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*London & Midnight
Meeting movement.*

FIFTH EDITION.

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STATEMENT

OF THE

ORIGIN, PROCEEDINGS & RESULTS

OF THE

MIDNIGHT MEETINGS

FOR THE

RECOVERY OF FALLEN WOMEN.

FOURPENCE.

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THE MIDNIGHT MEETINGS.

"How is it that ye cannot discern this time?"

THE Midnight Meeting Movement stands prominent among the many philanthropic schemes of the present day. Although in its infancy public attention has been specially directed to it, whilst no inconsiderable share of success has crowned the Movement. This arises—not so much from its novelty as a "Midnight" effort—as from its having grappled more boldly with one of the most gigantic of our Social Evils than any previous movement.

Of all the evils that unhinge society, and of the multitude of sins which characterise man as a being fallen from God and corrupt in his nature, that vice which has been termed the "Social Evil" presents some of the worst features. Man's honesty, woman's virtue, domestic happiness, the health of its victims, the well-being of society, the salvation of the soul, and the glory of God—all—all—are sacrificed upon its polluted altar. The correction of many of the faults of our social system would remove numerous causes of female degradation, and these will no doubt continue to meet with that calm and dispassionate consideration which they deserve ;

A

but the great cause of all evil—man's natural tendency to invert all the blessings of God will still remain, and multitudes of women, intended by the Creator to be our greatest social blessing, under the degrading tyranny of this social iniquity, will, so long as human nature remains unregenerate, be the means of spreading deteriorating and immoral influences wherever they are. To deliver these—at least in some measure to bring them within the control and pervading influence of moral principle—to secure an impression upon the minds and hearts of these unhappy ones for whose especial aid this movement was originated, it was felt there could not be a more extensive field for usefulness—sad as the thought is—than in the Metropolis of the land.

The very unhappy position they are in, has, to a great extent, prevented the Gospel-message being pressed upon their acceptance. To almost every other class of the community that message is carried; for almost every other class special gatherings are instituted; and whilst, single-handed, many have stepped into the breach, it was reserved to the promoters of the present movement to develop the resources at hand, and strive to gather their fallen sisters together, and tell them of the glad tidings of salvation by Christ Jesus, "to all that are afar off," as well as to those that are nigh.

This, then, was the great object the Promoters of the Midnight Meeting Movement had in view; a "*Home*" AT ONCE; but a "*Home*" under the PERVADING and CONTROLLING INFLUENCE of RELIGIOUS PRINCIPLE.

The application of the Gospel for both the temporal and spiritual welfare of the victims of the "Social Evil," is well set forth in the following extract from the Hon. and Rev. Baptist W. Noel's Address on the 21st of February :—

" If you believe that Saviour, you shall be saved, not only from eternal misery, but from a number of present calamities. I tell you, and you know as well as I do, if you are saved at all, what you will be saved from—you will be saved from growing sickness ; for late hours, bad food, and care, will soon undermine the health of the strongest, and cause the rosy cheek to become emaciated. You will be rescued from early death. Believe on the Lord Jesus Christ, and you may live to a good old age yet. Believe in Him, and you may yet be rescued from that terrible gnawing remorse, which is, perhaps, only beginning, but which must go on from day to day. Believe in the Lord Jesus Christ, and you will be rescued from destitution ; because health will not last for ever ; and with sickness comes want. In ten years it is probable that, continuing as you are, you will every one of you be in your graves. Everybody that knows how this sort of life ends knows the fact ; you must be content with ten years, or five, or three years, or two years possibly, and then the abhorred grave. Well, you may be rescued from that. Further, you will be rescued from that terrible friendlessness, which even sometimes now is so painful to you."

ORIGIN OF THE MOVEMENT.

During the latter part of the year 1849, Mr. Theophilus Smith had felt deeply impressed with the necessity for more direct efforts being made to prevail on fallen women to forsake their degraded and vicious course of life. With this view he published a tract entitled "A Friendly Voice," which was circulated very extensively. Believing, however, that much greater good might result if such could be brought together to listen to the Gospel, Mr. S. engaged a School Room in the Waterloo Road, in which, after much prayer for Divine guidance, he held a Meeting, on the evening of the first Sunday in May, 1850, at 7 o'clock, a small handbill, inviting those for whom the meeting was intended, having been distributed by Mr. S. on the two previous evenings to about 150 females in the Waterloo Road. Seven persons only attended, who were spoken to by Lieutenant Blackmore, another friend, and by Mr. S., after which all knelt together in prayer. The Meeting was not repeated.

The subject still continued to occupy Mr. Smith's mind; and frequently while seeking to reclaim the fallen, did he ardently long for some opportunity to bring these poor women under the sound of the Gospel. In the year 1858, it was proposed to a popular preacher, that he should address them near the Haymarket, but it was not responded to. At length, at the close of the past year, Mr. S. brought the subject of a Meeting at Midnight near the Haymarket, before his friends,

Messrs. Stabb and Wilson, and asked them to help him; they at once acquiesced, and assisted in promoting the object.

PRELIMINARY MEASURES.

Frequent conferences were held between Messrs. Stabb, Wilson, and Smith, and a few friends united with them on several occasions in prayer for the Divine guidance.

The originators of the "Midnight Meetings" did not pause to consider whether success would crown their efforts, or public approval could be secured. They beheld with deep sorrow an immense mass of sinners, degraded, cast out from society and from the circle of christian influence, and hastening to a dreadful eternity, and yet a class of sinners whom our blessed Saviour when on earth, singled out and regenerated.

It was felt that the Gospel *ought* to be made known to these unhappy wanderers, and that if the Lord would condescend to direct and bless the effort, no human obstacle should prevent the carrying out of the design. The work was felt to be the Lord's, and it was fully believed that He would accomplish it.

After mature deliberation, it was decided to hold a Meeting early in February, and at Midnight, as at that time the Casinos close, and there appeared from various other causes a greater probability of assembling an audience than at an earlier hour. After many fruitless efforts to obtain a suitable place, the use of the St. James'

Restaurant was secured as the most eligible room in that neighbourhood, and the 8th of February was fixed upon for the first Meeting.

THE HELP OF THE LORD SOUGHT BY PRAYER.

The co-operation of Messrs. Thomas, Cooper, and Hornibrook, representatives of three Homes for fallen women, having been invited by the originators, these six friends formed themselves into a Committee for carrying out this scheme for preaching the Gospel at Midnight to the poor neglected women of London. Not daring to enter upon this great and difficult effort in their own strength, the Promoters sought the counsel, the guidance, and the help of Him "without whom nothing is strong, nothing is holy." In obedience to the injunctions of the wise man, "in all thy ways acknowledge Him, and He shall direct thy paths," they issued a circular to 700 christian people, stating their object, and inviting earnest prayer at a Throne of Grace, for the Lord's direction and blessing on this important work. It seemed as if the Lord of hosts had said, "Prove me now herewith, if I will not open to you the windows of heaven, and pour you out a blessing," for from all parts of the country numerous friends expressed their intention to offer up their prayers for a blessing, while many determined to meet for this purpose at the very hour when the first meeting should commence. The answers to these prayers have been truly *remarkable*.

THE FIRST MIDNIGHT MEETING.

The Speaker.—After one or two disappointments, the Promoters were in the providence of God directed to the Hon. and Rev. Baptist Noel, who at once entered most heartily into the work, and whose aid has proved so truly valuable and efficient. A better selection for the address in this important Movement could not possibly have been made.

Mode of convening the Meeting.—The plan acted upon was not arrived at without much anxious thought. It appeared most improbable, according to human calculation, that the poor women could be assembled by any invitation whatever. It was, however, resolved to invite them to meet a few friends to take tea and coffee, (see copy of invitation card, number 1, in Appendix,) in the hope that curiosity might induce many to attend, but at the same time leaving the event in the hands of "Him" whose blessing had been sought.

Distribution of the Invitation Cards.—Four friends having met together in prayer, left Red Lion Square at 10 o'clock on the night of February 8th, to distribute the Cards enclosed in an envelope, in the Holborn and Argyle Casinos, and throughout Regent-street, Coventry-street, and the Haymarket. Five hundred cards were circulated.

