Religion
Section 93

Second Series
Vol. IV. Part I.
Chap. II: religion.

Interviews,
etc.

Index.

Chapter X

Religion

(Section 10)

Persons Represented:

Census Enumeration

	Females all ages	Males -19	Males 20-54	Males 55-	Total
Clergyman	-	1	1,605	599	2205
Minister Priest	-	6	870	326	1202
Missionary	1443	53	934	221	2651
Nun.	1190	-	-	-	1190
Church Chapel service	470	86	540	253	1349
	3103	146	3949	1399	8597

X of these 370 R.C. Priests

Enumerated by Families

Sex	Male		4019	Heads of Families 4728
	Female		709	
Birth Place	In London	27%	1285	
	Out of London	73%	3443	
Industrial status	Employer	19%	901	
	Employed	76%	3604	
	Neither	5%	223	

Total Population Concerned

In Family	Heads	Others Occupied	Un-occupied	Servants	Total
Total	4728	5028	9479	3830	23065
Average	1	1.07	2.00	.81	4.88

Distribution

East	North	West	South	Total
948	2472	2607	2570	8597.

Details of occupation included

Classification

Numbers living in Families

3 or more to a room	321	or 1.4%
2 & under 3 — " —	1135	4.9%
1 & under 2 — " —	2821	12.2%
Less than 1 — " —		
More than 4 rooms	9196	39.9%
4 or more persons to 1 bedr.		
Less than 4 — " —	2912	12.6%
With 2 or more adults	2850	12.4%
Servants	3830	16.6%
	23065	or 100%

	Under	Over	Together
Crowded	10½	4½	6
Not — " —	89½	95½	94

Distribution

East	Under 1949	
	over 612	2561
North	Under 1069	6430
West	Under 5361	
	Under 787	
	over 4867	4854
Central	Under 1820	
	over	1820
South E	Under 454	
	over 3511	3965
South West	Under 1029	
	over 2906	3935
		23065

Under 6608 or 28%

over 16457 or 72%

Extracts from Census Dictionary.

Section 13. Clergyman (Established Church). Archbishop, Bishop (Suffragan or Missionary), Dean, Canon (Honorary, Minor, Residentiary and Non-residentiary), Archdeacon, Prebendary. Chancellor, Rector (not of College), Vicar, Incumbent. Lecturer (church), Curate, Clerk in Holy Orders, Chaplain (Parson), Ecclesiastic.

Section 14. Roman Catholic Priest, Cardinal, Bishop and other dignitaries.

See Sec 14 or 15.

Minister, Priest of other Religious Bodies, Pastor, Rabbi; Catholic Apostolic Minister.

Section 16. Missionary, Scripture Reader, Itinerant Preacher, Bible woman, Mission woman, Street preacher, District Visitor, Sick Visitor, Evangelist, Lay curate. Lay Helper, Gospel Canvasser, Salvation Army — General, Marechale, Commissioner, Colonel, Major, Staff Captain, Lieutenant, Cadet. Tract distributor.

Section 17 — Nun, Sister of Charity, Sister of Mercy, Monk, Carthusian brother.

Section 18 — Church, Chapel, Cemetery — Officer, Servant. Apparitor, Beadle, Bell toller, ringer, Butt woman. Cemetery Service — Supt, Secretary, Officer, Clerk, Lodge Keeper, Burial Ground keeper, Servant. Chapelkeeper, chorister, church keeper, church warden, Clerk to Church or chapel, curate's clerk, Door keeper at Synagogue, Grave digger, Jews Burial Ground keeper, Jewish Registrar, Synagogue Reader, Parish Clerk, Pew opener, Sexton, verger, Steplekeeper, Succentor (Cathedral), Sacristan, Reader of Ludlow, Precentor.

Mr T. Martin Tilby
Church of England
Scripture Readers' Assn

Jan 13th/96
GEA

Number of
Readers Employed

Salaries

Object of Assn

Mr T. Martin Tilby. Secretary
Church of England Scripture Readers' Assn.
Society established 1844. 56 Haymarket. S.W.

Society has 130 Readers in its employ. Of these 109 are working within the area of London (Registrar General's) and the remainder in adjacent districts.

Of the 130, 116 are fully employed & 14 only partially e.g. evenings.

Salaries range from £75 to £90 per annum. The average would be about £83 = 31/11 per week. The average obtained by dividing total payment to Readers by number of readers = £80.1s. or 30/4 a week. Salaries are paid monthly the amounts ~~fa~~ varying from £8 to £6.5.

The objects of the Assn are "to strengthen the Parochial Organisation of the Church in greater London, by the employment of paid lay workers to assist the Clergy of poor and crowded parishes.

Conditions of Appointment.

The Readers are appointed after an investigation by Clerical Examiners as to their sincerity, experience, and general qualification, particularly their knowledge of Holy Scripture. After being appointed to their first parish, they must attend for two years, a weekly class for instruction in Holy Scripture, the Prayer Book, Christian Evidences and practical Parish Work.

The Readers' Duties.

The duties include "regular, daily visitation of the poor and sick, also of workshops & factories. (Six hours a day must be given to visitation). They also include: "Conducting or assisting in Open-Air & Mission Services, Temperance Meetings, Bands of Hope, Sunday Schools, Clubs for Men & Boys, Evening Classes, &c."

Statistics of a Year's Work.

The Report gives the following statistics:

STATISTICS FOR THE YEAR ENDING 31ST MARCH, 1895.

1. No. of Visits and Calls	397,222
2. Of these—To the sick, aged, or afflicted	53,113
3. „ To Public Houses, Common Lodging Houses, Factories, Workshops, &c.	7,104
4. Children presented for Baptism	2,522
5. Ditto brought to Day or Sunday Schools	2,723
6. Persons brought forward for Confirmation	544

The Annual Tea Meeting, given by the Committee to the Readers and their wives, in the Dining Hall at King's College, Strand, on March 28th, when they were addressed by the Rev. J. F. Kitto, was also much appreciated by them. Part of the

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6.	Persons brought forward for Confirmation	544
7.	Persons induced to attend Church or Mission Services	5,712
8.	Cases reported to the Clergy, &c., for relief	20,949
9.	No. of Deaths (infants excepted) of those visited	1,354
10.	No. of Visits paid for the *first* time	16,848

AS SUPPLEMENTARY TO VISITATION.

Classes or Meetings conducted or taken part in.	Total No.
(*a*) Bible Classes and Cottage Meetings	3,776
(*b*) Mission Services, Sunday	3,880
(*c*) Ditto Week-day	2,508
(*d*) Open-Air Services	1,781
(*e*) Prayer Meetings	2,610
(*f*) Mothers' Meetings	1,462
(*g*) Temperance Meetings	3,219

Scripture Readers Friendly Soc^y.

Benefits

Widows' & Orphans Fund.

Benefit

Subscriptions

CHURCH OF ENGLAND

Scripture Readers' Association.

INSTITUTED 1844.

In connection with the Association are two subsidiary Societies—the Scripture Readers' Friendly Society and the Scripture Readers' Widows' and Orphans' Fund—founded under the auspices of the Committee for the benefit of the Readers and their families.

The following extract from the Rules of the **Friendly Society** (established in 1852) will show its objects :—

1.—To assist Members, or their wives, children or parents (precedence to be given to such relatives in the order mentioned), with the following allowances in case of death, viz.:—

£10 to a Member, on the death of his wife.
£20 to the wife, children, or parents, on the death of a Member.

2.—To assist aged or disabled Members with pensions or allowances, subject to the restrictions and according to the Scales in Rule VII., so far as, in the discretion of the Committee, the funds will allow.

The Society owes its establishment mainly to the efforts of the late Lord Ebury and his brother, the late Marquis of Westminster, both of whom contributed largely to the Capital Fund of the Society, as did other Members of the Committee and Subscribers to the Association. In addition to the Donations and Subscriptions of Honorary Members each Reader, on becoming a Member, must pay according to the following scale :—

Members under 30 years of age	...	...	2/-	per month.
,, above 30	,,	and under 40	2/6	,,
,, above 40	,,	,, 45	3/-	,,

Readers must make application to join the Friendly Society *within twelve months* of their entering the service of the Scripture Readers' Association, as after the expiration

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The Friendly Society provides benefits as under:
£10 at death of wife or £20 at members' death.
Pensions of £30 to £40 per annum to aged or disabled Readers
" £10 to £20 to Readers partially disabled.

The Widows' & Orphans' Fund provides annuities or cash payments to W.'s & O.'s of ~~members~~ readers who have been members of the Fund for at least 5 years as under:

For 5 & under 10 years' membership: £10 annuity or cash payment of £70.

For 10 & under 15 years' membership: £15 annuity or cash payment of £105.

For over 15 years' membership: £20 annuity or Cash payment of £140.

Subscription to Friendly Society is 2/- to 3/- a month according to age; to Widows and Orphans' Fund 2/- or 2/6 per month.

Additional particulars are given in circular.

of this period no application can be received. Applications are considered by the Committee of the Friendly Society and decided upon, subject to the Certificate of the Society's Honorary Physician.

The benefits conferred by the Society (in addition to the payment on the death of a Member or his wife already specified) will be gathered from the further extracts from the Rules, which follow :—

Members shall be qualified to be placed on the Roll of Applicants for Pensions, or other Allowance, under the following circumstances:—

1. **Pensions.**—Members of 65 years of age and upwards who shall have been twenty years Members of this Society, and who through advancing age shall have become incapacitated for further duty in connection with the Church of England Scripture Readers' Association (such incapacity to be certified by the Committee of that Association), shall be eligible for a pension according to the following scale :—

To Members who shall have been at the date of their application Members of this Society for :—

20 years and under 25, £30.
25 ,, ,, 30, £35.
30 ,, and upwards £40.

