice Park at the end of the year 1834.<sup>4</sup> There is no record as to the previous history of the chair. Experts think that it is composite in structure, of the Louis Quatorze period, and Dutch or Flemish in character. The upper part, however, has an escutcheon indicating ecclesiastical origin or acquisition. Mr. A. Van de Put, of the Victoria and Albert Museum, is of opinion that it may represent the official arms of the Monastery of Au, in Bavaria, with the paternal arms of the Provost.<sup>5</sup>

<sup>1</sup> To see the inscription recording this it is necessary to move the altar to one side.

<sup>2</sup> Cf. *Minutes* : Feb. 21, 1793.

<sup>3</sup> *Ib.*, April 15, 1824. The inscription was restored, at Mr. Prince's suggestion, "as it was before the last repairing of the chapel."

<sup>4</sup> *Minutes* : Jan. 1, 1835. *Vide supra*, p. 82.

<sup>5</sup> "The lower part represents water (? with fish) ; on a chief a lion rampant impaling two pallets." In an interesting and exhaustive account of his research, Mr. Van de Put refers to Siebmacher : *Grosses und allgemeines Wappenbuch*, vol. ii. (" Klöster ") 1882, p. 34, pl. 59 ; " Au : monastery of canons-regular of St. Augustine in ' Rentamt ' Landshut, Bavaria, founded in the 11th century. The arms of the foundation are a shield per fesse with water in base, apparently representing the river Inn ; " and he adds the suggestion that " the personal arms

The handsome pulpit was added in commemoration of Queen Victoria's Diamond Jubilee. It is of Caen stone, with dark marble columns up to the floor; the upper part is of polished alabaster, and the panels are studded with marble jewels. The sliding book-rest, well made from gun-metal, was the gift of Mr. C. D. Kemp-Welch. The lectern is worthy of the adjacent pulpit. It is double-desked and revolving, jewelled on each of the gable ends and on the pillar; the Old and New Testaments are beautifully bound, jewelled, and inscribed. Both the lectern and its books were the gift of Mr. S. T. Fisher, treasurer, in 1883, in memory of his wife—a good friend to the Magdalen.<sup>1</sup> Mrs. Fisher was a daughter of Mr. Beriah Drew, the former owner of the Magdalen ground.

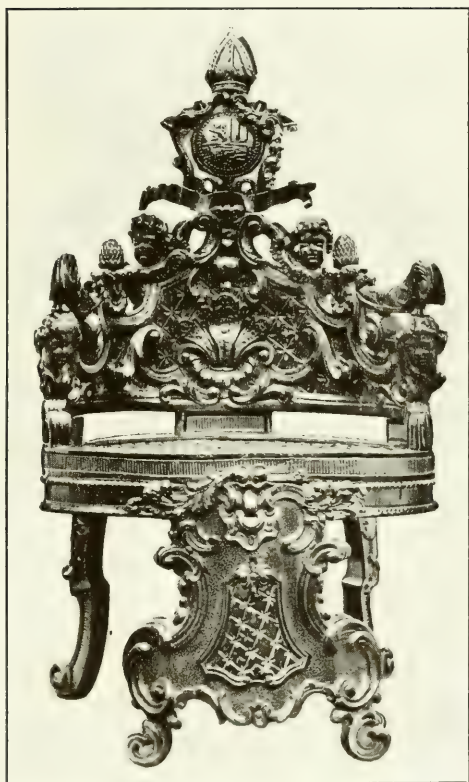
The fine east window was given by Mrs. Elizabeth Drew in 1870. It is in three parts, each having two

of the 'Propst' might quite well go into the blank part of the shield." . . . "There is, by the way, a Benedictine nunnery of the same name near Einsiedeln (Switzerland) with which it [the Bavarian Au] must not be confounded. There is a view of Bavarian Au in *Historica-topographica descriptio, Das ist Beschreibung des Churfürsten-und Herzogthums Ober- und Nidern Bayrn, Dritter Theil*, 1723, showing the monastery. In the corner are two oval shields ensigned by mitre and crozier. The first (to dexter) has the coat" [corresponding to that on the Magdalen Chair], "the water reaching to about  $\frac{2}{3}$  the height of the escutcheon; the second, for the contemporary provost, shows a stag salient holding three wheat ears in its mouth. In the background, quite close to the buildings in fact, is represented the River Inn." Mr. Van de Put observes that the Provost's arms are arranged otherwise than in the Magdalen shield, but that this is no objection to the identification. "The prelates, etc., were a law unto themselves in armorial matters," especially in later times.

Canon Watson, Regius Professor of History at Oxford, has pointed out to me that Joseph II. (1765–1790) suppressed many monasteries, and his example spread to Bavaria, at that time under an Elector.

<sup>1</sup>

Ad majorem Dei Gloriam  
et in sacros usus Hospitalii S. Mariae Magdalenae  
Hoc Lectarium  
in piam memoriam  
Conjugis suae dilectissimae  
Jane Angles Fisher  
Filiae et coheredis Beriah Drew de Streatham  
xix die Septembris mdccclxxxi vita functae  
et in agro Ecclesiae de Streatham sepultae  
D.D.  
Samuel Timbrell Fisher  
Hospitalii supradicti Thesaurarius.



*1. 10000*

THE "BISHOP'S CHAIR."

FROM A PHOTOGRAPH BY THE LATE DR. STANDER.



vertical lights. The subjects are very appropriate for a Magdalen chapel: the Agony in the Garden; the *Via Dolorosa*, with S. Mary Magdalen and the Blessed Virgin near our Lord as He bears the cross; the three Maries at the tomb; S. Mary Magdalen in the Garden; the Eucharist at Emmaus; the Ascension. The only other stained glass is in the beautiful Rose Window high over the porch, representing the exalted King. It seems strange that the stained glass from Blackfriars was not used at Streatham. Where are the two paintings on glass given by Mr. John English Dolben in 1793? They represented the Crucifixion and Ascension (single figures) by Pearson.<sup>1</sup> What became of the stained glass provided by the Committee in 1801? The drawings for this were by Mr. Nash and the work was executed by Mr. Egington; the subjects were, or they included, the Lamb and the Dove.<sup>2</sup> Again, we read of painted glass presented by "A. B." as early as 1771 for the "window over the altar." This was during the building operations at Blackfriars, and it would probably be used for the new chapel.<sup>3</sup> Among other missing possessions is a painting of the Nativity, moved from "the small committee room," newly framed, and placed in the chapel in 1793.<sup>4</sup>

The chapel at Streatham is not half a century old, and it may be hoped that in course of time more votive offerings and memorials may be received. Two mural tablets will attract the visitor's notice. One is on the pillar on the chancel side of the north transept. It is in memory of Lieut. Kenneth Gordon Campbell, H.L.I., only son of Dr. Gordon Campbell of Cambridge, and

<sup>1</sup> *Minutes*: Feb. 21, 1793, and July 3, 1794.

<sup>2</sup> *Ib.* Oct. 29 and Nov. 12, and 19, 1801. The Committee were critical and rejected the first design. Special attention was drawn to "the colouring of the dove, so that it may, as accurately as possible, represent, when it is put up, the natural hue of that bird."

<sup>3</sup> *Ib.*, Sept. 5, 1771.

<sup>4</sup> *Ib.*, Feb. 21, and Mar. 7, 1793. Many would think this "rank popery." Cf. Abbey and Overton: *English Church in the Eighteenth Century*, ii. 431 seq.



grandson of the Rev. W. Watkins ; he fell in action at Loos on September 25, 1915. Lieut. Campbell was well known at the Magdalen throughout the twenty years of his life, and much beloved. The memorial was unveiled by his former headmaster at Winchester, the Bishop of Southwark. The other memorial is over the raised pew occupied by the matrons in the south transept, commemorating two sisters, Susannah Jenkins Robins and Frances Ward Robins (died 1890 and 1904 respectively), who " worked for many years in this institution and their upright lives were an inspiration to all who knew them."

For the celebration of Holy Communion there are in all four sets of vessels, three of which date from the early days of the hospital. Mr. John Bowdler, a Governor, presented a silver chalice (provided with a cover, possibly intended as a *ciborium*) and paten, in 1786 ; <sup>1</sup> and from an anonymous governor came a " complete set of Communion Plate " in the year following ; <sup>2</sup> the flagon of the latter set has an inner vessel of glass ingeniously fitted. The most remarkable vessels are two chalices and a paten of glass. The smaller chalice is inscribed " Magdalen Charity The Glory be to God ; " the larger has " Magdalene (*sic*) Charity Glory be to God," and the paten is similarly inscribed. They are of exquisite craftsmanship, with delicate spirals inside the stems of the chalices, and are fine examples of eighteenth century English glass vessels. One of the chalices shows signs of considerable use. They date almost certainly from the commencement of the hospital.<sup>3</sup>

Various arrangements have been tried with regard to the attendance of the penitents at Holy Communion.

<sup>1</sup> *Minutes*, Feb. 2, 1786. The cover makes this identification very probable. The only doubt arises from the fact that the donor's name is not inscribed, as was ordered by the Committee.

<sup>2</sup> *Ib.*, Feb. 8, 1787.

<sup>3</sup> Glass chalices, now rarely seen, were at various periods not uncommon. Cf. A. W. Pugin : *Glossary of Ecclesiastical Ornament*, who alludes to the sanction of glass by Pope Severinus (638-640), and its use by the monks of Venice in the tenth century (p. 60 f).

Towards the close of the Whitechapel period there was a celebration on alternate Sundays, the wards communicating in rotation; all might receive "monthly as usual."<sup>1</sup> Thirty years later at Blackfriars, the number of communicants had increased so greatly that Mr. Prince was allowed an assistant clergyman for celebrations, and "to prevent the women from being too much exposed to the view of the congregation at the altar," the Sacrament was administered to them in the "Closet," as the side-chapel was called. Mr. Bowdler advocated, without success, the innovation of an early celebration.<sup>2</sup> In the last few years at Blackfriars the inmates communicated on the third Sunday in the month, after the congregation had left, not in the closet but in the body of the chapel.<sup>3</sup> Soon after coming to Streatham an early service for the inmates was instituted.<sup>4</sup> They attend on the first Sunday in the month and at the great festivals; there is no urging, much less undue pressure, yet more than half of their number partake, and a more reverent and devout congregation it would be difficult to find—a fact that testifies to the excellent preparation they receive from the warden and their matrons.

The interior of the chapel is looked after with scrupulous care by the "chapel matron," Miss Fouracres, the inmates of whose ward, No. IX., do the cleaning. The writer has never officiated in any consecrated building where more spotless purity characterized everything in use at Holy Communion. The altar linen is of the finest texture and beautifully worked by Miss Fouracres; much of this, and the red silk altar cover, the white silk frontal, hangings for pulpit and prayer desk, bookmarkers and book rest, etc., were added in 1909 without cost to the hospital, a

<sup>1</sup> *Minutes*, Nov. 20, 1769.

<sup>2</sup> *Minutes*: Annual Court, April 24, 1799. Cf. Committee, April 11 and 18, 1799.

<sup>3</sup> *Ib.*, March 26, 1863.

<sup>4</sup> *Ib.*, July 15, 1869.

fund being raised by Miss Fouracres and subscribed to by friends.

The public services are those authorized in the Church of England, the only special feature being the prayer for the hospital, used before the General Thanksgiving.

Almighty and merciful Father, we yield Thee hearty thanks that Thou didst put it into the hearts of our Founders and Benefactors to establish this Home for Thy glory and the succour of Thy children, and we pray Thee that their examples may stir up others to carry on the work which they began. Let Thy blessing, we beseech Thee, rest upon all its supporters and on all who labour within its walls. Draw the hearts of the inmates to Thyself: give them grace to profit by the Services, the teaching and the discipline. Be pleased, O Lord, to watch over those who leave this Home, and grant that they may be so guided by the power of Thy Holy Spirit, that they may persevere to the end, and finally be received into that Eternal Home which Thou hast prepared for all those who truly love and serve Thee, through Jesus Christ our Lord. *Amen.*

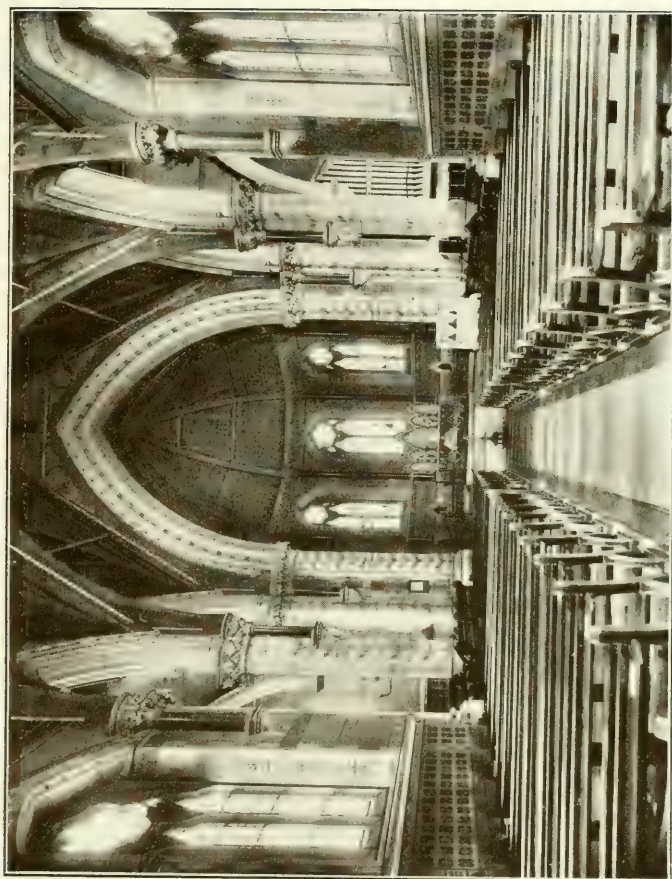
This prayer, which has been in regular use since Epiphany, 1912, replaces the original prayer revised and authorized by Archbishop Secker in 1759.<sup>1</sup> The latter was abbreviated, and retained in partial use only, in 1871.<sup>2</sup> The earlier form, which was inserted in the Magdalen Prayer-books supplied to the congregation in 1811<sup>3</sup> and long after, ran thus:—

Father of Mercies, and God of all Comfort, who hast sent thy Son Jesus Christ into the world, to seek and to save that which was lost; we praise thy holy name for the bountiful provision made in this place for the spiritual and temporal

<sup>1</sup> *Minutes*, May 10, 1759.

<sup>2</sup> *Ib.*, July 20, 1871.

<sup>3</sup> *Ib.*, April 18, 1811. Bible and Prayer-book references are given with the prayer, and a note is added recording Archbishop Secker's revision, and the fact that he left a legacy to the Hospital. *Vide supra*, p. 64.



THE MAGDALEN CHAPEL, STRATHAM  
INTERIOR.





wants of miserable offenders : beseeching Thee so to dispose our hearts by the powerful influence of Thy blessed Spirit, that through sincere repentance and a lively faith, we may obtain remission of our sins, and all the precious promises of thy Gospel. Awaken those, who have not yet a due sense of their guilt ; and perfect a godly sorrow where it is begun. Renew in us whatsoever hath been decayed by the fraud and malice of the Devil, or by our own carnal will and frailness. Preserve us, after escaping the pollutions of the world, from being again intangled therein ; and keep us in a state of constant watchfulness and humility. Forgive, as we do from our hearts, those who have done us wrong ; and grant to all, who have seduced others, or been seduced themselves into wickedness, that they may forsake the evil of their doings, and live. Make this House a blessing, we pray thee, to the souls and bodies of all its inhabitants ; and a glorious monument to thy grace, abounding to the chief of sinners. Strengthen the hands, direct the counsels, reward the labours and the liberality of all who are engaged in the government or support of it ; and increase the number of those who have a zeal for thy glory, and compassion for the ignorant, and on them that are out of the way, that many may be turned from darkness to light, and from the power of Satan unto thee their God, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Numerous forms of prayer, devotional books, etc., have from time to time been supplied to the wards and to individual penitents.

### III

The music at the Magdalen has in several periods been a conspicuous feature of the services. Musical sub-committees appear by the end of the eighteenth century. The warden (Mr. Watkins) has himself composed numerous chants and hymn tunes, and takes choir practices.

The organ is to the south of the chancel, with *console* in the transept; the organist faces west and can thus see her large choir of Magdalens. The present instrument <sup>1</sup> is the fifth since 1758.<sup>2</sup> It was presented to the hospital shortly before the removal to Streatham. In 1909 new pedals were added and the organ was cleaned, but thorough renovation is now desirable—a fact not generally obvious perhaps by reason of the organist's resourceful manipulation. Since 1769 the regular organist has always been a lady, sometimes styled (about 1830) the "organess." Care in electing to the post is not conspicuous until the sub-committees appear and proper competitions take place. A typical competition was that of 1798, resulting in the election of Miss Dowding.<sup>3</sup> The candidates, who were spared the embarrassing presence of fellow-competitors, drew lots as to the order in which they were to perform. They had to play the first chorus from the *Messiah* "from the score" (presumably the

<sup>1</sup> By Hill & Sons, London.

<i>Great Organ.</i>				<i>Swell Organ</i>			
Clarionet	..	..	8 ft.	Open Diapason	..	..	8 ft.
Stopped Diapason	..	..	8 "	Flautina	..	..	2 "
Dulciana	..	..	8 "	Stopped Diapason	..	..	8 "
Suabe Flute	..	..	4 "	Dulciana Mixture	2 ranks		
Principal	..	..	4 "	Gemshorn	..	..	4 "
Open Diapason	..	..	8 "	Oboe	..	..	8 "
Fifteenth	..	..	2 "				

<i>Pedal Organ</i>				<i>Couplers</i>	
Bourdon	..	..	16 ft.	Great to Pedal.	
Open Diapason	..	..	16 ft.	Swell to Pedal.	
				Swell to Great.	

Manual Action—Sticker and tracker.

Pedal Action—Pneumatic.

<sup>2</sup> *Minutes*, Nov. 5, 1761 (old organ to be sold and a new one built). *Ib.*, June 24, 1784 (a new organ fund to be opened). July 21, 1785 (new organ to be bought, £200). Aug. 24, 1786 (organ ready). This latter organ is the one represented in Ackerman's picture. The fourth instrument was by Flight & Robson, and cost 350 guineas. *Minutes*, 1820. Fund to be opened, July 13. Terms agreed on with makers July 27th. The chapel was closed for repairs for eleven weeks, after which it was re-opened and the new organ used on Sept. 24th, 1820.

<sup>3</sup> Miss Dowding composed the song, *Knowst thou the land where the lemon trees bloom*, an unpretentious and tuneful setting of words from Goethe.

organ score), and any other piece of Church music they themselves chose. They also had to sing the Old Hundredth as set by Luther, "two verses solo and two in duo with Mrs. Bell." Mrs. Bell, an assistant matron (whose career at the Magdalen was unusual and highly creditable to all concerned), had exceptional musical talent; and her services were suitably rewarded by the committee. In 1841, the organ being out of repair, the competition took place in the chapel of the Asylum for the Blind.

Two interesting names in the list of organists are those of Miss Lockhart and Miss Stainer. The former may almost certainly be identified as the daughter of Charles Lockhart, the blind organist, a considerable musician of his day (1745-1815), whose hymn-tune "Carlisle" is often heard.<sup>1</sup> Miss Lockhart resigned on her marriage, being forbidden by her husband "to play at all in public." Miss Stainer, elder sister of Sir John Stainer, whom she taught his five-finger exercises, had a record of service probably unique in musical history: during a complete half-century she was organist at the Magdalen, never missing a single Sunday.<sup>2</sup>

The music at the Magdalen has varied with changing tastes and fashions. Several of the earlier hymn-tunes seem worth reviving. Some of the hymns may well be left unsung. One of these, "On Lewdness," ends with—

"Flee, Sinners, flee th' unlawful Bed,  
Lest Vengeance send you down to dwell,  
In the dark Regions of the Dead,  
To feed the fiercest Fire in Hell."

There are nine verses of this hymn as printed in the first edition (*vide supra*, Bibliography, p. 150), reduced to

<sup>1</sup> *Dictionary of British Musical Biography*, Birmingham 1897. Lockhart conducted a Christmas musical service at the Magdalen in 1781.

<sup>2</sup> This fact was mentioned in an illuminated Address presented to Miss Stainer in 1900.

five in the second edition, of the *Psalms and Hymns*. In the second edition it is one of ten hymns marked \* in the Index "now omitted in the service of the chapel," but "here retained for the use of those who wish to perform them in private." The other hymns so marked are not of this character, and were probably omitted as being less suitable for congregational use. Between 1768 and 1883 several selections and revisions have been made.<sup>1</sup> In the former year "Tate and Brady" succeeded "Sternhold and Hopkins;" in the latter year *Hymns Ancient and Modern* replaced the special Magdalen collection, and a link with the past was broken.

In earlier days the anniversary was a great occasion musically. Professional vocalists and instrumentalists were engaged, often at considerable expense. Since 1850, the anniversary has been held on Sunday; previously Thursday was a favourite day. In the Whitechapel period some parish church in London was lent for the service. At Blackfriars the music was usually more domestic and congregational, and the selection for 1820<sup>2</sup> is probably typical of a good many years:—

Mason's *Lord of all Power and Might* ("Before the Sentences"), Mrs. Barthelemon's *Teach me, O Lord* ("after the third Collect"), *Hymns When all Thy mercies* and *Blest who with generous pity glows*.