The Meeting.—At half-past eleven, Mr. Noel, the Promoters, and several other Christian gentlemen, met in the Restaurant, when prayer was offered for a blessing

on the coming Meeting. The following account, which appeared in several Journals on the 10th, will best describe the Meeting, and the first Address given in connection with this important movement:—

“ Shortly before midnight a large number of these unfortunate creatures arrived at the entrance to the St. James’ Restaurant. Here they were shown into the large dining-room of the hall, capable of holding some hundreds of persons. There was an abundant supply of tea and coffee, with bread and butter, and cake, to which the strange assembly did good justice at the various tables about the room, and round which they clustered in small parties of six or eight, chatting over the peculiarity of the meeting, and wondering what was to be the course of proceeding. The number gradually increased, till there must have been at least 250 “unfortunates” present. Whilst the repast was going on, several gentlemen present mustered together at a conspicuous spot for the purpose of addressing the Meeting.

“ Shortly after one o’clock the Rev. W. BROCK stepped forward, and briefly opened the proceedings by stating the object of the Meeting.

“ The Hon. and Rev. BAPTIST NOEL then addressed those assembled in an eloquent yet pathetic and affectionate discourse, alluding to his hearers as his “ dear young friends.” He commenced by drawing a picture of the history of a virtuous woman from her childhood, pointing out the unspeakable love of the father and mother for

the child, the association with sisters and brothers, the affection of the husband, and at last the love which she herself bears her own children ; and then he compared that picture with the position of those who had erred from the paths of virtue. It was quite possible, however, he assured his hearers, that some of them might yet be happy. They might ask him how, and say it was difficult to become so, and so it was, he admitted, but it was not impossible, for they had a friend who was even more tender than the mother and stronger in his love than the father, and one who would never desert them. He was a friend who would rescue them if they trusted in his boundless confidence. That friend was Jesus, their Saviour, who had died for them. He was with them in that room as certain as possible, and just ready to be their friend ; therefore, he entreated them to turn to their Saviour. Their whole future depended upon whether they would have Him or not. He could take them to glory from a life which must end in perdition ; could cleanse them of their sins and carry them to God. If they asked him when to do it, he should say at once, and they would be happy for the rest of their lives ; if they believed in Him they would be saved. The Saviour himself said, ‘ God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ Would they accept the offer or not ? He entreated them to accept it at once, and be happy for ever ; their cheeks never fading, their conscience would sleep in peace, and

they would live long to enjoy the esteem of those who were good. Let them take the resolution at once, and they would never regret it. The Hon. and Rev. gentleman then read letters from several girls who had been reclaimed, stating the happiness they felt, and then he went on to say that his young friends might ask how they could follow the course he pointed out? Of course it would require some sacrifice to be made, but they must expect that and help each other, and it would not be a matter of regret ultimately that they had made the sacrifice. They might think they would never be loved again, but he told them they would; therefore let them say, like others, 'Let us make the sacrifice,' for was it not better to be happy for ever than to walk on to the end, which was perdition? In conclusion, he exhorted them not to depart without heeding what he had said. Might the Lord accept his prayers, and might He also accept those unfortunate young creatures he was addressing; and to them he said, give up that which is contrary to the will of Jesus, and say, 'I will take heart and be a child of God.'

"The Rev. W. BROCK, Mr. HOUGHTON, Rev. W. O'NEIL, and others, then offered up prayers, and the effect produced by the earnest and touching appeal of the first-named gentleman, delivered in a deep tone of voice, was most impressive; a large number of the fallen sisterhood buried their faces in their handkerchiefs and sobbed aloud, whilst more than one had to be removed in an almost unconscious condition from the room.

“ It was announced that any present who wished to forsake their sin would be received into “Homes.”

“ The Meeting broke up about three o’clock.

“ The conduct of those present was highly creditable and quite devoid of levity.”

The attempt thus made, in dependence on the Divine blessing, was favoured with immediate success. Many accepted the invitation to forsake their sinful course at once, and placed themselves under the care of friends, who conveyed them to “Homes,” established for the purpose of restoring to society those who have departed from a virtuous course; “Homes” in which the end sought for is obtained by the exercise of that kind and virtuous influence best calculated to win the depraved and soften the hardened one, and where the teaching is based on the Gospel, without which, all attempts at reformation will be useless.

Of this Meeting a writer in the *Christian Cabinet* remarked, “Both the occasion and the hour of this Meeting invest it with a deep and peculiar interest. Christian Ministers and Gentlemen are assembled at the latest hour of the night, not attended by ordinary worshipping people, but by a congregation unique and deeply interesting. Those gentlemen, who had the honour to originate and carry out this grand Christian enterprise, have earned for themselves the honourable reproach which was cast upon the holy and loving Saviour; of them it may be said emphatically, ‘These

men receive sinners and eat with them.' The character of this novel audience was unmistakeable, they were such as are usually shunned by the virtuous—contact with them has usually been avoided by those who valued reputation, and the fear of suspicion has deterred many from acts of mercy, who have nevertheless pitied those whom they could not but regard as amongst the most pitiable of objects. The delicacy of the subject has long raised a barrier between misery and mercy, but the great gulph has been bridged—one of the most difficult of moral problems has been solved—another demonstration of the adaptiveness of the Gospel to the worst forms of guilt, depravity, and wretchedness, has been furnished. An enterprise invested with such interests—the salvation of that which was lost—has surely very strong claims on the prayerful co-operation of all the Churches; *dealing as it does with one of the greatest evils in our social system.*"

The Daily News, speaking of the Movement immediately after the first Meeting, remarked, "The report of the extraordinary Meeting of fallen women, which took place at the St. James' Restaurant, in the small hours of last Thursday morning, came suddenly upon a public hardly prepared by experience for so frank a dealing with the open professors of vice. The measures of the benevolent promoters of that Meeting, do violence to a most immoral convention which we should none of us be willing to avow, but which is nevertheless all but universal, the tacit understanding that for all things there are places and times, and that the

grand aim of our social arrangement is to secure propriety. On the one hand we set apart buildings and hours of the week for religion, and in return we surrender whole streets for a part of the night to harlotry, and we expect the pact to be observed. But we live in an age which makes light of treaties—the long standing arrangement has been broken through. The question is asked, or rather insinuated, Why cannot holy men walk in the purity of their saintship, and leave Regent-street and the Haymarket to their brief pleasure? We suppose the answer would be, That if the Christian religion is a regenerating power, it is the very need of these women who appeared at the St. James' Restaurant, and have the best title to the current designation of their class 'unfortunate;' in other words, that they who are whole need not a physician, but they that are sick. At all events it was resolved to make the experiment."

Immediately after the first meeting on the 8th of February, Mr. La Touche, who had attended that Meeting and taken a great interest in the Movement, appealed to the public through a letter to the Editor of the *Times*, for assistance to the Trinity Home, Great Portland Street, which was in a languishing condition. In his letter Mr. La Touche alluded to the Midnight Meeting just held. The remarkable response to that letter, manifested by the numerous and liberal contributions forwarded to the writer, as well as about £1,000 in reply to other appeals, showed the impression made on the public mind. Mr. La Touche was invited by the

Promoters of the Movement to assist them in carrying on their efforts, to which he at once most cordially assented, and rendered valuable aid until the close of April, when absence from Town led to the cessation of that Gentleman's personal co-operation.

CONTINUED EFFORTS.

Numerous and earnest prayers had been offered for the Lord's blessing on this attempt to declare his Gospel to outcast women. He has condescended to own and bless the efforts in a most remarkable manner. The practicability of the scheme was apparent, and the Promoters determined to go on. Some portions of the Press ridiculed what they termed the "Tea and Toast Movement," and "The folly and absurdity of this clerical crusade." "The theory of carrying the campaign," said they, "into the devil's country is excellent, but it must be done with a stronger army, and keener weapons." Others, speaking more kindly, said, "We are not only unable to concur in the censures which have been passed on the Promoters of this special appeal to the outcasts of society, but think them worthy of great praise, at the same time, we hope they will discern and acknowledge the very narrow limits within which the assembling of young women of the degraded class can be either useful or safe. The Meeting last week fulfilled a special purpose, a message was to be delivered, a demonstration of true friendliness to be made. It has

been done, and done completely, the way of purity and peace has been made plain to all who may wish to enter it. The repentant know where they may obtain aid and succour."

The success of the Movement forms a sufficient justification of the course pursued by the Promoters in its continuance, if such were needed. But surely no plea is necessary, when the object in view is the salvation of immortal souls—the preaching of the Gospel to a class of sinners the most outcast of all the human family, through an agency which once blessed, might be equally successful in repetition. Other Meetings were convened, and nine have now been held. The numbers have increased at each Meeting, and the Promoters have had opportunities of observing, both at the Meetings and in the streets, that the interest felt by the poor women in the manifestation of Christian kindness towards them has continued unabated—a state of feeling of far greater consequence to the Movement, than the view which may be taken of it by the public in general.