2. **Allowance during Incapacity.**—Members who shall, in the providence of God, suffer from failing health or be visited by over-whelming affliction or accident, incapacitating them *totally* for duty in connection with the Association, or from obtaining any permanent employment elsewhere ; or *partially*, for duty as a full tiime Reader, or from obtaining any employment, the total emoluments of which exceed in value £40 a year, provided they shall have been Members of this Society for at least ten years, shall be eligible for allowances according to the subjoined Scales respectively.

No applications, however, for allowance on account of either total or partial incapacity can be considered until the Member shall have been recommended by the Committee of the Church of England Scripture Readers' Association for such allowance, accompanied by a certificate from a duly qualified medical practitioner.

The allowances under this Clause to be as follows :—

For Total Incapacity.

To Members who shall have been, at the date of their application, Members of the Society for ..	10 years and under 15	£20
	15 ,, ,, 20	£25
	20 ,, ,, 25	£30
	25 ,, ,, 30	£35
	30 years and upwards	£40

For Partial Incapacity.

For Members who shall have been, at the time of their application, Members of the Society for	10 Years and under 20.	
	If the employment is above £13, and does not exceed £26 per annum,	£15 a year.
	If the employment is above £26, and does not exceed £40	£10 a year.
	For 20 Years and Upwards.	
Ditto ditto	If the employment is above £13, and does not exceed £26 per annum,	£20 a year.
	If the employment is above £26, and does not exceed £40	£15 a year.

3. **Temporary Allowances.**—Members who shall be out of the employ of the Church of England Scripture Readers' Association for reasons beyond their own control, and satisfactory to the Committee, provided they shall have belonged to the Society Ten complete years, consecutively or otherwise, shall be eligible for an allowance. Allowances, however, granted under this Clause shall be of a merely temporary character, the object being to assist, for a limited time, Members thrown out of employment. They shall in no case be of longer duration than Twelve Months, at the expiration of which time, or earlier, should the Member find employment, all payments shall absolutely cease and determine. The allowances under this Clause to be regulated according to scale for total incapacity under Clause 2.

The **Widows' and Orphans' Fund** was established in 1866, its object being :—

1. To assist Members' Widows of good character during the period of widowhood, with Annuities, or to make cash payments to such Members' Widows in lieu of Annuity, subject to the limitations in Rule IIA. and IIC., and according to the Scale in Rule IIB., or of any less amount as in the discretion of the Committee the state of the Fund may from time to time allow, having regard to the amount of disposable income, and to the number of Annuitants upon the list. The amount of each Annuity for the current year to be fixed annually by the Committee in the month of July, and to be communicated to the Annuitants, and to the Members and Subscribers generally, in the Annual Report. Or,

2. Should there be no widow, or should the widow die before the youngest child attain the age hereafter mentioned, to assist with similar annuities the orphan child or children of Members, through their guardian or other person in charge of them, until such time as they shall have attained the full age of fourteen years, subject to the same discretion as given to the Committee in Clause I. of this Rule.

As in the case of the Friendly Society the capital of the Fund has been mainly provided by the contributions of

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" £10 to £20 to Readers partially disabled.

The Widows' & Orphans' Fund provides annuities or cash payments to W's & O's of ~~members~~ readers who have been members of the Fund for at least 5 years as under:

For 5 & under 10 years' membership: £10 annuity or cash payment of £70.

For 10 & under 15 years' membership: £15 annuity or cash payment of £105.

For over 15 years' membership: £20 annuity or Cash payment of £140.

Subscription to Friendly Society is 2/- to 3/- a month according to age; to Widows and Orphans' Fund 2/- or 2/6 per month.

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benevolent friends, many of whom still continue their aid as Donors or Subscribers, but Readers, on becoming Members, are required to contribute according to the Scale laid down in the following Rule :—

All Members of the Church of England Scripture Readers' Friendly Society (not being Pensioners at the time), shall be eligible to become Members of this Fund, by a Monthly Subscription of Two Shillings, for all Members under the age of thirty-five, and Two Shillings and Sixpence for all above that age, payable in the first week of each month.

The benefits of the Fund are embodied in the subjoined Rules :—

The Widow or Orphans of every Member who in his lifetime has completed five years of Membership, shall, on the death of her husband, or their father, be eligible for an annuity, or in the case of the Widow for a cash payment in lieu thereof, according to the following Scale :—

For five years' Membership and under ten years :—An Annuity of £10, or a cash payment in lieu thereof of £70.

For ten years' Membership and under fifteen years :—An Annuity of £15, or a cash payment in lieu thereof of £105.

For fifteen years' Membership and upwards :—An Annuity of £20, or a cash payment in lieu thereof of £140.

No Member's Widow or Orphans shall be eligible for an annuity whose husband, or father, shall not in his lifetime have completed five years' Membership of the Fund, but she, or they, shall be eligible to receive a sum of Five pounds for each completed year of his Membership, and shall have no further claim on the Fund.

Readers (being Members of the Friendly Society) are required to make application to join this Fund *within* 18 *months of their entering the service of the Scripture Readers' Association*, as after the expiration of this period no application can be received.

Application for Membership of these Societies should be made to the Lay Secretary from whom complete copies of the Rules can be obtained.

T. MARTIN TILBY,
Lay Secretary.

Offices :—56, HAYMARKET, S.W.

December, 1895.

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Additional particulars are given in circular.

Character of the Men.

The men are a respectable set, and have taken up the work from a love of it, ~~most~~ many having given up situations in which they earned more money in order to join.

London City Mission
Revd. R. Dawson. Secy.

Society founded 1835.

Object as defined in Constitution.

480 Missionaries Employed.

Revd. Robt. Dawson B.A. Secretary
London City Mission.
The Mission House, Bridewell Place. E.C.

Mr Dawson gave me the last Report from which most of the following particulars are taken:

The Society was founded in 1835 by a young Scotchman – David Nasmith.

The object of the Institution is defined as "to extend the knowledge of the Gospel among the inhabitants of London and its vicinity (especially the poor) without any reference to denominational distinctions or the peculiarities of Church Government.

This object is effected by the appointment of paid missionaries, who give themselves entirely to the work. There are now 480 of these men employed. In the Report 1894-5, 484 missionaries are mentioned with their districts. Of these 455 are working within the County of London.

District includes
Greater London.

The Missionaries' Duties.

Regulations.

30 hours per week
must be given to visitation

and 29 outside. Those outside are stationed at Walthamstow, Canning Town, Tottenham, East Barnet Plaistow, Croydon. Twickenham, Teddington ~~&c.~~ ~~Beside~~ West Ham,

The missionaries' duty is to visit from house to house in the respective districts assigned to them, read the scriptures, engage in religious conversation & urge people to observe the Sabbath and attend public worship. They also hold meetings for the exposition of the Scriptures & prayer.

The regulations for missionaries (Appendix to Report p 3-5) enjoin that the missionaries visit the families in their districts in continuous order begining at one end of the district from house to house & room to room until they reach the other. Sick persons &c may be more frequently visited. Under ordinary circumstances 30 hours a week must be spent in "district visitation, the apportionment of the time being left to the discretion of the visitor. Journals are provided for each man in which he enters a record of his work. and each is placed under a 'local superintendent' who is intended to be

Salaries &
Allowances

In addition to these amounts, each man receives 10/- a quarter.

to be a "counsellor & friend" to him. To this superin the missionary sends a monthly schedule of his work, and he in due course forwards it to the central office with his own remarks.

Missionaries are expected to connect themselves with some church in their neighbourhood. and they are forbidden to perform any of the functions ordinarily assigned to Ministers such as administration of sacraments or to take any official part in the service of a church or chapel.

Salaries are regulated on the following scale: Single man ... £67.10- per annum
Married man ... £72.10. " "
For every child under 17 years of age up to 7. 3.10. " "

~~10/-~~ Salaries are paid monthly; the men being divided into 4 divisions and one division paid on each of 4 saturdays in the month.

An increase of £5 per annum is given after 3, 7, 12 & 16 years service or £20 in all. The amounts allowed for children stopped ~~when~~ as the children attain

Average Income of Men.

Must live near their District

Conditions of Appointment.

Only Working Men Accepted.

attain the age of 17 years or if a child dies the amt is discontinued one year after the ~~death~~ death.

Mr Dawson reckons the average wage of the City Missionary as £100. This is probably an over estimate. In 1894-5, the salaries of missionaries amounted to £47163 or an average of £98·3s. per annum. or 37/9 reckoning the total of missionaries as 480. This is also slightly above the mark ~~as~~.

Missionaries may not live more than one mile from their district ~~not~~ without special permission. If transferred ~~from~~ to a district that involves change of residence, the Comtee pay 20/- towards the removal. Formerly men were obliged to live on their district.

Candidates are accepted as probationers for 3 months, and if retained afterwards, a 4 months notice on either side must be given to terminate the engagement. During the first two years of service missionaries must attend a course of lectures on the Evidences & Doctrines of Christianity. It is a rule of the Mission only to accept working men as missionaries.

Restrictions
May not give
Temporal Relief &c

Old Age Allowances &c.

Missionaries appointed
to Special Occupations.
& Places.

The regulations place a few restrictions upon the men — for instance they are not allowed to give temporal relief although they may make known cases of urgent distress to others who may be able to relieve them. They are not allowed to take a larger residence than they require with the intention of sub-letting without special permission.