The singing of the Magdalens themselves has at some periods evidently been a considerable attraction. At Blackfriars they occupied two galleries, facilitating responsive music, and the once popular "Magdalen

<sup>1</sup> Cf. *supra*, p. 120. The 5th edition of *Rise, Progress and Present State of the Magdalen Charity*, 1776 (edited by Dr. Dodd), contains 25 metrical psalms and 18 hymns. In the Collection superseded in 1883, by H. A. & M. (n.d. ? 1847), there are 226 hymns. For revisions, cf. *Minutes*, Oct. 5, 1797. May 27, 1802. May 19 and Oct. 13, 1803. March 24, 1831. April 28, 1847, etc.

<sup>2</sup> Announcement of anniversary, 1820 (Brit. Mus. [North Room] 1879, c. 2 (134). *Vide infra*, p. 189.



Ode " doubtless was effective for this reason. The Ode is a bright and tuneful little anthem of praise (" Grateful notes and numbers bring ") for chorus, semi-chorus, and solo voices, somewhat suggestive of a Handel oratorio in miniature. The composer's name is not given. In an interesting letter from Sir E. Cust to the Committee in May, 1840, music is claimed as having been

" one of the leading causes of the former popularity of our chapel. The mystery of unseen voices, the monastic nature of our institution, the screen behind which a portion of the congregation is placed, who are the subject of our prayers and often appealed to by the preacher—all conspire to make the pomp and ceremony of public worship at the Magdalen a more peculiar attraction ; whilst its distinctive character from the neighbouring churches and chapels would often determine a choice in favour of the Magdalen in those who desire, on Sunday evenings more especially, to unite amusement (*sic*) with devotion . . . "

But " amusement with devotion " required more skill than the Magdalens possessed ; and the letter proceeds with a proposal to engage three female professional singers. The morning service was to remain much as before except that the Amens might be chanted ; but in the evening there should be " a complete cathedral service." The organist should be relieved of evening duty, and she might prepare suitable inmates for any Church music required in the evening.

As a result of this letter the professional vocalists made their appearance, but the experiment does not seem to have had quite the success hoped for in an increase of chapel income.

There are frequent records of changes in the musical features of the services—the position of hymns in the order of service, chanting permitted or forbidden, solo-singing introduced or abolished, abbreviation of lengthy



hymns with " repeats," and so on. There are complaints of tuneless, timeless and raucous singing : the committee are " greatly offended " at an organist's negligence ; certain families have been driven away from the chapel by their dislike of chanting ; the singing is not sufficiently devotional, etc. The truth is that a really satisfactory choir of Magdalens is hard to train. Their stay at the hospital is only two years. Their voices, often coarse by nature, may have been injured in some cases by the life they have led. Few can read music ; and the performance of really good concerted music by the Magdalens alone is unattainable. At Streatham they sing behind a heavy curtain and are necessarily closely packed together. Whether all the possibilities have been tried is a question that need not be discussed here. At the present day the inmates form one huge choir—a hundred strong. The services, both morning and evening, are choral (even to the Ely Confession) and mainly in unison. The Anglican Chant bulks very largely, but several settings of *Te Deum* are in use. The chanting has the great merit of distinctness, and the pointing is usually quite good. The singing undoubtedly bears witness to the unwearied efforts put forth to make the best use of unpromising material.

#### IV

Some sixteen thousand sermons have been preached in the Magdalen chapels since Jonathan Reeves first mounted the pulpit in Prescott Street.

The most familiar names are those in the list of anniversary preachers (pp. 215-221), a varied and representative array. In the old days great pains were taken to secure the right man for the occasion. The committee preferred a bishop when they could get him. In 1763 Dr. Dodd and others besought the aid of Archbishop

Secker. The Archbishop replied the next week saying that, after seeing several bishops, "no one had given him any hopes," but he would try again.<sup>1</sup>

Mr. Winterbottom, who had been the secretary from 1758, commented in 1787 on the difficulty experienced all along in securing special preachers. For the anniversary then approaching he had asked "many dignified clergymen" in vain. In recent times anniversary services have often been without a special preacher for a similar reason. One explanation of a friendly refusal is of some interest. In 1765, the Rev. Gloucester Ridley, a writer on various subjects, including Syriac MSS., had to decline "on account of his being engaged in answering a book in support of the Roman Catholic religion, intituled the Life of Cardinal Pole;" the reference is to the work by T. Phillipp (1764). But many invitations were accepted; the number of dignitaries in the list is remarkable, including nearly fifty bishops, and of these and other preachers not a few have been renowned as pulpit orators.<sup>2</sup>

A feature of the Magdalen pulpit in the quarter of a century subsequent to Dr. Dodd was the "trial sermon" for the preachiership, publicly announced in the London papers. This objectionable method of competition *coram populo* was discontinued in 1805.

The names of substitutes for the regular preacher are occasionally of interest. One finds, *e.g.*, masters of Merchant Taylors' and King's College Schools, chaplains of Guy's Hospital and the Philanthropic Society and the Dublin Magdalen, a Reader at the Temple, the artist-clergyman Matthew Peters (*vide infra*, p. 194 *n.*), and a predecessor of Clerk Maxwell in the Chair of Natural

<sup>1</sup> *Minutes* : Dec. 22 and 29, 1763 (in view of Anniversary, 1764).

<sup>2</sup> The writer has looked through a good many Anniversary Sermons between 1759 and 1868. Most of them are good and appropriate, those of the Georgian period recalling sometimes the style of Tillotson, one or two that of Sterne—Sterne of the "Sermons," not of "Shandy." Of modern examples two admirable discourses are Manning's (1844) and Stoptford Brooke's (1868).

Philosophy at King's College, London—Professor Matthew O'Brien, the only clergyman who has held the post.

An unusual incident is recorded in connexion with one of these occasional preachers. Mr. Cleeve, chaplain to the Duke of Portland, who preached on November 9th, 1800, was imperfectly heard, owing to a boisterous gale of wind. Several of the inmates expressed a wish to hear the sermon again; and Mr. Cleeve willingly agreed, repeating his discourse on the 23rd.

The earlier chaplains seem to have officiated elsewhere than at the Magdalen extremely seldom. Mr. Prince was preacher at the Chelmsford Assizes in 1792. On this occasion there was no morning service at the Magdalen, the matrons reading prayers in the wards.

The relations between the preachers and the committee appear to have been almost uniformly cordial; the latter have very occasionally displayed the whip-hand about some unwarranted absence, or their preference for written sermons.

## V

Ought the Magdalen chapel to be open to the public? Some would maintain, with the writer in the *Quarterly Review* for September, 1848, that "the doors of a Magdalen chapel should be closed against all but the Magdalen; a general congregation invites, of course, a corresponding style of preaching."

In that case the chaplain would be free to deliver his message in more explicit terms; and the services would be parallel *longo intervallo* with those at a prison. The segregation of the penitentiary from the outside world would be more complete still; and it might not be without advantage.

On the other hand, the hospital would have less money coming in, and the public would hear much less of an institution not sufficiently rich to dispense with the help

that a reasonable amount of publicity bestows. The inmates would be deprived of their present participation in worship with good Church people of both sexes. They would hear sermons less varied and less stimulating to the minds of the more intelligent among them. A wholesome change in their environment would be lacking for their Sunday morning and evening. The general congregation would be without associations that to some minds are salutary and evoke sympathy for the fallen. Lastly, the preacher would have less of an incentive to prepare something more than platitudes.

If the Magdalen chapel ever closes its doors to the public a break with the past will have been effected for which serious and convincing justification has yet to be adduced.

## CHAPTER XII

### THE CARE AND TRAINING OF THE MAGDALENS

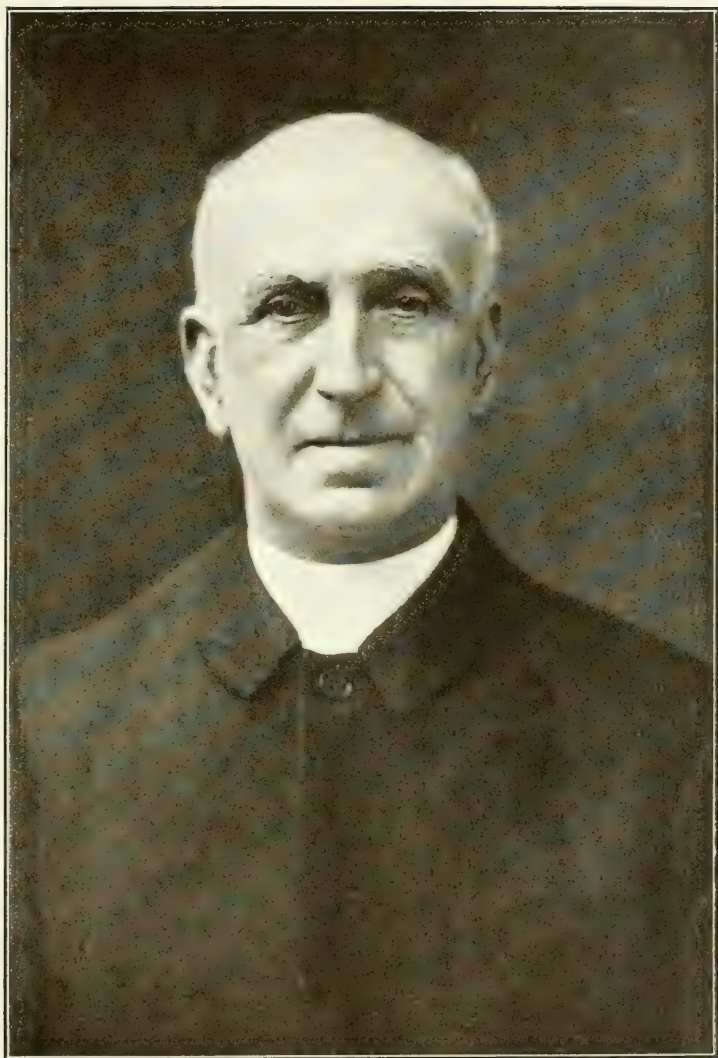
**Sources.**—Magdalen Hospital *Minutes*, etc. Published Reports.  
Contemporary information.

THERE are, as a rule, 112 young women undergoing training at the Magdalen Hospital. The system followed is, in principle, that initiated in 1758, but with the modifications suggested by experience, and with the advantages afforded by modern conditions. Among the latter is the present-day network of philanthropic organization. In the old days the collection of candidates for admission was necessarily somewhat haphazard. At first, penitents appear to have presented themselves on their own or their relatives' initiative. A prominent notice-board at Blackfriars in 1792 "over the lodge door towards the road," informed penitent prostitutes that they might apply for admission on any first Thursday in the month.<sup>1</sup> As the fame of the institution spread from London to the shires, parish clergy would recommend cases; and with the rise of kindred charities came the possibilities (not developed until modern times) of reciprocity and co-ordination. And now by means of diocesan, ruri-decanal, and parochial organizations, penitent fallen women are put on the right path towards restoration.

The care taken in admitting candidates would have gratified the Quarterly Court of October 19, 1762, which

<sup>1</sup> *Minutes*, April 12, 1792.





1885-1886

1887-1888

THE REV. WILLIAM WATKINS

WATKINS, 1887-1888



admonished the Committee to be more careful in admitting "objects"; or the Committee in 1796 which recommended the rejection of women whose motive in coming was the mere relief of penury devoid of penitence.<sup>1</sup> The same committee asked members to refrain from giving personal assistance to women who had left the home before the normal period of probation was complete, or who had been expelled. There was frequent insistence on the need for caution and discrimination with regard to applicants. At the present day full inquiries are made as to health, upbringing, the circumstances leading to the girl's downfall, etc., and some responsible person must undertake to receive an inmate who from any cause fails to remain the full time at the Magdalen. The latter is a wise precaution: the Hospital is not a house of detention, and an inmate is not compelled to stay; moreover there must occasionally be cases for expulsion. The Hospital accepts no girl whose physical condition points to a maternity home or a Lock Hospital. Of those admitted, more are under than over twenty years of age; and as a rule only applicants between the ages of sixteen and twenty-five are received. In former days the average age was lower. Dr. Dodd, in his anniversary sermon in 1759, speaks of "many of the unhappy objects . . . being under fourteen years of age," and a footnote adds:—

"Out of an hundred girls, now in the Magdalen House, above a seventh part have not yet seen their fifteenth year; several are under fourteen; and one-third of the whole have been betrayed before that age!"

Once admitted, a Magdalen has before her a course of two years (which may be slightly prolonged where desirable), passed in three successive wards—the Probationary ward, one of six Intermediate wards, and one of two Finishing wards. Her time of training, entirely free of

<sup>1</sup> *Minutes*, March 31, 1796.

cost to her, terminates with departure to a suitable situation.

After this brief outline we may now consider in more detail the present-day work of the Magdalen hospital, with occasional glances back to the days of old.

## I

The Magdalen has always been a "Home." We have seen (*supra*, p. 42*f*) that from the very outset it was so intended. The inmates, past and present alike, speak of the "Home." Some of them have for the first time learned what "Home" may mean—decent conditions of living, good moral environment, wholesome food at regular hours, clean and comfortable raiment; with discerning sympathy and guidance from those who have at heart their sorrow, peril, and need.

On her arrival a new-comer is conducted to the Infirmary Ward, where she takes a bath and is arrayed in the uniform of the Home.

The care for their person now begun continues all through their stay at the Magdalen, and, let us hope, afterwards too. Besides morning and evening ablutions each inmate has a warm bath every week. In the Dormitory she has a separate cubicle, bed, and washstand, etc.

The costume is of uniform pattern: for work-a-day use a blue print, with thick shawl for cold weather; the best dress is of delicate light brown with a snowy white tippet folded across the bosom. A neat white cap is worn.<sup>1</sup> This tasteful and becoming costume is an improvement on the original one represented in the illustration.<sup>2</sup> But it is essentially the same. A new inmate, impressed by this fact, wrote home saying that her new dress had been worn for the last 150 years.

<sup>1</sup> The cap in 1762 was to be worn "forward" and near the forehead. *Minutes*, Nov. 26, 1762.

<sup>2</sup> *Facing* p. 60,

The dress material in early days was "Shalloon," so called from Chalons, in France, where it was manufactured.<sup>1</sup> The derivation recalls another fabric in use at the White-chapel Magdalen,<sup>2</sup> though not for frocks. This was "Poldava" or "Pole-davey," a coarse canvas or sacking so named from Poldavide on the Breton coast.<sup>1</sup> The dress material now in use has also come from France—a manufactory at Roubaix, until the war interrupted the supply.

The Magdalen costume is one of numerous signs of chivalry and discernment shown in the treatment of the inmates. Some philanthropists would have prescribed a severe and quasi-funereal uniform. Not so the original committee and their successors. A girl is helped to realize, as she struggles against her lower self, that her appearance is vastly better as penitent than as prostitute. The desire to look well may be as helpful as it was hurtful: the valley of Achor becomes a door of Hope. Some time ago, an inmate over-mastered by the return of an old, fierce appetite, told the head matron of her wish to leave the home. The matron quietly took her to the bundle room, pointed to the clothing discarded on the girl's arrival, and said, "You must change into these, you know." That saved her. There they were, all the poor tawdry things—the old hat, and the shabby ulster, and the leaky worn-out boots which had seen such hard service as their wearer tramped the streets in search of the wages of sin.

On leaving in the normal course for a situation each inmate who has acquitted herself well is presented with a complete outfit of serviceable clothing, a black box to hold her possessions, and an umbrella. It is the practice for a girl leaving the Home to display her new property in the Ward, where she is scrutinized with lively interest. Congratulations are hearty if she can point to the black

<sup>1</sup> Murray: *Dictionary*.

<sup>2</sup> *E.g.* in 1763.



box and show the umbrella. The absence of the latter, and a plain white box instead of black, will indicate repeated loss of marks for conduct or work.

## II

The food of the Magdalens is wholesome and plentiful. Good bread and dripping, bread and butter, bread and cheese figure in the lighter meals, with tea at breakfast and coffee at supper. For dinner the following is a representative *menu* :—

*Sunday* : Cold roast beef and potatoes. Plum pudding.

*Monday* : Cold meat. Boiled rice, with sugar, cinnamon or stewed fruit.

*Tuesday* : Stew and two vegetables.

*Wednesday* : Cold meat and potatoes. Pudding.

*Thursday* : Cold meat and potatoes. Salad.

*Friday* : Soup and suet dumplings.

*Saturday* : Hot joint and potatoes.

Breakfast, dinner and supper are provided in the large dining hall for all the wards together. Tea is taken in the wards. Up to the year 1872 each ward did its own cooking.

Of early dietaries an interesting example is that in 1762 (*Minutes*, November 12, 1762): Milk porridge or bread and butter for breakfast; bread and cheese for supper. Afternoon tea has yet to come. The beverage provided will be noticed presently. For dinner there was the following *menu* :—

*Sunday* : Roast beef and puddings.

*Monday* : Boiled mutton and greens.

*Tuesday* : Mutton broth, with rice, herbs, roots, and bread.

*Wednesday* : Roast veal and puddings.

*Thursday* : Boiled beef and greens.

*Friday* : Beef broth, with rice, bread, etc.

*Saturday* : Apple puddings till the apples are gone, and then stock-fish or neat's feet.

The allowance of food for each inmate was  $\frac{1}{2}$  lb. of meat daily ; on non-pudding days  $\frac{3}{4}$  lb. Butter one ounce, cheese two ounces, milk half a pint. Inmates who could not eat cheese were allowed gruel or porridge. (*Minutes*, December 3, 1762.) Cheshire cheese was at this time replaced by Gloucester as "better for the women." (*Minutes*, December 17, 1762.)

If the meat rations in 1762 appear somewhat more bountiful than those of to-day, it should be remembered that meat was extraordinarily, almost incredibly, cheap at that time. In 1761 (April 30) the hospital accepted a butcher's tender of meat at 2s. per stone, or 1 $\frac{5}{7}$ d. per lb. Ten years later it was still as low as 2s. 8d. per stone (March 21, 1771). These prices were of no long continuance. Twenty-five years later we find a steady advance in the contracts, the unit being now the pound, not the stone : 1796, 4 $\frac{1}{2}$ d. and 4 $\frac{3}{4}$ d. ; 1798, 5d. ; 1799, 5 $\frac{3}{4}$ d. ; 1800, 7d. ; 1802, 8 $\frac{1}{2}$ d.

There were times when rigid economy was necessary owing to the scarcity of wheat. Entries relating to this, and to fluctuation of supply and price, are not infrequent at the close of the eighteenth and in the first decade of the nineteenth century :—

Dec. 17, 1795. Reference to "high price and deficient supply of wheat."

Nov. 3, 1796. "Mixed bread," no longer prescribed, wheat being less scarce.

June 21, 1798. Puddings, stopped during a dear flour period, are now restored to the *menu*.

Nov. 21, 1799. Wheat now very scarce. No more pastry. Bread to be made from potatoes and flour ; rice for puddings.

April, 24, 1800. Potatoes are "now at the rate of fifteen pounds a ton ; almost as dear as flour."

Under the same date the gardener reports that the women had "a dinner of peas about six times in the season and of beans, five."

April 8, 1802. "Deficiency in crops being no longer felt, and the price of Bread fallen," an additional allowance of one loaf in seven is ordered. Laundry women are to have "luncheons of bread and cheese" (evidently in addition to dinner).

Nov. 28, 1811. In consequence of the high prices prevailing there is to be the greatest economy in the use of bread.

An example of a Lenten dietary occurs under date February 26, 1801: salt fish on Fridays; meat on Sundays, Tuesdays, and Thursdays.

Of beverages the most noticeable, in the very early records particularly, is beer—now no longer supplied. In the dietary given above for 1762 the quantity of beer allowed the inmates is  $2\frac{1}{2}$  pints a day; washers and bakers are to be allowed 2 quarts, the men servants (porter, gardener, etc.) 3 quarts. At first the hospital had its own brewery, but it proved unsatisfactory and does not appear after the Whitechapel period.<sup>1</sup>

Complaints of the poor quality of the beer are frequently found. In 1760 (August 7) it is reported that the beer is kept in an unsuitable place; the more suitable place now prescribed is—the room over the chapel!<sup>2</sup>

For some years at Whitechapel tea was a beverage tabooed. Jonas Hanway's obsession on the subject (*cf. supra*, p. 147) was evidently shared by a majority of his colleagues in committee. At the same meeting which exalted the beer barrels (August 7, 1760), it was reported

<sup>1</sup> Cf. *Minutes*, April 27, 1769. All the casks in the cellar, including the "sower beer," to be sold at two shillings a barrel.