The succeeding Meetings were convened in the same manner as the first. Circulars were previously issued to christian friends, requesting their prayers; and on each Meeting-night, about 20 friends met for prayer, and afterwards went out two-and-two, to the districts agreed upon, at 10 P. M., to distribute the cards of invitation.

The following have been the Meetings held—1860—

February 8.—*St. James' Restaurant, Regent Street.* Address by the HON. AND REV. BAPTIST W. NOEL; Prayer by the REV. W. BROCK, and MR. HOUGHTON.

February 21.—*St. James' Restaurant.* Address by the HON. AND REV. BAPTIST W. NOEL; Prayer by the REV. W. BROCK, and DR. MC LEAN of Philadelphia.

March 19.—*Dunn's Lecture Room, Southwark.* Address by the REV. HUGH ALLEN; Prayer by the REVDS. J. ROBINSON, and J. B. COURTENAY.

March 22.—*St. James' Restaurant.* Address by the REV. DR. MC LEAN; Prayer by the HON. AND REV. BAPTIST W. NOEL.

April 5.—*St. James' Restaurant.* Address by the HON. AND REV. BAPTIST W. NOEL; Prayer by the REV. W. MC DERMOTT.

April 12.—*St. James' Restaurant.* Address by the REV. C. J. GOODHART; Prayer by the REV. HENRY MADGIN.

April 26.—*St. James' Restaurant.* Address by the REV. CAPEL MOLYNEUX; Prayer by the HON. AND REV. BAPTIST W. NOEL, and the REV. W. BROCK.

June 14.—*St. James' Restaurant.* Address and Prayer by the HON. AND REV. BAPTIST W. NOEL.

June 28.—*Lecture Room, Euston Road.* Address by the REV. BENJAMIN W. BUCKE; Prayer by the REV. HENRY MADGIN and two lay friends.

July 13.—*Crosby Hall, Bishopsgate Street.* Address by the REV. EDWARD MANNERING; Prayer by three friends.

July 20.—*Lecture Room, Euston Road.* A Prayer Meeting, with reading the Word of God and singing. MR. STABB presided.

July 27.—*Myddelton Hall, Islington.* Address by the REV. B. W. BUCKE.

Singing was introduced at the last ten Meetings, both before and after the Address, with good effect. The greater number of the poor women joined. The hymns were printed and given to each person.

PROVINCIAL EFFORTS.

Since the commencement of the Movement in London similar Meetings have been held in Manchester and Nottingham. At the former place, the Secretary of the City Mission, Mr Geldart, and a few friends, have held Meetings with great success, and in the latter town the results have been good.

Information has been received, that the Metropolitan example is being followed by Christian friends in Edinburgh, Glasgow, Bristol, Exeter and Dublin. The Promoters of the Movement are endeavouring to awaken attention to the subject in all the principal towns of the Kingdom.

RESULTS OF THE MOVEMENT.

It may be deemed premature to speak so early of results, and yet these have been numerous and remarkable. One writer on the Movement says, "Bread was cast upon the waters, which shall be seen after many days. Much prayer was made for the blessing of the Lord to rest upon it, and the fears of the originators were frustrated, and their hopes more than realized." Another writes, "These friends have penetrated to perhaps the lowest strata in the dark and fœtid social mine; and doubtless will bring up some precious gems, which shall hereafter become radiant with Christian light and love, and of whom we trust, it shall be said, "They love much, having had much forgiven.'" The testimony of the *Lancet*, the well-known Medical Journal, is worthy of record:—

"Meantime the Social Evil engages the attention of some earnest-hearted men, whose efforts are attentively watched by a great body of the public. We have closely observed their endeavours, and can report favourably. The Midnight Meetings are not a mere temporary or local effervescence of theological zeal. They do not arouse a purely momentary enthusiasm amongst an impulsive audience. To watch the effect of the language held at these meetings is to see that a new world of thought is opened to the listeners. The sudden change of demeanour, the irresistible emotion, the intense

remorse, the quick gratitude, the general but suppressed sobbing, and the universal thankfulness speak of a profound change wrought in the minds of these women by the knowledge, now for the first time brought home to them, that there are those who seek them, not for their destruction, who think of them with pity, and of their life with unaffected horror. These women have never before been taught to think seriously of the moral and physical consequences of their manner of life. We can affirm that their behaviour in the 'Homes' is unexceptionable, and that the hundreds who will thus be wholly saved, will be far outnumbered by those who carry away a salutary and abiding impression, which will not suffer them again to be as they have been."

The following are Results arising out of the Movement :—

- 12 English Meetings held and 7 French.
- 2,400 Friendless young women attended and heard the Gospel.
- 9,000 Scripture cards, books and tracts circulated, besides about 3,000 additional copies of Mr. Noel's Addresses.
- 26 Females restored to friends ; one of these to New York.
- 18 placed in service.
- 21 now in "Homes."
- 1 reconciled to her husband.
- 1 is in employ of a printer—book-folding.
- 4 married.
- 2 emigrated.
- 1 placed in business.
- 2 under care of the Committee.

LIST OF THOSE WHO HAVE BEEN

(SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
1	E. S.	London, Middlesex	Not known	Both dead
2	M. H.	Southampton	Bricklayer	Both living, father a drunkard
3	M. T.	Birmingham	Father a Pensioner, blind	Mother dead, father living
4	E. S.	London, Middlesex	Father a Clerk	Both living
5	M. A. D.	Kent	Not known	Both dead
6	Ditto child.	Ditto	Ditto	...
7	E. J.	Galway, Ireland	Not known	Father dead, mother living
8	M. R.	London, Middlesex	Ditto	Mother dead, father living
9	A. E. D.	Staffordshire	Father a Military man	Both dead
10	A. B.	London	Not known	Ditto
11	A. R.	Kent	Small Tradesman	Both living
12	V. R.	Ditto	Not known	Father dead, mother living
13	E. S.	London, Surrey	Ditto	Both living, mother a drunkard
14	L. S.	Ditto, do.	Ditto	Both dead
15	E. K.	Ditto, do.	Ditto	Father dead, mother living
16	K. J.	Hants	Ditto	Both dead

The AVERAGE of the ages of those

RECEIVED FROM THE MEETINGS.

FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
Servant	By her young master	1860. Feb. 21	To service	.....
Ditto	A gentleman (?) seduced her	.. "	Left	.....
Ditto	A young man led her astray	.. "	To service	.....
Not any	A gentleman led her astray	.. 23	Left	Parents Romanists
Servant	Poverty	.. 28	To service	This one has a child.
....	....	.. "	Kept by us	She is genteel, and has been most shamefully treated by her seducer
Servant	Her master seduced her	Mar. 7	Left	We have reason to hope she is not lost
Not any	Not known	Feb. 21	Restored to friends	Is with her father
Ditto	A Lawyer seduced her	Mar. 15	Left	.....
Saleswoman	Having no money and being out of a situation	.. 16	In the Home	.....
Servant	Not known	.. "	To service	Copy of letter annexed
Ditto	A young man led her astray	.. "	Ditto	Interesting
Ditto	A young man who was engaged to her gave her drink	.. 21	In the Home	.....
Ditto	Distress	.. "	Ditto	.....
Ditto	A young man who was engaged to her	.. "	Left	.....
Ditto	A gentleman enticed her from her place	.. "	Ditto	.....

admitted is not more than 22.

LIST OF THOSE WHO HAVE BEEN

(SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
17	E. C.	London, Surrey	Not known	Both dead
18	M. J. G.	Kent	Ditto	Both living
19	E. B.	London	Ditto	Mother dead, father living
20	F. W.	Kent	Ditto	Both living
21	E. B.	London	Ditto	Father dead, mother living & Step-father
22	S. W.	Somerset	Father a Tailor	Father dead, mother living
23	M. J. D.	Ditto	Father a Yardsman	Both living
24	F. C.	London	Not known (very respectable)	Ditto
25	J. C.	Ditto	Not known	Father living, mother dead
26	A. B.	Herts	A Farmer	Mother dead, father living
27	E. L. C.	London	Not known	Both dead
28	E. C.	Devon	Ditto	Ditto
29	E. H.	Berks	Ditto	Father dead, mother living

RECEIVED FROM THE MEETINGS.