In connection with the L. C. M. there is a Disabled Missionaries, Widows, and Orphans' Fund. This makes allowances to missionaries on retirement. After 20 years service the amount may be £1 a week. During the year 1894-5, £2114 was paid to disabled missionaries and £1030 to Widows & orphans.

Besides its district visitation work the society appoints to special missionaries to certain classes of men & 122 missionaries are working in this way. Missionaries are appointed to Cabmen (Day & Night)

Statistics of a
Years' Work

Statement of
Income & Expenditure.

& Night), Canal Boatmen, Bakers, Coalheavers, Coachmen, Firemen, Gasworkers, Navvies, Police, Hotel Servants, Railway employees, Omnibus & Tram car men; To Publichouses, coffeehouses, lodginghouses workhouses, and infirmaries; To Markets as Covent Garden and Smithfield; To men of various nationalities as French, German Italians, Jews, Asiatics, Welch. &c.

A resumé of the years work & statement of receipts & expenditure is given below:

SOME OF THE RESULTS

OF THE WORK DURING THE YEAR 1894-95.

Total number of Missionaries	477
Visits and calls paid	3,624,277
Of which to the sick and dying	268,553
Testaments and portions	42,315
Induced to attend Public Worship	5,828
New Communicants	2,108
Restored to Church Communion	572

Fifty-ninth year	1898-94	68,621	6	0	483
Fifty-eighth year	1892-93	50,597	8	9	485
Fifty-seventh year	1891-92	59,572	19	5	498
Fifty-sixth year	1890-91	57,128	2	8	504
Fifty-fifth year	1889-90	54,129	10	10	500
Fifty-fourth year	1888-89	56,724	5	6	491
Fifty-third year	1887-88	87,738	9	0	481
Fifty-second year	1886-87	62,803	4	6	468
Fifty-first year	1885-86	60,908 (including Jubilee donations)	5	4	459
Fiftieth year	1884-85	70,968 (Jubilee Year)	12	0	461
Forty-ninth year	1883-84	62,970 (Special appeal)	13	5	459
Forty-eighth year	1882-83	47,519	9	9	452
Forty-seventh year	1881-82	47,059	19	5	450
Forty-sixth year	1880-81	57,871	9	4	449
Forty-fifth year	1879-80	46,990	11	9	447
Forty-fourth year	1878-79	51,964	19	7	448
Forty-third year	1877-78	54,958	15	6	452
Forty-second year	1876-77	45,450	15	0	442
Forty-first year	1875-76	50,547	14	4	450
Fortieth year	1874-75	46,586	1	0	487
Thirty-ninth year	1873-74	46,105	8	1	418
Thirty-eighth year	1872-73	40,670	17	11	417
Thirty-seventh year	1871-72	40,598	11	11	408
Thirty-sixth year	1870-71	37,651	10	5	385
Thirty-fifth year	1869-70	41,111	15	0	375

& Night), Canal Boatmen, Bakers, Coalheavers, Coachmen, Firemen, Gasworkers, Navvies, Police, Hotel Servants, Railway employees, Omnibus & Tram car men; To Publichouses, coffeehouses, lodginghouses workhouses, and infirmaries; To Markets as Covent Garden and Smithfield; To men of various nationalities as French, German Italians, Jews, Asiatics, Welch. &c.

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Visits and calls paid	3,624,277	New Communicants	2,108
Of which to the sick and dying	268,553	Restored to Church Communion	572
Testaments and portions distributed	42,315	Families induced to commence Family Prayer	1,040
Religious tracts distributed	5,062,897	Drunkards reclaimed	1,853
Books lent	25,284	Unmarried couples induced to marry	150
In-door Meetings and Bible-classes held	46,640	Fallen women admitted to asylums, restored to their homes, or otherwise rescued	488
Additional in-door Meetings in factories, workhouses, penitentiaries, &c.	23,578	Shops closed on the Lord's-day	89
Persons visited or conversed with in factories, &c.	302,002	Children sent to Sunday Schls.	6,391
Out-door services held	11,531	Adults visited who died	7,935
Readings of Scripture in visitation	782,929	Of whom visited by the Missionary *only*	2,027

COMPARATIVE STATEMENT.

	1893-94.	1894-95.	Decrease.
Number of Missionaries at close of financial year ...	483	477	6

RECEIPTS AND EXPENDITURE.

	1893-94. £ s. d.	1894-95. £ s. d.	Increase. £ s. d.	Decrease. £ s. d.
Legacies	31,267 5 4	8,882 7 11	...	22,384 17 5
Donations	7,548 17 11	9,516 16 0	1,967 18 0	...
Subscriptions	1,852 16 0	1,677 8 0	...	175 8 0
Metropolitan Associations .	21,728 15 1	22,749 8 11	1,020 13 11	...
Provincial ,,	6,223 11 8	5,928 8 5	...	295 3 3
Total Receipts	68,621 6 0	48,754 9 3	2,988 11 11	22,855 8 8
Net Decreased Receipts ...	...	...	...	19,866 16 9
Expenditure	61,150 1 6	60,161 1 1	...	989 0 5
Receipts for Disabled Missionaries' Fund	2,952 4 9	3,299 15 3	347 10 6	...
Expenditure	3,223 13 5	3,295 0 0	71 6 7	...

Mr. Dawson says that as a body the men are of a better class socially than ordinary working men earning the same amount. They have a choice of men and the men are provident and well-conducted and as a rule abstainers. They thus obtain better homes than are usually found with men earning the same money. The work has an elevating influence on the character & life of the men and they improve whilst in the service of the mission.

Men are not dismissed except for a gross breach of regulations or immorality so that a man on joining the Mission has an assured position.

London Bible & Domestic Female Mission
(generally known as the Bible Women & Nurses' Mission)
Hon. Sec. Mrs Selfe Leonard, 2 Adelphi Terrace.

This Society employs 130 Biblewomen most of whom are paid 12/6 a week; a few, in districts where rents are high get more. It also employs 90 nurses. These women begin at 15/- a week and rise to 17/6 & 20/- a week.

The Biblewoman must be an earnest Christian, a good needlewoman and have had some experience of mission work. Her duties are like those of the City Missionary to visit from house to house; read the Bible and induce the people to purchase it. ~~The~~ For this purpose weekly visits are made to collect the pence.

She must live in or near her district and employ two days a week in collecting her Bible subscriptions & in house to house visitation. The remainder of her time is occupied in visiting absentees from the mothers' meetings & the sick; holding classes for girls and boys.

Each Biblewoman is responsible to a Lady Superintendent who takes the money subscribed for Bibles; sends statement of expenses to the Central Office and generally directs the work of the Biblewoman.

The Nurses before commencing their duties receive about 16 months' hospital training. This includes special training for maternity cases.

The Parochial Mission Women Fund

Secretary: Miss Noble, 11 Buckingham Street Strand W.C.

This organization supports "Mission Women" in various parishes under the control of the Incumbent. Every woman appointed must be a member of the Church of England and the rules provide that they "shall be bona fide of the lower class, having had experience of a life of poverty in their own persons".

They must ~~up~~ live in or near their district and are not allowed to distribute gifts. A Lady Superintendent appointed by the Incumbent is responsible for the meetings in connection with which the woman works and directly supervises her work.

In 1894, the Society employed 161 Mission Women; of these 131 were in London or its immediate neighbourhood and 97 were working within the Registrar General's London. Of the total income in 1894 £5221, the wages of the Mission Women took £4888 or an average salary of £30.7s per annum or 11/3 per week.

London City Mission. Extracts from Diaries kept by Missionaries.

(These extracts are confidential and must only be used in such a way as not to admit of identification)

Each Missionary has 3 diaries, using them a month at a time, ~~the~~ When a month is completed the missionary takes the diary to the Office on his divisional day and exchanges it for that for the following month. The first portion of the diary contains a record made each day of the day's work. At the end of the book a statistical summary is given for each day of calls made etc. From these returns the Mission statistics are compiled. Each man has one rest day a week usually Saturday. The Mission prefers that the men should do some visiting on Sunday to so as to come into contact with the men who are at work all the week. In following extracts some of these statistical returns are combined to show the weeks work.

	a	b	c	d	e	f	g	h
Sunday Sept 15	2	2	17	3	1	8	23	2
Monday " 16	6	–	41	–	–	–	47	–
Tuesday " 17	5	–	29	3	–	–	46	3
Wednesday " 18	6	–	28	–	–	–	30	5
Thursday " 19	5	–	38	2	–	–	49	1
Friday " 20	5	2	27	–	1	8	27	4
Saturday " 21	No visitation							
Week Sept 15-21.	29	4	180	8	2	16	222	15

Mr E. G. Engstrom. Missionary to Foreign Sailors.

Month & Year	Days of Week & Dates.	Hours spent in Bethel Visitation	Hours in other Missionary Work	Number of Visits.	Visits to Germans	Sailors Meetings held	Number of Attendants	Tracts given away	Read the Scriptures.	
1895	Sunday to Saturday	a	b	c	d	e	f	g	h	
Sept	1-7	29	4	191	8	2	19	250	11	The schedule has a column
"	8-14	28	8	173	9	3	21	225	14	for "Number of Families
"	15-21	29	4	180	8	2	16	222	15	consecutively visited". This Mr E. does not fill up naturally.
"	22-28	28	6	156	9	2	17	218	18	He holds meetings at
December	1-7	27	7	169	12	3	59	213	14	33 Pennyfields West India Dock Road
"	8-14	18	4	91	6	2	84	140	10	on Sunday at 3.30 Two days allowed to any work not finished in week. Tuesday " 7.30
"	15 21	23	8	122	12	3	29	170	10	Friday " 7.30.
"	22-28	17	4	88	8	2	21	119	7	This week includes Xmas holidays
1896 March	1-7	30	6	202	16	2	21	261	17	
	8-14	30	6	159	20	1	14	214	16	
	15-21	26	8	142	19	3	32	203	17	
	22-28	24	10	132	16	2	12	180	14	

Mr Engstrom visits the ships in dock, the seamen's boarding houses and the seamens' hospitals. His entries in the

diary refer mainly to interviews and work amongst Danes, Norwegians & Swedes chiefly: other nationalities are mentioned less frequently such as Germans, Finns.