<sup>2</sup> The eccentric Charles Caleb Colton (sometime Rector of Tiverton and of Kew) kept a wine-shop under a Methodist chapel in Dean Street, Soho [W. Whitten; *A Londoner's London*, 1913, p. 140]. When at Kew, Colton kept his cigars under the pulpit, as it was exactly the right temperature! Readers of *The Newcomes* will recall the position of William Honeyman's chapel.

that Mr. Barker "saw all the women in the washhouse yesterday morning drinking tea;" and the committee felt that "such practice is inconsistent with the nature of the institution, and prejudicial to their health and industry." But the "tea-total abstainers" did not have their way for long. The nurse seems to have led the way, for on November 26, 1762, it was resolved that she should be allowed 30s. *per annum* for tea. With the fragrant leaf at 4s. a pound, no excessive carousals would be likely. But the importance of the concession is clear from the fact that only a fortnight before this it was directed that No tea or sugar for tea should be allowed at the charity's expense (*Minutes*, November 12, 1762). The precedent established was bound to bring other concessions; great is tea and it will prevail. At the very next Annual Court (*Minutes*, March 2, 1763), the "presiders" (*vide supra*, p. 61) and washers were to be allowed their tea. The inmates generally had to be content with "beam or sage tea," or milk pottage. The revolution was completed seven years later, when on May 3, 1770, it was resolved—"All to have tea without distinction." You can figure Mr. Hanway and the other "last ditchers" voting against the motion. What was the "Magdalane" coming to?

The inmates thrive on the food supplied. The improvement in their health is often as obvious as with their sisters of by-gone days. Mr. Hanway in 1761 remarked<sup>1</sup> that "most of the women in the house grow fat with a diet so much more *regular* as well as *simple*, than they have been accustomed to."

### III

Whatever the advantages of good housing and wholesome food may accomplish, however, the nature of such an

<sup>1</sup> *Reflections, Essays, and Meditations*, etc., 1761, vol. ii., Letter 12.

institution as the Magdalen makes a clean bill of health less uniformly attainable than it would be in, say, a ladies' school. We have seen that at the outset medical men were secured, and in Part I. various distinguished names in the annals of medicine and surgery have come before us. There are frequent entries in the Minutes pointing to the care shown for sick inmates. In 1760 (September 11), a woman is sent, by the doctor's advice, to Bath "by the next waggon." In 1762 (December 15) another inmate is refused admission to the Bath Hospital because her "parish settlement" cannot be found. The committee promptly send her to Bath and maintain her there for over five months; she returns in May, 1763, cured and grateful. One of the most unusual cases of sickness was that of an inmate with leprosy; she was restored to her friends (1762, September 16).

No provision appears to have been made in 1758 for a sick ward, but in 1762 (April 15) the house occupied by Mr. Reeves, the chaplain, was appropriated for this purpose, and he removed to another. Two years later Mr. Dingley was empowered to provide a house not far from London for an infirmary "for such women as require the air" (May 3, 1764); the writer has not found any further allusions to an infirmary in this early period.

The present infirmary, opened in 1890 (*vide supra*, p. 99), is an important feature of the hospital. There is an excellent sick ward on the upper floor; the dispensary is on the ground floor near the convalescent ward. The latter is a large and pleasant room, with numerous pictures and illustrated books. If there is any drawback it is that the ward is somewhat overshadowed by trees. All the sick cases are looked after with sympathy and unwearied attention by the infirmary matron, Miss Ridley; there is an assistant matron, as in other wards. Medicine is administered as directed by the excellent medical officer, Mr. Steedman, F.R.C.S., who, when need arises,



can consult the Hon. Physician, Sir Seymour Sharkey (*vide supra*, p. 109). A skilled dentist, Mr. Bellamy, attends the hospital. Slight surgical operations are performed in the institution ; more serious cases are sent to one of the great London hospitals, usually St. Thomas's. The nearness of the infirmary to the chapel adds solemnity to prayer for a sick inmate or member of the staff.

#### IV

After her time in the probationary ward (usually quite brief if she behaves well) a new inmate is promoted to one of the six intermediate wards. In each of these there are fourteen inmates, who under instruction from experts take part in the work of the laundry, from which the hospital derives a considerable part of its income.

Laundry work is not prominent in the first half-century of the institution, and towards the end of the eighteenth century so few of the inmates could "do the washing" that many a good situation was missed. In 1801 (May 14) the committee recommend that laundry work should be "revived," and some eight years later (September 7, 1809), it is suggested that every inmate should be taught it. Results have fully justified this policy of concentration. In the balance sheet for 1760-1 (*vide supra*, p. 67) the amount earned by the inmates is considerably short of £300. In recent years the average income from that source has been over £1200 ; and very much larger sums have been made in good years.

There is an inevitable loss of the picturesque variety of the inmates' occupations in the old days. The following extract from the original scheme (General Meeting, June 1, 1758), shows what was contemplated.

§ 46. "For their Employ—It may be either making or mending of Linen, making Bon Lace, Black Lace, Artificial

Flowers, Children's Toys, Spinning Fine Thread, etc., and Woollen Yarn for Clothiers and all Sorts of Stuffs, winding Silk, Embroidery and all Branches of Millinery, Ladies Shoes, Mantuas, etc., Coat-making, Stays, making of Cauls and weaving of Hair for Wigs, Knitting Hose and Mittins, making of Gloves, leathern and silken, making Garters, drawing Patterns, or whatever Employment their several Abilities and Genius shall lead to."

This closely follows the suggestions in Dingley's original proposals (*vide supra*, p. 33); the latter mentioned in addition the spinning of "callimanco's." Calamanco (the word is variously spelt) was a woollen material with glossy surface, woven with silk twill, and "checquered in the warp." It was used for waistcoats, etc.<sup>1</sup>

The first actual work done in 1758 appears to have been mainly winding worsted and silk.<sup>2</sup> Carpet making was added shortly after.<sup>3</sup> The most novel occupation in the history of the hospital is the present-day "war work" of the Magdalens—gardening, in which they are acquitting themselves with credit.

Since 1908 the laundries have been subject to inspection under the Factory Acts, and several improvements have been made, *e.g.* the repaving of yards and refixing of stoves. Under the present head matron's *régime* better conditions have been secured as to hours of work, and the entire elimination of Sunday labour preparatory to Monday's laundry operations. Regular work begins at 9.30 a.m., and ceases at 7 p.m. The inmates have some leisure in the evening, with opportunities for open-air exercise in the spacious grounds of the hospital. Occasional concerts are provided by musical friends in the dining hall. In

<sup>1</sup> There are several interesting references given in Murray's Dictionary (*Tatter, Tristram Shandy, Book of Snobs*, etc.). "Callimanky," occurs in a Glossary of Westmoreland Dialect published in 1840.

<sup>2</sup> *Minutes*, Nov. 16, 1758. Instruction was to be provided.

<sup>3</sup> *Ib.*, Jan. 25, 1759. A later reference adds, "after the Turkey manner."

connection with the time-table a comical error in the Minutes for 1800 (April 10), may be noted here. It was evidently not noticed at the next meeting of the committee, and the record states that the head matron "was desired to see that the committee rose at the same hour with the women, which she promised to see to!" "Committee" was written for "assistant matrons."

The final period of a Magdalen's work-training is passed in one of the two finishing wards, where she remains four months or somewhat longer. In No. X. instruction is given in scullery work, house-cleaning, and plain cooking, in No. IX. housework, needlework, and waiting at table. All the underclothing for the inmates of the hospital is made in No. IX. ; and, as we have seen (*supra*, p. 159), this ward does the chapel cleaning. Nine inmates are in the kitchen ward (X.), and six in No. IX.

## V

Great importance has always attached to the religious training of the Magdalens. A prominent feature is the participation of the Head Matron and the ward matrons, as well as the Warden, in this good work. The effects of the Education Act of 1870 have left the field clearer: slates and spelling-books are no longer required.

Adult baptisms are not infrequent. Candidates are prepared by the Head Matron and examined by the Warden. The administration of the rite is witnessed by all the inmates, and the service as conducted by the present Warden is very impressive.

Inmates give in their own names for Confirmation, and there are some thirty or forty candidates every year. They are instructed collectively in chapel and in their own wards. Each candidate is seen individually by the Head Matron and Warden. An unconfirmed inmate of a finishing ward is a rarity. The celebration of the Holy

Communion for the inmates has already been noticed (p. 159).

There is daily service at 9 a.m. in chapel, and here the matrons have their own voluntary daily offices. Each matron has family prayers in her own ward, and takes a Bible Class on Sunday afternoons. The Head Matron takes each ward Bible Class in turn. Each inmate on Sunday writes out the Gospel and learns the Collect.

It is no disparagement to other chaplains to observe that in earlier days Mr. Prince's tenure of that office is conspicuous in connexion with religious training. John Prince appears, from his Reports to the Committee, to have had a shrewd and kindly knowledge of character. He was a real pastor (*vide supra*, p. 78). Confirmation had been administered only at irregular intervals, and probably very seldom. Mr. Prince wished to have it at stated intervals. In 1791 (June 23rd) there is a record of his interview with the Bishop of Winchester (Dr. Brownlow North), in whose diocese Blackfriars was at that time included. The Bishop, by a reasoning that is not very clear, thought that regular Confirmations would be "irregular," but "he would on all occasions attend to the applications that should be made. . . ." In a letter promising to hold a Confirmation on May 3rd, 1803, the Bishop alludes to his satisfaction with "the decent and devout behaviour" of the candidates at his last visit. Mr. Prince lived to see Confirmation administered annually under Bishop Sumner (*vide* May 21st, 1829).

The supply of helpful literature has been a prominent feature ever since the days of Jonas Hanway, whose work in this connexion has been already noticed (*supra*, p. 144). Again Mr. Prince comes into view, with his recommendations to the Committee. The following works were provided for the inmates before the commencement of his ministry at the Magdalen ; they are here named as in

the Minutes, with some additional particulars to aid identification :—

- J. Hanway's *Instructions for the Conduct of the Women*.  
 Bishop Wilson's *Knowledge and Practice of Christianity*.  
*An Essay towards the Instruction for the Indians*.  
 Bishop Wilson's *The Lord's Supper*.  
 J. F. Ostervald's *Necessity and Usefulness of Reading the Holy Scriptures* (probably John Moore's translation).  
 Anonymous: *Exhortation to Chastity*.  
 P. Doddridge's *Rise and Progress of Religion in the Soul*.  
 W. Burkitt's *New Testament*.  
 J. Hanway's *Virtue in Humble Life*.  
 Bishop E. Syngé's *Answer to all Excuses for Absenting from the Sacrament*.

Mr. Prince added the following between 1789 and 1799 :—

- Bishop Wilson's *Sermons*. 2 vols.  
 W. Sellon's *Abridgment* (*supra*, p. 77).  
 W. Melmoth's *Great Importance of a Religious Life*.  
 Anonymous: *Communion Office with Prayers, by a Layman*.

The three books last mentioned were presented to inmates on leaving the Hospital.

Mr. Prince also recommended certain works for matrons to use in their wards :

- The Whole Duty of Man*.  
*Anniversary Sermons*.<sup>1</sup>  
*Select Passages from Various Authors*.  
 Bishop Geo. Horne's *Sermons on the Female Character*.  
 Miss Jane Bowdler's *Poems and Essays*.  
 Miss Catharine Talbot's *Reflections on the Seven Days of the Week*.

<sup>1</sup> This volume would be that containing thirteen Magdalen Anniversary Sermons between 1767 and 1788, and probably selected by Prince in 1789.



In 1800 there were other recommendations :

Mrs. Hannah More's *Cheap Repository*. 3 vols. " Especially the volume containing Sunday Readings."

Anonymous : *Admonitions for Children in Sunday Schools*, by a Layman.

There were still some sheets of Hanway's *Instructions*, and these are recommended for binding.

A few other books were added in Mr. Prince's time. Of those here given, many have been reprinted frequently ; several have been issued by S.P.C.K. They have naturally been superseded in modern times.

It may be noticed that what may be perhaps styled the " Dodd tradition " had disappeared by Mr. Prince's time. He is represented by no single allusion to the Hospital *Legenda*, so far as the present writer's observation has gone.

Suitable books are added from time to time by the Warden, or with his sanction.

For the private devotions of the inmates, quietness is secured in the dormitories, morning and night. No compulsion is used ; and an inmate disinclined for prayer will sit stubborn and silent on her box while her fellow-Magdalens are on their knees.

Communication and intercourse between inmates of different wards is forbidden. It is found advisable to keep a watch on friendships, and the correspondence is under reasonable supervision. Relatives may visit inmates on Sunday afternoons, on permission from the Warden. With regard to visitors wishing to look round the Hospital, a regulation of 1758 (September 27th) is worth quoting as illustrating the kindly thoughtfulness of the original founders for the inmates :

" Resolved that Ladies, on permission in writing, may visit the Hospital, the women to be previously acquainted with the

Names of such Ladies, that any of them may retire if they think fit."

When the Magdalen has completed her course, and is leaving for the situation found for her (often after much correspondence and inquiry) by the Head Matron, the Warden sees her alone, "talks to her of her future, and gives her good and wise counsel. He also presents her with the Bible and Prayer-book provided by the committee, and the Head Matron gives her the half-crown allowed to each parting inmate as pocket-money."

A very frequent announcement in chapel, before the General Thanksgiving, is

"An inmate desires to return thanks to God for benefits received during her stay in the home."

A feature of the system now in force impresses a student of the Magdalen history,—the increased scope for the initiative and authority of the Warden and Head Matron. In earlier days, there was frequent fuss and pother about matters brought to the committee which would now be dealt with otherwise. Candidates for admission had to be inspected by the committee; and into their awe-inspiring presence unhappy inmates might be summoned for such an offence as saying, "there was Maggots in the Beef" (*Minutes*, September 16, 1762), or picking up cherries thrown to them over the wall (*Ib.*, July 16, 1840). The occasional mild "strikes," insubordination, or refractory behaviour, are now handled by the staff without constant appeals to the committee.

In particular, the office of Head Matron now confers much greater responsibility than in the early days. Not only is she the spiritual mother to the Magdalens, an office calling for sympathy and discrimination; her purview includes the general supervision of a large establishment of some 130 residents, a "Registry Office for Domestic Servants," and a great laundry. Correspondence is

extensive and unceasing, and uninterrupted leisure is rarely attainable. The Head Matronship of the Magdalen Hospital calls for a combination of gifts not very often found in one and the same person ; and probably no previous Head Matron has fulfilled the duties of a difficult post with more devotion and wisdom than the present holder of the office. Miss Ling is a member of "The Order of Divine Compassion," founded in 1899 by Bishop Creighton,—an Order of women who have dedicated their lives to work among "the Fallen." Two other Matrons, Miss Miles and Miss Ridley, are also members of this Order.

Incidentally, Miss Ling is in all probability the first Matron able to read her New Testament in the original Greek.



MISS LING  
HEAD-MATRON.





## CHAPTER XIII

### SOME BENEFACTIONS TO THE HOSPITAL

**Sources.**—Magdalen Hospital Minutes. Published Reports.

DONATIONS are essential to the existence of the Magdalen Hospital, but a recital of them is not essential to the unfolding of its story. The aim of this chapter is not to furnish statistics, but to put before the reader some points of general interest.

#### I

We have seen that chapel collections were for a long space of time a highly lucrative source of income (*supra*, p. 93). Entrance to a service could be secured only by payment at the chapel doors,<sup>1</sup> and inside the building an alms-box invited contributions by its inscription—"Charity covereth a multitude of sins,"—a somewhat questionable use of that text. Not until the chapel came under the Act of 1871 (*supra*, p. 101), was there ever a collection for any outside object. Requests for such collections were met by a reference to the Act of Incorporation.<sup>2</sup> Since 1871 there have been not infrequent collections for outside objects,—National, diocesan, local, and on Hospital Sunday a special appeal for that fund

<sup>1</sup> *Vide supra*, p. 151. Cf. *Ecclesiastical Directory*, 1835, s. v. "Magdalen Chapel." Cf. *Minutes*, Jan. 23, 1812, "an invariable practice."

<sup>2</sup> Thus the Committee declined to have a collection on Dec. 5, 1805, for the "Patriotic Fund," raised on behalf of widows and orphans of sailors who had fallen in the battle of Trafalgar; but they sent to the Fund an amount exactly equal to the Magdalen collection that day, £26 5s. 6d. Cf. also the reply to Bishop Sumner's request for a collection in aid of the Southwark Church Building Fund, Nov. 21, 1850.

meets with a liberal response. But that the collections should be devoted, with rare exceptions, to the funds of the Hospital, is only reasonable: the chapel is not parochial, but institutional.

Many liberal offerings have been made anonymously in chapel. One Christmas Day, a bank-note for £100 was put in the plate at Holy Communion, inscribed:

“ At the Table and in the Name of the Lord Jesus Christ.”

Even the inmates always make an offering at Holy Communion, and the offertory bags are heavy with their pennies. This last remark recalls an incident which some readers of these pages may have witnessed. A certain clergyman, eccentric, but a good friend to the Magdalen, attended one Sunday evening with both trouser pockets filled with bright new farthings (it was in the days when farthings resembled sovereigns more than they do now), which he shovelled into the bag with much enjoyment, particularly when the astonished collector was moving off before the second pocketful had been unloaded.

There are numerous entries of money defective in some way. In 1785, for example, on Sunday after Sunday, one finds “ Bad silver ” entered, 2s. 6d., 3s. 6d., 5s. 6d., 7s. 6d., 10s., etc. “ Lost by a light half-guinea,—6d.” (August 14th, 1791). In the year following Waterloo, the amount of French coins tendered was so noticeable that the “ Presiding Gentlemen ” were asked to “ signify ” to people offering these “ how materially the Charity depends . . . on . . . collections, and that a considerable loss must be incurred from the receipt of coin not in currency.”

The collections at the anniversary were often very good in the days when this was kept on a week-day (usually Thursday); there were two, one at the chapel, the other at the dinner. In 1811, the receipts at the

chapel (before service) were £214, after the dinner, £530. Other sums were sent in, the total amounting to over £816.

The old charity dinners are no more. It is easy to disparage them, and Dickens has made good-natured fun of them in "Boz,"—the flushed importance of the Committee, the professional singers, the "Non nobis Domine" *encored*, the toastmaster, the recital of subscriptions with its graduated applause, and so on. But their discontinuance is, in some ways, to be regretted.

Few details of Magdalen dinners have come down in the Minutes, save date, place, names of stewards, etc. The engraved plate from which the dinner tickets were printed saw such good use that it had to be replaced by a new one in 1786 (*Minutes*, May 30th). A Dinner ticket for 1820 is preserved at the British Museum (*supra*, p. 164, *note*). It is square octavo, printed red on a white ground. The holder is informed that the chapel doors will be open at 12, the service commencing "precisely at one." Dinner at the London Tavern, Bishopsgate, 5.30. "No servants but those of the President, Vice-Presidents, Nobility, Preacher, Treasurer, and Stewards will be admitted to the Tavern, proper waiters being provided."

The stewards contributed materially to the success of these occasions, making up deficiencies out of their own pockets. At first, their liabilities were often considerable, but in 1803 (*Minutes*, April 21st) it was decided that they should not be called upon to guarantee more than five guineas each.

An unusual gift was one in 1759, from a lady unknown, who sent a lottery ticket. This proved a winner, and the Hospital netted £500. Some gifts suggest "conscience money,"—"from one who hopes to find mercy," "vow for an indiscretion," etc. One day the clerk found a £25 bank-note in the office, unaccounted for; he handed it to Mr. Prince, who put it aside for eighteen months, in case

of inquiries, after which it was put to the credit of the Hospital, £4 being deducted as a present to the honest clerk.

The subscription lists are crowded with familiar names. It would be invidious to make a selection, but an exception should be made in the case of the mother of Queen Victoria. In 1835, the Duchess of Kent sent a liberal donation, with an expression of regret that "this valuable institution had not sooner attracted her notice."

Of gifts from public bodies, a curious one was that of £100 from the Stock Exchange in February, 1815, being part of the money detained from Lord —, the Hon. —, and Mr. —, on account of a Fraud committed on Feb. 21, 1814." In this class of benefactions we may probably include one of £50 paid to Dr. Dodd, and by him to his "favourite Charity," for an aspersion cast on his wife.<sup>1</sup> A guinea donation in April, 1786, was "a fine paid by the Collectors of a Turnpike for extortion."

The University of Oxford contributed fifty guineas in 1820.

A society which sent twenty guineas in 1759 has long been forgotten—the Laudable Order of Antigallicans. This was an association of privateering merchants who, by means of their ship *The Antigallican*, harried French vessels. In 1757, a captured French "East India-man" was seized in Cadiz harbour, and restored by the Spaniards to its French owners. The Antigallicans brought the matter before Parliament in 1758, and some years after George III. gave them a ship of 44 guns "in order to indemnify themselves upon the subjects of Spain."<sup>2</sup>

<sup>1</sup> P. H. Fitzgerald : *A Famous Forgery*, p. 72.

<sup>2</sup> T. Smollett : *Continuation of the Complete History of England* : 1763, vol. ii. p. 30 f., 224, v. p. 26.

Cf. also *Gentleman's Magazine*, 1755, p. 280.



