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'THE MISSIONARY REPORTER'

J. W. FORREST*

Its Inception and Objects

IN a certain issue of the CBRF *Journal*¹ there appeared an article on the life of James Van Sommer (1822-1901), and reference was made, naturally, to the missionary magazine he edited. The object of this article is to concentrate on that magazine as named in the heading. Based on the dates given in the aforementioned article Van Sommer would have been about thirty-one years of age when, while residing at Tottenham, he commenced production of *The Missionary Reporter*. He was, therefore, quite a young man—like so many of the early Brethren. The first number was published in July 1853, and the last, apparently, in December 1861—a span of eight-and-a-half years. His main declared object was 'to afford information respecting, and to establish a bond of sympathy with, such evangelical missionaries as may be brought before the notice of the editors, and whose labours, through not being connected with societies, are at present unknown'. In practice, this policy neither excluded those connected with sound evangelical missions nor home news 'if there was room', and the 'information' was mainly in the form of letters from missionaries being published in full. From the outset he stated that 'the responsibility for any peculiar views which may occur in the communication must rest with the writer'; so they had them then too—as always—and sometimes they are subsequently proved to be right!

But it is not the intention here to quote any of the numerous usual letters, nor to cover the same ground as that covered by Mr. W. T. Stunt in *Echoes Quarterly Review*². That article included a representative view of the work throughout the world as seen through its pages, and of the scriptural and practical interest shown in it by Mr. Van Sommer and his readers. In this article the interest will be mainly on the magazine itself and those mentioned therein other than the missionaries. Let it suffice to say here that so far as the latter are concerned we read such thrilling names as the pioneers Elizabeth Beer (George died soon after publication, just as Anthony Norris Groves died shortly before), William and Elizabeth Bowden, John Aroolappen (Indian), Tom Heelis, all of India, and James Hudson Taylor of the then China Inland Mission³.

A Very Personal Letter

The latter pioneering veteran referred to *The Missionary Reporter* and to its contemporary *The Chinese Missionary Gleaner* in a letter which was published in the issue of November 1855. This reference and some other interesting matters appear in the latter part of the letter, and it shows that the problems of missionaries then were in some ways much the same as they are today: lack of peace, money, and time for reading except for the magazines; and, positively, plenty to discourage and to make one irritable, and so causing them to plead, above all, for fervent prayer support. It is quoted as follows:

*Mr. J. W. Forrest is a Technical Officer at H.M. Stationery Office, London.

(Extracts from letters of J. H. Taylor to different correspondents. Shanghai, China, May 3rd and June 28th, 1853.)

As to your magazine, I do not get to see it at all. A long time since I desired it and the "Gleaner" to be sent to me: we have got the latter now for a few months, but have not heard anything of the former. If you have any convenient way of sending it, I should be very glad to receive it, as I have only seen the first three numbers, which were out just before I left England. As to books, I have but very little time for reading, nevertheless, I do sometimes wish my selection of profitable works was not quite so limited.

The Society provides me with sufficient funds for all we at present have undertaken. I have taken a Chinese boy to clothe and educate, and have applied to that purpose £10 which were kindly put at my disposal by A. B., so that I shall not be in want on that score for more than a year yet, in all probability; but had we more funds at our disposal, we would gladly undertake the board and education of other children, believing it is likely to prove an efficient means of usefulness.

I must now conclude, as my time has expired. You must excuse this short, abrupt letter, as I have been interrupted repeatedly. Continue to pray for us; we much need your prayers, and particularly I do. There is so much to discourage, and the climate produces such a degree of nervous irritability, that we need much grace.

Give my christian love to &c.,

Yours in Christ Jesus,

J. H. TAYLOR.

A Pastoral Letter

Another interesting character of those days whose writing appears in the magazine was James Harrington Evans. He was one of a number of clergymen who left the Church of England when they decided to practise New Testament principles⁴. Later, as the pastor of John Street Chapel (which was situated near the junction of Grays Inn Road with Theobalds Road, London, W.C.1), he was instrumental in the conversion of Robert Cleaver Chapman who was such an outstanding saint during most of the last century. One of Evans' pastoral letters entitled: 'Missionary Work Among Our Fellow Christians: Visitation' was reprinted in the issue of September 1853. Strangely enough, the only scripture actually quoted was 'she hath done what she could'—and that without the reference (Mark 14:8). The heading showed that the Editor believed that it was just as much missionary work to visit sick, needy and lonely saints in the homeland as on the mission field. This helpful exhortation appeared as follow:

How many have been translated from our little section of the church below to the glorious gathering place of the church above, whose removal into brighter realms and purer skies, when we have heard it, has excited the sensation of regret, painful but unavailing, bitter but remedyless, because it can lead to nothing—that there has been so little personal intercourse, so little exchange of little offices of love, so little interchange of any sort. Conscience has told us that the commendation, "she hath done what she could", cannot be ours in such a case. If there has been no time for frequent visits, or a lengthened call, yet a call now and then, a call with earnest prayer for a divine blessing, and with the hopeful expectation of receiving it, might have been paid. We know it, and we feel it as we allow it.

When they die, then we regret that it should have been so. Yet but too oft it leads to but little alteration. Bear then, beloved, the word of exhortation from one, who in that very word would chiefly exhort himself. To visit the saints of God is a costly duty,

especially the poor saints. The great Head of the body calls it not kind in us to neglect them, or rather Himself in them. If our beloved sister had wanted a cup of cold water, I believe she would not have wanted it long. But she might have said,—not that she did say it, for she thankfully acknowledged the kindness of many amongst us,—but still she might have said, “I was in pain, and a sisterly call would have soothed me; in lowness of spirits, and a look of love would have brightened me; in bodily sinking, and a little, yea, a trifling present for my sickly frame would have soothed me and comforted me; I was sometimes in spiritual darkness, and a few words of prayer might have, through Him who works how He will, and by whom He will, lifted me up, and made me go on my way rejoicing.

If, my beloved, we all consider two things duly, and with deep feeling of the Lord’s mind, and with earnest prayer that we might be suitably affected by it in our walk and conversation, it would be a great blessing to us. First, that whatever we have is really not our own, but the Lord’s; that our time, our talents, our money, our influence, yea, our very trials, are not so much our own property as His, whose we are. Secondly, that what we have is to be simply for His glory. Oh! did we truly enter into what is contained in these two principles, what a life of self-denying, Christ-exalting conduct would be, must be, the result! How it would lead us to feel for poor, thoughtless, Christless, Godless, hopeless sinners; how it would lead us also to long after, sympathize with, and do good unto the called, chosen, sanctified family of God. How many a time should we reason thus:—This poor saint, this solitary one, this one who may, perhaps, think himself or herself neglected, overlooked, forgotten, must be seen, must be called on, must be cheered, soothed, comforted. The word demands it, my conscience enforces it, and Jesus Himself will own it.

TABLE A

Some Interesting Stages in the Life of the Magazine

<i>Date</i>		
July	1853	} Publishers’ imprint above editor’s private address.
Dec.	1854	
Jan.	1855	} Never printed as ‘Vol. I’ ^s (212 pages). Three agents’ particulars.
Nov.	1855	
	1855	Last appearance of publishers’ imprint and list of ten agents. Circulation about 1,030.
Dec.	1855	Last appearance of expenses and receipts.
Jan.	1856	Trade no longer supplied. All copies by post.
Feb.	1856	Initials (‘having no precedent in Scripture’) to be superseded by names of contributors.
July	1856	Circulation increased by about 400.
Sept.	1856	Volume II deemed to be completed (182 pages).
Oct.	1856	Volume numbering discontinued. This the fortieth issue called ‘No. 40’. Advertisements invited.
Dec.	1856	Proposes to continue another year.
July	1857	Not published owing to editor’s engagements.
Oct.	1857	Business address supersedes private address.
Dec.	1857	Remittances invited for the ensuing year.
Jan.	1858	Scale of prices restated. No hint of cessation.
	Balance to	
Dec.	1861	Since 1921 it is apparently not known whether any copies now exist. Research is continuing.