The following extract of a week's record is taken as it gives an idea of the variety of the work. Often Mr E. visits ships or lodging houses for several days consecutively.

Sunday Sept 15. Attended Divine Service. Visited sailors on board ships where I had the opportunity of making known the message of salvation. Conducted meeting & attended.

Monday 16th. Today visited on board the Scandinavian ships "Veranda" "Marie Charlotte" 'Colonist' and 'Roma' also a few sailors in boarding houses. Roma. The Captain of this ship, who when last here was invited to the Foreigners' Fete, invited me to his cabin and for a long time spoke about nothing else but the love & kindness shown by Mr & Mrs Barclay. He had never spent such a happy day in his life before & he added "I shall always look back

back upon that day as a token of what God can do when he is allowed to move the hearts of men". What a contrast to the awful life that surrounds us in and around the docks. I believe he has fully decided for the Lord endeavouring by God's Grace to serve Him. I had also a very interesting & I trust profitable conversation with his crew.

Tuesday - Sept 17. I have to-day visited on board the Scandinavian ships "Nimbus", Winefred "Lina" "Horora" "Queen of the Bay" and Mountain Laurel.

Wednesday - Sept 18 I have to-day visited sailors in boarding houses as well as patients in the Seamens' Hospital, Greenwich making known the glorious message of Salvation. John B——, suffering from consumption appeared greatly changed to-day in that he shewed a greater interest in the things of God and I do believe he has become an anxious seeker after God. I sent him a little tract entitled "Safety, Certainty and Enjoyment" which I pray God may bless to his salvation.

Thursday Sept 19. I have to-day visited sailors in boarding houses and have had a very good acces

Only in one house was I disturbed by a man under the influence of drink still I managed to have a few words with 5 others in the house and the tracts offered them were gratefully received, some of them reading the contents before I left the house.

Friday Sept 20 I have today visited sailors on board ship and had some very good opportunities to speak for Jesus, some of the men having listened with marked attention to the Word of God read & expounded.

Saturday Sept 21. Done no visitation

(For statistics of daily work during this week see page 20)

This kind of thing could be continued, varied at times by special notes about cases. Thus on Monday Sept 23rd he obtains employment for an out-of-work sailor, whom he had known for 5 years. This practical sympathy touched the man and gave an opening for the missionary. On Friday March 27/96 he gives a particular of a Norwegian sailor who had been on shore for sometime unsuccessfully trying for a ship. He was turned out of his boarding

house

with only the clothes in which he stood. By the kindness of his local supt Mr E was able to help him for a week during which a ship is obtained.

Mr James Caulton. Missionary to Dock workers. East & West India Docks.

Month and Year	Dates of Days of Week	Hours Spent in District Visiting	Hours in other Missionary Work	Number of Visits	Number of Calls	Indoor Meetings held	Number of Other Public Meetings	Tracts given away	Scripture Read.	
1895 July	Month Sunday 1 - 7	23	2	344	2	3	35	415	88	Only 4 days. No entry on schedule on Wed, Thurs & Sunday. Annual Entry on Wed & Superintendent work on Thursday.
"	8 - 14	26	10	594	44	3	50	614	92	No entry - Saturday or Sunday.
"	15 - 21	31	7	264	7	1	80	266	87	
"	22 - 28	27	2	223	5	—	—	278	75	This man makes
1896 March	2 - 8	28	2	690	25	1	90	665	133	no entry for Sunday,
"	9 - 15	25	7	441	8	1	17	388	102	but occasionally works
"	16 - 22	26	8	319	16	4	76	281	141	on the Saturday, invariably
"	23 - 29	21	7	286	4	3	41	302	78	if he is off duty any other day.

(1) Among the Dockers.

The Duty of the ~~This~~ missionary is to ~~visits~~ the ships in dock, mixing with the stevedores and labourers engaged, in with ~~the dock police and~~ others working in the docks. Much of his work is conversational and he appears frequently to be called upon to deal with ~~the various~~ objections made by cavillers against christianity and to reconcile apparently contradictory passages of Scripture. In this work he displays a ready wit and ~~these~~ oppositions and questions afford him ~~the~~ his best opportunities. ~~His~~ visits ~~the~~ follow no routine, but depend on weather & circumstances ~~various opportunities are taken~~; a wet day finds him in the sheds talking to the men seeking shelter; near flood tide he may be found on the barges waiting to leave the dock; at dinner time, where he holds a short meeting ~~is held~~ for the men. Subjects are some characteristic ~~The following extracts are samples of the different kinds of work, chosen and for their comparative brevity as well as the subject.~~ extracts from his diary:—

Wed. ~~Dec 16. 1891~~. ~~East India Dock.~~

I was engaged afloat morning & afternoon visiting lightermen. In the basin 57 barges

were collected previous to leaving the dock at tide time. The majority of these were manned by two lightermen and I had opportunity to speak to all. I am inclined to think a better moral tone prevails amongst this class than formerly: I notice especially an absence of that gross obscenity which was a characteristic of their vocabulary a year or two ago; although it is bad enough now. Today for a wonder I have been treated with civility by nearly all. Into the cabins of 18 of the craft I have been allowed to dive & sit by the fire while I talked sometimes to only 2 persons but oftener to groups of 5 or 6. Like an oasis in the Sahara one of these was a professing and well instructed christian.

Thursday ~~Dec 17. 91~~. ~~East Indian Dock~~

. I had a meeting in the cabin of the Steam Tug ~~Midge~~; the captain leaving is own cabin to join us. We had under consideration the subject of retributive justice in nature and place. illustrated by Psa 107. 17., Luke XII. 47. & Proverbs 16. 4. Another meeting with coalheavers on board Cape mail boat, ~~Pembroke Castle~~ followed, which was not so orderly. Another meeting with lab^rs on

South

South Quay at dinner time nearly exhausted my vocal powers and I was glad of a rest in the Dockmasters' office with only a few clerks to tear me in pieces. I finished up the afternoon in the Customs Searchers mess room with sixteen officers, all of whom I meet frequently and two of whom recently stepped by God's grace from darkness to light."

The spirit of the man is shown in the record of a short illness in March 1894. A sore throat which had troubled him for a fortnight developed into throat disease with swelling that prevented him taking food. ~~Docto~~ He is forced to lay up for four days & the Doctor thinks he must cut ~~away~~ the swellings. This does not become necessary & on the fourth day (Sunday) he records that he is better but cannot swallow food & is very hungry. The next morning is warm so he goes to the Docks but after an hours talking finds he cannot go on. Returning home, he meets the doctor and in the journal notes that he did not get the expected censure. The next day he works two hours. "As much as I could accomplish"

Monday. March 2nd/96 Royal Albert Dock.

"Visited Ocean Steam Navigation Company's berths & met with a noisy bantering crowd, who kept me fully employed all the forenoon. Nevertheless I got to close quarters with a few to whom the essence of the gospel was propounded & four of these were to some extent influenced."

Tuesday March 3rd "Again at the O.S.N.Co berths"

"A raid was made on me for papers. One man declared he would never touch drink again in consequence of reading the story "a Tough Argument" in a British Workman given yesterday. I had several encouraging talks with men dissatisfied with everything around them to whom I was able to explain that the one want of humanity is God."

~~Thursday March 5/96~~ Friday

Visited kitchens & refreshment rooms & did some quiet work with the cooks, waitresses and stray men at the tables. In the afternoon I visited the ~~Chesapeake~~ lines ~~Bostonian~~.

Friday March 13/96 Visited Connaught Road Station & the adjacent signal boxes in the forenoon & spent

spent the part of the afternoon with a crowd of men outside the dock gates ~~with a crowd of men~~ waiting in the hope of being wanted to work.

As a record of the man's wisdom the following record is an example:

~~Wed~~ Tuesday ~~March~~ 17/96 (St Patrick's Day.)

"The Irish dock labourer is rampant today and anyone who wishes to be involved in a serious row could not do better than broach the subject of evangelical religion. I wisely refrain today & confine my efforts to railway men at the Millwall." Then follows record of work

Wed. March 18th "West India Dock.

"Steady rain all day, preventing nearly all work from being carried forward. I had some quiet conversations in the warehouses with idle foremen & clerks and did more Bible reading than in any one day for a long time past."

W. E. Barnett. Missionary visiting Westminster Lodging Houses. The following is a summary of the statistics in his diary.