## II

Bequests began early. The first 43 pages of the vellum-backed Will Book give particulars of wills made in the first twenty years, 1759-1778. These are remarkable as showing how far the fame of the new charity had by that time spread,—from Bucks to Barbadoes, from Middlesex to Madras, from Chepstow to Calcutta.<sup>1</sup> The testators in this list include an Archbishop, an Earl, a Vice-Admiral of the Red Squadron, merchants, members of committee and their relatives. It seems a pity that the early practice of exhibiting in permanent form the names of those who have remembered the Magdalen when making their will has been for a long while discontinued.<sup>2</sup>

The interest taken in the Hospital in various parts of India is very evident; probably business connexions promoted it. The most interesting bequest from India is that of Omichund,<sup>3</sup> a wealthy merchant of Calcutta, who was a loyal friend to the East India Company through the dark days of Suraj-ud-Dowlah in 1756-7. His name is familiar to lawyers from the important case, *Omichund v. Barker*, 1744, respecting the validity of a non-Christian oath.<sup>4</sup> Omichund died in 1762 or 1763, leaving a large sum of money to be given to charities in various parts of the world. In a letter read at Committee, June 16th, 1763, it was reported that Omichund's executor, Huzzorimal,<sup>5</sup> had invested 37,000 rupees for the joint benefit of the Foundling and the Magdalen. The Committee

<sup>1</sup> Page 44 of the Will Book takes us to Lisbon, p. 49 to Leghorn.

<sup>2</sup> *Supra*, p. 152. Walpole's letter. Cf. *Minutes*, May 7, 1790. Particulars are to be inscribed on "a framed board or boards to be hung up in the Passage adjoining the Chapel, or in the Closets of the Chapel, as is the practice in most other charitable Institutions."

<sup>3</sup> *Alias* Amichand, Omychund, Amichaund, Omy Chund. There are interesting references to him in *Old Fort William in Bengal* (Indian Records Series), 1906; i. p. 175, 224 footnote, ii. pp. 53, 57, 85 footnote, 83, 96, 102.

<sup>4</sup> Atkyns's *Reports*, i. p. 21. Omichund was of the "Gentou" (cf. "Gentile") religion, a Telugu cult.

<sup>5</sup> Huzzomerel, etc. The spelling of Oriental names seems to have been an open question.



promptly made Huzzorimal a Governor, and sent him a Book and Staff ; but very wisely endeavoured to secure the principal of the legacy. In this they were unsuccessful, though the effort extended over a score of years<sup>1</sup> ; and the payments of interest became very irregular, and at last ceased entirely. Notwithstanding the efforts of Warren Hastings and others, the greater part of Omichund's bequest has been lost both to the Magdalen and the Foundling.<sup>2</sup>

Of other Indian benefactions, a Bombay subscription fund, at one time under the auspices of Governor Crommelin, is noteworthy. Remittances appear to have been irregular, but the money came in all right at the end, if we are right in connecting with this fund the curious episode reported in the Minutes for December 2nd, 1794. An anonymous letter from Bombay had informed the Secretary that the sum of 19,680 rupees was due to the Magdalen. This letter was shown to the officials of the East India Company : they recognized the handwriting, acknowledged the claim, and in January, 1779, sent a draft for the money, which had now amounted to £2746 3s. 8d.

Unique among bequests to the Magdalen is one assuredly never intended by the testator. A sum of money was left to the authorities of the Jewish Synagogue in Magpie Alley for building a new synagogue. The will was decreed by the Court of Chancery to be void, and the money was ordered to be given to the Magdalen Hospital. An order from the Master of the Rolls directing payment was read at Committee, August 16th, 1792. This abortive Jewish enterprise brought in the sum of £792 11s. 4½d.

Allusion has been made to the Foundling as sharing in

<sup>1</sup> Cf. *Minutes*, Nov. 6, 1766 ; Jan. 21, 1768 ; April 14, 1785.

<sup>2</sup> John Brownlow : *The Foundling Hospital*, 1858, p. 49. This somewhat meagre account of the Foundling appears to be the only one yet issued. Such a great foundation deserves more adequate treatment of its chronicles.

Omichund's bequest. That Hospital, the Female Orphan Asylum, and the Marine Society have probably often been associated in such ways. An instance of sharing with the Foundling is recorded in 1788, when an oratorio was performed there (conducted by Dr. Arnold, Organist of Westminster Abbey) for the benefit of the two hospitals. The Magdalen's share was £50 1s. *od.*

With the Female Orphan Asylum the Hospital shared in a sufficiently curious benefaction—the recipes for the secret medicines from which Joshua Ward made his fame and fortune. Ward was a noted character, innocent of proper medical knowledge, but with a resourcefulness and assurance that made him a Napoleon among quack-doctors. He could display some very lucky cures following the use of his nostrums and ointments and boluses. Even the King (George II.) patronized him, and enabled him to carry on a free dispensary in Pimlico for the poor. Ward, whose statue—a strange object—may be seen in the hall of the Society of Arts, was an old man when the Magdalen was founded. He bequeathed twenty guineas to the charity; but it was from another of his bequests that the Hospital was to profit most. In his early days Ward practised in Paris, and he was befriended there in a difficulty by a good-natured fellow-countryman, Mr. John Page, afterwards M.P. for Chichester, and Secretary to the Treasury. Ward never forgot the man who did him a good turn in France, and at his death in 1761 he left to Page all the directions for making his secret remedies. Mr. Page published the recipes and then handed over his rights of sale to the Magdalen and the Asylum; the two charities were to share in any profits up to £400 *per annum* (*Minutes*, 24th, 1762). Publicity as to the nature of the remedies (they were composed largely of antimony), and the death of a practitioner so enterprising, caused the sales to languish, and Ward's medicines disappear early in the nineteenth century. But they died hard, yielding material

profit to the two institutions. The Magdalen received considerably over £900 between 1764 and 1797 from Ward's medicines.<sup>1</sup>

Of "gifts in kind," the Hospital has recently had successful "pound days." The earliest benefaction of this sort appears to have been a hogshead of "muscovado sugar," sent from one "F. L."—writing from St. Vincent—"by the Lord Pulteney bound to Liver Poole . . . as a present to the Hospital" (*Minutes*, June 15th, 1769). A royal gift of venison in 1902 was much appreciated.

### III

The Magdalen Hospital has been presented with numerous paintings, prints, and books—some of them interesting.

The beautiful painting by Matthew William Peters, the "Clergyman R.A.," entitled *The Soul of a Child arrived in the Presence of the Almighty*, was the gift of Mr. Anderdon in 1810 (*Minutes*, September 13th, 1810). This picture alone would give distinction to the Board Room which it adorns. In the Warden's Office there is an engraving of this, also one of the similar painting, *An Angel carrying the Spirit of a Child to Paradise*, and another of the same artist's, *A Pious Family rising from the Tomb*. Mr. Peters preached at the Magdalen on May 8th, 1796.<sup>2</sup>

<sup>1</sup> There is a good account of Joshua Ward by E. Irving Carlyle in *Dictionary of National Biography*. See also *Gentleman's Magazine*, 1735, pp. 10, 23, 66. Dodsley's *Annual Register*, 1761, i. 185. There are numerous references in contemporary literature.

<sup>2</sup> Matthew William Peters (B.C.L. Exeter College, Oxford), born 1742, died 1814, was already well known as an artist when he took Holy Orders in 1781. He was successively Rector of Eaton, and of Knighton, in Leicestershire, of Woolsthorpe, Lincolnshire, Prebendary of Lincoln, and Chaplain to the Marquis of Westminster and the Prince Regent. Peters painted more than one version of the same subject, and there are at least two other pictures similar to that at the Magdalen. The child represented is said to be a portrait of Miss Charlotte Dundas. The original of *A Pious Family*, etc., is in Totteridge Church, presented by the father of Cardinal Manning; he had won it in a raffle for £1.

There is an interesting account of Peters, with reproductions of many of his pictures, in Lady Victoria Manners's *Matthew Wm. Peters, R.A. His Life and Work*, 1913. The authoress was unaware of the existence of the Magdalen Hospital picture, apparently; it is not mentioned.



*T. Free p. 197.*

**"THE SOUL OF A CHILD ARRIV'D IN THE PRESENCE OF  
THE ALMIGHTY."**

(FROM AN ENGRAVING (IN THE WARDEN'S OFFICE) AFTER THE ORIGINAL PAINTING BY  
M. W. PEETERS, IN THE BOARD ROOM OF THE HOSPITAL.)





Of pictures representing S. Mary Magdalen, two call for notice. The one in the Board Room, of unknown origin (it is probably of the late Italian school), was sent to the Hospital by Sir John Dick, British Consul at Leghorn in 1766 (*Minutes*, November 6th, 1766; *cf.* October 27th, 1768, June 13th, 1769). This picture was to have been reproduced in the present work, but the photograph was not satisfactory. The saint is represented, half-length, in a pensive, but not dejected, attitude; her right cheek rests on her bent right hand, her left hand supporting loose drapery. A tress of her brown hair falls between her breasts. Above her hover two cherubs.

The painting in the matron's dining-room is signed "K. Read pinx<sup>t</sup>." Miss Katharine Read (*died* 1778) was a well-known portrait painter in crayons and oils.<sup>1</sup> The writer has found no mention of this work in the *Minutes*. It is conceivable that one or more of the entries referred to above might refer to this and not the Italian picture; but it seems improbable. The saint is represented three-quarter length, with an upward, rapt expression, somewhat resembling that in the well-known picture, *The Soul's Awakening*. The face might well be that of an English girl. There is a tradition at the Hospital that this picture is a portrait of the first inmate received into the home. The writer has found no support for this; and the identification with Ann Blore (*supra*, p. 46) is very doubtful. On the other hand, there is nothing to urge against the possibility of the picture being a portrait of an early inmate of the type represented in Dodd's *The Magdalen, or, the History of the First Penitent*, or in Samuel Warren's *The Magdalen* in the *Diary of a late Physician*, where the pathetic story of a Madonna-like Eleanor is narrated; she bequeaths money anonymously to the Magdalen Hospital.

<sup>1</sup> D. N. B. and other works spell her Christian name with C. For the K see S. Redgrave, *Dictionary of Artists*, 1874.

The most important portraits have been noticed elsewhere.<sup>1</sup> The one of Mr. Charles Wray, a Governor and generous benefactor, is missing ; it was presented by Mr. Wray in 1782. Several portrait engravings, etc., of friends of the Hospital have been at various times presented to the committee, among them being an excellent engraving of Sir Joshua Reynolds's portrait of the Marquis of Hertford.

Gifts of books have been frequent, chiefly edifying literature for the inmates and Prayer-books for use in chapel. The large folio Bible, published by Macklin in 1800 with pictures, was bequeathed in 1799 (*sic*) by Mr. Henry Fourdrinier, of Lombard Street. He left instructions that it should be "very handsomely bound up in Russia Leather," and very handsomely bound it was : the six great volumes are kept in a cabinet specially made to accommodate them in 1807.

In the eighteenth century it was customary for the anniversary preachers to dedicate their published Magdalen sermons to the Hospital. Other works have been so dedicated, among them a poem, *Matilda, or the Dying Penitent*, by George Richards, Fellow of Oriel, sometime Bampton Lecturer, and Rector of St. Martin's, Charing Cross. This work, published in 1795, and inscribed to Queen Charlotte (Patroness), shows true appreciation of the Hospital :

"Thou sacred Pile, to tender musing dear,  
Friend to Distress, when not a Friend is near."

(p. 15). Another poem for the Magdalen was written by William Nevile Hart, late Captain in the 79th Regiment of Infantry ; it is entitled *The Goodness of God*, and appeared in 1806.

<sup>1</sup> *Supra*, pp. 27 and *n.* (Mr. Dingley's), 78 (Mr. Prince's), 84 (Judge Park's), 84 (Dr. Powell).

## SOME BENEFACTIONS TO THE HOSPITAL 197

In recent times, several old books and prints have been presented by the late Rev. C. Chapman. Mr. Chapman, about the years 1892-3, hunted in old book-shops with great success. To him we owe Christopher Ellicock's volume (*supra*, p. 116, etc.), several early copies of Dodd's publications, and prints of the former Hospital, etc. Mr. Chapman was a great admirer of Dodd; and his annotations, and several printed statements, are unfortunately ill-informed, and have probably misled many a reader. But he was a real friend to the Magdalen. In addition to his gifts in the Board Room, Mr. Chapman presented numerous illustrated books and framed pictures for the Infirmary Ward in 1894, and in the same year fitted out the chapel with new hassocks. In the Warden's Office is a photograph showing Mr. Chapman standing at the entrance to the Magdalen Passage, Prescott Street.

For numerous trees and shrubs adorning the grounds the Hospital is indebted to Mr. A. R. Blanchett, a member of the Committee.

## CHAPTER XIV

### HERE ENDETH THE STORY—THUS FAR

“THUS far.”—For the Magdalen Hospital is alive and well; and future writers, one may hope, will continue the narration of its story. A refractory inmate, under reproof from a former Warden, made the unexpected retort: “You just shut up. If it weren’t for the likes of us, you’d lose your job!” Possibly a social order may be evolved from which prostitutes and penitentiaries will have disappeared, but in the meantime there is room for plenty of Magdalen Hospitals.

Will there be other removals to chronicle? It is quite possible. A London suburb is not necessarily the best of places for a penitentiary; and some would not be sorry to migrate to a breezy upland region, remote from towns, but near the sea, with the sky-line visible from every point.

And “thus far” for a very different reason. If the institution were wound up to-morrow, and its Act of Incorporation annulled, the story would still continue. But not in human annals. Not to us is known, nor is it possible to estimate, the outcome of the restorative work carried on at the Magdalen during the past 158 years. Statistics do not carry us very far. We can ascertain the number of penitents received, and how many have been restored to friends or otherwise set forward on right paths; and long experience has appeared to justify an early estimate that two-thirds of the inmates have been permanently reclaimed. Well: if out of more than 14,000

young women befriended by the Hospital some 9,000 have belonged to the latter class, that is something to thank God for, and to take courage. But these thousands have—if we may reverse Keble's lines—bid farewell to cloistered cell to find their neighbour and their work. Most of them have married. Let a mathematical reader jot down averages and ratios and figure it out. What does it mean in terms of census papers? How many gallant lads of British breed, fighting our battles to-day, have had a mother, a grandmother, or a more distant ancestress, who left the wrong path for the right, and at a critical turning-point in her life owed her salvation to the Magdalen Hospital? The effects of the reformation of one individual life are incalculable; and the Magdalen has befriended 14,000 and more.

\*                      \*                      \*                      \*

The unexpected often happens in the sequel to a girl's stay at the Home. The first are last, and the last first. Promising Magdalens may go back to sinful courses, and those who seemed incorrigible have remembered themselves and turned to God. It would be unfitting to enlarge upon this, especially as regards the present day. Nor could the writer attempt the task. No family lawyer or doctor could be more secretive and silent about the affairs of those who confide in them than are the Warden, the Head Matron and their Staff in all that concerns the past and present of the inmates. And they wisely urge upon the latter the importance of reticence in speaking to each other. This is a wholesome tradition of the Hospital; at Blackfriars, each ward had this notice on the wall:—

*Tell your story to no one.*

Most of the inmates are not slow to realize that they are amongst those in whom they can safely confide. Many a reclaimed girl has probably learned at the Magdalen for



the first time to believe that God knows, and understands, and sympathizes, and is a very present help in time of trouble, because she has seen it exemplified in real life.

There is not the same reticence in the records of the past, however, and no one can study these without a growing sense of the value of the work that goes on at the Hospital. The essential conditions are much the same, but when the Magdalen was the only institution of the kind in England, the social grades represented by the inmates were naturally more varied. The Committee drew the line at "black women" (*Minutes*, July 3rd, 1783), but any other penitent of any class might be received. In the present day girls of good social antecedents are sent elsewhere. On the other hand, the inmates are not representative of the very lowest grades; they come from average working-class homes. Horace Walpole (*supra*, p. 153) saw a Baronet's niece at the Magdalen in 1760. A few years later there was a vicar's daughter, and in 1790 a young girl was admitted who was closely related to one of the best-known evangelical clergy of the time. This last was a particularly sad case; she had yielded to a young sailor (mate on a merchantman) who was wishful to marry her. They arranged to be married, but the girl's own mother forbade the banns. The mate had to rejoin his ship; the poor girl became a mother, then took to the streets, happily finding refuge ere long at the Magdalen.

The world has scant sympathy for fallen women. It is content to let women workers have wages insufficient for decent maintenance, though happily the war is leading to reform in this direction. It still allows children to be brought up in bad surroundings. It is still content to have one code of conduct for the male, another for the female. A boy "sows his wild oats." A girl "loses her character." The former is "unsteady"; the latter "falls." For the Magdalen Hospital to hunt out seducers

and betrayers, or those who consort with harlots, would be an impossible undertaking ; but there have occasionally been cases in which the law has been put into motion. In the summer of 1759 an inmate could identify a man who had assaulted her. Mr. Winterbottom, the Secretary, took her to Maidstone Assizes to give evidence. The man was convicted of " assault with intent," and was sentenced to stand in the pillory at Greenwich, to be imprisoned for three months—and to be fined 3s. 4d.

In Dr. Dodd's time great prominence was given to the stories of the inmates' ruin. His *History of the First Penitent* has been alluded to (*supra*, p. 195). As early as 1760 there appeared two small volumes entitled *Histories of some of the Penitents in the Magdalen House, as supposed to be related by themselves* ; it may well have been written by Dr. Dodd. One wonders whether the frank admission, " as supposed to be," ought not to have been prefixed to some of the early published letters from inmates or their relatives. A large number of the inmates had to be taught reading and writing, and most of the letters seem to show signs of " coaching," unless there were numerous Pamelas at Prescott Street. More natural than most of these letters is one

" from H—— to two young Girls, her former Companions :—

" Dear P. and B.

I was thinking it would be right to let you know of my welfare in this blessed place, where I hope I shall stay my life time. . . .

. . . Only think what a blessing it is to go to bed with God in your heart, instead of tearing about all night with the devil's instructions in that way of life ; for you are always troubled in your minds unless you are in liquor. It is a great favour to get admitted into our house ; but if you have a mind to come, I hope you will both get in . . . " <sup>1</sup>

<sup>1</sup> *An Account, &c., . . . of the Magdalen Hospital* (edited by Dr. Dodd), 1776, p. 31f. There follows *An Authentic Narrative of a Magdalen* which is claimed to be " conformable to truth."

The Head Matron is constantly receiving from former inmates letters which would carry conviction as to spontaneity and genuineness. Of the many happy sequels to sad stories, the following seems worth recording. One day, in the year 1838, a former inmate called to see the Treasurer. She had been happily married for three years—and to a surgeon, whose diplomas she produced in confirmation of her story; being now an honest woman, she desired that the committee should know that the kindness shown her at the Magdalen had not been thrown away. Money she did not want; but she would much like a Prayer-book in memory of her stay in the home. Needless to say, the committee presented her with a handsomely bound volume. (*Minutes*, August 30th, 1838.)

An instance of the committee's interest in former inmates is afforded by their action in the Jubilee year, 1808, when they voted no less than £1000 for the relief of indigent ex-inmates of not less than five years' standing. In this connexion, a kindly act of the inmates themselves ought not to be forgotten. Early in 1761, there was a fire in Goodman's Fields at a house where a former inmate resided, and the young woman's stock of clothing was destroyed. The inmates at once asked, and received, permission to replace all her linen.

Ex-inmates in situations near Streatham frequently attend an evening service at the chapel, and call to pay their respects to the Head Matron.

\* \* \* \* \*

If the story here ending has not entirely failed in its purpose, the reader will admit that the Magdalen Hospital justifies its existence.

And how does it exist? "It is an endowed charity," some will say, "and it ought to exist on its income." But that income is insufficient to maintain the work carried on there. The need for fresh support was forcibly



THE MAGDALEN HOSPITAL, STREATHAM  
(LOOKING WESTWARDS.)





stated by the Archbishop of Canterbury, President, at the Annual Court in April, 1916. His Grace observed that

the Magdalen Hospital suffered a little from the difficulties common to all efforts that had lived for a long time. Its existence was taken as a matter of course, and people regarded it as part of the natural order of things, and therefore it did not involve the need for any special interest or generosity. The love of people was attracted by something new and novel, and these old foundations found it difficult to stimulate interest. Then, too, it suffered from the idea that it was really well provided for by the generosity of our ancestors, and therefore it was outside the range of our generosity. The fact was that the Hospital was clamorously desirous of greater interest. It required greater support, because never was its work more needed than at the present time.<sup>1</sup>

In this connexion, the Archbishop made a kind and encouraging reference to the book now before the reader, and at that time being in preparation.

Help from outside sources is indispensable if the work of the Hospital is to be continued on its present scale. The income, even in favourable years, from endowments will meet not more than two-thirds of the expense.

The utmost economy is practised. In the Report presented to the Annual Court in 1916 it is stated that

Although the item of provisions shows the serious increase of £258 2s. *od.*, an analysis shows that the cost per head (including matrons, assistants, and inmates) does not exceed 3s. 11*d.* per week. This obvious economy is characteristic of other departments, besides the commissariat ; and everything possible is being done to keep down the expenses of the household.

This careful management is traditional ; there are various

<sup>1</sup> *Streatham News*, April 14, 1916.

allusions to the subject in the Minutes,<sup>1</sup> and the Hospital can fairly claim that money given to it has been wisely used. Recent additional expense has been incurred by compliance with the National Insurance Act and other obligations, and by the great increase in food prices. This extra burden, coming on the top of financial difficulties experienced for some years past, has led to a rather serious overdraft at the bankers'. More subscribers are needed, and that soon.

In addition to this clamant need, there are some minor and not pressing needs, which the writer ventures to mention here, because of his having been constantly reminded of them in preparing this book.