23

FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
Servant	A man seduced her where she lived in service	1860. Mar. 21	Left	This young woman stole several things from the Home and pledged them, but her conscience was so troubled, that she brought back the tickets and the money
No employment	Bad girl led her from home	.. ..	Ditto	.....
Servant	A young man who was engaged to her	.. ..	In the Home	.....
Ditto	<i>Bad Home influence</i>	.. 26	Ditto	.....
Ditto	A young man	.. 28	To service	.....
Glove-making	Distress	.. 29	Restored to friends	.....
Ditto, and service also	Ditto	.. ..	Ditto	Copy of letter annexed
Governess	Drugged by a young man who was engaged to her	April 4	Set up in business	.....
Servant	Bad female companion	.. 6	Left	.....
Ditto	A young man who was engaged to her deceived her	.. ..	In the Home	.....
Ditto	A gentleman who lodged where she was in service	.. ..	Ditto	.....
Not any occupation	A young man who was engaged to her deceived her	.. ..	Ditto	.....
Servant	A Doctor led her astray	.. ..	Ditto	.....

LIST OF THOSE WHO HAVE BEEN

(SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
30	E. T.	London	Not known	Both dead
31	E. M.	Bucks	Ditto	Ditto
32	M. A. H.	London	Ditto	Ditto
33	M. G.	Ditto	Ditto	Both living
34	A. M.	Ditto	Ditto	Father dead, mother living
35	J. B.	Not known—came from Rheims in France	Ditto very respectable	Father dead, mother living
36	M. A. M.	York	Labourer	Father dead, mother living & Step-father
37	C. M.	Edinburgh	Not known, poor people	Both living
38	M.E.B.A.S.	London	Father a Porter	Ditto
39	C. W.	Nottinghamshire	Not known	Mother dead, father living
40	H. S.	Wales	Ditto	Mother dead, father living
41	E. P.	Lancashire	Ditto	Both dead
42	H. C.	London	Ditto	Both living
43	E. C.	Ditto	Ditto	Ditto
44	M. L.	Ditto	Ditto	Mother dead, father living

RECEIVED FROM THE MEETINGS.

25

FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
		1860.		
Servant	Not known	Mar. 12	In the Home	.....
Ditto	A young man who was engaged to her led her astray	.. ..	Ditto	.....
Ditto	A lodger seduced her	.. ..	Left	.....
Ditto	Bad female companion	April 12	In the Home	.....
Ditto	Through going to Greenwich fair	.. ..	Ditto	.....
No occupation	Not known	.. 21	Is returning to France, but she says not to a bad life	.....
Servant	Cruelty of Step-father and bad girls' influence	.. 19	Restored to friends	Letter annexed
Ditto	A young man who was engaged to her	.. 27	Ditto	Letter annexed
No occupation	A bad female companion	.. ..	Ditto	.....
Warehouse woman	Cruelty of her father, who drove her from home	.. ..	Left to get married, and is living, we believe, properly	.....
Servant	An officer in the Army led her astray	.. ..	To service	.....
No occupation	Her own folly	.. ..	Restored to friends	.....
Servant	Left her place and was <i>destitute</i>	.. ..	Left	.....
Waitress at Hotel	A surgeon led her astray	.. ..	In the Home	.....
Servant	Going to Vaux-hall Gardens	.. ..	Ditto	.....

LIST OF THOSE WHO HAVE BEEN

(SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
45	M. A. P.	Killarney, Ireland	Not known	Both dead
46	E. H.	London	A Hawker	Both living
47	G. P.	Ditto	Not known	Ditto
48	A. M.	Ditto	Father a Clerk	Mother dead, father living
49	Do., infant	Ditto	.....	....
50	E. M.	Ditto	Ditto	Ditto
51	A. B.	Lancashire	Not known	Both dead
52	E. S.	Somerset	Farmer	Both living
53	F. W.	Berks	Not known	Ditto
54	M. A. S.	Essex	Ditto	Both dead
55	M. A. H.	London	Ditto	Mother living, father dead
56	C. B.	Ditto	Ditto	Both dead
57	M. S.	Ditto	Ditto	Father dead, mother living
58	P. H. F.	Ditto	Ditto	Both dead
59	A. G.	Ditto	Ditto	Both living
60	S. W.	Ditto	Ditto	Ditto
61	E. M. B.	Warwickshire	Ditto	Thinks she has a mother, father dead
62	C. M.	London	Ditto	Both dead
63	S. A.	Ditto	Father a Mechanic	Living
64	E. S.	Surrey	.....	Ditto

RECEIVED FROM THE MEETINGS.

27

FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
		1860.		
Servant	A lodger seduced her	May 1	Left	Have hope that she has got a place
Ditto	Bad companions	.. ..	Ditto	.....
Ditto	Says she was drugged	.. ..	In the Home	.....
Living at home	A person she met with when in service	.. 4	Ditto	} Sisters, the younger having a child
....	vice-led her astray	.. ..	Ditto	
Ditto	Poverty	.. ..	Ditto	
No occupation	Induced to abscond from school by a doctor	.. 10	Sent to her friends in New York	Has a brother a popular preacher
Ditto	Seduced by a person connected with the police	.. ..	Restored to friends	.....
Servant	A gentleman deceived her	June 15	In the Home	.....
Ditto	A young man who was engaged to her	.. ..	Ditto	.....
Ditto	A lodger seduced her	.. ..	Ditto	.....
Ditto	A quarrel with her sister	.. ..	Ditto	.....
Ditto	Bad companions	.. ..	Ditto	.....
Ditto	Distress	.. 22	Ditto	Letter annexed
Ditto	Bad female companions	.. 28	Ditto	.....
Artificial flower-maker	Bad example at home	.. ..	Ditto	.....
Servant	A young man who was engaged to her	.. ..	Ditto	.....
Ditto	Ditto	.. 22	Ditto	.....
Needle-worker	Bad company	Feb. 8	Still in the Institution	.....
Servant	.....	.. ..	Ditto	.....

LIST OF THOSE WHO HAVE BEEN

(SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
65	M. A. S.	Bucks	Father a Labourer	Living
66	E. H.	London	.....	Orphan
67	E. B.	Lancashire	.....	....
68	E. L.	London	.....	....
69	C. F.	Ditto	.....	Fatherless
70	P. J.	Ditto	Father a Mechanic	....
71	C. P.	Ditto	.....	Orphan
72	E. S.	Ditto	.....	Ditto
73	H. W.	Surrey	.....	Fatherless
74	J. H.	Gloucestershire	.. ...	Ditto
75	F. S.	London	.....	....
76	A. L.	Ireland	.....	Fatherless
77	M. A. S.	Kent	Farmer	Uncertain
78	F. N.	London	.....	Fatherless
79	A. H.	Holland	.....	Orphan
80	E. M.	Scotland	.....	Ditto
81	L. H.	Cornwall	Father a man of property	Motherless
82	J. J.	London	Ditto	Orphan
83	J. A.	Ditto	.....	Ditto
84	K. S.	Devonshire	.....	Ditto

RECEIVED FROM THE MEETINGS.

29

FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
		1860.		
Servant	Bad company	Feb. 8	Restored to parents	.....
Ditto	.....	.. „	In the Institution	.....
Ditto	.....	.. 21	Left	.....
....	.....	.. „	In the Institution	.....
Needle-worker	Bad company	.. „	Very recently restored to her mother	.....
Servant	Seduced by her master	.. „	To service	.....
....	.....	.. 25	To friends	.....
Servant	.....	.. „	In the Institution	.....
Housemaid	.....	.. „	To service	.....
Ditto	Seduced by a man of property	.. „	Restored to her mother	.....
Ditto	Seduced by a visitor to her master's house	.. „	In the Institution	.....
Ditto	.....	.. „	Left	.....
Lady's-maid	Seduced and kept for years by a man of property	April 5	In the Institution	.....
Servant	.....	.. 6	To service	.....
Upper Servant	Seduced and supported in luxury	Feb. 25	In the Institution	.....
Nurse	Seduced by a Captain of a ship	Mar. 14	To service	.....
Not trained to any employment	Seduced and supported for a time in luxury	.. 14	In the Institution	.....
Ditto	Ditto	.. 6	In a situation	.....
....	Bad companions	Feb. 21	In the Institution	.....
Servant	.....	April 5	Ditto	.....