Date	Days of month	Number of families or individuals visited	Hours spent in Door Visitation	Hours in other Mission work	Number of Visits	Number of Calls	Indoor Meeting held	Number of Attendants	Tracts given away	Read Scriptures	Persons seen at Factory
1895 Feb	2-7	200	28	22	169	31	8	1075	576	69	40
"	8-15	246	29	20	207	39	6	115	350	69	47
"	16-22	208	28	12	180	28	9	790	480	69	18
"	23-28	Only worked on 23rd Influenza for 5 days.									
May	4-10	215	28	16	187	28	10	720	415	71	30
	11-17	212	30	17	182	30	11	790	416	71	30
	18-24	220	30	15	192	28	11	760	414	71	31
	25-31	210	30	17	180	30	11	790	410	70	33
Aug	3-9	180	23	19	157	23	13	826	380	59	33
	10-16	216	28	16	184	32	11	760	416	72	33
	17-23	214	29	18	186	28	10	692	414	72	36
	24-30	210	28	18	176	30	10	702	410	70	46
Nov	2-8	204	33	15	176	28	13	886	404	69	17
	9-15	216	29	16	189	27	12	845	416	70	33
	16-22	214	28	19	183	31	13	1094	414	69	30
	23-30	225	29	18	190	35	11	835	425	68	31
Total. 15 weeks.		3190	430	258	2738	448	159	11680	6268	1039	488
Average per week		210	29	17	182	30	10	779	419	69	32

(2) A Lodging House Missionary (extract from diary)

~~(Extract from Diary)~~

Tuesday, ~~Feb 5 1895~~ We were busy in preparing for another party of all our poor men, who were invited to come to a good substantial meat tea at 6 o'clock. It was a sight to see them all down at their tea and although their appetites were keen indeed yet we had been careful that every man should have a good square meal, which consisted of ½ lb of meat with plenty of bread, then ½ lb of cake with two rounds of bread and butter, the latter being handed to each man in a paper bag.

We had one of the best meetings of the kind I have ever known after the tea — Four good addresses, four solos & plenty of singing by the men.

Thursday, Feb 7. "Visit to Broadwood factory in the morning, Mens Bible class in evening." His statistical record for this day is as follows:- Families visited consecutively 36; hours spent in visiting district 5, in other mission work 2 hrs, Number of Visits ~~[illegible]~~ 30. Number of calls 6.

This missionary does not visit on Saturday but puts in 4 hours on other mission work, probably preparation for Sunday. Usually visits factory twice a week. At this time the diary is continually referring to the severe cold and its effect upon the men. It is driving more and men

ents lodging houses. I find many there who are ~~un~~ altogether unaccustomed to the way of the kitchens and evidently surprised to meet such a person as myself, and this gives me rather an opening."

Thursday ~~Feb 21/95~~. ~~Fulton Street~~.

Met a man, Daniel Kain, who was at our last tea for men and was much impressed by what he heard. He wished to sign the temperance pledge. I had my book in my pocket, so we went into the ~~Gt Smith Street~~ Library and there he asked God to help him. He told an extraordinary story of the unfaithfulness of his wife, which had driven him to drink and caused him to to lose his situation as gardener.

On ~~1 May~~ 1st 1895 (Wed) there is the following entry of a visit to a factory (Broadwood). "In the "action" dept. in which there are three pronounced infidels and they watch for my coming in order to try & trip or ridicule. I don't attempt to meet or argue on their grounds but simply keep to the Scriptures, believing them to be a two-edged sword, I seek to reply to all their attacks with quotations from the Word of God."

He visits a large number of lodging houses

situate

in places outside Westminster. Thus there are entries of visits at Chelsea House, Falcon Road, Shuttle Ground & Wandsworth Road. Many difficulties occur and on May 20th referring to Wandsworth Road, he writes – "A fearful rough lot of men hanging about today and I found it most difficult to deal with them."

~~Sunday August 11th~~. A busy programme but by His grace we were able to carry it through and I trust with to my own soul. 1 Bible class, visitation in lodging houses, in which four services were held, the men being invited to meet us at the Mission Hall, where what answers to an after meeting for the whole of the services held in the homes. It must be a cause of thanksgiving to know that through the above efforts 600 to 700 adults heard the gospel.

Monday, ~~August 12~~. – Battersea, Wandsworth Road and Vauxhall. A marked difference in the number of men found in these places (i.e. lodginghouses) today. They are clearing out in all directions and one good thing – they never come back to the same place, that is not the majority; they scatter

scatter to the four quarters of London when they return for the winter. In the above most of the men are the 'loafer', 'tramp' ~~or~~ class or professional beggars who can ape anything that is likely to suit their purpose."

August 20. Missionary notes as 'quite refreshing' that two men at the factory were looking forward to his visit. To-day he visits in the infirmary.

Sunday is always a busy day, – bible class and services in four houses. On Sunday August 25th the statistical record is as follows: Families consecutively visited 20; hours spent in district visitation 3; in other mission work 4. Number of visits 20; Indoor Meetings held 6; Number of attendants 600; Tracts distributed 220; Scriptures read 12.

Thursday, August 29. Threatened with all kinds of violence by two Irishmen for daring to speak to them as to where they would spend eternity. I stood perfectly calm and reminded them that the

the truth was not always pleasing but always needful, and again urged them to quietly think, telling them that we can afford to make mistakes about the things of this life but we cannot and dare not make mistakes as to what is God's purpose. Their rage was somewhat calmed down & did not alarm me.

On August 30th, he records: Gave the whole of my time to the factory. Although there is an amount of infidelity appalling to witness yet they soon remind you if they think that you are after your time in the periodical visit.

In November 1895, he says: ~~Had~~ A good time in the factory. In the Mont House I found a poor fellow in great trouble. He lost his wife in 1893 and was left with two children, a girl, now 13 years of age, is in a situation and he, being out of work, has had the brokers in and all his little home sold up and he turned into the streets, with a little child not quite 5 years of age. He had just obtained a little work at — Wharf. "but what can I do with this child"? I sought to advise him for the present and promised to do

what

what I could to find a home for the child. The gratitude of the poor fellow was touching to see.

W. Russell – visiting the Publichouses and Coffee houses in Hoxton. Has 500 houses to visit.

Weekly Summary of Statistics

Date Month	Days of month	Houses Visited	Hours spent in District Visitation	Hours spent in other Mission Work	Persons spoken with Men	Persons spoken with Women	Read Scripture	Tracts given away
1895 Nov	2-8	14	7	3	Was ill for four days this week.			
"	9-15	55	23	10	169	69	29	433
	16-22	64	27	5	511	76	36	467
	23-29	68	31	5	454	71	35	565
1896 March	7-13	63	27	7	387	86		481
	14-20	64	28	7	465	91		499
	21-27	65	28	3	537	94		546
Total for 6 weeks.		393	164	37	2523	487		2991
Average 6 wks		65	27	6	420	81		498

(3) In the public houses.

The ~~man~~ missioner spends his time visiting the publichouses and coffeehouses. ~~He appears to~~ go through ~~the~~ his district in orderly fashion. ~~The area includes~~ much more than Hoxton, as he visits houses in Hackney etc. – Extracts of the diary are given on the next pages.

Tuesday, November 12. Visiting in Wells Street.

"The Sultan. A new landlord does not understand my mission. He took one of my books and looked like thunder while I was preaching the gospel to his customers, who were much interested and deeply impressed by the love of God to them."

The same day ~~day~~ the landlord of another house said "I am glad to see you again. My daughter, who attends your meetings was telling me you had been ill". [He had 4 days illness during the previous week.]

Mr Russell has a ready wit ~~to~~ in turning the conversation into the channel, he wishes it and thus by entering into conversation he turns it upon religious subject. Sunday is a great day for getting with the men and then he generally gives 200 or 300 tracts away.

The following extracts gives some idea of his method and the reception he obtains in the houses.

Monday, November 25. It was cold and wet; I passed on from one publichouse to another. Most of the large tap rooms were filled with working

men

men. Some of them had too much to drink but they listened to the warnings against the dreadful death of the drunkard. The Woodman Tavern. After I had spoken for some time in the bar of this house on the "Love of God to Sinful Men" I gave a tract to an old man, who asked "Is this the same as 'Old Dog Tray'?" I replied 'No', it is a message from God to your soul' The landlord said "He means a missionary that Mr John Morley employs to visit the poor people about here. He is an old man and they call him 'Old Dog Tray'" I said "Oh yes I know the dear old man. We love & serve the same Master.".

Monday, March 2nd 1896.

"When I entered the bar, there were ten men here playing cards and others were drinking, smoking and talking together. Standing in their midst, I said I have some good news for you all today — "Behold I bring you good tidings of great joy". One after another they all began to ask questions; the cards & pots were pushed aside. One man, whose voice was raised above the others, cried out 'The Bible is a bad book. I would not let a daughter

of

of mine read it.' I replied "As Englishmen let us give fair play to everyone who wishes to speak. Only let one man speak at the same time" 'Thats it, Master', cried a voice, 'One dog, one bone'. One man, who spoke for most of the company then said "You cannot prove to us that there is any truth or any good in the Bible". The missionary then went on to give proofs, quoting the Jews in London as a proof and the monuments that have been discovered bearing upon the subject.

After this one man said, pointing to another, "That man carries Jesus Christ on his back" 'In what way does he do that'? 'I will show you, Sir, if you come into the tap room'. We went into the tap room and the man said "I have been a soldier, I went out to the Burmese War and while there I had three figures tattooed with ink on my body" He took off his shirt and showed us these lines and figures. On his breast, he had the shape of a heart drawn out and in the centre his sweetheart and himself; then on the centre of his back, he had Christ on the cross,

crowned

crowned with thorns. Red ink representing the blood flowed down from the head, hands side and feet. I asked 'What are these figures on your arms and shoulders'? "These on my arms are the guardian angels and these two young women on my shoulders are my other sweethearts." It was done with artistic skill. "Why man your body is a regular gallery. Now you want a living faith in a living Saviour to make you a living christian" "No, I don't, I want plenty of this hop beer and then I shall be satisfied". We went back into the bar and I said to them "This man has Christ crucified on his back. It is only skin deep, that is not enough. If any man has not the Spirit of Christ, he is not of His."