Many of the old MS. records need re-binding : several are dilapidated, and all are surely worthy of a handsomer exterior. They deserve, too, a more suitable resting-place. Certain old MS. documents might be better preserved in albums of the kind in use at the great libraries. Several of the printed books in the Board Room cabinet need repair. With a little arrangement the Board Room might be made an interesting Museum ; the books might be placed under glass cases with descriptive docketts attached.

The pictures should be inspected by the best experts, cleaned where it is advisable, and then carefully photographed.

In the chapel there might be tablets inscribed with the names and dates of successive chaplains ; and here, or elsewhere, tablets of the principal officers and staff. Tablets of benefactions would relieve the bareness of the long corridor. Possibly some readers with a taste for books or art or history might like to ear-mark their contribution for one or more of these purposes. It is no reflection

<sup>1</sup> Cf. *Minutes*, Jan. 10, 1856. Treasurer's letter to President comparing expenses at the Magdalen and another home. At the latter, the average cost for each inmate restored was over £81, at the Magdalen it was below £50.

upon the authorities, but much to their credit, that they have devoted the income of the Hospital so exclusively to its primary needs and purposes. The life is more than pictures, the body than books, and a woman's soul than either.



Almighty Father, Who didst send Thine only-begotten Son into the world, to seek and to save that which was lost ; look, we pray Thee, upon our effort of rescue in the Magdalen Hospital, and bless it to the inmates and the workers.

Put it into the hearts of many to further this, our grave and holy task. Grant that souls brought back to Thee may never be separated from Thee in their after life, but may be counted as Thine when Thou makest up Thy jewels : through the merits and mediation of the same Jesus Christ our Lord. *Amen.*

*(A Prayer in use by the Matrons.)*



## APPENDIX





## APPENDIX

	PAGE
I. Past and Present Officers and Staff.—	
i. Patroness .. .. .	209
ii. President .. .. .	209-10
iii. Treasurer .. .. .	210
iv. Chaplain, Chaplain-Secretary, and Warden ..	210
v. Preacher .. .. .	210-11
vi. Assistant Chaplain .. .. .	211-12
vii. Head Matron .. .. .	212
viii. Hon. Physician .. .. .	212
ix. Hon. Surgeon .. .. .	212-13
x. Apothecary and Medical Officer, etc. ..	213
xi. Lay Secretary : Solicitor .. .. .	214
xii. Steward .. .. .	214
xiii. Surveyor .. .. .	214-15
xiv. Organist .. .. .	215
II. Anniversary Preachers .. .. .	215-221
III. Officers and Staff in 1917 .. .. .	222-224
IV. Admissions and Discharges .. .. .	224
V. Statement of Accounts presented at the Annual Court	
in 1916 .. .. .	225

### I

#### i

#### LIST OF THOSE WHO HAVE HELD THE OFFICE OF PATRONESS.

H.M. Queen Charlotte .. .. .	1765-1818
H.R.H. Duchess of Gloucester .. .. .	1819-1857
H.M. Queen Victoria (styled "Patron") .. .. .	1841-1901
H.M. Queen Alexandra .. .. .	1901-

#### ii

#### LIST OF THOSE WHO HAVE HELD THE OFFICE OF PRESIDENT.

The Marquis of Hertford .. .. .	1759-1794
The Earl of Radnor .. .. .	1795-1828

The Hon. Philip Pusey	..	..	..	..	1828
The Hon. James Alan Park	..	..	..	..	1828-1839
Lord Skelmersdale	..	..	..	..	1839-1853
Arthur Pott, Esq.	..	..	..	..	1853-1877
The Right Hon. Sir Richard Baggallay	..	..	..	..	1877-1888
Sir Robert Nicholas Fowler, Bart.	..	..	..	..	1888-1891
The Most Rev. Randall Thomas Davidson, D.D., D.C.L., LL.D., G.C.V.O., etc., successively Bishop of Rochester, Bishop of Winchester, and Arch- bishop of Canterbury	..	..	..	..	1891-

## iii

## LIST OF THOSE WHO HAVE HELD THE OFFICE OF TREASURER.

Robert Dingley, Esq., F.R.S.	..	..	..	..	1758-1768
John Barker, Esq.	..	..	..	..	1768-1773
Michael James, Esq.	..	..	..	..	1774-1781
Hugh Seton, Esq.	..	..	..	..	1781-1786
Richard Goodall, Esq.	..	..	..	..	1786-1788
Alexander Bennett, Esq.	..	..	..	..	1788-1817
Edward Irish, Esq.	..	..	..	..	1817-1821
Benjamin Lancaster, Esq.	..	..	..	..	1821-1828
Arthur Pott, Esq.	..	..	..	..	1828-1835
Samuel Fisher, Esq.	..	..	..	..	1835-1845
Richard Baggallay, Esq., Q.C.	..	..	..	..	1845-1862
Samuel Tomkins, Esq.	..	..	..	..	1862-1878
Samuel Timbrell Fisher, Esq.	..	..	..	..	1878-1906
Charles Drummond, Esq.	..	..	..	..	1906-

## iv

LIST OF THOSE WHO HAVE HELD THE OFFICE OF CHAPLAIN,  
CHAPLAIN-SECRETARY OR WARDEN.

Rev. Jonathan Reeves (Chaplain)	..	..	..	..	1758-1764
Rev. John Dobie (Chaplain)	..	..	..	..	1764-1789
Rev. John Prince (Chaplain and Secretary)	..	..	..	..	1789-1834
Rev. Joseph Brackenbury (Chaplain and Secretary)	..	..	..	..	1834-1862
Rev. John Wallace (Chaplain and Secretary)	..	..	..	..	1862-1883
Rev. William Watkins (Warden)	..	..	..	..	1883-

## v

## LIST OF THOSE WHO HAVE HELD THE OFFICE OF PREACHER.

Rev. William Dodd	..	..	..	..	1759-1777
Rev. Richard Harrison	..	..	..	..	1777-1794

Rev. William Sellon .. .. .	1777-1790
Rev. Gerrard Andrewes .. .. .	1791-1803
Rev. Archer Thompson .. .. .	1794-1805
Rev. George Mathew .. .. .	1803-1819
Rev. Robert Stevens .. .. .	1805-1816
Rev. Edward Repton .. .. .	1816-1831
Rev. John Rogers Pitman .. .. .	1819-1828
Rev. Gerrard Thomas Andrewes .. .. .	1829-1831
Rev. John Vidger Povah .. .. .	1831-1834
Rev. William M. Hesketh <sup>1</sup> .. .. .	1834-1836
Rev. John William Gleadall .. .. .	1836-1844
Rev. William Harrison .. .. .	1836-1846
Rev. Robert Bickersteth .. .. .	1845
Rev. John Oliver Willyams Haweis .. .. .	1846-1849
Rev. Richard Duguid Brown .. .. .	1846-1847
Rev. Thomas MacGill .. .. .	1848-1850
Rev. John Soper .. .. .	1849-1851
Rev. Joseph Mould .. .. .	1851-1855
Rev. Henry Ward .. .. .	1855-1858

[*The Preachership vacant* 1858-1860.]

Rev. Benjamin Walter Bucke .. .. .	1860-1863
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[*The Preachership vacant* 1863-1871.]

Rev. John Samuel Jones .. .. .	1871-1872
Rev. Prebendary Hugh George Robinson .. .. .	1873-1879
Rev. Thomas Henry Wilkinson .. .. .	1879-1883

[*Preachership and Chaplaincy united* 1883.]

## vi

LIST OF THOSE WHO HAVE HELD THE OFFICE OF ASSISTANT  
CHAPLAIN.

Rev. John Prince .. .. .	1789-1790
*Rev. John Hutchins .. .. .	1799-1819
*Rev. W. H. Rowlatt .. .. .	1819-1820
*Rev. Edward Price .. .. .	1821
*Rev. Robert Lynam .. .. .	1822-1828

\* For Sunday morning duty.

Rev. Joseph Brackenbury .. .. .	1828-1834
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[*No Assistant Chaplains were appointed between the years 1834 and 1895.*]

Rev. William Bonner Leighton Hopkins .. .. .	1895-1899
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<sup>1</sup> Incorrectly given as "Estcourt" in *Metropolitan Ecclesiastical Directory*, 1835.

Rev. Arthur Shillito	..	..	..	..	..	1899-1905
Rev. George Royds	..	..	..	..	..	1905-1910
Rev. John Frederick Johnson	..	..	..	..	..	1910-1911
Rev. Walter Robert Matthews	..	..	..	..	..	1911-1914
Rev. Herbert Fuller Bright Compston	..	..	..	..	..	1914-1917

## vii

## LIST OF THOSE WHO HAVE HELD THE OFFICE OF HEAD MATRON.

Mrs. Jane Pine	..	..	..	..	..	1758-1759
Mrs. Elizabeth Butler	..	..	..	..	..	1759-1785
Mrs. Charlotte Smith	..	..	..	..	..	1785-1805
Mrs. Elizabeth Wiggins	..	..	..	..	..	1806-1839
Mrs. Susan Chambers	..	..	..	..	..	1839-1845
Miss Ann Champion Bourhill	..	..	..	..	..	1845-1852
Mrs. Jane Eager	..	..	..	..	..	1852-1859
Mrs. Jane Cobby	..	..	..	..	..	1859-1870
Miss Harrison	..	..	..	..	..	1871-1886
Miss Robins	..	..	..	..	..	1887-1890
Miss Reynolds	..	..	..	..	..	1891-1899
Miss Lucy Isabella Ling	..	..	..	..	..	1899-

## viii

## LIST OF THOSE WHO HAVE HELD THE OFFICE OF HONORARY PHYSICIAN.

James Grieve, Esq., M.D., F.R.C.P., F.R.S.	..	..	..	..	..	1758-1769
Ambrose Dawson, Esq., M.D., F.R.C.P.	..	..	..	..	..	1758-1764
William Saunders, Esq., M.D., F.R.C.P., F.R.S., F.S.A.	..	..	..	..	..	1769-1791
John Latham, Esq., M.D., F.R.C.P.	..	..	..	..	..	1791-1802
Richard Powell, Esq., M.D., F.R.C.P.	..	..	..	..	..	1802-1826
Henry James Cholmeley, Esq., M.D., F.R.C.P.	..	..	..	..	..	1826-1837
John Burne, Esq., M.D., F.R.C.P.	..	..	..	..	..	1837-1843
George Hilario Barlow, Esq., M.D., F.R.C.P.	..	..	..	..	..	1843-1866
Edward Clapton, Esq., M.D., F.R.C.P., F.R.C.S., F.R.G.S., F.L.S., F.Z.S.	..	..	..	..	..	1866-1899
Sir Seymour John Sharkey, M.D., F.R.C.P.	..	..	..	..	..	1899-

## ix

## LIST OF THOSE WHO HAVE HELD THE OFFICE OF HONORARY SURGEON.

Edward Pitts, Esq., F.R.C.S.	..	..	..	..	..	1758-1766
John James, Esq.	..	..	..	..	..	1758-1766



Philip Barling, Esq.	..	..	..	..	..	1766-1770
William Lucas, Esq.	..	..	..	..	..	1766-1775
Jonathan Wathen, Esq.	..	..	..	..	..	1770-1774
Sir William Blizard, F.R.C.S., F.R.S., F.R.S.E.	..	..	..	..	..	1774-1783
Thompson Forster, Esq.	..	..	..	..	..	1775-1776
John Andrée, Esq., M.D.	..	..	..	..	..	1776-1788
James Simpson, Esq.	..	..	..	..	..	1783-1805
Richard Saumarez, Esq.	..	..	..	..	..	1788-1805
Sir Ludford Harvey	..	..	..	..	..	1805-1823
William Norris, Esq., F.R.C.S.	..	..	..	..	..	1805-1827
Charles Aston Key, Esq., F.R.C.S., F.R.S.	..	..	..	..	..	1823-1830
John Painter Vincent, Esq., F.R.C.S.	..	..	..	..	..	1828-1846
Bransby Cooper, Esq., F.R.C.S.	..	..	..	..	..	1830-1840
William Coulson, Esq., F.R.C.S.	..	..	..	..	..	1840-1853
John Flint South, Esq., F.R.C.S.	..	..	..	..	..	1847-1857
Frederick Le Gros Clark, Esq., F.R.C.S.	..	..	..	..	..	1857-1868
John Croft, Esq., L.S.A., F.R.C.S.	..	..	..	..	..	1868-1904

[The Office of Honorary Surgeon has been vacant since 1905.]

## X

LIST OF THOSE WHO HAVE HELD THE OFFICE OF APOTHECARY OR  
MEDICAL OFFICER, ETC.

John Pearce, Esq., L.S.A.	..	..	..	..	..	1758-1770
Edward Curtis, Esq., L.S.A.	..	..	..	..	..	1758
Henry Haskey, Esq., L.S.A.	..	..	..	..	..	1758-1770
Andrew Johnston, Esq., L.S.A.	..	..	..	..	..	1770-1785
Josias Clark, Esq., L.S.A.	..	..	..	..	..	1770-1773
John Harris, Esq., L.S.A.	..	..	..	..	..	1773-1786
Richard Radford, Esq., L.S.A.	..	..	..	..	..	1786-1800
William Wheeler, Esq., L.S.A.	..	..	..	..	..	1786-1815
Wentworth Malin, Esq., M.R.C.S., L.S.A.	..	..	..	..	..	1815-1845
William Perrin Brodribb, Esq., M.R.C.S., L.S.A.	..	..	..	..	..	1845-1868

[The title "Medical Officer" was adopted in 1868.]

John Mill Frodsham, Esq., M.D., M.R.C.S., A.K.C.,						
J.P.	..	..	..	..	..	1868-1900
John Francis Steedman, Esq., F.R.C.S.	..	..	..	..	..	1900-

## DENTAL SURGEON.

Frederick Adolphus Bellamy, Esq., L.D.S.	..	..	..	..	..	1900
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[MEDICAL OFFICER AT THE LONDON HOME, 1869-1870.]

Edward Bellamy, Esq., F.R.C.S., A.K.C.	..	..	..	..	..	1869-1870
Charles Ferdinand Keele, Esq., M.R.C.S., L.S.A.	..	..	..	..	..	1870]

## xi

LIST OF THOSE WHO HAVE HELD THE OFFICE OF LAY SECRETARY  
AND SOLICITOR.

## SECRETARIES :

Abraham Winterbottom, Esq.	..	..	..	1758-1790
John Heylin, Esq. (Joint Secretary)	..	..	..	1787-1790
<i>[Since 1790 the Chaplain or Warden has held the Office of Secretary.]</i>				

## SOLICITORS :

Abraham Winterbottom, Esq.	..	..	..	1790-1805
John Heylin, Esq.	..	..	..	1790-1797
Ralph Dunn, Esq.	..	..	..	1805-1848
Henry Wordsworth, Esq.	..	..	..	1833-1855
Thomas Dunn, Esq.	..	..	..	1848-1855
Joseph Greathead, Esq.	..	..	..	1855-1866
Frederick John Blake, Esq.	..	..	..	1855-1868
Messrs. Wordsworth, Blake, and Harris	..	..	..	1868-1877
Messrs. Wordsworth, Blake, Harrison and Parson	..	..	..	1877-1883
Messrs. Wordsworth, Blake and Co.	..	..	..	1883-1915
Graham Blunt, Esq. ( <i>Honorary Solicitor</i> )	..	..	..	1915-

## xii

## LIST OF THOSE WHO HAVE HELD THE OFFICE OF STEWARD.

John Campe, Esq.	..	..	..	..	1758-1760
John Lander, Esq.	..	..	..	..	1760-1768
Henry Trenchard Goodenough, Esq.	..	..	..	..	1768-1773
Richard Du Horthy, Esq.	..	..	..	..	1773-1783
Joel Jukes, Esq.	..	..	..	..	1783-1784
Wellings Calcot, Esq.	..	..	..	..	1784-1785
Simon Fraser, Esq.	..	..	..	..	1785-1788
Richard Graham, Esq.	..	..	..	..	1789-1791
<i>[The Office of Steward (to be distinguished from the Honorary Office of Steward at the Anniversary Dinners) was abolished in 1791.]</i>					

## xiii

## LIST OF THOSE WHO HAVE HELD THE OFFICE OF SURVEYOR.

Joel Johnson, Esq.	..	..	..	..	1763-1791
— Blackburn, Esq.	..	..	..	..	1791

Thomas Hardwick, Esq.	..	..	..	..	1791-1813 ?
S. Beazeley, Esq.	..	..	..	..	1813
Samuel Page, Esq.	..	..	..	..	1814-1825 ?
Henry Currey, Esq.	..	..	..	..	1855-1900
Percivall Currey, Esq.	..	..	..	..	1900-

## xiv

## LIST OF THOSE WHO HAVE HELD THE OFFICE OF ORGANIST.

[*Previous to 1777 the succession is somewhat uncertain.*]

[Mr.] Call	..	..	..	..	..	1758 ?
[Mr.] Smith	..	..	..	..	..	1765 ?
William Selby	..	..	..	..	..	1766

[*Mr. Selby was the last of the male organists (excluding temporary substitutes).*]

Mrs. Smithey	..	..	..	..	..	1769
Mrs. Schmedes	..	..	..	..	..	1772 ?
Mrs. Hannah Gossyn [ <i>or Gowen</i> ]	..	..	..	..	..	1777-1784
Miss Mary Schmedes	..	..	..	..	..	1784-1794
Miss Henrietta Lockhart	..	..	..	..	..	1794-1798
Miss Evans	..	..	..	..	..	1798
Miss Emily Dowding	..	..	..	..	..	1798-1841
Miss Martha Smith	..	..	..	..	..	1841-1849
Miss Ann Stainer	..	..	..	..	..	1849-1899
Miss Grace Iverson	..	..	..	..	..	1899-1912
Miss Mabel Ellis	..	..	..	..	..	1912-1913
Miss Helen Adela Elton Standert	..	..	..	..	..	1913-

## II

## LIST OF ANNIVERSARY PREACHERS.

*The following List, based on lists published in 1833 and 1870, is brought up to date as far as possible. Since 1877 the Anniversary has occasionally passed without special observance.*

*The particulars given relate only to the principal appointment held by the preacher in the year stated.*

*An asterisk \* indicates that the sermon was published.*

1759. \*Rev. WILLIAM DODD, M.A., Lecturer of West Ham, and St. Olave's, Hart Street.

1760. \*Rev. WILLIAM DODD, M.A. [*Vide* 1759.]

1761. \*Right Rev. the Lord Bishop of Ossory (Dr. RICHARD POCOCKE).

1762. \*Rev. WILLIAM DODD, M.A. [*Vide* 1759.]
1763. \*Very Rev. the Dean of Down (Dr. PATRICK DELANEY).
1764. \*Right Rev. the Lord Bishop of Clonfert (Dr. DENISON CUMBERLAND).
1765. Rev. HENRY OWEN, D.D., Rector of St. Olave's, Hart Street.
1766. \*Rev. NEWTON OGLE, D.D., Deputy Clerk of the Closet.
1767. \*Rev. WILLIAM SELLON, M.A., Preacher at the Foundling.
1768. \*Rev. RICHARD HARRISON, M.A., Lecturer of St. Peter's, Cornhill, and St. Martin's-in-the-Fields.
1769. \*Rev. JAMES TOWNLEY, M.A., Rector of St. Benet, Gracechurch, and St. Leonard's, Eastcheap.
- 1770-1772. [*No record.*]
1773. \*Rev. JOHN CLARKE HUBBARD, M.A.
1774. \*Right Rev. the Lord Bishop of Lichfield and Coventry (Dr. BROWNLOW NORTH).
1775. \*Right Rev. the Lord Bishop of St. David's (Dr. JAMES YORKE).
1776. \*Rev. ROBERT MARKHAM, D.D., Rector of Whitechapel.
- 1777.<sup>1</sup> \*Rev. SAMUEL GLASSE, D.D., F.R.S., Chaplain in Ordinary to H.M. King George III.
1778. \*Right Rev. the Lord Bishop of Chester (Dr. BEILBY PORTEUS).
1779. \*Rev. Prebendary CHARLES COOPER, D.D., Rector of Kirkby Overblow.
1780. [*No record.*]
1781. [*No record. The London papers announced the Bishop of Bangor* (Dr. JOHN MOORE).]
1782. \*Rev. W. H. ROBERTS, D.D., Provost of Eton.
1783. [*No record.*]
1784. Ven. RICHARD SHEPHERD, B.D., Archdeacon of Bedford.
1785. \*Rev. SERVINGTON SAVERY, M.A., Rector of Hickham, Lincs.
1786. \*Right Rev. the Lord Bishop of Oxford (Dr. JOHN BUTLER).
1787. \*Rev. John Hadley Swain, Minister of Bentinck Chapel, Lisson Grove.
1788. \*Rev. GEORGE HENRY GLASSE, M.A., Rector of Hanwell.
1789. Right Rev. the Lord Bishop of Clonfert (Dr. RICHARD MARLAY).
1790. Rev. JOHN PRINCE, Chaplain of the Magdalen.

<sup>1</sup> The preacher advertised was Rev. JOHN CRAVEN, M.A., Rector of "Woolverton in the County of Southampton" (the ancestral home of the Dingleys): *vide supra*, p. 25.