Some Details of Format and Prices

In appearance, the magazine was $9\frac{3}{4}$ " deep by $6\frac{1}{4}$ " wide (as bound), and the first number consisted of eight pages; No. 2 was sixteen pages, both priced at a penny; No. 3 was twenty pages; Nos. 4 and 5 were sixteen pages, all priced at twopence. After that most of the issues were of eight pages; and in accordance with a statement made in February 1854 that the price would vary with its length: twelve pages and under seem to have been priced at a penny; over twelve pages at twopence—until April 1856 when the cash price ceased to appear. After the first few issues the style settled down, typically Victorian, to two columns, separated almost only by a line, covering an area of 8" deep by $5\frac{1}{4}$ " wide, with a running heading and page number above a line, and the whole enclosed with a double-line border (average overall dimensions expressed as 220 mm × 140 mm in this branch of research). Most of the matter was set (by hand) in the old non-point type size of approximately eight-and-a-half lines to the inch (bourgeois); some was set a size smaller (brevier); a short introductory article was set a size larger (long primer); while certain lengthy items, accounts, acknowledgments, technical and tabular matter were set as small as twelve lines to the inch (nonpareil)⁶. But sometimes a small item was 'leaded' (spaced between its lines) to fill the available space.

TABLE B
Details of Page Content of Available Issues

<i>Page Content</i>	<i>Occurrences</i>	<i>Remarks</i>
4	1	minimum
8	37	common
$9\frac{3}{4}$	—	average
12	8	—
14	1	odd leaf
16	6	—
20	1	maximum

Total issues and period: 54 covering 4 years 7 months

On one occasion, at least, there was over a page of nonpareil comprising a translated extract from *L'Eco di Savonarola* by Signor Ferretti to whom another reference will be made later. And in the third and fifth issues there appeared some tables of missionary statistics comprising five columns of nonpareil to the whole of a single column in the first instance, and involving seven columns of nonpareil across the double column, occupying one-and-a-half pages, in the second instance^{6a}, for which, in this case, the printer charged an extra thirty-nine shillings. There was thus plenty to read in relation to the size of the magazine, even if the type-sizes were rather small by today's standards. The actual paper was not always of a reasonable quality. All this information, and what follows, is mainly derived from the issues of July 1853 to January 1858 held at the British Museum as a bound volume⁷.

Duration of the Magazine

Without any further evidence one might have concluded, in spite of certain weighty factors to the contrary, that the publication ceased then. But a statement by the late Professor Arthur Rendle Short, written in 1921⁸, cannot be ignored. It reads: 'The numbers from January 1st 1858 to December 10th 1861, are before me as I write'. In the previous sentence he mentions its continuance until 1862, but by that statement, he probably meant to be understood as meaning: up to, but not including all of, 1862; and the date of 'December 10th 1861'⁹ would support this argument on the basis that that issue of the magazine would be current until 9 January 1862. The argument is further supported by the Professor's words on the next page which read: 'Then for ten years there was no missionary periodical'; for if the magazine had continued until the end of 1862 the vacant interval just mentioned would have been reduced to nine years—and that deduction would conflict with January 1872 as the known date of *The Missionary Echo's* commencement. But now we are left with the problem as to why Rendle Short did not explain the reason for the demise of the magazine if he had the last issues at hand as he wrote. Perhaps he did not think that that matter came within the scope of his book¹⁰.

It will be seen from Table A that the July 1857 issue never appeared—as the June issue indicated might happen. And without the above clear statement of the actual existence of further issues, the explained absence of the July 1857 issue and the unexplained presence of the odd January 1858 issue would pose a problem. This is made worse by someone, mistakenly, having written in pencil on the first page of the last bound issue: 'No more publ'd'. The apparently odd January issue was never intended financially to take the place of the missing issue. True, there was a note in the August 1857 issue that there would be an adjustment for yearly subscribers to cover the omitted issue, but it was never stated that this would take the form of an extra issue. And, as Table A shows, continuance is the impression created by the odd January issue. Why the donor of the bound volume so presented it will always remain a mystery; an explanatory label on page three of the cover could have explained the reason—that is if he *did* so present it^{10a}.