Similar though not such lengthy accounts of conversations are recorded. Now and again the missionary is welcomed especially in cases of sickness. On March 20, the landlord of the ~~Railway~~ Tavern has the gout & the missionary goes to see him; while the same afternoon the mistress of the Norfolk

Coffee

Coffee Tavern takes him into the dining room to see her sick husband.

Mr J. Balchin. Visitor at Fulham.

His district (Seagrave Road) is bounded on the east by the West London Railway and north by ~~the~~ Lillie Road, a continuation of Old Brompton Road, just beyond West Brompton Station. It is a poor but not extremely poor district.

Date Month	Days of Month	Number of Families Connected Visitation	Hours spent in District Visitation	Hours spent in other Mission Work	Number of Visits	Number of Calls	Indoor Meeting held	Number of Attendant	Outdoor Meeting held	Tracts given away	Read Scripture	Seen at Factories
1896												
Feb	1-7	95	30	8	91	24	4	99	1	157	43	13
"	8-14	95	29	7	84	28	3	106	-	163	39	17
"	15-21	50	23	9	64	16	3	93	-	124	34	27
"	22-28	66	25	13	82	28	3	87	1	147	32	30
Total 4 wks		306	107	37	321	96	13	385	2	591	148	87
Weekly Average		76	27	9	80	24	3	96	-	148	37	22

The house to house visitation is more uneventful than the special work such as that

noticed in previous extracts. Mr Balchin appears to visit consecutively four days a week and on Sundays; another day he visits special cases and Saturday is not recorded in the journals & is probably his rest day. There are a number of Roman Catholics in the district.

The following extracts ~~show the~~ are from the diary:
Sunday February 9. Visited 17 men and 9 families. My experience of today varied. When discussing the possibility of all being saved one man tried to excuse himself upon the ground that his circumstances made him an exception to the rule. Knowing him to be a baker, I put facts before him and experience of his profession. He began to talk about his own good works and an outsider, who could not stand this, quickly unmasked his profession and said that he owed him 10/-. This caused a crowd to assemble – about 40 men – and it was with difficulty that I kept them from fighting". The creditor said his debtor ~~was~~ was 'Too bad to be saved'. Then the missionary tried to pacify the man & said that if the man

were

were converted he would pay the man and interest as well. ~~Then the man declared he would not and explained the reas~~ ~~why, which made his opponent very angry~~. The debtor declared he would not & gave his reason, which made the other furious. The missionary started a hymn and after this two policemen came and caused them to separate. Concludes with a note that The Sunday school, & Young girls Bible class were held as usual & the Gospel Service at 7 pm.

Wednesday, Feb 12. Visited Kinut Road. 23 families and 7 other visits. Meet with Roman Catholic woman and husband. Presided at Bible class and Prayer Meeting. 15 pres.

over

Mr Thos Duke. L.C.M.
Bethnal Green.

Mr Thos Duke. Visiting in the Hague Street district; a portion of Bethnal Green between Bethnal Green Road and the Gt Eastern Railway.

Weekly Summary of Statistics.

Date Month	Days of Month.	Number of Families. Consecutive Visitation	Hours spent in District Visitation	Hours spent in Other Mission Work	Number of Visits	Number of Calls	Indoor Meeting held	Number of Attendants	Outdoor Meetings held	Tracts given away	Read Scripture
1895											
Sept	1-7	134	34	5	110	24	3	424	2	280	110
"	8-14	130	34	5	100	23	3	447	2	275	100
"	15-21	122	33	5	104	18	3	342	2	275	104
"	22-28	125	34	5	104	21	3	406	2	270	104
1896 March	1-7	94	29	3	83	11	3	126	—	155	83
"	8-14	127	31	3	105	22	3	142	—	275	105
"	15-21	104	30	7	93	12	3	343	—	260	93
"	22-28	134	34	3	112	29	3	150	—	295	112
Total	8 wks	970	259	36	811	160	24	2380	8	2085	811
Average	of 8 wks	121	32	4	101	20	3	297		261	101

This man's district is poor and the people of a rough class. A few entries are given below:

Friday, June 7. 1895. Southampton Gardens.

" A bricklayers' labourer named B—

with

with his wife and family live here. They have frequently passed through the most dire poverty, and this was especially the case last winter. The poor mother is now very ill consequent upon the privations she has passed through. Today I gave her a letter to receive medical attendance at the Queen Adelaide dispensary. Read a portion from 2 Cor. V. & therefrom exhorted them to fully yield their hearts to God. They appeared much impressed.

Sunday, June 9th. Today a large number of men and lads came into my district to witness a pigeon flying match. After prayer for Divine guidance, I was led to converse with many men upon the punishment of sin. Some used very ribald language but a good number gave me attention and appeared to receive spiritual instruction. Distributed 150 tracts.

The following day's (Monday) entry speaks of a father encouraging his lad to fight another boy but the missionary prevents the fight. On Tuesday, in another street, he meets

eleven

eleven men and 5 women of the coster class. who were somewhat under the influence of drink – Fresh – just in a condition to ~~stand~~ spend all they have. He persuaded them to give him their money until market day."

"Cheshire Street. Visited a house where the family had previously received me and found one of the men had not had his money on the previous Saturday, the clerk having absconded with the money."

Sunday is a special time for tract distribution in the Sunday market. (e.g. Bird fair) He sometimes stands at the corner of the roads and reads the Scriptures to the people. Notes occasionally that his superintendent accompanies him. There are frequent records of cases of illness & distress amongst the people. The following is the condensed record of one week Monday Dec-9/95. Kabella Street – Young man and wife lose a little girl aged 3. Died within four days. Tuesday. Parents of 7 children lose a little girl 3 years of age. Wednesday. J.D — suffered with acute bronchitis passed to rest today

Mr H. Gilks L.C.M
Stratford

Comforted the widow and her children. He was engaged in prayer as he died." Thursday 12th. Met two very poor men. Appeared broken down with poverty and travelling – had tramped from the north. Gave each a good meal. Friday 13th Visited the costermongers and their families carrying on business in Bethnal Green Road. Full of banter but accepted tracts. Saturday At office (of the Mission). Sunday 15th Dec/95. Distributing tracts in the Market and reading Scriptures at points.

Mr H. Gilks. Visitor to Angel Lane District
Stratford.

Summary of daily statistical returns.

Date Month	Days of Month	No of families Consecutive Visitation	Hours spent in District Visitation	Hours spent in Other Mission Work	Number of Visits	Number of Calls	Indoor Meeting held	Number of Attendants	Tracts given away	Outdoor Meetings held
1895	Sat to Fr.									
Aug	3-9	105	25	18	69	51	4	278	154	2
"	10-16	85	25	17	66	41	5	400	109	1
"	17–	Goes for his Annual holiday on August 16th to end of Month.								
Nov	2-8	147	30	18	122	69	7	445	165	–
"	9-15	113	29	19	108	105	7	518	292	–
"	16-22	146	29	17	65	96	7	494	224	
–	23-29	157	29	12	86	181	7	455	316	
Total		753	167	100	516	516	57	543	1260	
Average		125½	27¾	16⅔	86			40½		

Mr H. Gilks visits consecutively five days a week, the sixth day he visits particular cases. Saturday is always a "Rest day" Has meetings in ~~the~~ a Mission Hall: Sunday at 3. 5.45 & 7; Tuesday 6.30 and Thursday 8 pm

Extracts from Diary.

Sunday May 26. An adult service at 3 pm. Children service at 5.45 and an adult service at 7 pm. Open Air Service in the Great Eastern Road.

Monday. May 27. Visited Station Street. Pleased to report the very kind way in which the Word is received. At 8 pm - Gospel Temperance meeting at Cocoa Rooms. Some remained for conversation.

Tuesday, May 28. Continued same street. Ground here is ~~very~~ somewhat difficult and hard. People are constantly changing and by the time one is getting acquainted with them, they are on the move again.

6.30pm Band of Hope Meeting.

Wednesday, May 29. Same street continued. In one or two instances the word was rejected and I was made to feel that Satan is trying to hedge up the way of the gospel. One case was encouraging

Mrs C —. When I first called I had occasion to speak against Sunday opening as the people have a large business on the Lord's day. I found them very hostile. Things have changed now and I am sought by them. This was through the eldest daughter, who got into trouble and they felt they had no one to seek advice from as the missionary. They acted on my advice and the trouble has been met and the course made plain and both husband and wife expressed their gratitude to God.

Thursday, May 30. Western Street. Have found the people here so careless. (Mentioned one family) These people's idea (of Christianity is "Do the best you can and doing ~~no hoddy wes~~ nobody any harm". They ~~think~~ appear to think that if they don't get to heaven, there was little chance for any ~~one else~~ body. Gospel Service at 8 pm

Friday, May 31. General visitation of streets, courts, and alleys to invite those outside to come to the services. Some promised reluctantly, others rejected or excused themselves; others objected to my interference with their liberty to do as they pleased.

Mr Wm Dodd. L.C.M.
Poplar.

Saturday June 1st – Rest day.

Statistical Summary of the week's work.

Date									
Sat. May 25	– Rest		day	–	–	–	–	–	
Sund. " 26	–	–	5	–	–	3	320	70	4
M " 27	34	6	1	16	18	1	70	36	3
Tu 28	40	5	2	15	25	1	150	48	2
W 29	37	6	–	17	20	–	–	38	4
Th 30	30	5	2	20	10	1	32	24	5
Fr 31	120	5	–	6	114	–	–	150	2
Sat. June 1	–	–	–	–	–			–	–
Total for week	261	27	10	74	187	6	572	366	20

Mr Wm Dodd.

Visitor on Grundy Street, Poplar District.