LIST OF THOSE WHO HAVE BEEN (SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
85	M. T.	London	.....	Orphan
86	M. S.	Ireland	Labourer	Ditto
87	M. B.	Surrey	.....	Ditto
88	C. B.	London.	Tradespeople	Living
89	E. H.	Yorkshire.	Ditto	Fatherless
90	E. C.	Ireland	Farmer	Dead
91	C. J.	Somersetshire	Ditto	Living
92	J. C.	Gloucestershire	Tailor	Motherless
93	E. J.	Oxfordshire	.....	Orphan
94	A. M.	Gloucestershire	.....	Ditto
95	M. A. S.	Kent	Labourer	Living
96	J. W.	Northamptonshire	.....	Motherless
97	T. B.	Nottinghamshire	.....	Dead
98	A. S.	Gloucestershire	.....	Motherless
99	E. F.	London	.....	Orphan
100	M. A. D.	Essex.	.....	Motherless
101	A. M.	Yorkshire	.....	Fatherless
102	M. K.	London	.....	....

RECEIVED FROM THE MEETINGS.

31

FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
		1860.		
Servant	.....	April 5	To friends	.....
Ditto	.....	.. 6	Left	.....
Ditto	Seduced by the son of her employers	.. 11	Ditto	.....
Not trained to work	Seduced and kept by a man of property	.. "	Ditto	.....
Ditto	Bad companions	.. "	In the Institution	.....
Servant	.....	.. 12	Ditto	.....
Ditto	Seduced by her suitor	.. "	Ditto	.....
Ditto	The want of home protection	.. "	Ditto	.....
Not trained to work	Very depraved	.. 13	Left	.....
Servant	Seduced by a male fellow servant	.. 14	In the Institution	.....
Ditto	Seduced by a Captain in the Navy	.. 23	Ditto	.....
Nurse	Seduced and kept by a gentleman	.. "	Ditto	.....
Lady's-maid	Ditto	.. 27	Left to go to employment	.....
Servant	Bad companions	.. "	Restored to her father	.....
Ditto	Ditto	.. "	In the Institution	.....
Needle-woman	Seduced and kept by a gentleman	.. "	Ditto	.....
Not trained to work	Seduced by her suitor	.. "	Restored to her friends	.....
....	Bad companions	.. 28	Left	.....

LIST OF THOSE WHO HAVE BEEN

(SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
103	E. T.	Norfolk	.....	Living
104	F. E.	London	.....	Fatherless
105	E. H.	Somersetshire	.....	Orphan
106	J. F.	.....	.....	Motherless
107	M. A. N.	Scotland	.....	Orphan
108	J. T.	Derbyshire	.....	Living
109	J. W.	London	.....	Dead
110	B. G.	Ditto	.....	Living
111	M. N.	Ireland	Farmer	Fatherless
112	E. R.	London	.....	....
113	E. B.	.....	Porter	Motherless
114	E. D.	London	.....	Living
115	R. W.	Ditto	Baker	Ditto
116	A. C.	Hertfordshire	Surgeon	Motherless
117	E. C.	London	.....	Dead
118	M. A. T.	Ditto	Man of property, after on the stage	Mother dead

FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
Servant	Through neglecting to return home to her situation at the time appointed	1860. April 28	In the Institution	.....
Needle-woman	Kept by a gentleman a-year	.. ..	Ditto	.....
Laundress	Drink	.. 30	Left	.....
Not trained to work	Indirectly thro' the loss of her mother	.. 28	Ditto	.....
Ditto	Bad companions	May 15	Ditto	.....
Ditto	Seduced under promise of marriage	.. 9	Restored to friends	.....
Housemaid	Ditto	.. 23	In the Institution	.....
Dress-maker	Indirectly thro' the unkindness of her father	June 14	Restored to friends	.....
Servant	Bad companions	.. ..	Ditto	.....
Needle-woman	.....	.. ..	Ditto	.....
Servant	Bad companions	July 12	In the Institution	.....
Not trained to work	Ditto	.. 17	Ditto	.....
Housemaid	.....	.. 3	Ditto	.....
Not trained to work	Through being exposed to temptation in her situation	.. 20	Ditto	.....
Ditto	Bad companions	.. 6	Ditto	.....
Servant and in the stage	Great distress	Feb. 22	Gone to a situation as housemaid	She was placed in a convent at Bristol when her mother died

LIST OF THOSE WHO HAVE BEEN

(SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
119	J. L.	London	Cab Proprietor	Orphan
120	E. G.	Ditto	Foreman at a Distillery	Living
121	H. F.	Surrey	Gardener	Ditto
122	T. G.	.....	.....	Orphan
123	C. J.	Jersey	Soldier	Father dead
124	M. A. R.	Suffolk	Lieutenant in the Navy.	Orphan
125	E. B.	Surrey	Gardener	Living
126	H. S.	Bath	Farmer	Ditto
127	J. D.	Wales	Gentleman's servant	Dead
128	M. A. P.	London	Auctioneer	Ditto
129	J. M.	Worcester	Mechanic	Ditto

RECEIVED FROM THE MEETINGS.

35

(FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
Servant	Bad company	1860. Feb. 16	Gone to a situation	Taken to a bad house and drugged. Her present mistress satisfied and raised her wages. Going to Australia in a few days. Two or three months fallen
None	Under promise of marriage	Mar. 1	Gone to parents	.....
....	Gentleman	Feb. 18	To friends	.....
Housekeeper	Her master	.. 27	To service	Benefitted much from the instruction in the Home. Good hope entertained of her
Dress-maker	Quarrel with her husband	Mar. 1	Reconciled to her husband	.....
Ditto	Lodger seduced her	.. 4	In Home	Will probably emigrate with her child and brother's family
Servant	Seduced by a Military Officer	.. 12	Restored to her parents	A genteel young woman
Lived at home	Seduced by a young man who was engaged to her for 3 years	.. 21	Gone to a Sister in Wales	.....
Dress-maker	Seduced after all the arrangements had been made for marriage	.. 26	In Home	.....
Lived at home	Ditto	.. 28	Gone to live with a relative as a Dressmaker	Has a child
Servant	Seduced by a Gardener	May 7	In Home

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LIST OF THOSE WHO HAVE BEEN

(SEVERAL WHO LEFT AFTER A

No.	Initials of Name.	County of which native.	Occupation of Parents.	Parents alive or Orphan.
130	M. G.	Middlesex, country	Brickmaker	Dead
131	A. P.	Somerset	Farmer ; uncle a respectable London Tradesman	Father living, mother dead
132	E. S.	Kent	Mechanic	Father living
133	M. A. P.	Worcester	Minister	Mother alive
134	H. S.	Kent	.....	Orphan
135	E. A. H.	Somerset	Agricultural Labourer	Mother alive
136	M. J.	Lancashire	.....	Ditto
137	M. A. R.	Middlesex	.....	Mother alive
138	S. A. K.	Kent	Butler	Father alive

About 40 have been received from the Meetings since

FEW DAYS ARE NOT INCLUDED.)

Her previous occupation.	Cause of her fall.	Date of Admission	How disposed of.	Remarks.
Lived at home	Seduced by a Medical Student who promised marriage, but is dead	1860. June 21	In Home	.....
Upper servant	Distress when out of situation	July 4	Sent home to her father	Will soon get a place from her father's house. Her clothes have been released from pledge at expense of the Committee of Movement.
Dress-maker	Bad companion	.. "	....	Is at present in a hospital; her father has promised to take her home after a short residence in a "Home"
None	Seduced by a Military Officer	Feb. 21	Married to a respectable Mechanic	See her case <i>post</i>
Servant	Ditto	April 21	In employ of a printer	Ditto
Housemaid	Seduced by a Butler	June 21	Married to her seducer	.....
Milliner's screwwoman	Seduced by a married man, who represented himself as a single man	Ditto	Has a child.	It is probable this young woman will shortly be able to support herself by her business
Servant	Promise of marriage	Ditto	Married to her seducer	Is very comfortably situated
None	Seduced by the doctor who was attending her mother	July 12	Under care of Committee until arrangements can be made with her father	Her seducer used the arts of his profession to hide the consequences of his sin, and alarmed at the result, fled. It is expected that she will soon be married to a young tradesman.

the above. They are conducting themselves well.

FRENCH MEETINGS.

At the request of the Rev. T. Marzials, two Meetings of Frenchwomen were held in the St. James' Restaurant in the month of May. The Rev. Guillaume Monod came from Paris, to address those assembled. The attendance was not large. The Promoters had employed a French Missionary for some weeks previous to the Meetings, to visit among the hundreds of fallen Frenchwomen, who reside near, and at nights perambulate Regent Street. The difficulties of this work, however, are even greater than among Englishwomen, arising not only from the popish and infidel training of Frenchwomen, but also from the fact, that hundreds of these poor women are the slaves of unprincipled French and Belgian Refugees, who threatened to flog them if they came to the Meetings. A house has been taken as a "Home" in which there are seven inmates. This institution is under the superintendence of the Rev. T. Marzials, Pastor of the French Church.