- 1791. Rev. GERRARD ANDREWES, M.A., Preacher at the Magdalen.
- 1792. Right Rev. the Lord Bishop of Lincoln (Dr. GEORGE PRETYMAN).
- 1793. Rev. WILLIAM VINCENT, D.D., Sub-Almoner to H.M. King George III.
- 1794. Right Rev. the Lord Bishop of St. Asaph (Dr. LEWIS BAGOT).
- 1795. \*Right Rev. the Lord Bishop of Rochester (Dr. SAMUEL HORSLEY).
- 1796. Rev. WILLIAM STEVENS, B.D., Lecturer of St. George's, Hanover Square.
- 1797. Rev. ARCHER THOMPSON, M.A., Preacher at the Magdalen.
- 1798. Right Rev. the Lord Bishop of Carlisle (Dr. EDWARD VENABLES VERNON).
- 1799. Rev. Prebendary FRANCIS RANDOLPH, D.D., Chaplain to H.R.H. the Duke of York.
- 1800. Right Rev. the Lord Bishop of Norwich (Dr. CHARLES MANNERS SUTTON).
- 1801. Rev. THOMAS RENNEL, D.D., F.A.S., Master of the Temple.
- 1802. \*Very Rev. the Dean of Bristol (Dr. PETER CHARLES LAYARD, F.R.S.).
- 1803. Rev. GERRARD ANDREWES, M.A., Rector of St. James's, Westminster.
- 1804. Right Rev. the Lord Bishop of Bristol (Dr. the Hon. GEORGE PELHAM).
- 1805. Rev. GERRARD ANDREWES, M.A., Rector of St. James's, Westminster.
- 1806. Rev. ROBERT HODGSON, M.A., Rector of St. George's, Hanover Square.
- 1807. \*Right Rev. the Lord Bishop of Meath (Dr. THOMAS LEWIS O'BEIRNE).
- 1808. Rev. Prebendary FRANCIS RANDOLPH, D.D., Chaplain to H.R.H. the Duke of York.
- 1809. Right Rev. the Lord Bishop of Salisbury (Dr. JOHN FISHER).
- 1810. Right Rev. the Lord Bishop of Oxford (Dr. CHARLES MOSS.)
- 1811. Very Rev. the Dean of Canterbury (Dr. GERRARD ANDREWES).
- 1812. Rev. VICESIMUS KNOX, D.D., Rector of Runwell and Ramsden Crays.
- 1813. Rev. Prebendary WILLIAM DOUGLAS, M.A., Chancellor of Salisbury Cathedral.



- 1814. Right Rev. the Lord Bishop of Chester (Dr. GEORGE HENRY LAW).
- 1815. Right Rev. the Lord Bishop of Cloyne (Dr. WILLIAM BENNETT).
- 1816. Very Rev. the Dean of Chester (Dr. ROBERT HODGSON).
- 1817. Right Rev. the Lord Bishop of Gloucester (Dr. the Hon. HENRY RYDER).
- 1818. Right Rev. the Lord Bishop of Llandaff (Dr. HERBERT MARSH).
- 1819. \*Rev. GEORGE MATHEW, M.A., Vicar of Greenwich.
- 1820. Right Rev. the Lord Bishop of Oxford (Dr. the Hon. EDWARD LEGGE).
- 1821. Right Rev. the Lord Bishop of London (Dr. WILLIAM HOWLEY).
- 1822. Right Rev. the Lord Bishop of Llandaff (Dr. WILLIAM VAN MILDERT).
- 1823. Ven. CHARLES JAMES BLOMFIELD, D.D., Archdeacon of Colchester.
- 1824. Very Rev. the Dean of Rochester (Dr. ROBERT STEVENS).
- 1825. Rev. CHRISTOPHER BENSON, M.A., Rector of St. Giles's-in-the-Fields).
- 1826. Rev. GERRARD THOMAS ANDREWES, M.A., Clerk in Orders, St. James's, Westminster.
- 1827. Right Rev. the Lord Bishop of Llandaff (Dr. CHARLES SUMNER).
- 1828. Right Rev. the Lord Bishop of Chichester (Dr. ROBERT JAMES CARR).
- 1829. Right Rev. the Lord Bishop of Chester (Dr. JOHN BIRD SUMNER).
- 1830. Right Rev. the Lord Bishop of Llandaff (Dr. EDWARD COPLESTON).
- 1831. \*Rev. JAMES ENDELL TYLER, M.A., Rector of St. Giles's-in-the-Fields.
- 1832. Rev. HENRY MELVILL, M.A., Minister of Camden Chapel.
- 1833. Right Rev. the Lord Bishop of Lincoln (Dr. JOHN KAYE).
- 1834. Right Rev. the Lord Bishop of Hereford (Dr. the Hon. EDWARD GREY).
- 1835. Rev. JAMES S. M. ANDERSON, M.A., Perpetual Curate of St. George's Chapel, Brighton.
- 1836. Rev. THOMAS DALE, M.A., Vicar of St. Bride's, Fleet Street.
- 1837. Rev. J. G. WARD, Rector of St. James's, Westminster.

1838. Rev. GEORGE CROLY, LL.D., Rector of St. Stephen's, Walbrook.
1839. Rev. SANDERSON ROBINS, M.A., Minister of Christ Chapel, St. John's Wood.
1840. Right Rev. the Lord Bishop of Ripon (Dr. CHARLES THOMAS LONGLEY).
1841. Right Rev. the Lord Bishop of Salisbury (Dr. EDWARD DENISON).
1842. Rev. the Hon. BAPTIST W. NOEL, M.A., Minister of St. John's Chapel, Bedford Row.
1843. Ven. SAMUEL WILBERFORCE, M.A., Archdeacon of Surrey.
1844. \*Ven. HENRY EDWARD MANNING, M.A., Archdeacon of Chichester.
1845. Right Rev. the Lord Bishop of Lichfield (Dr. JOHN LONSDALE).
1846. Rev. DANIEL MOORE, M.A., Perpetual Curate of Camden District, Camberwell.
1847. Right Rev. the Lord Bishop of Oxford (Dr. SAMUEL WILBERFORCE).
1848. Rev. WILLIAM HARRISON, M.A., Incumbent of St. Michael's, Pimlico.
1849. Most Rev. the Lord Archbishop of Canterbury (Dr. JOHN BIRD SUMNER).
1850. Rev. ALFRED POTT, M.A., Demy of Magdalen College, Oxford.
1851. Rev. ROBERT BICKERSTETH, M.A., Incumbent of St. John's, Clapham Rise.
1852. Rev. CHARLES KEMBLE, M.A., Incumbent of St. Michael's, Stockwell.
1853. Right Rev. the Lord Bishop of Winchester (Dr. CHARLES RICHARD SUMNER, *Vice-President*).
1854. Rev. WILLIAM HARRISON, M.A., Rector of Birch.
1855. Right Rev. the Lord Bishop of Chester (Dr. JOHN GRAHAM).
1856. Rev. WILLIAM CADMAN, M.A., Rector of St. George's, Southwark.
1857. Rev. ANTHONY THOROLD, M.A., Rector of St. Giles's, Bloomsbury.
1858. Right Rev. the Lord Bishop of Winchester (Dr. CHARLES RICHARD SUMNER, *Vice-President*).
1859. Right Rev. the Lord Bishop of Ripon (Dr. ROBERT BICKERSTETH).
1860. Rev. Canon THOMAS DALE, M.A., Vicar of St. Pancras,

- 1861. Rev. WILLIAM HENRY BROOKFIELD, M.A.
- 1862. Rev. JOHN WALLACE, Chaplain-elect of the Magdalen.
- 1863. Very Rev. the Dean of Chichester (Dr. WALTER FARQUHAR Hook).
- 1864. Rev. CHARLES JOHN VAUGHAN, D.D., Vicar of Doncaster.
- 1865. Rev. WILLIAM HARRISON, M.A., Chaplain to H.R.H. the Duchess of Cambridge.
- 1866. Rev. THOMAS JAMES ROWSELL, M.A., Rector of St. Margaret's, Lothbury.
- 1867. Most Rev. the Lord Archbishop of Canterbury (Dr. CHARLES THOMAS LONGLEY).
- 1868. \*Rev. STOPFORD AUGUSTUS BROOKE, M.A., Minister of St. James's Chapel, York Street.
- 1869. Right Rev. the Lord Bishop of London (Dr. JOHN JACKSON).
- 1870. Right Rev. the Lord Bishop of Winchester (Dr. SAMUEL WILBERFORCE).
- 1871. Rev. ROBERT GREGORY, M.A., Canon of St. Paul's.
- 1872. Rev. JOSEPH BARBER LIGHTFOOT, D.D., Canon of St. Paul's.
- 1873. Very Rev. the Dean of St. Paul's (Dr. RICHARD WILLIAM CHURCH).
- 1874. Rev. HUGH REGINALD HAWES, M.A., Incumbent of St. James's, Marylebone.
- 1875. Right Rev. the Bishop of Guildford (Dr. JOHN SUTTON UTTERTON).
- 1876. Rev. Prebendary HARRY JONES, M.A., Rector of St. George's-in-the-East.
- 1877-1886. [*No record.*]
- 1887. Rev. JOHN WALLACE (late Chaplain of the Magdalen).
- 1888. Very Rev. the Dean of Rochester (Dr. SAMUEL REYNOLDS HOLE).
- 1889. \*Right Rev. ALFRED BARRY, D.D., Assistant Bishop in the Diocese of Rochester.
- 1891. Rev. MARCUS RAINSFORD, M.A., Curate of St. Matthew's, Brixton.
- 1892. Rev. HERBERT WILLIAM TURNER, M.A., Rector of Sutton, Surrey.
- 1893. Right Rev. the Lord Bishop of Rochester (Dr. RANDALL THOMAS DAVIDSON, *President*).
- 1894. Rev. HERBERT BRANSTON GRAY, D.D., Head of Bradfield College.
- 1895. Rev. WILLIAM WATKINS, Warden of the Magdalen.

1896. Right Rev. the Lord Bishop of Southwell (Dr. GEORGE RIDDING).
1897. Right Rev. the Lord Bishop of Rochester (Dr. EDWARD STUART TALBOT).
1898. Right Rev. the Lord Bishop of Winchester (Dr. RANDALL THOMAS DAVIDSON, *President*).
1899. Right Rev. the Lord Bishop of Rochester (Dr. TALBOT).
1900. Rev. MARCUS RAINSFORD, M.A., Vicar of St. James's, Holloway.
1901. Rev. WILLIAM WATKINS, Warden of the Magdalen.
1903. Rev. CHARLES PENDOCK BANKS, M.A., Domestic Chaplain to the Bishop of Winchester.
1904. Rev. HENRY FREDERICK SPENCER ADAMS, M.A., Vicar of Immanuel Church, Streatham.
1905. Right Rev. the Bishop of Croydon (Dr. HENRY HORACE PEREIRA).
1906. Rev. THORY GAGE GARDINER, M.A., Chaplain to the Archbishop of Canterbury, and Member of the Committee.
1907. Rev. WILLIAM WATKINS, Warden of the Magdalen.
1909. Ven. SAMUEL MUMFORD TAYLOR, M.A., Archdeacon of Southwark.
1910. Right Rev. the Bishop of Woolwich (Dr. JOHN COX LEEKE).
1911. Rev. JAMES POUNDER WHITNEY, M.A., B.D., D.C.L., Professor of Ecclesiastical History in King's College, London.
1913. Rev. HERBERT FULLER BRIGHT COMPSTON, M.A., Assistant Professor of Hebrew and Old Testament in King's College, London.
1915. Rev. EDWIN BROOK JACKSON, M.A., Rector of Streatham.
1916. Rev. WALTER ROBERT MATTHEWS, M.A., B.D., Vicar of Christ Church, Crouch End.

## IV

## THE

## MAGDALEN HOSPITAL.

Streatham, S.W.

1917.

OFFICERS AND STAFF.

## Patroness.

HER MAJESTY QUEEN ALEXANDRA.

## President.

HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

## Vice-Presidents.

RIGHT HON. &amp; RIGHT REV. LORD BISHOP OF LONDON.

RIGHT REV. LORD BISHOP OF WINCHESTER.

RIGHT REV. LORD BISHOP OF SOUTHWARK.

RIGHT REV. LORD BISHOP OF KENSINGTON.

RIGHT REV. BISHOP HOOK.

RIGHT REV. LORD BISHOP OF WOOLWICH.

RIGHT REV. LORD BISHOP OF KINGSTON.

## Treasurer.

CHARLES DRUMMOND, Esq.

## Committee.

ARNOLD, F., Esq.

BLANCHETT, A. R., Esq.

BROOK JACKSON, REV. E.

BUMSTED, DR. H. J.

DROWER, J. E., Esq.

FULLER, DR. LEEDHAM H.

HARRIS, H. W., Esq.

KINGSTON, RT. REV. BISHOP OF.

HOOK, RT. REV. BISHOP.

LANGDON, CAPT., R.N.

MASON, D., Esq.

MOLYNEUX, H. P., Esq.

MORTIMER, C. Esq., J.P.

POTT, H. P., Esq.

WHITTET, A., Esq.

## Warden.

REV. WILLIAM WATKINS.



Head Matron.

MISS LUCY ISABELLA LING.

Hon. Physician.

SIR SEYMOUR J. SHARKEY, M.D.

Medical Officer.

J. F. STEEDMAN, ESQ., F.R.C.S., ENG.

Dental Surgeon.

F. A. BELLAMY, ESQ., L.D.S.I.

Hon. Solicitor.

GRAHAM BLUNT, ESQ.

Surgeon.

PERCIVALL CURREY, ESQ.

Accountant.

P. MASON, ESQ., F.C.A.

Auditors.

J. H. TREWBY, ESQ.

W. CROFT, ESQ.

SILVESTER RICHARDS, ESQ.

Organist.

MISS HELEN ADELA ELTON STANDERT.

Matrons.

*(In Order of Seniority).*

Miss Miles.

Miss Ling (*Head Matron*).

Miss Fouracres.

Miss Ridley.

Miss Spencer.

Miss Baines.

Miss Ramsden.

Miss Colson.

Miss Norman.

Miss Hewer.

## Assistants.

*(In Order of Seniority.)*

*Those whose names have an asterisk \* have been more than twenty years on the Staff of the Hospital.*

\*Miss Walter.

\*Miss Balsom.

Miss Grainger.

Miss Biggs.

Miss Alexander.

Miss Forrester.

Miss Raine.

Mrs. Tompsett.

Miss Bartram.

\*Mr. Frederick Ashley, *Gardener.*\*Mr. John Burdfield, *Porter.*

## IV

## TABLE OF ADMISSIONS AND DISCHARGES

*From the Institution of the Magdalen Charity, August 10th, 1758,  
to January 1st, 1916.*

## ADMISSIONS.

<i>Previous to 1915.</i>	<i>In 1915.</i>	<i>Total.</i>
14,163	72	14,235

## DISCHARGED.

	<i>Previous to 1915.</i>	<i>In 1915</i>	<i>Total.</i>
Placed in Service or returned to Friends	9,205	56	9,261
Lunatics or Incurables .. ..	127	0	127
Died .. ..	135	0	135
Discharged at their own request ..	3,122	10	3,132
"    for improper conduct ..	1,468	5	1,473
	14,057	71	14,127
In the Home, <i>January 1st, 1916</i> ..			108
			14,235

# V.—RECEIPTS AND PAYMENTS OF THE MAGDALEN HOSPITAL FOR THE YEAR ENDING DECEMBER 31st, 1915.

RECEIPTS.		PAYMENTS.	
	£ s. d.		£ s. d.
Donations and Subscriptions :—		Provisions	1,375 2 5
Annual Governors	147 16 0	House Expenses—Coal, Gas, Water, etc.	568 3 10
Other Donations and Subscriptions	104 7 5	[including Air-craft Insurance £35 15s. 0d.]	
Women's Earnings in Laundry		Chapel Expenses and Organ	9 18 0
Offering Collections		Clothing for inmates	332 10 3
One year on £13,333 N.E.K. Deb. Stock 3% viz. :—		Salaries and Wages	1,748 12 8
" £13,333 Lanc. & York R. Stock 3%	360 16 6	Gratuities	9 0 0
" £16,800 Midland Stock 2½%	378 17 6	Rates and Taxes	324 14 10
" £5,000 North London Stock 4½%	202 14 8	Stationery, Stamps, Advertising, etc.	73 15 9
" £13,333 6s. 8d. L. & S. W. Stock 3%	360 16 8	Staff, National Health Insurance Stamps for 2½ years	63 5 6
" £5,000 Great Western Stock 5%	434 6 0	Pensions	30 0 0
" £5,800 " " " 4%	635 19 4	Incidental and Travelling Expenses (including £36 5s. 6d. for Interest on Bank Advances)	109 10 2
" £23,500 S. Met. Gas Co. Stock 3%	95 3 1	Laundry Expenses	497 7 4
" £3,700 E. Indian R. Deb. Stock 3%	95 3 1	Works, Repairs, etc.	253 8 2
" £4,412 9s. 3d. L. City Cons. Stock 2½%	91 0 9	Garden Expenses	18 6 6
Dividend on £200 Consolidated 2½% Stock for one year per Charity Commissioners free of Tax	2,920 11 0	Balance due to Messrs. Drummond, 1st January, 1916	5,414 4 5
Interest on Mortgage one year (less Tax)	5 0 0	Balance in hand (Petty Cash) 31st December, 1915	1,230 0 0
Dividend on £250 2s. 10d. Consolidated 2½% Stock for 1 year per the High Court of Justice (Chancery Division) less Tax	52 18 10	Balance at Bank, 31st December, 1915	31 12 1
Income Tax returned for one Year	5 15 10		104 14 5
Balance in hand (Petty Cash) 1st January, 1915	256 6 4		
" " "	147 16 1		
" " "	122 6 2		
Loan due to Messrs. Drummond, 31 Dec. 1914	1,560 0 0		
	<u>£6,840 10 11</u>		<u>£6,840 10 11</u>

We do hereby certify the above accounts to be correct, this the 4th day of April, 1916.

WELLINGTON CROFT,  
SILVESTER RICHARDS, } Auditors.

Collections in Chapel, not included in the above :  
Metropolitan Hospital Sunday Fund .. .. £ s. d.  
.. .. 27 14 6

Audited and found correct, this 27th day of January, 1916.  
PERCY MASON, F.C.A.



# INDEX.

f. = page following.  
n. = footnote.

- A.B, 157.  
A.B. (N. Lardner), 47, 56f., 142.  
Abbey and Overton, 15, 19n., 157n.  
Abel, K. F., 123n.  
Abernethian Society, 84.  
*Abridgment of Sacred History*, 77, 183.  
Academy of Arts, 27.  
*Account . . . of Dr. Dodd*, 114.  
*Account . . . of the Magdalen Charity*, 15, 21, 125, 201n.  
Ackerman, R., 72, 75n., 154.  
Acland, Sir T. D., 86.  
Adams, H. F. S., 221.  
Addison, J., 20.  
*Admonitions for Children in Sunday Schools* (Anon.), 184.  
Aix (France), 55.  
Akerman, —, 130.  
Alexander, Miss, 224.  
Alexandra, H.M. Queen, 107, 209, 222.  
Aliens, Jewish, 141.  
Allen, T., 29n.  
"Amicus," 21f.  
"Amusement with Devotion," 165.  
Anderdon, —, 194.  
Anderson, J. S. M., 218.  
Andrée, J., 76, 213.  
Andrewes, Dean, 78, 82n., 211, 217.  
Andrewes, G. T., 211, 217.  
Angelo, H., 113, 121n., 124n.  
Anniversary, 66, 109, 117, 164, 188f.  
Anonymous letter from Bombay, 192.  
*Answer to all Excuses for absenting from the Sacrament* (Bp. Synge), 183.  
Antigallicans, Laudable Order of, 190.  
Apsley, Lady, 123.  
Archenholz, J. W. V., 113, 129n.  
Arnold, F., 222.  
Arnold, S., 193.  
Ashley, F., 224.  
Au, 155.  
Augusta, H.R.H. Princess, 153.  
*Authentic Memoir . . . of Dr. Dodd*, 114.  
*Authentic Narrative of a Magdalen*, 201n.  
BACH, J. C., 123n.  
Bad money, 188.  
Baggallay, Sir R., 107, 210.  
Bagot, Bishop, 217.  
Baines, Miss, 223.  
Balance Sheets, 67, 225.  
Balsom, Miss, 224.  
Banks, C. P., 221.  
Baptism, 181.  
Baptist Missionary Society, 16.  
Barker, J., 40, 65, 75, 210.  
Barling, P., 65, 213.  
Barlow, G. H., 212.  
Barnard, Sir J., 43.  
Barry, Bishop, 220.  
Bartram, Miss, 224.  
Bate, —, 129.  
Bathurst, Lord, 123.  
Batson's Coffee House, 39, 69, 74, 122.  
"Beatty," The, 140.  
Beauchamp, Lord, 152.  
*Beauties of Shakespeare*, 135.  
Beazeley, S., 215.  
Beddington, 40.