Mr D. is engaged in district visitation. He gives a little time to visiting on Saturdays but never ~~enters it in his~~ reports any time spent in visitation on Sundays, when he holds a meeting with an attendance averageing over 200 persons. He has formed

formed a singing band, which sings hymns in the street and leads the singing in the hall. This seems very popular and attracts outsiders to the service. A part of Saturday is given to visiting the costers and shopmen in Chrisp Street.

Abstract from Statistical Summary.

Date 1895	Sun & Sat / Sat & Mon	Number of Families consecutive visitation	Hours spent in Detached Visitation	Hours in other Mission Work	Number of visits	Number of calls	Indoors meetings held	Number of Attendant	Tracts given away	Read Scriptures	
Dec.	1-7	146	33	15	16	178	3	357	142	39	
"	8-14	124	29	15	13	152	3	297	132	36	
"	15-21	140	31	16	15	138	3	355	141	37	
"	22-28 *	46	14	11	11	71	2	236	84	13	omitted from Totals.
1896		* Includes Christmas Holidays - Dec 25 to 27. inclusive									
March	1-7	118	30	18	152	17	3	448	126	35	
	8-14	145	29	18	159	20	3	482	140	38	
	15-21	113	31	17	148	13	3	531	116	41	
	22-28	136	30	18	160	20	3	378	146	40	
Total 7 weeks		922	213	117	663	538	21	2848	943	266	
Average week		132	30	17	95	77	3	407	135	38.	
		Special week, of which details are given on subsequent pages. Daily Return.									
1895 Sept											
Sunday	1	-	-	-	-	-	1	174	-	-	
Monday	2	18	6	3	28	1	-	-	26	9	
Tuesday	3	28	5	3	30	1	1	32	24	6	
Wednesday	4	32	6	2	34	4	-	-	25	7	
Thursday	5	30	5	3	32	2	1	84	24	5	
Friday	6	34	7	2	38	4	-	-	28	8	
Saturday	7	6	3	3	18	1	-	-	12	2	
Total for week		148	32	16	180	13	3	290	139	37	

The following entries have been abstracted as an average week's record; the statistical daily return being given on the previous page.

Sunday, Septr 1st 1895

This afternoon I was on the district with the Singing Band. We had two centres, at both of which large crowds were drawn by the singing of the gospel hymns. A word of invitation was given to the people. In the evening I conducted the gospel service in the Hall. At the close about 14 of our people joined in the sacramental service at Trinity Congregational Chapel.

Monday, Sept 2.

This morning I visited 18 families in Major Place & Cruden Place, Kirby Street. Several children ill with fever in the courts. I had short conversations with the parents and gave them some good advice about the conditions of health. The afternoon I devoted to the adult sick cases on my district. I read suitable paragraphs of Scripture to them, which was followed by prayer.

Tuesday, Sept 3.

I visited every house and family in

Elizabeth

Elizabeth Place, which total is 28. With these poor people I had good receptions and used the opportunities for their spiritual good. Mr T— L— with whom I had a short conversation expressed his admiration for the work being done in the district and said "I shall be pleased to give a guinea to help your Harvest Festival ~~effort~~ fund" which is for the working expenses of the Hall. In the evening I conducted the prayer-meeting: there was a good attendance.

Wednesday, Sept 4.

To-day I visited in Ellerthorpe Street consecutively No 8 — P——s live here. After a two months' illness the man is in a weak condition: the doctor says he ought to go to the seaside to regain his strength. He has tried to resume his work but as had to give up. I have succeeded in getting him a letter for a convalescent home as the family is in distress. I had a conversation with the man and his wife about their spiritual welfare. In the evening I conducted a prayer meeting in the vestry, which was full of poor people and we were all much strengthened.

[P.T.O.]

Thursday, Sept 5.

To-day I continued visiting consecutively in Ellerthorpe Street. No 19. S— lives here. After a practical conversation, a part of a chapter was read and explanations given and followed by prayer. No 31. A— lives here. My visits are always welcomed and appreciated here by the man and his wife. They enjoyed and profitted by conversation on spiritual things today and at the close we joined in prayer. I visited some of our workers this evening in their homes.

Friday, June 6.

I visited in Charles Street to day. S— who lives here (No 9) has a now grown daughter who used to be in our Singing Band. I was glad to know that she is a devoted worker in the chapel of which she is a member. W-B—, who was also in our Band is a member and worker of the same chapel. This is, of course, very gratifying to the parents and at the same time very encouraging to me in this part of the work. I visited several men this evening on my district.

[P.T.O]

Saturday. Sept 7.

"I visited three hours this morning; most of the time in Chrisp Street, having short conversations with men and women to be met with in the market. In the evening I was at the choir practice in the Hall."

These extracts fairly represent the diary. The only difference from week to week is in the personal notes. The working routine is the same; only broken by holidays or illness.

At the end of September 1895, the Harvest Festival is held; the people decorate the Hall & on the Saturday evening bring their gifts for the Sunday. £3 is collected for the Hall cleaning etc. Mr Dodd has been on the district a long time and knows the people well. Frequent meetings with persons previously living on the district are recorded. Thus on December 5th 1895.

" As I was having a conversation with Mr Boyer, Superintendent of the Home Cripples, a young man came up & shook hands with me

me heartily. He then asked me if I remembered the conversation I had with him on "materialism" nearly 8 years ago. No, I did not. Well, he said, I do and shall ever remember it. It appears that he was in great doubts and his faith had been undermined by the then current arguments of Mrs A. Besant for materialism. I had had a long friendly chat with him about those arguments and the answers had fully satisfied him and the lead-like burden was removed from his mind and his faith re-established. This young man is now a deacon of Trinity Congregational Church, a most active worker in Sunday school + mission work and a generous supporter of Mr T. L—"

Cemetery Service

Mr T. Stonnill.. April 29/96 G.E.R.

Cemetery Service Interviews

Mr T. Stonnill, Secretary.
London Cemetery Company. 29 New Bridge St. EC.
(The Company has cemeteries at Highgate & Nunhead)

At the Cemeteries they employ a Sexton i.e. a man who know the position of each grave, the prices etc and goes with ~~the~~ people to point out the graves. Gravediggers, gardeners and labourers are also employed. The labourers assist gardeners or gravediggers as may be required; they are paid 6d. per hour.
Two systems of paying the gravediggers are in use. At Nunhead, they are paid by contract the amount being paid to a 'head' man, who engages assistants to help him. At Highgate the men are paid by the hour, the rate being 6d per hour; overtime 6½d per hour. The rate paid at Nunhead is 1/- per foot for

ordinary graves and it rises to 1/3 and 1/6 per foot for the deeper graves. The public graves are the deepest, the men getting the extra money if the grave is carried deep enough. This depends on whether they meet with water.

Saw a wages sheet for Nunhead, the earnings of the grave diggers were lumped together and Mr S. could not give the detail. Thus one entry was 100 feet at 1/3 = £6.5.

The men prefer the hour work. The cost to the Company does not differ much whichever system is used. The cost per foot is sometime more, sometimes less ~~than~~ at Highgate than at Nunhead.

The sexton gets 35/- a week. The gardeners 35/-, 30/-, most of them being about 26/- Foreman 40/- per week

Their day is reckoned as 10 hours but a good deal of overtime is worked. The men prefer to work rather than have other men taken on.

Busiest in the winter, when the work is more difficult than at other time. Work goes on in all weathers:

the worst for the men being times when the ground is covered with snow. It is then difficult to find the exact position of the graves.

The Company employs about 20 gardeners and labourers and 16 gravediggers at each cemetery. The men keep to the work and are fairly steady, although all of them take a good deal of beer.

The number of burials is increasing at Nunhead and decreasing at Highgate. People think the latter cemetery is filled up although they have land at all prices there. The increase at Nunhead is due to a reduction of fees, the closing of Brompton to ordinary burials, and an extra charge made at Forest Hill Cemetery for those outside the parish.

Mr M. Bravo. Superintendent of Jews' Burial Ground, Mile End Road. E.

This is a Spanish Jews' burying ground and has been in use for about 140 years and is nearly filled up now. They have bought a piece of ground at Hendon for a new ground.

Interments are not very frequent. They only employ 2 gravediggers. These men work together & are paid piecerates. The price paid is 12/- for digging a firstclass grave and 6/- if for the poor. For a child, even if stillborn, the ~~charge~~ rate is 5/-, this being the minimum charge.

There is no difference between the graves dug for first class and poor: both are five feet deep. A child's grave is only made 3ft 6in. deep. They do not bury more than one person in a grave.

The gravediggers do not have full employment. They are called in when needed. At other times they do other work; one of them sells ~~fruit~~ in the street and the other is a ~~bakmer~~ small plumber.

The cemetery is only used by the Spanish Jews, mostly living in West London. The Askkenazie or German Jews have a cemetery at Ilford and a second at West Ham. Jewish coffins are merely a plain wooden box.

London Cemeteries.

Name of Cemetery		Address	Management	Fees etc.
Brompton	N	Fulham Road	Governmt	Private fees from £5.12.6. Common Interment £1.16.–
Battersea	S	Battersea Rise	Municipal	Common Interment 14/ fees £2 & £5
Camberwell	S	Honor Oak. S.E	do	Com. Interment (parishioners only) from 12/6.
Charlton	S	Old Charlton	do	
Deptford	S	Brockley S.E	do	
Fulham	N	Fulham Palace Road	do	Common Interments 12/ non-parishioners double fees.
Greenwich	S	Shooters' Hill. S.E	do	
Hammersmith	N	Margravine Road	do	
Hampstead	N	Fortune Green	do	
Lambeth	S	Tooting	do	
Streatham	S	Garrett Lane Tooting	do	
Wandsworth	S	Wandsworth Comn	do	
Woolwich	S	Kings Highway, Plumstead	do	
Abney Park	N	Stoke Newington	Private	
Kensal Green	N	Harrow Road	do	
St Mary's Catholic	N	" "	do	
Jewish.	N	Mile End Road	do	
Highgate	N	Swains Lane, Highgate.	do	
Nunhead	S	Nunhead Grove	do	
Norwood	S	Norwood Road	do	

20

Beside these (?) Municipal Bodies have Cemeteries beyond the London boundary: – They are City of London, Islington, Kensington, Marylebone, Paddington, Plumstead, Putney, Battersea, St George Hanover Sq, & St Pancras.