SUPPLEMENTARY EFFORTS.

Other efforts have been made to carry out the objects of the Movement, besides the Meetings. On a night in April, between the hours of 11 and 1, 2000 copies of Mr. Noel's Address at the Meeting of February 21, were distributed to females and gentlemen in the Haymarket, Regent Street, &c., together with 1,000 copies to

gentlemen, of the letter No. IV. Appendix, in lithograph. Both the Address and Letter have been distributed largely on other occasions also.

An Address to men on the "Social Evil" has been published by Mr. Noel. This is an important work; it strikes at the root of the sin. The Promoters of the Meeting Movement have distributed several copies. It is their intention to circulate the work extensively amongst those to whom it is addressed. The assistance of christian friends in the circulation of it is requested. Whilst the Promoters of the Movement are seeking to point out to fallen women the sin of their lives, they feel that it is equally necessary to warn seducers and other immoral men, that they may renounce their sin; and to place before them the guilt of their conduct towards women, whom it is their duty to protect.

THANKS.

The thanks of the Promoters are especially due to the gentlemen who have kindly given the Addresses and offered prayer at the Meetings, as well as to the numerous friends who have attended the various occasions for prayer for the Divine blessing, and aided in the circulation of the tickets, and in the arrangements of the Midnight assemblies.

Thanks are also due to Lord and Lady Henry Cholmondeley, for several large packets of Cards, entitled "Good News," containing suitable passages of Scripture

and a Prayer, which have been given to the 2,000 poor women who have attended the Meetings, and will be used on all future occasions. The thanks of the Promoters are also given to the Committee of the Religious Tract Society, for about £10 worth of their little 3d. and 4d. books, and to the Rev. Newman Hall, for 500 copies of "Come to Jesus."

The hundreds of christian friends who so readily responded to the request of the Promoters that they would offer prayer for the Divine blessing on the Movement, are remembered with Christian gratitude, as well as the many liberal donors who have aided with their "silver and gold."

How much more, however, does it become the Promoters to "offer unto God thanksgiving," who graciously has enabled them to commence and carry on this great work for His glory in the rescue of perishing sinners. How feeble the instrumentality, yet it may become "mighty through God to the pulling down of strongholds" of sin. May the Lord still more abundantly bless these efforts to diminish a great evil, and to make known the glad tidings of salvation by Christ to the many thousands of fallen women, who are living among us in a state worse than that of heathenism.

APPENDIX.

CASE (No. 11.)

May 29, 1860.

"Dear Sir,—I am sure you will think me a very ungrateful girl in not writing to you before. I have began several times, but could not finish. I must tell you that I am comfortable, but far from being happy, as *I hear my sister is leading the same life as I was formerly.* A friend of mine met her a few weeks ago in Oxford-street, and she said she had quite given up all thoughts of service, and she asked where I was, but my friend would not tell her. *She had scarcely any clothes on, and she said she had not a place to lay her head, also that she had not been to bed for three nights,* and my friend was going to take her to a coffee-house, and give her a supper, and pay for a bed for her, but all at once she fled and was not to be found anywhere. Dear Sir—I ask you what is best to be done, as you would advise me in the right way. *I think I have been the cause of it all, as she knew I was leading a bad life she thought she must.* But I always advised her to keep in service. *It breaks my heart to think, when I am lying on my bed, of my poor little sister in the nasty streets of London.* I wish we had never come to London, and such would never have occurred. Dear Sir, she has been living in Leather-lane with a woman of very low character indeed, but I do not know the address, and I cannot come to London for some time, I fear, as we have company, and more coming when this is gone. It quite makes me unfit for my daily duties. Will you write, if you please sir, and advise me what is best to be done. *I would willingly pay all expenses if I could have my sister saved.* I must conclude this.

A. R."

Mr. Cooper.

CASE (No. 23.)

April 13, 1860.

"Sir,—I was very happy to see my daughter home again, and was very glad to hear that she had met with so many kind friends. I am thankful to say that she arrived home quite safe. We return you many thanks for your kindness, and hope that the Lord will reward you. We were glad that she saw her error before it was too late, we hope that the Lord will keep her back, and never let her go astray again. M. J.'s best respects to Mrs. S. and her daughters, and we hope the Lord will reward them for their kindness towards her, for she says, 'I should never have known what to do if it had not been for them.' My best respects to all the gentlemen who have been so kind to my daughter.

"Yours obediently,

Mr. Cooper.

"W. & M. A. D."

CASE (No. 36.)

May 3, 1860.

"Sir,—The poor lost child, M. A. M., has arrived safe home, to the great joy of her poor mother, who has been praying for her return these last seven years. As you, Sir, have taken such a charitable interest in rescuing her from destruction, and in obedience to her own anxious wishes, I beg to furnish you with the above information; the poor creature, too, has commenced in earnest to prepare for her religious duties. Wishing you, Sir, God's blessing, for your charity towards this poor girl,

"I am Sir,

"Your obedient Servant,

Mr. Cooper.

"J. J. G."

The writer is a "Romish" Priest. In all our communications on behalf of girls of *this* Faith, we have never before received a letter from a Priest.

CASE (No. 37.)

April 30, 1860.

"Dear Sir,—I arrived quite safe at my destination. I did not form any opinion about the "Home" for a day or two as you told me.

"You have no idea how strange and constrained I feel after such a loose sort of life—to settle down again to domestic service—although everything is made as pleasant as possible. It is much more difficult now to settle than before. I do not know what to think of myself, there has such a change come over me, that I am quite frightened at myself, my heart feels so cold and dead within me. I used to have a loving heart towards all my relations, my father and mother more especially, but now I feel that I don't care for any of them more than another; I feel as if I was a living corpse, and as for religion I hear it all round me, and it sounds like an old song,—wearisome. I try to conquer it, will you tell me what I am to do?"

"Yours

"C. M."

Her parents in Scotland having been communicated with, they wrote affectionately inviting her to return home to her "loving parents."

In the meantime a young man, a relative, had been anxiously looking for her in the streets of London, and at last entered a house of ill-fame, where he heard that she had come to us, but was misled into the supposition that she had left our Home. He came to us, and asked us with great anxiety, whether we could tell him where she had gone too, and we had then the pleasure of informing him that she was safe in our Home.

Within a short period of this date, one of our subscribers called, and was proceeding at length to interest us in a poor Scotch girl, whose sorrowing parents had asked him to seek in London. After a few words we found it to be the same girl, and a second pleasure was thus afforded us.

The girl is safe with her parents, who are very grateful.

CASE (No. 58.)

This letter was sent to the Honorary Secretary ; the writer had read the notices of the Midnight Meetings in the daily journals.

June 10, 1860.

“ Dear Sir,—Will you allow me to address you ? Not personally knowing you, I scarcely know how to express myself—but I am a poor unfortunate girl. I have no means of earning my living ; I have not a friend in the world ; I have been so reduced with illness that I have lived upon one shilling a week before I ever did wrong. But it would take too long to commit to paper all I have endured. If you will allow me an interview I will convince you how undeserving I am of a life of debauchery such as I am compelled to lead for a subsistence. I cannot have you to see me at my residence.” (The reason of this was that the people where she lodged were utterly ignorant of her mode of living.) “ Oh sir, for the love of all you hold dear on earth and in heaven, do not treat this lightly, for it is impossible I can endure much longer to live as I am at present. Oh sir, if you will listen to my prayer, I will remain your ever grateful until death, “ P. H. F.”

The writer was visited and found to be a most genteel young person, and well conducted : admitted to one of the Homes of the “ Rescue Society.”

CASE (No. 64.)