TABLE C

Details of Copies Printed so far as Published

<i>Quantities</i>	<i>Occurrences</i>	<i>Remarks</i>
1,250	3	minimum
1,500	14	common
1,750	1	estimated
2,000	7	average
3,000	1	—
4,500	1	—
5,000	2	maximum

Total issues and period: 29 covering 2 years 5 months

Cast and Circulation

While Van Sommer at first used the services of a publisher it is fairly obvious that he took the financial responsibility himself and that the publishers gave their services freely. Every issue until December 1855 had a statement of the expenditure up to the time of the previous issue from the commencement of its volume. From these we learn how many copies of the last issue were printed, what the printer charged, and the cost of postages. The receipts were also shown, but the deficit was left unexpressed until the completion of a volume. Incidentally, the loss on the eighteen issues which constituted Volume I amounted to £40 13s. 1d. according to the January 1855 issue. Twice one reads: '1,000 for sale, 500 for gratuitous distribution to the Colonies'. And in the case of Volume II (when only one issue reached 2,000 copies, three were down to 1,250, and the balance of seven were all of only 1,500) the November 1855 issue stated that 'the circulation is about 1,030 and until it reaches 1,500 there is a loss of £2'. In fact it did reach 1,450 copies in September 1856, circulating in 160 localities—an average of nine copies. Did it later seriously decline? And why did he then conclude Volume II when continuance until the end of the year would have balanced the page content with Volume I?

The first issue consisted of 5,000 copies of which only a few hundred appear to have been sold. Hence it is not surprising that the next issue was reduced to 1,000, but we read of: 'Printing expenses for a further printing of No. 2: £2 5s. 6d.'. Strangely enough, this is the only instance where the quantity is not stated, but this reprint from 'standing type' was probably in the region of 750 copies. In the case of Volume I the quantities fluctuated from 5,000 to 1,500 copies. Perhaps the reason for these erratic quantities was known and expected opportunities for their free distribution (if the recipients did not offer to pay) at home and abroad; missionaries on the field could always obtain small packets freely.

TABLE D

Summary of Statistics

<i>Item</i>	<i>Period</i>	<i>Issues</i>	<i>Pages</i>	<i>Quantities</i>
Volume I	July 1853 - Dec. 1854	18	212	41,250
„ II	Jan. 1855 - Nov. 1855	11	98	16,750
	Sub-total	29	310	58,000
Volume II	Dec. 1855 - Sept. 1856	10	84	no record
Is. 40 - 54	Oct. 1856 - Jan. 1858	15	132	„
Preliminary pages to Volume I		—	4	?
	Grand total	54	530	incomplete

Average cost for 2,000 copies per page as delivered: 67½p (13s. 6d.).¹¹

Naturally, the printer's charges varied according to the amounts of small and large type used and for any tabular work involved, as well as for

the number of pages and copies printed. Tables B, C and D are intended to give the general reader some idea of the trend of the page content and of the quantities printed, so far as details are available in each case, and of the cost of such 'print' in the middle of the last century. Writing as one with general printing knowledge, it was interesting to study the various prices charged and to wonder whether at times there were hidden factors such as heavy author's corrections and unused type matter, although these seem unlikely.

The Annual Prospectus

Also in the second issue there was a reference to 10,000 prospectuses costing £2 2s. 0d. and a similar item is referred to again twelve months later, and it seems to have been a yearly feature. In this connection it was stated in the December 1856 issue: 'A few copies of the Prospectus are enclosed in each Magazine, which our friends are requested to distribute'. Unlike a report which looks backwards, a prospectus looks forwards, and at ten for a halfpenny Van Sommer evidently thought that this was one economical way of persuading fellow Christians to become missionary-minded. What good reading the prospectus would have probably made! Unfortunately, pamphlets, etc., unlike bound books, are easily destroyed, and so are usually more rare, and sometimes more interesting.

When, as from January 1856, as shown in Table A, Van Sommer only supplied copies of the *Reporter* by post (two shillings per annum regardless of size) from his Tottenham address, he required that 'payments be made in advance by post office order or in postage stamps if under 10s.'. And he stated, almost from the beginning, that under certain reasonable conditions he undertook to re-purchase unsold copies from 'poorer fellow-christians'. He was one who thought of everything.