Mr K. Havers of
Kensal Green Cemetery.

G.E.A.
May 1. 96

Employees +
Earnings

Gravediggers

Gardeners.

Mr Kenneth Havers, Secretary, General Cemetery Company. 95 Great Russell Street W.C.

The Company's cemetery is at Kensal Green, where they employ about 60 persons, mostly gravediggers and gardeners.

These employees are as under:

Superintendent and 3 clerks –

3 Masons, who do the stone work in the cemeteries.

14 Gravediggers. These men are engaged by the day and paid 6d per hour. They earn about 25/- a week and when busy about 30/ a week. When taken on a man is entitled to a day's work.

12 Gardeners. Wages range from 15/ to 40/ a week the average being about 27/ a week. The 15/ is for an infirm old man – a weeder.

3 Gatekeepers.

1 Beadle 28/. Knows the graves and shows them to intending purchasers.

1 Chapelkeeper, 1 Night Watchman,

1 Painter, 1 Carpenter.

4 Carters – act as policemen on Sundays.

8 Oddmen – engaged as labourers – repair paths and do various odd jobs.

Gravediggers'
Characteristics

Never speak of coffins or graves:
Boxes and holes!

Hours of Work

Depth of Graves etc.

The gravediggers are a very sullen and hard drinking set of people. but there is a good deal of excuse for them. The work is not attractive and men do not take to it readily. They must be strong as the work is heavy, nearly all cemeteries being on clay soils. Their work must go on, whatever the state of the weather – rain or shine. In bad weather they get covered with mud and when the evenings are dark they work on by candle light if busy. They are quite different to other labourers and callous to a degree. The grave digger never speaks of a grave or a coffin. He digs a hole and puts a box into the hole!. When a funeral takes place the men who dug the grave are usually at hand to lower the coffin. They look upon this as a good opportunity to obtain a tip and altho' it is not their duty, it is a recognised custom to allow them to do it.

Hours of work are from 6 am to about 6 pm.

Graves are seldom carried to a greater depth than 25 feet. Their public graves are only 15 feet deep but he knows they are carried deeper.

Formerly the Company put 2 coffins into a 7 ft grave; but since Mr H has been secretary, only one is put into a 7 ft grave and if the grave is carried deeper one foot is allowed for each additional coffin. Under the old arrangement they had 4 ft of earth above the top coffin (18 inches is reckoned as the depth of each coffin) now it is a varying quantity but seldom less. The law compels them to have 2½ feet above the coffins. Mr H does not think this is sufficient. In dry weather surface cracks will extend to a greater depth.

Does not think that the neighbourhood of cemeteries is unhealthy. If it were the men employed in these places would feel the effects. As a matter of fact they live to a good age. The vitality of disease germs has also been over estimated and in proof of this he read a summary of some investigations by a doctor which had been re-printed in the Undertakers Journal. These investigations extended over a year and the actual conditions attending burial were followed as closely as possible. The germ that showed the strongest vitality was that

of

of tetanus which survived 243 days.

He does not agree with the earth to earth system of burial but thinks the coffin should be as close as possible so that before the shell decays the body may be reduced to innoxious elements.

Mr R. Lathangue, Secretary, South Metropolitan Cemetery Coy
13 Newt Bridge Street. E.C.

Cemetery is at Norwood, where they employ about 45 hands of whom about half are grave diggers and general labourers.

They work 10 hours a day and make a considerable amount of overtime.

The wage is 4/6 a day; 6d per hour for overtime. In addition the men get a little given to them by the undertakers and the people. The men are kept fairly employed and would earn 27/- a week at ordinary times, rising to 34/- when busy.

Gardeners are only paid 5 per hour or 4/2 a day and the same rate per hour when working overtime.

The men keep at the work and live to a good age. They have a man (65 years old) who has been with them 32 years. There is not so much drinking amongst them now.

Visit to Nunhead Cemetery.

Walked round the cemetery in the morning. Found several sets of men digging graves in the public portion of the cemetery. The graves here are opened in order and are dug very deep.

At one grave four men were at work. The grave digger was at the bottom. ~~He~~ Above him was a man standing across the grave with his feet resting upon the timbers that supported the sides. The man below threw the earth upon a ~~little~~ wooden shelf at one end of the grave, the shelf being supported by the timbers on which the man was standing. He in his turn threw the earth over his head on ~~to~~ a similar shelf at the other end of the grave supported by ~~the~~ another set of timbers upon which a third man was standing. He threw the earth to bank where a fourth removed it. In this way ~~each~~ the ~~man~~ threw the earth upward over their heads & between the legs of the man standing above.

The man at the top said that he was paid 6d. an hour & so were the two that threw up the earth

The man at the bottom was the gravedigger. They did not know what he got for digging the grave and would not care to ask him. Their work was very uncertain. He did not know whether he should have anything to do the next day.

These men were ordinary labourers; in dress and general appearance of the class that pass as bricklayers' labourers. The man at the bottom I could not see distinctly. He was a dim form moving in the gloom below. He appeared to have more than these three working for him as a young fellow came ~~over~~ from another grave and said he had finished and shouted down for instructions. In response the voice from the pit told him to go and fill up an adjoining grave.

London Benefices.
as given in the Clergy List 1895.

Bishopric of London

No	Rural Deanery	Number of Benefices	No	Rural Deanery	Number of Benefices
	(Archdeaconry of Middlesex)				
1	Fulham	18	22	St Sepulchre	21
2	Kensington	29	23	Shoreditch	21
3	St George Bloomsbury	8	24	Spitalfields	24
4	Chelsea	12	25	Stepney	41
7	St George, Hanover Square	16			107
10	Highgate. 28 Benefices in all.	14		Brought up	330
11	St Martin in the Fields	10			438
12	St Marylebone	26			
13	Paddington	21			
14	St Pancras	32			
16	St James	7~~4~~			
17	St Margaret + St John	11			
	(Archdeaconry of London)				
18	East City	26			
19	West City	37			
20	Hackney	26			
21	Islington 38 Benefices	38			
		~~340~~ 331			

Bishopric of Rochester.

Number	Rural Deanery	Number of Benefices	Number	Rural Deanery	Number of Benefices
	(Archdeaconry of Rochester).				
3	Greenwich	17	12	Newington	13
4	Lewisham	22	13	Southwark (Archdeaconry of Kingston on Thames)	28
6	Woolwich (Archdeaconry of Southwark)	21	14	Barnes 9 Benefices	4
7	Battersea	13	19	Streatham	19
8	Camberwell	29			64
9	Clapham	16		Brought up	138
10	Kennington	10			202
11	Lambeth	10			
	Carried up.	138			

Whence	Sitting	Member-ship	Remarks.

[fol 69 verso]

Interview with Sergeant-Major — at the Congress Hall, Clapton. Headquarters of the London Province

The Sergeant-Major lent me a printed official list showing the disposition of the Corps & Officers in the London province in July 1896.

This showed that the London province consisted of 7 Divisions, 139 Corps & the following officers: 129 of single women, 87 single men & 34 married people (17 couples) or 250 in all. The province includes a considerable area outside Registration London, especially on the north. The following Table shows the number of corps & officers within the Registration Area.

	Corps	out of Total	Officers: Single Men	Single Women	Married	Total
Central London	11	12	8	3	10	21
North "	6	18	10	2		12
South "	16	22	4	18	14	36
South East "	14	23	9	8	4	21
West "	7	23	4	4	8	16
East "	4	25	4	3	2	9
Slum	16	16	—	30	—	30
Footnote: Officers			3	5		8
Staff Officers			27	3		30
	74	139	69	76	38	183

In addition to these there are about 280 persons engaged in the London Headquarters, 110 cadets at the training home besides those engaged in the social work and trading departments. Probably the total reaches nearly 600 persons included.

The officers in charge of a station have no fixed income. They have to pay the local charges & send 10% of the amounts received locally to headquarters & the remainder is available for the maintenance of the officers (of whom there are usually two), but the maximum allowance is fixed at

For single men, Captains 18/-, Lieutenants 16/- a week. Married couples 27/- a week & 1/- for each child. Single women Captains 15/-, Lieutenants 12/-.

As a matter of fact the collections often do not realize sufficient for this amount to be drawn & in such cases officers are supposed to apply to the Divisional Officer for more, they seldom do so, preferring to go short rather than become dependent on the central funds. This reluctance has to prevent this reluctance affecting the officers generously, a form has been prepared on which the Divisional Officer has to make a weekly return of all officers who have received less than 10/- in the week

Sunday Schools	Denominations	Ch members.
	Church of Eng.	
	Baptist	Handbook
	Brethren	
	R. C.	
	Congregational	
	Jews	
	Presbyterian	
	Methodist New Con	
	Primitive Methodist	
	United Methodist F.C	
Repeat W.M S.S. Union	Wesleyans	Minutes of Conf.
	Salvation Army	
	Society of Friends	
	Bible Christian	