Mr. Thomas writes,—“ Respecting this poor girl, I shall not say much. Suffice it to say that she came direct from the Midnight Meeting, and that her conduct since has been satisfactory. Subjoined is a letter, which will shew that young women themselves are not the only persons benefited by these Meetings, for many Parents are made to rejoice with great joy, as the following will show :—

“ My dear child,—I felt melted into tears at the receipt of your letter. Yes, forgive, freely and gladly forgive you, if you are really penitent, and turn from your wicked ways. I hope

it is as you say; you know you have deceived us, therefore, do not take it amiss, my speaking in this way. We, that is, your father and I, think you write in a different spirit to what you did before. God is merciful, my dear girl, but remember, He is just as well as merciful, your sins must be repented of, you must hate your sins, and turn from them, and pray earnestly to our Saviour to help you to withstand all temptations; it is not so much now, that you will find a difficulty to keep the right path where you have no temptations, but when you get out into the world, then will come the trial. I have been in great trouble about you, spent many sleepless nights. I have never gone to bed without praying to Almighty God to turn the heart of my poor child, who was wandering in the paths of wickedness, and always felt that I should see you an altered girl, and your father had the same feeling. We did not intend that any one here should know your real character, not even your sister. I do not think it was at all suspected here by any one but ourselves. Your father unites in kind love to you, and hopes and trusts you will persevere in the right way, and may God bless your endeavours, is the sincere wish of your affectionate father and mother."

"M. S."

CASE (No. 69.)

C. F. states that her father died some time ago, leaving her to the care of a drunken mother. Just before his death, he apprenticed her to the machine sewing business, which offered the prospect of a maintenance, but within a very short period of her apprenticeship, she met with an accident with one of her hands; through this she lost her work, and consequently her support; her mother then refused either to lodge or keep her, therefore she was thrown into the deepest distress; indeed, she states that for a fortnight previous to her falling into sin, she was not allowed to share her mother's home. About this time some bad girls got hold of her, and as might be expected, induced her to join them in the forbidden path. A little while after, she received an invitation to attend one of the Midnight Meetings, this was followed

by her attendance at a second, when she decided upon abandoning her evil ways, and entered the Euston Road "Home." Poor thing, her father it seems died of consumption, and she has inherited the same complaint, which is making rapid progress on her youthful and delicate frame, but it is hoped she is seeking that Saviour, who came to save the lost. She is most grateful for kindness shewn to her. Restored to her mother, whose conduct has improved.

CASE (No. 79.)

H. H. is a native of Holland. Her father was a Prussian, and her mother, daughter of a rich brewer in Holland. After her fall into sin, she left Holland, and resided for a time in a situation in Belgium. Some time since she came to London, seeking to gain an honest livelihood, but having been robbed of many things by a fellow passenger, she fell into vicious habits in the English Metropolis, and so continued during three years. She says, "I often thought of my dear mother, who was a very pious woman. About a year ago, I fell ill again, and was four months in a London Hospital, where I was treated very kindly. The clergyman visited me one day, and read the 7th of Romans, which affected me very much, being so applicable to my own state. I thought of my uncle, a minister in Holland, who once read to me the 1st of Isaiah. On leaving the hospital I returned to my former lodgings, and shortly after heard of the Midnight Meetings, which I attended in February. At the first I was so much affected, that I could not sleep for three days and nights; the pictures in my room, especially St. John with the lamb, reminded me of my dear uncle's words, 'When will you be a lamb in Christ's fold; when will you come to Jesus?' I fell on my knees and asked God to give me an enlightened understanding, that I might know His will, and do it. On the fourth day, a kind lady, who has attended the Meetings, came to see me, and asked me to attend the second Midnight Meeting. I did so, and was invited to enter an Institution. The following day, I called on the Rev. B. W. Noel,

who conversed with me, and recommended me to enter the London Female Preventive and Reformatory Institution, which I did immediately, and have been very happy ever since, as I now feel the love of Jesus in my heart through the Holy Spirit's teaching."

Mr. Thomas says of her, "Her conduct has been exemplary, and there is good reason for believing that she has passed from death unto life. Such is her own testimony, and her conduct supports this affirmation. She is now happy in the prospect of being blessed both in time and eternity."

H. H. was baptised a short time since by Mr. Noel.

CASE (No. 84.)

K. S. is a native of Devonshire, in which county her father is still living. Some years ago she lost her mother, and, when old enough, was sent to service, and eventually came to London. Here she preserved her position until she met with a young man who corresponded with her some time, and until a promise of marriage was made; sad to relate that promise was used by the young man as a means of getting the poor girl into his power. Ruin, and shortly after desertion, were the results. Her forlorn condition in this great Metropolis, without a parent to protect or advise, or a character to recommend, soon sank her from bad to worse; the public streets became her resort for two years. During this period a sad course of sin was run. About three months ago a singular incident occurred, which was over-ruled for good. She was in company with another poor girl who had been kept; the supporter of the latter was in the room; a quarrel ensued, which increased till the companion of K. S. was injured; she became alarmed so much as to induce her to jump out of the window into the street; it was a great mercy she was not killed, as she struck against the iron railings in front of the house. Happily she was not much hurt, but it was deemed necessary to remove her to a hospital.

The circumstances mentioned were ascertained by one of the Promoters of the Movement from a female in the Strand, on the evening of April 4th, and he immediately went to the Police Station to learn particulars. On the next morning he visited the hospital to which K. S. had been taken, and found that she was to leave that day. Some serious conversation was held with her, and she was induced to attend the Midnight Meeting at St. James' Restaurant, held on that evening, and there resolved to forsake her evil course, and enter the Euston Road Home. This she did; but the Managers doubted whether she would stay, for her sullenness seemed to indicate anything but satisfaction, and it was feared she would relapse. A few weeks passed over, and the request was made that she might leave. She was not refused, but it being about mid-day the Secretary saw her, and said, "Well, K——, it is dinner-time, go and have your dinner, and come and see me again by and by. At the appointed time she returned, and the conversation was renewed, in the course of which it was remarked that she had never been seen to smile, and was asked in a very direct manner, whether she could laugh; this drew forth a smile. She was then told that it was most satisfactory to see the young women happy. In a few minutes she expressed a wish to remain. The request was granted, and from this time she appeared to be more at home; habits of industry began to form, and only a few days ago it was discovered that she was under deep conviction of sin, and evident concern about the safety of her never-dying soul.

CASE (No. 133.)

M. A. P. This young woman was met in Langham Place, Regent Street, by one of the Promoters, in the summer of 1858, and again in 1859, but as she had a little girl to provide for, an asylum could not be offered her. As soon as it was resolved, after the first Midnight Meeting, that those who had children might be rescued as well as others, an attempt was made by two of the Promoters to find her on the night of the Second Meeting,

February 21; but they were not successful until March 22. She was induced to attend the Meeting held on the latter evening in St. James' Restaurant, when the Rev. H. Madgin held some conversation with her. On the day after the Meeting she wrote to Mr. H., saying that the Committee had offered to take charge of her and her child, but that she had an offer of marriage from a young man with whom she was acquainted before her fall, and asking whether some few debts which she owed could be paid, and her expenses defrayed to her native town. Her father (dead) was a Minister. She was visited by one of the Committee, and the truth of her story proved from letters in her possession. The interview was deeply affecting, as she spoke of her early happy life, and Sunday-school experience. She seemed in earnest, as with tears she spoke of her anxiety to lead a better life, and was drawn back to early associations by words of christian counsel and prayer. The necessary expenses were defrayed, and her marriage certificate has since been received.

CASE (No. 134.)

H. S., the mother of two children by an officer shot in India during the mutiny, had, after his death, been cast friendless upon the world. Having no means of subsistence, she was driven to the streets. One night returning from Knightsbridge, tried to get an omnibus, but all that passed her were full. She was thus providentially led into Regent Street on the evening of one of our Midnight Meetings. A gentleman gave her a card of invitation. She willingly came, and expressed her eager desire to be relieved of her loathsome way of living. Her behaviour since that time (three months) has been most satisfactory, and we have every reason to hope, that she is now a new creature in Christ Jesus. She earns a small sum weekly, and is partly supported from the funds of the Midnight Mission.

SUGGESTIONS TO THOSE ABOUT TO CONVENE MEETINGS OF FALLEN WOMEN.

The Promoters of the Meeting Movement recommend that fallen women who accept the invitation to forsake a life of sin, should be sent only to Homes answering the following description,—

I. The teaching to be purely evangelical.

II. The domestic and social arrangements should be assimilated as nearly as possible to those of a happy well ordered family. Stern discipline, rigid rules, harsh and unkind conduct should be avoided, and the law of kindness brought to bear upon the poor outcasts. A uniform, prison-like dress should be avoided. The Matron, whose management approaches nearest to that of a kind, firm, judicious christian mother, will, under God, be the most likely to win the attachment of her charge, and be useful to them.

Having provided a suitable Home of the character described, the following suggestions are offered for the arrangements of the Meeting:—

I. Make known your object by printed circular, or otherwise, to as many christian persons as possible, requesting their prayers for the Divine blessing, without which your efforts will be unsuccessful.