The Printer and the Publishers

As a solicitor, Mr. Van Sommer's business address was 19 Tokenhouse Yard; this place still exists, but the present buildings have replaced those which he knew when editing *The Missionary Reporter*, as they bear the dates 1871-2. This narrow court is opposite the northern side of the Bank of England in Lothbury. It would not therefore have taken him much more than ten minutes to reach his printer, Mr. John B. Bateman, in Ivy Lane, out of Newgate Street, and his publishers, Messrs. Partridge & Oakey, around the corner in Paternoster Row. Both of these little streets, with others, have now disappeared in the Paternoster Development to the north of St. Paul's Cathedral. It is certain that both of these firms were owned by Christians, but from investigations made neither appears to exist today. Incidentally, within twelve months of giving their services the publishers became Partridge, Oakley & Co.; it is not known what attracted additional partners, but we can be sure that it was not the big profits being made on *The Missionary Reporter*! Incidentally, the same firm apparently commenced publication of *The Gleaner in the Missionary Field* in 1850. A month before *The Missionary Reporter* started (July 1853) the former was renamed *The Chinese Missionary Gleaner*. Of this change Van

Sommer wrote: 'This leaves room, therefore, for the present work; and, in commencing it, the editor is happy in knowing that it does not interfere with any other of the kind'.

Certain Advertisements Invited

When advertisements for 'Gospel, Missionary and other religious publications (other advertisements if approved)' were invited in October 1856 the printer's judgment, according to the notice, seems to have been regarded as adequate, as it read: 'advertisements to be addressed to the printer only, and to be sent not later than the 22nd of the month'. After all, Bateman was also a publisher of Christian literature who himself subsequently advertised in the magazine. Incidentally, Partridge, Oakey & Co. do not appear ever to have advertised in the periodical they once published, although they are mentioned as selling a pamphlet on open-air preaching along with Seeley, Nisbet and Haselden in February 1856.

The Printer's Timetable

By the date mentioned, Bateman would probably have received passed proofs (presumably he gave them), cut the paper, and gone to press with all except the sheet that included the back page which normally carried the advertisements. Judging by the appearance of items such as a poem, entitled 'A Missionary Prayer', on one back page, and an extract from *The Cape Advertiser* reporting a converted Kaffir's impressive preaching on another such page, it seems that Bateman was provided with some timeless features which he could either include or exclude at his discretion to accommodate any advertisements he accepted up to the deadline (of the 22nd). Bateman then had a fairly tight schedule with which to comply. He had to 'make-up' the back page after setting any remaining advertisements (with no time for proofs); complete the printing; fold (entirely by hand); insert one folded sheet into another when necessary (as is normal for such as twelve standard-size pages); thread-sew (wire stitching was then unknown¹²); trim (to open up any folded edges at head and fore-edge, and to level the foot); count, pack, and deliver to Tokenhouse Yard for Mr. Van Sommer to convey to Tottenham, probably by hansom cab, in time for him to issue 'at least two days before the first of the month'—with the probable help of his wife. It is hoped, and believed, that Bateman had a steam engine and shafting to drive his printing machines and guillotines—if only for the sake of his operatives! And the editor, in November 1855, urged those interested in the magazine to order several copies for distribution, pointing out that 'under the new postal regulations ten copies can be forwarded for 1d.'¹³ And the periodical was eventually 'registered for foreign transmission'. He was a man who missed no advantage.

A Selection of Advertisements

Reverting to the advertisements, for which the charge was 'not exceeding eight lines, 3s. 6d.; per line extra, 6d.; some of them are worthy of repetition. Here is one that appeared in May 1857: 'Just published, price

6d. or by Post for 7 postage stamps. *An Attempt to Answer The Questions, May the Lord's Coming be Expected Immediately? and Will the Translation of the Church be Secret?* by George Walker. Teignmouth: J. Nicholson; London: Whittaker & Co., 13 Ave Maria Lane'. So this subject was a live topic of discussion then! And here is another, couched in typical Victorian phraseology, appearing on the last page of the last available issue: 'Just published, Crown 8vo, Price 7/6. *The Types of Genesis Briefly Considered* as revealing the Development of Human Nature in the World, Within and Without, and in the Dispensations. By Andrew Jukes. "The invisibility of him from the creation of the world are clearly seen, being understood by the things that are made", Rom. 1.16. "As it were a wheel in the middle of a wheel", Ezek. 1.16. London: Longman, Green, Brown, Longmans, and Roberts, 1858 [*sic*]. 'From the publishers' imprint one will detect the present and well-known name of Longmans, Green & Co. Ltd'. or, popularly, just 'Longmans'¹⁴.