- Beechey, Sir W., 78.  
 Beer, 176.  
 Bell, Mrs., 163.  
 Bell, Mrs. A., 47, 54 *f.*, 58 *n.*  
 Bell, W. G., 96.  
 Bellamy, E., 213.  
 Bellamy, F. A., 179, 213, 223.  
 Bellew, J. C. M., 121.  
 Bennet, A., 210.  
 Bennett, Bishop, 218.  
 Benson, C., 218.  
 Bequests, chap. xiii.  
 Berkeley, Bishop, 16.  
 Berkeley, Lord, 128 *n.*  
 Besant, Sir W., 29 *n.*, 37, 39 *n.*, 59, 72, 96.  
 Bettany, *vide* Wilks.  
 Bible Classes, 182.  
 Bickersteth, Bishop R., 85, 211, 219.  
 Biggs, Miss, 224.  
 Birch, T., 29-31.  
 Bishop's Chair, 82, 155.  
 Black, Clementina, 122 *n.*  
 Blackburn, —, 214.  
 Blackfriars, Black Fryers, *vide* S. George's Fields.  
 Black people, 146, 200.  
 Blake, F. J., 214.  
 Blanchett, A. R., 197, 222 and *Preface*, p. viii.  
 Blind, Charities for, 20.  
 Blizard, Sir W., 72, 75 *f.*, 213.  
 Blomfield, Bishop, 218.  
 Blore, Ann, 46, 195.  
 Blunt, Graham, 214, 223.  
 Bollandist Fathers, 47.  
 Books for the Hospital, 182-184, 196 *f.*  
 Bosanquet, Miss, 133.  
 Boswell, J., 113, 116, 130.  
 Bourhill, Miss, 212.  
 Bouverie, Hon. B., 36.  
 Bowdler, J., 158 *f.*  
 Bowdler, Miss, 183.  
 Brackenbury, J., 85, 210 *f.*  
 Brandon, Earl of, 153.  
 Bridges, 73  
 British Penitent Female Refuge, 91.  
 Brodribb, W. P., 213.  
 Brooke, S. A., 121, 167 *n.*, 220.  
 Brookfield, W. H., 220.  
 Brown, R. D., 211.  
 Brownlow, J., 15, 192 *n.*  
 Brudenell, Col., 152.  
 Bucke, B. W., 93, 212.  
 Bugs, 88.  
 Bumsted, H. J., 222.  
 Burdfield, J., 224.  
*Burford Papers*, 57 *n.*  
 Burge, Bishop, 158, 222.  
 Burkitt, W., 183.  
 Burne, J., 212.  
 Butler, Bishop John, 216.  
 Butler, Bishop Joseph, 16.  
 Butler, Mrs., 61, 78.  
 Butler, Weeden, 120 *f.*, 131, 138.  
 CADE, JACK, 73.  
 Cadman, W., 919.  
 Calcot, W., 214.  
 Call, —, 215.  
 Callimanco, 180.  
 Cambridge, Duke of, 153.  
 Campbell, G., 157.  
 Campbell, K. G., 157 *f.*  
 Campe, J., 214.  
 Candler and Sons, 99.  
 Carlisle, Lady, 152.  
 Carlyle, Alex., 119 *n.*, 151 *n.*  
 Carlyle, E. I., 194 *n.*  
 Carr, Bishop, 218.  
 Cawstone and Keane, 28.  
 Chambers, Mrs., 86, 212.  
 Chandler's Expedition, 27.  
 Chapels:  
     Bedford, 121, 126.  
     Blind Asylum, 163.  
     Charlotte, 69, 120 *f.*, 137.  
     Magdalen (Blackfriars), 65, 76, 89, 95, 122, 137, 155, 157, 159.  
     (Streatham), 95, 150-169.  
     (Chapter xi.).  
     (Whitechapel), 150-154.  
     Margaret (Bath), 122.  
     Royal, 121.  
 Chapel Tickets, 89.  
 Chaplains, etc., *vide* Appendix I., iv., 210.  
 Chapman, C. C., 22 *n.*, 197.  
 Charity Schools, 19.  
 Charlotte, H.M. Queen, 65, 69, 81, 123 *n.*, 153, 209.  
*Cheap Repository* (Hannah More), 184.  
 Chesterfield, Earl of (the elder), 119, 128 *n.*  
 Chesterfield, Earl of (the younger), 119, 121, 127 *f.*  
 Chimney Sweeps, 145.  
 Cholmeley, H. J., 212.

*Christian's Magazine*, 123 n.  
 Church, Dean, 220.  
 Church Missionary Society, 16.  
 Church Penitentiary Association, 91.  
 Churches or Parishes :  
     Bourne, Lincs., 120.  
     Charlton, Kent, 35 f.  
     Cowley, Middlesex, 133 f.  
     Hockliffe, Beds, 122.  
     St. George, Hanover Square, 122 f.  
     St. Helen, Bishopsgate, 26, 29.  
     St. Lawrence, Jewry, 117.  
     St. Leonard, Streatham, 129.  
     St. Mary, Whitechapel, 59.  
     St. Matthew, Brixton, 76.  
     St. Michael, Crooked Lane, 121.  
     St. Olave, Hart Street, 117.  
     St. Peter, Eaton Square, 120.  
     St. Peter, Streatham, 100.  
     St. Sepulchre, Holborn, 129.  
     St. Thomas, Westminster Bridge Road, 104.  
     West Ham, 117, 119.  
     Winge, Bucks, 124.  
 Clapton, E., 212.  
 Clark, F. Le G., 213.  
 Clark, J., 213.  
 Cleeve, —, 168.  
 Clergy Orphan Corporation, 20.  
 Clinch, G., 121 n.  
 Cobby, Mrs., 109, 212.  
 Coke, Lady M., 152.  
 Collections, *vide* Offertories.  
 Colson, Miss, 223.  
 Colton, C. C., 176 n.  
 Committee, 20 f., 28, 37-46, 61, 125, 185, 222.  
     Ladies on Committee, 92.  
     Music Committees, 161.  
     Special seats, 154.  
*Communion Office with Prayers* (A Layman), 183.  
 Compston, H. F. B., 212, 221.  
 Compston, J. A., *Preface*, p. vii.  
 Confirmation, 181 f.  
 Contracts for Building, 69, 74, 95.  
*Convict's Address to his unhappy brethren* (Dodd-Johnson), 116.  
 Cooke, W., 72.  
 Cooper, B., 85, 213.  
 Cooper, C., 216.  
 Coplstone, Bishop, 218.  
 Coram, Capt., 19.  
 Cotterel, Sir C., 153.

Cotton, Lord Justice, 105.  
 Cotton, H. S., 137.  
 Coulson, W., 213.  
 Cowper, W., 38.  
*Cozeners, The*, 113, 118 n., 123.  
 Craven, J., 216 n.  
 Creighton, Bishop, 186.  
 Croft, Sir H., 113.  
 Croft, J., 213.  
 Croft, W., 223, 225.  
 Crokatt, J., 40.  
 Croly, G., 219.  
 Crommelin, Govr., 192.  
 Crosby, Lord Mayor, 73.  
 Cumberland, Bishop, 216.  
 Currey, H., 154, 215.  
 Currey, P., 215, 223.  
 Curtis, E., 44, 213.  
 Cust, Sir E., 165.  
 Cust, L., 25, 27 n., 74 n.  
 DALE, T., 218 f.  
 Dartmouth, Lady, 152.  
 Dartmouth, Lord, 62 f., 152.  
 Davidson, Archbishop Randall, 79, 99, 108, 203, 210, 222, *Preface*, p. v f.  
 Davidson, Mrs. Randall, 92, 108.  
 Dawson, A., 44, 65.  
 Deaf and Dumb Charity, 20.  
*Death of a Penitent Prostitute*, 144.  
 De Castro, J. P., 34 n., *Preface*, p. vii.  
 Delaney, Dean, 216.  
 Denison, Bishop, 219.  
*Devotional Meditations*, 142.  
*Diary of a Late Physician*, 195.  
 Dick, Sir J., 195.  
 Dilettanti, 26-68.  
 Dillon, R. C., 120 n.  
 Dingley, Catharine, 26.  
 Dingley, Charles, 26, 27 n., 35, 37 f.  
 Dingley, E. A., 25, *Preface*, p. vi.  
 Dingley, Elizabeth, 28.  
 Dingley, Esther, 36.  
 Dingley, Frances, 26.  
 Dingley, Francis F., 36.  
 Dingley, Frederic, 36.  
 Dingley, John, 25, *Preface*, p. vi.  
 Dingley, Sir John, 36.  
 Dingley, Rebecca, 25 f.  
 Dingley, Robert (Sen.), 25 f.  
 Dingley, Robert (Jun.), 17, 20, 23 f., 25-41, 56, 65, 68, 73 f., 79 f., 87, 140, 178, 210.  
 Dingley, Robert (Puritan), 25.

- Dingley, R. H., 36.  
 Dingley, Susannah, 26.  
 Dingley, Susannah Cecilia, 36.  
 Dingley, W. A., 36.  
 Dinner ticket, 189.  
*Directions for Devout Behaviour*  
 (Hanway), 141.  
 Dobie, J., 63 f., 129, 134.  
 Dobson, Austin, 139, 141 f.  
 Dodd, P. S., 113, 115 f., 127 n.,  
 129 n., 130, 134 n., 135.  
 Dodd, R., 89, 115, 129, 133.  
 Dodd, W., 15, 21-23, 59, 66, 68 n.,  
 69, 74, 76 f., 79, 113-138,  
 (chap. ix.), 139, 151 f., 164,  
 166, 171, 190, 201, 210, 215 f.  
 Dodd, Mrs., 114, 118 n., 120, 133,  
 134 n., 138.  
 Doddridge, P., 183.  
 Dodsley's Register, 37, 38 n., 42  
 f. n., 113.  
 Dolben, J. E., 157.  
 Doran, J., 113, 117.  
 Dorrien, J., 37.  
 Douglas, Bishop, 130 f.  
 Douglas, W., 217.  
 Dowding, Miss, 162, 215.  
 Drew, B., 94, 97 f., 156.  
 Drew, Mrs., 156.  
 Drower, J. E., 222.  
 Drummond, C., 39, 210, 222.  
 Duchess of Kent, 190.  
 Du Horthy, R., 214.  
*Dulce Domum*, 81, 83.  
 Dundas, Miss, 194 n.  
 Dunn, R., 214.  
 Dunn, T., 214.  
 Dyce and Forster Cuttings Book,  
 68, 113, 117 n.
- EAGER, Mrs., 86, 212.  
 East India Company, 191 f.  
 Edward VII., H.M. King, 155.  
 Edward, H.R.H. Prince (1760),  
 65, 151-153.  
 Egington, —, 157.  
 Eighteenth Century, chap. i., etc.  
 Eldon, Earl, 153.  
 "Eleanor," 195.  
 Elkin, H., 25.  
 Elkin, S., 25.  
 Ellenborough, Lord, 83.  
 Ellicock, C., 113, 116, 121, 124 n.,  
 126, 129 n., 134 n., 197.  
 Ellis, Miss, 215.  
 El Mejdel, 49.  
 "Enthusiasm," *vide* Methodism.
- Entick, J., 59 f.  
 Evangelicals, 16, 118.  
 Evans, Miss, 215.  
*Exhortation to Chastity*, 183.
- FACTORY ACT, 180.  
 Faillon, 47.  
 Few, R., 93.  
 Fielding, H., 20, 34 n.  
 Fielding, Sir J., 20, 32, 40-42,  
 117 n., 146.  
 Finishing Wards, 171.  
 Fisher, Bishop J., 217.  
 Fisher, S., 93, 210.  
 Fisher, S. T., 156, 210.  
 Fisher, Mrs., 156.  
 Fitzgerald, P. H., 113, 116 f.,  
 124 n., 135 n., 190 n.  
 Florida, 43.  
 Foote, S., 113, 118 n., 123.  
 Foreign Money, 188.  
 Foreign support for Magdalen,  
 191.  
*Forgery, A famous. Vide Fitz-*  
*gerald.*  
 Forrester, Miss, 224.  
 Forster, J., *vide* Dyce and Forster.  
 Forster, T., 213.  
 Fouracres, Miss, 86, 159 f., 223,  
*Preface*, p. vi.  
 Fourdrinier, H., 196.  
 Fowler, Sir R. N., 107, 210.  
 Fraser, S., 214.  
 Fraud on Stock Exchange, 190.  
 Freemasons, 127.  
 Frodsham, J. M., 213.  
 Fry, Justice, 105.  
 Fuller, L. H., 222.
- GAINSBOROUGH, T., 38, 122 n., 138.  
 Gale, S., 26.  
 Galleries in Chapel, 154, 164.  
 Gardiner, T. G., 221.  
 Garrick, D., 60 n.  
 Garrick, Mrs., 60 n.  
 Gas, 86 f.  
 Geneva, 123 f.  
*Gentleman's Magazine*, 15, 21, 24,  
 37 f. n., 81, 83 n., 190 n., 194 n.  
*Genuine Life and Trial . . . of*  
*Dr. Dodd*, 114.  
 George II., H.M. King, 193.  
 George III., H.M. King, 128 n.,  
 129, 144.  
 Germaine, Lady B., 143.  
 Gilbert, C., 104-107.

- Glass Chalice and Paten, 158.  
 Glasse, G. H., 76 *n*.  
 Glasse, S., 76, 216.  
 Gleadall, J. W., 211.  
 Gloucester, Duchess of, 81, 153, 209.  
 Glove making, 55, 180.  
 Goodall, R., 210.  
 Goodenough, H. T., 214.  
 Goodman's Fields, 59-71 (chap. v.), 146, 152, 202.  
*Goodness of God, The*, 196.  
 Gordon, Lord G., 73.  
 Gossyn, Mrs. H., 215.  
 Gowen, *vide* Gossyn.  
 Graham, Bishop, 219.  
 Graham, R., 214.  
 Grainger, Miss, 224.  
 Grant, Sir A., 43.  
 Gray, H. B., 220.  
 Greathhead, J., 214.  
*Great Importance of Religious Life* (Melmoth), 183.  
 Green, Mrs., 115.  
 Green, W. H., 113, *Preface*, p. vi.  
 Gregory, Dean, 220.  
 Grey, Bishop, 218.  
 Grieve, J., 44, 212.  
 Grosvenor, Earl, 153.  
*Guardian*, 20 *f*.  
 Guardian Institution, 90 *f*.  
 Guthkelch, A. C., *Preface*, p. vi.  
  
 HANWAY, J., 17, 20, 23, 25, 28, 34 *f*., 37-39, 44, 47, 56 *f*., 62 *n*., 63 *n*., 120, 139-149 (chap. x.), 176 *f*., 182 *f*.  
 Hardwick, T., 215.  
 Harris, H. W., 222, *Preface*, p. viii.  
 Harris, J., 213.  
 Harrison, R., 77, 151, 210, 216.  
 Harrison, W., 86, 211.  
 Harrison, Miss, 104, 109, 212.  
 Hart, Captain, 196.  
 Harvey, Sir L., 84, 213.  
 Haskey, H., 44, 213.  
 Hastings, Warren, 192.  
 Haweis, H. R., 86, 220.  
 Haweis, J. O. W., 85, 211.  
 Hawke, Sir E., 143.  
 Hawley, Sir J., 138.  
 Hemmings, —, 134 *n*.  
 Hertford, Marquis of, 65, 69 *f*., 79 *f*., 152 *f*., 196, 209.  
 Hertford, Marchioness of, 135 *n*., 152.  
 Hesketh, W. M., 211.  
  
 Hewer, Miss, 223.  
 Heylin, J., 214.  
 Hickey, T., 84, 137 *f*.  
 Hills, Eliz., 36.  
*Historical Memoirs . . . of Dr. Dodd*, 113, 116.  
*Histories of some of the Penitents*, etc., 201.  
*History of the First Penitent*, etc., 23, 195, 201.  
 Hoare, R., 36.  
 Hoare, W., 27, 29.  
 Hodgson, Dean, 218.  
 Hogarth, W., 40.  
 Hole, Dean, 220.  
 Holy Communion, 158 *f*.  
     Early Celebrations, 159.  
     Glass Vessels, 158.  
 "Honeyman, W.," 176 *n*.  
 Hook, Bishop, 108, 222.  
 Hopkins, W. B. L., 211.  
 Horne, Bishop, 76 *n*., 118 *n*., 183.  
 Horsley, Bishop, 217.  
 Horticultural Society, 76.  
 Hospitals :  
     Bethlehem, 88.  
     Foundling, 19, 21, 141, 145, 192.  
     Guy's, 18, 65, 167.  
     Lock, 19, 62, 91.  
     London, 18, 41, 59.  
     Lying-in, 19.  
     Magdalen, *vide sub* M.  
     Magdalen, Dublin, 167.  
     St. Bartholomew, 18, 84.  
     St. Luke, 57.  
     St. Thomas, 18, 64, 179.  
     Venereal Diseases, 146.  
     Westminster, 18.  
 Howard, J., 20, 76.  
 Howley, Bishop, 218.  
 Hubbard, J. C., 216.  
 Hudson, T., 74.  
 Huntingdon, Countess of, 77, 133.  
 Huntingdon, Earl of, 152.  
 Huntingdonians, 77, 102 *n*.  
 Hutchins, J., 211.  
 Hutchinsonians, 118.  
 Hutton, W. H., 57 *n*.  
 Huzzorimal, Huzzomerel, 191 *f*.  
 Hymns, 120, 124 *n*., 150, 163 *f*.  
  
 ILFORD, 133.  
*Impartial Account . . . of Dr. Dodd*, 116, 134 *n*.  
 Incorporation Act, 69 *f*., 187.  
 Indelicacy in Sermons, 119 *n*.

Infant preservation, 145.  
 Infirmary Ward, 99, 172, 178.  
 Inmates, *vide* Magdalens.  
*Instructions for the Conduct of the Women, etc., (Hanway), 183 f.*  
 Intermediate Wards, 171.  
 Irish, E., 210.  
 Iverson, Miss, 215.

JACKSON, Bishop, 220.  
 Jackson, E. B., 102, 221 f.  
 Jacobite intrigue, 18.  
 James, J., 44, 65, 212.  
 James, Lord Justice, 105.  
 James, M., 75, 210.  
 Jameson, Mrs. A., 47, 55 n., 58 n.  
 Jebb, H. H., 102.  
 Jehovah Elohim, 155.  
 Jenkins, C., 56, *Preface*, p. vii.  
 Jessel, Judge, 105.  
 Jewish Synagogue, 192.  
 Johnson, J., 70, 73 f., 214.  
 Johnson, J. F., 212.  
 Johnson, S., 22, 97, 113, 116, 129 f., 134 n., 136 n., 147.  
 Johnston, A., 213.  
 Jones, H., 220.  
 Jones, J. S., 211.  
 Jones, W., 113, 118 n.  
 Joseph of Arimathæa, 55.  
*Journal of Eight Days' Journeying (Hanway), 141.*  
 Jukes, J., 214.

KAYE, Bishop, 218.  
 Keane, *vide* Cawstone.  
 Keele, C. F., 213.  
 Kemble, C., 219.  
 Kemp-Welch, C. D., 156.  
 Kent, Duchess of, 190.  
 Key, C. A., 84, 213.  
 Killick, H. F., 130 n.  
*Knowledge and Practice of Christianity (Bishop Wilson), 183.*  
 Knox, V., 217.

LAMB ABBEY, 36.  
 Lambeth Palace Library, 34, 56, 69.  
 Lancaster, B., 210.  
 Lander, J., 214.  
 Langdon, Captain, 222.  
 Lardner, N., *vide* A. B.  
 Latham, J., 212.  
 Laundry, 99, 179 f.

Laurence, J., 36 n.  
 Law, Bishop, 218.  
*Law Times Report*, 96, 106 n.  
 Law, W., 16.  
 Layard, Dean, 217.  
 Laymen's Charities, 17.  
 Leathersellers' Company, 29.  
 Lectern, 156.  
 Leeke, Bishop, 221 f.  
 Legge, Bishop E., 218.  
 Leigham Court, 98.  
 Leprosy, 178.  
 Leslie, C. R., 29 n.  
 Letters from Penitents, 201.  
 Liddon, H. P., 81.  
 Lightfoot, Bishop, 220.  
 Ling, Miss, 109, 186, 212, 223, *Preface*, p. vi.  
 Lisbon, 140.  
 Loch, C. S., 15, 19.  
 Lockhart, C., 163.  
 Lockhart, Miss, 163, 215.  
*London Chronicle*, 68 n., 114.  
 London Female Penitentiary, 91.  
 "London Home," The, 103.  
 London Missionary Society, 16.  
 Longley, Archbishop, 219 f.  
 Lonsdale, Bishop, 219.  
*Lord's Supper, The*, 183.  
 Lottery Ticket, 189.  
*Love and Madness (Croft), 113.*  
 Lucas, W., 65, 213.  
 Lynam, R., 211.

MABEY, C. H., 154.  
 "Macaroni Preacher," 118 n., 122.  
 Macdonald, Sir A., 106.  
 MacGill, T., 211.  
 Macklin's Bible, 196.  
 Madan, M., 62 f.  
 Magdala, 49.  
     Lord Napier of, 49.  
 Magdalane, 57, 77.  
 Magdalen, St. Mary.; 47-58 (chapter iv.).  
     In Art, 55, 195.  
     Festival of, 53 f.  
     Meaning of names, 48 f.  
 Magdalen Hospital: *passim*.  
     Admissions to, 61.  
     Amendment Acts, 87, 94.  
     Chapels, *vide sub* C.  
     Description of, 98 f.  
     Economy in administration, 66, 203 f.  
     Endowment, 202 f.  
     Results of work, 198 *seq.*  
     Various titles, 47.