II. A Concert Room, Assembly Room, or some other public building, will probably be the most suitable place to convene your Meeting in. Persons of the character whom you seek, are not likely to be drawn at first to a school-room or place of worship.

III. Your Meeting should be convened by cards of invitation. The following have been the forms used in London, (see *post* Nos. I. & II.) These were neatly engraved. The cards should be placed in the hands of the women, by persons on whose kindness, courtesy and judgment you can rely. In convening your

Meeting, avoid public invitation. Such a proceeding would draw a number of respectable people from motives of curiosity. All your male friends, and those as few as possible and select, should be admitted by special tickets.

IV. Provide a good entertainment for your visitors—tea, coffee, bread and butter, cake, &c. As they enter, care should be taken that they be immediately accommodated at a table. Each table should be in charge of a Christian friend, who should keep up agreeable and christian conversation with those around him. Let the poor women see that he takes a kind interest in them.

V. The speaker should be selected because of his aptitude to convey the gospel to his hearers in a pleasing and interesting, as well as faithful, form.

VI. About one hour having been occupied in taking refreshment, the speaker and two or three friends, (those at the tables keeping their places,) should place themselves in a conspicuous part of the room, when the Address is given.* Close with prayer.

VII. After the prayer, it should be announced that any young woman who is willing to leave her unhappy life, can be received that night into a comfortable and christian "Home." Wait to receive all applications; but do not give any pressing invitations; they seldom answer. Every female on leaving the Room should have placed in her hands a little narrative gospel-book or tract, a card containing passages of Scripture, and a card similar to that marked No. V. *post*, all enclosed in an envelope. Many will visit you after the Meeting.

* In London the Address has been preceded and followed by a hymn, printed copies of which were handed to each person in the room.

No. I.—CARD OF INVITATION.

“TO NIGHT.

The favour of your Company is requested by several Friends who will meet at the

ST. JAMES' RESTAURANT,

*69, Regent Street, to take Tea and Coffee on
Tuesday Night, February 8, at 12 o'clock.”*

ENVELOPE OF DITTO.

“TO NIGHT.

*Tuesday Night, February 8, at 12 o'clock.
Admission by the enclosed ticket only.”*

No. II.—CARD OF INVITATION.

**“ST. JAMES' RESTAURANT, 69, REGENT STREET.
This Night, February 21, at 12 o'clock.**

Madam,

*Will you favour a few friends with your company
to-night at the above address?*

Refreshments provided.”

ENVELOPE OF DITTO.

**“THIS NIGHT, FEBRUARY 21, AT 12 O'CLOCK.
Admission by the enclosed Ticket only.”**

**COPY OF TICKETS USED AT SUBURBAN MEETINGS,
PRINTED IN LETTER-PRESS.**

No. III.—CARD OF INVITATION.

TO-NIGHT, MARCH' 19TH, 1860.

*We shall be glad to see you at Dunn's Lecture Hall, Newington
Causway, opposite the Sessions House.*

Tea and Coffee will be provided free at 10 o'clock.

No. IV.—CARD OF INVITATION.

THIS NIGHT, JULY 13th, 1860.

CROSBY HALL, 32, BISHOPSGATE ST. WITHIN.

DEAR FRIEND,

**You are invited to attend a Midnight Meeting
on Friday Night at the above address.**

Tea and Coffee will be provided free at 11 o'clock.

ADMIT THE BEARER.

No. V.—CARD GIVEN TO EACH PERSON ON LEAVING.

(Date.)

**" DEAR FRIEND,—You have not accepted our invitation. We
have offered to remove you from a state of sorrow and sin. We
would take you to a good Home, where you would be comfortable,
and where you would hear of Christ the Sinner's Friend, who**

came to save you and us from an unhappy life in this world, and to open the way to eternal life hereafter. Will you continue to refuse our offer? Will you choose death rather than life? Oh turn not away from Christ, who is willing to be your Saviour—your best friend.

“Dear Friend,—Be wise. Do not go on any longer in a course which your conscience tells you is wrong, one in which you can never be happy and which must end in misery. Come to us again and we will gladly receive you.”

BACK OF DITTO.

“Either of the following Friends will be glad to see you and to help you at once.”

(Names of persons on whom they may call, to follow.)

NO. VI.—LETTER TO GENTLEMEN.

“THE MIDNIGHT MEETINGS.

Sir,—Our object in assembling females who have departed from a virtuous course is, to rescue them from a life of degradation.

Contrast the unhappy state of the Females in the Casinos, &c., at night, with the privileged position of *your* female relatives. How painful the difference!

What is it that has brought the former to their present condition, and who keep them there? Why should they remain as they are?

You know they are not happy, you are well aware that as they fade they must sink still lower, and probably die in their misery.


You and we may sin and yet retain our position in society; but they cannot. Would you like this? Would a reckless life in

which *you* were shunned by your friends, and from which there seemed no hope of escape satisfy you? If not you, why should it be deemed good enough for the erring ones around you?

These women are in a wrong position. Men ruined them, and men ought to labour to restore them. This is our object. And is it not the duty of every man of humanity and intelligence to aid us in the attempt?

You can help us; will you do so?

THE PROMOTERS."



The following Publications connected with the Movement may be obtained of MESSRS. NISBET & Co., Berners-street, Oxford-street, W.; MR. SHAW, 27, Southampton-row, W. C.; or at the OFFICE, 27, Red Lion-square, W. C.

THE ADDRESS OF THE HON. & REV. B. W. NOEL,
at the Second Meeting, St. James', Regent-street, on
the 21st February, 1860.

Price One Penny, or Six Shillings per Hundred.

THE FALLEN AND THEIR ASSOCIATES.

By **THE HON. and REV. B. W. NOEL.**

An Address to Men on the Social Evil. Second Edition.

Price Fourpence.

In his preface, after speaking of the poor women, Mr. Noel says, "I have been unwilling not to make one effort to convert some of their destroyers. . . . May He help every aged sinner who reads this book to repent and believe. But if you, my reader, are young, I have more hope of you. Repent and believe at once, that your best years may be given to God and duty. . . . And if, in obedience to orders, I have tried to 'pull you out of the fire,' (Jude 23,) do not be angry that I have taken hold of you rather roughly."

**A LITHOGRAPH LETTER TO GENTLEMEN ON
THE SOCIAL EVIL.**

Price One Penny, or Six Shillings per Hundred.

May also be had of MESSRS. NISBET & Co. :

**THE MAGDALEN'S FRIEND, AND FEMALE HOMES
INTELLIGENCER.** A Monthly Magazine.

Price Threepence.

THE MIDNIGHT MEETINGS.—PRAYER.

The Prayers of Christian people are requested,—

1. That the poor women whose benefit is sought may be inclined to attend the Meetings.
2. That the presence of God may be manifested at the Meetings and His blessing accompany them.
3. That a greater spirit of inquiry may be awakened among erring women.
4. That those who have been rescued since the commencement of the movement, and also all others in the various Homes and Penitentiaries, may be converted.

FUNDS NEEDED.

This effort for reclaiming fallen women and checking the growth of the Social Evil, has acquired such an importance during the short period which has elapsed since its commencement, that it has become necessary for the Promoters to adopt measures for the continuance and prosperity of the Movement.

The expenses of the Movement have been somewhat heavy.* Circulars have been frequently issued by post to a large number of Christian friends, giving information and requesting their prayers for the Lord's blessing. The success attending the Meetings has been in answer to much prayer. The Cards of Invitation to each Meeting are neat but expensive, and the printing and gratuitous circulation of so large a number of Mr. Noel's Addresses, together with other printing, the hire of Rooms, &c., have caused a considerable outlay.

The chief expense of the Movement, however, arises from the necessity for making grants to the Managers of the Homes receiving females from the Meetings, and defraying the expenses of others who are restored to society through friends or otherwise. The liability thus devolving on the Promoters is considerable.

* EACH MEETING INVOLVES THE OUTLAY OF £100.

CLAIMS OF LONDON.

"To London the seducer lures his victim—to London women come to hide their shame—London is the great receiver of the fallen, who cannot endure to remain in the small towns and villages, known to everybody in the place. Therefore all Great Britain is responsible for the lost in London, and every effort to reclaim them should be well supported by all British Christians, in addition to any local efforts of a similar character. *The Homes are now all full.* Daily numbers die; daily, numbers supply their place; daily, the Thames, the canals, and other means of death, receive their victims; and must the few 'bleeding fawns,' who might be rescued from the human wolves be left unsaved for want of means?"—*The Revival*, June 23, 1860.