On the subject of education this one appeared at the same time: 'EDUCATION FOR BOYS. A gentleman in S. Devon, who has for some years engaged in Tuition—chiefly with the view of superintending the education of his sons—receives 5 or 6 youths to Board and Educate them. The principles of Pestalozzi, Mayo and J. Taylor are those which he seeks to act upon. There are two vacancies at present. Address D.S.D., Castle View House, Dartmouth'. (An earlier advertisement indicated the name as Mr. and Mrs. de St. Delmas, and that French and German were spoken.) What exactly were those principles? Still on the subject of education, here is one for teachers: 'Will be published, if the Lord will, Nov. 1st, price 1s. 6d., cloth, *Instruction founded on the Gospel of Luke*; for a village school. . . London: J. B. Bateman, 1 Ivy Lane, Paternoster Row/W. Yapp, 4 Old Cavendish Street, Oxford Street'. Was this a joint publishing arrangement?

Some other Authors and Publishers

We are reminded of *Anthony Norris Groves* through a *Memoir* written by his widow, and published by 'James Nisbet & Co., Berners Street, London'. Other authors mentioned were John Elliott Howard and W. C. Boardman whose books were published by Yapp and Bateman respectively. And (formerly Rev.) Leonard Strong, of British Guiana and Torquay, wrote a missionary book on the West Indies. Other publishers of books and tracts in various parts of the United Kingdom, which then included the Irish Republic, were mentioned, but only two appear to exist today, and they are Oliver & Boyd of Edinburgh and Evangelical Christian Literature whose imprint appears in this magazine. The latter are, as readers may know, the successors of the Bible and Tract Warehouse which was situated at 34 Park Street, Bristol, as mentioned in *The Missionary Reporter*¹⁵. The work continued there until 24 November 1941 when it was 'blitzed'. In 1957 it was able to return to the same street, but at number 60—and since enlarged. And it is surely worth mentioning that the latter publishing house was the one opened by George Müller about 130 years ago in connection with the work of the Scriptural Knowledge Institution which he had instigated in 1834.

Two Little Notices

Among the minor notices, here is one that might be intended 'for sisters only' (to use our modern jargon) about a missionary society's new magazine 'for promoting female education in China, Africa and the East', and consistently, but artlessly, entitled *The Female Missionary Intelligencer!* Those interested were invited to communicate with 'Miss Webb, 15 Shaftesbury Crescent, Pimlico, London'. On a more serious tone, here is one which commands our respect: 'The Party who kindly paid £50 into a Bank in Bath last July, on account of a Brother in the Lord there will much oblige if they will write stating the *fact*. The name and Bath is sufficient'. The mention of 'Bath' was a happy omen, and the '£50' was more like £500 when judged by today's standards.

Just Published, price 2s. cloth,

The Blood, The Cross, and The Death of Jesus Christ,

THEIR USES AND APPLICATIONS BY THE SPIRIT IN SCRIPTURE.

In three vols., price 1s. 4d. each, cloth,

SIMPLE TESTIMONY,

For the Comfort and Profit of the Children of God,

PUBLISHED CHIEFLY FROM PAPERS SENT FROM DEMERARA.

The Hopes of the Church of God,

In connection with the destiny of the Jews and the Nations. By J. N. Darby. 4th edition, 1s. 8d., cloth.

GOSPEL PREACHING. By L. Strong. Nos. 1 to 3, 1½d each.

THOUGHTS ON ROMANISM. By C. H. M. Price 4d.

IGNATIUS, A Drama. By John Gambold. Price 6d.

HYMNS adapted to be used at the Preaching of the Gospel. Price 1s., cloth.

LONDON: J. B. BATEMAN, 1, IVY LANE, PATERNOSTER ROW.

FIGURE 1.

Returning to the advertisements again, Figure 1 is a facsimile of one that appeared in October 1856. It reveals that Bateman did quite a good publishing business, besides that of printing, and it is fairly obvious that the items mentioned were of the type that he would have printed himself, but, possibly, the binding was 'put out' to William Yapp, And the '4th edition' of a book written by none other than J. N. Darby shows that the original was probably published before the unhappy division that occurred among 'Brethren' in 1845-8. So far as the other authors are concerned: the initials 'C.H.M.' refer, as all readers will know, to the famous C. H. Mackintosh. But who was John Gambold? According to other references to him, he appears to have been a travelling evangelist. There was an Ignatius who was among those who knew the apostles, and the 'drama' presumably relates to him.