- Magdalen Hospital *versus* Knotts, 87, 104-107.  
 "Magdalen Ward," The, 19.  
 Magdalens, The :  
   Age on admission, 171.  
   Arrival, 172.  
     The first, 46.  
   Care and Training, 170-186 (chapter xii.).  
   Correspondence, 184.  
   Costume, 152, 172.  
   Departure, 173 f.  
   Employment, 34 f., 55, 153, 179 f.  
   Food, 174-177.  
   Outfit on Leaving, 173 f.  
   Religious Training, 181-185.  
   Sickness, 178 f.  
   Various social grades, 200.  
 Malcolm, J. P., 15, 18, 59 f., n.  
 Malden, H. E., 72.  
 Malim, W., 213.  
 Manchester, Duchess of, 153.  
 Manley, —, 131.  
 Manners, Lady V., 194 n.  
 Manning, H. E., 120, 167 n., 219.  
 Mar, 48.  
 Mara', 48.  
 Mārāh, 48.  
 Maran alha, 48.  
 Marine Magazine, 139, 141 n.  
 Marine Society, 20, 38, 139 f., 144 f., 193.  
 Markham, R., 216.  
 Marlay, Bishop, 216.  
 Marsh, Bishop, 218.  
 Mason, D., 222.  
 Mason, P., 223, 225.  
 Matfelon, 59 n.  
 Mather, R., 59.  
 Mathew, G., 211, 218.  
 Matilda, or the Dying Penitent (Richards), 196.  
 Matrons, *vide* Appendix, 212, 223 f.  
 Matthews, W. R., 212, 221, *Preface*, p. v.  
 Maud, Bishop, 222.  
 Mayor, J. B., 47.  
 Mayor, Lord, 153.  
 Melmoth, W., 183.  
 Melvill, H., 218.  
 M'or, 48.  
 Methodism, Methodists, 16, 63 n., 77, 118, 142.  
 Milan, Duke of, 153.  
 Miles, Miss, 186, 223.  
 Milloway, P., 68, 73, 87.  
 Milner, J. D., *Preface*, p. vii.  
 Miriam, 48.  
 Moberley, C. A. E., 81, 83.  
 Molyneux, H. P., 222, *Preface*, p. viii.  
 Montagu, G., 151 n.  
 Moore, Bishop, 216.  
 Moore, D., 219.  
 Moore, Norman, 37, 44 n., 81, *Preface*, p. vii.  
 Mor, 48.  
 More, Mrs. H., 184.  
 Morris, E. W., 37, 72, 76 n.  
 Mortimer, C., 222.  
 Moss, Bishop, 122, 217.  
 Mould, J., 211.  
 Munk, W., 37, 44 n., 59.  
 Muscovado sugar, 194.  
 Music, 161-166.  
 NASH, —, 157.  
 National Insurance Act, 204.  
 National Portrait Gallery, 137.  
 Necessity and Usefulness of Reading the Holy Scriptures (Osterwald), 183.  
 Nelson, J., 37 f., n.  
 Nettleton, R., 37.  
 New Testament (Burkitt), 183.  
 Newbery, J., 120 n.  
 Newcastle, Duke of, 142-144.  
 Newcastle, Duchess of, 143.  
 Newcastle Papers, 142-144.  
 Newton, Sir I., 31.  
 Newton, J., 38, 85.  
 Nicholl, J. R., 100-102.  
 Nicholls, J., 25, 27 n., 36 n., 113, 139, 147 n.  
 Noel, Hon. B. W., 219.  
 Noorthouck, J., 29 n.  
 Norman, Miss, 223.  
 Norris, W., 84, 213.  
 North, Bishop Brownlow, 182, 216.  
 Northumberland, Lady, 135 n., 152.  
 Notes and Queries, 25 n.  
 O'BEIRNE, Bishop, 83 n., 217.  
 "Objects," 33, 45.  
 O'Brien, M., 168.  
 Offertories, 89, 92 f., 187 f.  
 Ogle, N., 216.  
 Old Fort William in Bengal, 191 n.  
 Omichund, 191 f.  
 Order of Divine Compassion, 186.

Organ, 162.  
 "Organess," 162.  
 Organists; *vide* Appendix, p. 215.  
     Competitions, 162 *f.*  
 Orphan Asylum, Female, 20, 32,  
     40, 90, 146, 193.  
 Orton, J., 57 *n.*  
 Ostervald, J. F., 183.  
 Overton, J. H., 37 *f.*, *n.* *Vide etiam*  
     Abbey.  
 Owen, H., 216.  
 Oxford, University of, 90, 190.

PAGE, J., 193.  
 Page, S., 215.  
 Paintings, etc., 194 *ff.*  
 Park, Justice, 82 *ff.*, 155, 210.  
 Parry, —, 129.  
 Pars, W., *vide* Chandler.  
 Patriotic Fund, 187 *n.*  
 Patron, Patroness, *vide* Appendix,  
     p. 209.  
 Pattison, M., 15, 18.  
 Peabody Buildings, 73, 104.  
 Pearce, J., 44, 213.  
 Pearson, —, 157.  
 Pelham, Hon. Fanny, 152.  
 Penitents, *vide* Magdalens.  
 Penné, Mrs., 147, *n.*  
 Pentonville Home, 91.  
 Pereira, Bishop, 221.  
 Perkins, M., *vide* Dodd, Mrs.  
 Perry, —, 95.  
 Persia, 28.  
 Peters, M. W., 167, 194.  
 Petitions for Dr. Dodd, 129 *f.*  
 Petrograd, 23, 28, 140.  
 Pewter, 99.  
 Philanthropic Society, 20, 90, 167.  
 Physicians, *vide* Appendix, p. 212.  
 Pillory, 201.  
 Pine, Mrs., 44, 61, 212.  
 Pitman, J. R., 211.  
 Pitt, W., 43.  
 Pitts, E., 44, 65, 212.  
 Pocketfuls of Farthings, 188.  
 Pococke, Bishop, 215.  
 Poems (Dodd), 135 *n.*  
 Poems and Essays (Bowdler), 183.  
 Poldava, 173.  
 Porteus, Bishop, 216.  
 Portraits, 137 *f.*  
 Pott, Alfred, 219.  
 Pott, Arthur, 84, 107, 210.  
 Pott, H. P., 222.  
 "Pound Days," 194.  
 Povah, J. V., 211.

Powell, R., 84, 212.  
 Prayers, 64, 142, 160 *f.*, 205.  
 Preachers, 89, 92 *f.*, 166 *seq.*,  
     210 *f.*, 215 *seq.*  
 President, *vide* Appendix, p. 209  
     *f.*  
 "President," 61 *f.*, *n.*, 177.  
 "Presiding Gentlemen," 82, 153,  
     188.  
 Preston, T., 37, 41.  
 Pretymann, Bishop, 217.  
 Price, E., 211.  
 Price of food, 175 *f.*  
 Prince, J., 78, 155 *n.*, 159, 168,  
     210 *f.*  
 Prince, Miss, 78 *n.*  
 Prior, Sir J., 113, 120 *n.*  
 Private Chapels Act, 100, 187.  
 Probationary Ward, 103, 171 *f.*  
 "Properantia," 22.  
 Protection of Young Females,  
     Society for, 91.  
 Pugh, J., 23, 139, 145 *f.*, *n.*, 147  
     *f.*, *n.*  
 Pugin, A. W., 158 *n.*  
 Pulpit, 156.  
 Purcell, E. S., 120 *n.*  
 Pusey, Hon. P., 82, 210.  
 Pusey, E. B., *Life of* (Liddon),  
     81 *f.*

*Quarterly Review*, 81, 91, 168.

RADFORD, R., 213.  
 Radnor, Earl, 79, 82, 209.  
 Ragged Schools, 20.  
 Raikes, R., 20, 76 *n.*  
 Raine, Miss, 224.  
 Rainsford, M., 220 *f.*  
 Rambler, *The*, 15, 21-24.  
 Ramsden, Miss, 223.  
 Randolph, F., 217.  
 Read, K., 195.  
 Reading Gaol, *Ballad of*, 135 *n.*  
 Re-binding, 204.  
 Reed, I., 113, 116.  
 Reeves, J., 44, 63 *f.*, 166, 178,  
     210.  
 Reflections on Death (Dodd), 135 *n.*  
 Reflections, *Essays and Medita-*  
     *tions* (Hanway), 142.  
 Reflections on the Days of the Week  
     (Talbot), 183.  
 "Reform," *The*, 90.  
 Reformation of Manners, Society  
     for, 17 *f.*

Reformatory and Refuge Union,  
15, 47.

Registry for Servants, 185.

Religious Societies, The, 17 *f*.

Religious Tract Society, 16.

Removal of Hospital, 92 *ff*, 198.

Rennel, T., 217.

Repton, E., 211.

Reredos, 155.

Reynolds, Miss, 109, 212.

Reynolds, Sir J., 29, 196.

Richards, G., 196.

Richards, S., 223, 225.

Ridding, Bishop, 221.

Riding School, 88.

Ridley, G., 167.

Ridley, Miss, 178, 186, 223.

*Rise and Progress of Religion in  
the Soul* (Doddridge), 183.

Roberts, W. H., 216.

Robins, Miss, 109, 158, 212.

Robinson, H. G., 211.

Robinson (Builder), 74.

Rolls, Master of (Jessel), 105.

Romaine, W., 130.

Romney, Earl of, 66.

Rosemary Lane, 60.

Ross, H., 40.

Rousseau, J. J., 19.

Rowlatt, W. H., 211.

Rowsell, T. G., 220.

Royal Society, 29 *ff*.

Royds, G., 212.

Ruspini, —, 127.

Russell, J., 137.

Russia, 28, 38.

Ryder, Bishop, 218.

ST. GEORGE'S FIELDS, 40, 68 *f*.,  
70, 72–95 (chaps. vi., vii.).

*St. James's Chronicle*, 123 *n*.

Samaritan Society, 76.

Sandwich, Lord, 134 *n*.

Saumarez, R., 76, 213.

Saunders, W., 25, 212.

Savery, S., 216.

Scarsdale, Lord, 62.

Scharf, Sir G., 137.

Schmedes, Miss M., 215.

Schmedes, Mrs., 215.

Schmiedel, P. W., 47.

School Board, London, 105.

Scriptures cited or referred to :

Exodus iii. 5..154 *n*.

Leviticus xix. 30..154 *n*.

Deuteronomy xxviii., 66 *f*..  
126.

Scriptures cited or referred to—  
(continued) :

Job xvi. 2..126 *n*.

Psalms xcii. 14...48 *n*.

„ cxlvi., 54.

Proverbs xi. 25..48 *n*.

„ xv. 30..48 *n*.

„ xxviii. 25..48 *n*.

„ xxxi. 10–31..54.

Isaiah lviii. 11..48 *n*.

Jeremiah xiii. 23..135 *n*.

Habakkuk ii. 20..154 *n*.

Zechariah iv. 7..69.

Matthew ix. 12 *f*..33.

„ x. 16..121 *n*.

„ xxvi., 13..53.

„ xxvii., 55 *f*., 61..49.

„ xxviii. 1..49.

Mark ii. 17..33.

„ xv., 40 *f*., 47..49.

„ xvi. 1–6, 9 *f*..49 *f*.

Luke iv. 23..124.

„ v., 31 *f*..33.

„ vii. 26–50..52 *ff*.

„ viii. 1–3..50.

„ xvi. 2..129.

„ xxiv., 9 *f*..50.

John xii. 1–8..53.

„ xix. 25..50.

„ xx. 1–18..50 *f*.

„ xx. 11–18..54.

Acts i. 14..49.

i Corinthians iii. 12–15..137.

„ x. 12..137.

„ xvi. 22..48.

James, v. 20..33.

i Peter iv. 8..187.

Seal of Corporation, 70 *f*.

Seamen's Office, 41 *f*.

Secker, Archbishop, 17, 34, 56, 64,  
143, 160, 167.

Secretary, *vide* Appendix, pp. 210,  
214.

Sedgwick, T. E., 139, 145 *n*., *Pre-  
face*, p. vii.

Selby, W., 215.

Sellon, W., 77, 151, 183, 211, 216.

*Serious Reflections upon Dr. Dodd's  
Trial*, 114.

Sermons, Anniversary, 166, 183.

*Sermons on the Female Character*  
(Bishop Horne), 183.

*Sermons* (Bishop Wilson), 183.

Seton, H., 210.

Shalloon, 173.

Sharkey, Sir S., 109, 212, 223.

Shepherd, R., 216.

Sheridan, T., 129.

Shillito, A., 212.  
 Simpson, J., 213.  
*Sisters, The* (Dodd ?), 135 *n*.  
 Skelmersdale, Lord, 84, 193, 210.  
*Sketches by Boz*, 189.  
 Smith, —, 215.  
 Smith, Mrs. C., 78, 212.  
 Smith, Miss M., 215.  
 Smithey, Mrs., 215.  
 Smollett, T., 190 *n*.  
 Society for Promoting Christian Knowledge, 16, 184.  
 Society for Propagation of the Gospel, 16.  
 Society for Relief of small Debtors, 136.  
 Solitude in Imprisonment, 146 *n*.  
 Soper, J., 211.  
 South, J. F., 85, 213.  
 Southwark, *vide* S. George's Fields.  
 Spencer, Esther, 36.  
 Spencer, Lord, 94.  
 Spencer, Miss, 223.  
 Spencer, T., 40.  
 Spriggs, N. T., 78 *n*.  
 Spurgeon, C. H., 89.  
 Squire, Bishop, 119.  
 Stained Glass. *Vide* Window.  
 Stainer, Miss, 163, 215.  
 Standard bread, 147.  
 Standert, Miss H., 215, 223.  
 Stanhope, P., *vide* Chesterfield, Earl of.  
 Statute of Limitations, 105.  
 Steedman, J. F., 109, 178, 213, 223.  
 "Stella Maris," 48.  
 Stephen, Sir L., 27, 37, 39, 124 *n*.  
 Stepney Relief Society, 145.  
 Sterne, L., 167 *n*.  
 Sternhold and Hopkins, 164.  
 Stevens, Dean, 218.  
 Stevens, R., 211.  
 Stevens, W., 217.  
 Stoughton, J., 15, 18 *n*, 57 *n*, 62 *n*.  
 Streatham, 94–98.  
 Streets, Roads, etc. :  
   Argyle Street, 120 *n*, 126 *n*, *f*.  
   Blackfriars Road, 72 *f*.  
   Bloomsbury Street, 121.  
   Borough High Street, 72.  
   Chambers Street, 41, 59.  
   City Road, 38.  
   Drewstead Road, 97, 103.  
   Ephraim, Mount, 98.  
   Featherstone Street, 41.  
   Gower Street, 103.

Streets, Roads, etc.—(*continued*) :  
   Hanway Street, 147.  
   John Street, 104.  
   Leigham Court Road, 97 *f*.  
   Little St. Helen's (St. Helen's Place), 28, 39.  
   Magdalen Passage, 59, 197.  
   Palace Street, 120.  
   Prescott Street, 41, 45, 59, 99, 151, 197.  
   S. Martin's Lane, 103.  
   Waterloo Bridge Road, 72 *f*.  
   Webber Street, 73.  
   Westminster Bridge Road, 104.  
 Strzelecki, Count, 86.  
 Sumner, Archbishop, 218 *f*.  
 Sumner, Bishop C., 218.  
 Sumner, Bishop C. R., 101, 187, 219.  
 Sunday Schools, 20, 146.  
 "Sunderlandensis," 24.  
 Surgeons, *vide* Appendix, p. 212 *f*.  
 Surveyors, *vide* Appendix, p. 214 *f*.  
 Sutton, Bishop, 217.  
 Swain, J. H., 216.  
 Syngé, Bishop, 183.

TABLETS OF BENEFACTIONS, 191, 204.  
 Talbot, Bishop, 221 *f*.  
 Talbot, Miss, 183.  
 Tarbutt, A. C., 100.  
 Tate and Brady, 164.  
*Tatler*, 27 *n*.  
 Taylor, Bishop, 108, 221 *f*.  
 Taylor, T., 29 *n*.  
 Tea, 147, 176.  
 Telford Park, 98.  
 "Tell your story to no one," 199.  
 Temple, Sir R., 114.  
 Tenter-ground, 60.  
 Thackeray, W. M., 39.  
 Theatres :  
   Goodman's Fields, 60.  
   Haymarket, 123.  
   Surrey, 88.  
 Thesiger, Lord Justice, 105 *f*.  
 Thicknesse, P., 113, 130.  
 Thompson, Amelia, 36.  
 Thompson, Archer, 78, 211, 217.  
 Thompsons, of Brindsworthy, 26.  
 Thornton, H., 38.  
 Thornton, J., 37 *f*, 98.  
 Thornton, R., 38.  
 Thornton, S., 38.  
 Thorold, Bishop, 219.

- Thorpe, J., 27 n.  
*Thoughts in Prison* (Dodd), 116,  
     118 n., f., n., 120 n., 123, 128 n.,  
     133 n., 135 f., n., 146 n.  
*Thoughts of a Citizen*, 114.  
 Thrales, The, 97.  
 Thurlow, Lord, 98.  
 Tillotson, Archbishop, 167 n.  
 Toleration, 16.  
 Tompsett, Mrs., 224.  
*Tongue of Time* (Harrison), 77.  
 Tooting, 94.  
 Tooting Bec, 96 f.  
 Toplady, A. M., 133.  
 Tower Public House, 105.  
*Town and Country Magazine*, 114,  
     118 n.  
 Townend, N., 26.  
 Townley, J., 216.  
 Townsend, W. C., 81, 83.  
 Traill, H. D., 86 n.  
 Training-ships, 141.  
 Treasurers, *vide* Appendix, p. 210.  
 Trewby, J. H., 223, 225.  
*Triumph of Benevolence*, 148 n.  
 Trueman, T., 63 n.  
 Turner, H. W., 220.  
 Turnpike extortion, 190.  
 Tyburn, 114, 134.  
 Tyler, J. E., 218.  
 Tyler, Wat, 73.  
  
 UMBRELLAS, 146.  
 Utterton, Bishop, 220.  
  
 "VAILS," 44, 147.  
 Van de Put, A., 155, *Preface*, p. vii.  
 Van Mildert, Bishop, 218.  
 Vaughan, Dean, 220.  
 Vernon, Bishop E. V., 217.  
*Vices of London and Westminster*, 24.  
 Victoria, H.M. Queen, 82, 107, 209.  
 Villette, J., 113, 130, 136 n.  
 Vincent, J. P., 85, 213.  
 Vincent, W., 217.  
*Virtue in Humble Life* (Hanway),  
     183.  
 Visits from friends, 184.  
 "Vow for an indiscretion," 189.  
  
 WAKEMAN, H. O., 15, 18.  
 Wallace, J., 85, 89, 108, 210, 220.  
 Walpole, H., 27, 65, 113, 116,  
     119 n., 150-153 f., 200.  
 Walpole, Sir R., 16.  
 Walter, Miss, 224.  
 Wands of Governors, 153.  
 Wandsworth Common, 94.  
 Warburton, Bishop, 16.  
 Ward, H., 211.  
 Ward, J. G., 218.  
 Ward, Joshua, 40, 193 f.  
 Wards, *vide* Finishing, Infirmary,  
     Intermediate, Probationary.  
 Warren, S., 195.  
 "Warspite," The, 140.  
 Waterland, D., 16.  
 Wathen, J., 65, 213.  
 Watkins, W., 63, 85, 108 f., 158,  
     161, *Preface*, p. vi.  
 Watson, E. W., 156 n., *Preface*,  
     p. vii.  
 Welch, S., 25, 32, 34.  
 Wesley, J., 18, 63 n., 113, 130.  
*Westminster Magazine*, 114, 151 n.  
 Westminster Penitent Female  
     Asylum, 91.  
 Wheatley, H. B., 37 f. n.  
 Wheeler, W., 213.  
 Whitechapel, 41, 59-71 (chap. v.),  
     149, 154.  
 Whitefield, G., 142.  
 Whitley, W. T., 113, 129 n.  
 Whitney, J. P., 102 n., 135 n., 221,  
     *Preface*, p. vi.  
 Whitten, W., 37, 39 n., 176 n.  
 Whittet, A., 222.  
*Whole Duty of Man*, 183.  
 Wiggins, Mrs., 212.  
 Wilberforce, Bishop, 101, 219 f.  
 Wilbraham, *vide* Skelmersdale.  
 Wilde, O., 135 n.  
 Wilkes, J., 27 n., 35, 38, 73.  
 Wilkinson, T. H., 211.  
 Wilks and Bettany, 59, 81.  
 Williamson, G. C., 113, 137.  
 Wilson, Bishop, 183.  
 Windows in Chapel, 156 f.  
 Wingfield, —, 64.  
 Winterbottom, A., 44, 68, 74 n.,  
     106, 129, 132 f., 137, 167, 201.  
 Winterbourne, Miss, 86.  
 Wolverton, Isle of Wight, 25, 216 n.  
 Wombwell, G., 37.  
 Woodward, J., 15, 17.  
 Woolverton, *vide* Wolverton.  
 Wordsworth, H., 214.  
 Wordsworth, Blake and Co., 214.  
 Wraxall, Sir N. W., 114, 126 n.,  
     128 n.  
 Wray, C., 196.  
 Wright, T., 133 n.  
  
 Yām, 48.  
 Yorke, Bishop, 216.



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