A Testimony to 'The Reporter's' Usefulness

What advertisements there were, if any, in the issues at present unavailable we do not know, but they did not save the magazine; that is, if lack of money had been the trouble. Be that as it may, there were those who, we can be sure, would have still continued their work on 'the home front' of a century ago, but they would have missed the help which the magazine gave them to assist the Lord's servants across the seas. This is evidenced by the following: 'The value of the newly inaugurated ministry of *The Missionary Reporter* was now demonstrated'¹⁶. This was in reference to a letter and remittance that arrived for the Beers when George fell fatally ill, and which paid for his removal to hospital. Some of those who helped by transmitting funds were as follows: Colonel Foquett, Weston-super-Mare; S. F. Kendall ('now in England'), 2 Hornsey Lane, Highgate; John Spenser, 48 Fenchurch Street, London; Leonard Strong, Torquay; A. Steedman, 17 Gracechurch Street, London; George Pearce, Stock Exchange, London; G. J. Walker, Teignmouth; and Signor Ferretti, 35 Church Road, Kingsland¹⁷, who had been a missionary in Italy, and now edited *L'Eco di* (The Echo of) *Savonarola*¹⁸; he also gave lessons in Italian language and literature to families and schools according to his advertisement.

Then there are a few interesting names and addresses in connection with the work of The Evangelical Tract Association. One of them has already been mentioned but with his business address, and this reminds us of the motto of the now defunct *Links of Help*: 'The light that shines the farthest shines the brightest nearest home'. They were: 'C. H. Berger, 1 Maitland Road, Clapton; H. Heath, Barum Cottage, Dalston; E. Spenser, 2 Pembury Road, Hackney; W. T. Berger, 23 Dalston Rise, Kingsland (*Treasurer*); and G. Pearce, 10 Clarence Road, Hackney (*Secretary*)'¹⁹.

A Little Nostalgia

All of these places, and from the City to Tottenham and adjacent areas, were among the writer's regular haunts during the first twenty-five years of his life. So he is well fitted to say that if one could draw a reversed 'S' bend from Clapton Station through Hackney Downs Station to Dalston Junction Station, it could be said that all of these London brethren resided a short distance from it. They would have been members of the Hackney assembly which then met at the School Room, St. Thomas' Square²⁰, and this place is referred to in the February 1854 issue. This square can still be located on a London street map a little north of the junction of Mare Street and Well Street. Incidentally, Paragon Road, from which the present assembly hall, now in Clapton (near Lea Bridge Road), takes its name, is a little further north, and still a little further north is Morning Lane—its subsequent home—from which it was 'bombed out'. (Then it met in an elder's home; and, after the war, at a hired hall nearby.) And, if the writer may add a personal note, it was just off that unhedged 'lane' that he first learnt the rudiments—perhaps 'crudiments' might sometimes have been a more descriptive word—of the ancient craft of printing. But he was never a member of the Paragon assembly.

The Agents for the Magazine

Even now our lists of interesting names and addresses are not exhausted. While Bateman was also a publisher it is obvious that he had not the bookshop contacts that Partridge & Oakey had, and who, at first, supplied the magazine to the trade. These agents steadily grew; they began with 'Mrs. Prior & Son, Tottenham', and soon included the following: J. K. Campbell, Holborn, London; Miss Dunne, Palace Lane, Waterford (in the south of the Catholic Ireland!), Coventry, Hackney; William Yapp, Old Cavendish Street, London; Langford, 68 Leadenhall Street, London; Fletcher & Alexander, Norwich; Sparkes, Exeter; Colling, Teignmouth; Luxmore, Crediton; Gallie, Glasgow; 'or through any bookseller'. We know that William Yapp (of 'yapp-edge' fame²¹) was one of the early Brethren. It is understood that he owned a bindery as well as a Bible warehouse in Welbeck Street besides the bookshop. He was a member of the Orchard Street²² assembly of those days. And it was at his premises in Welbeck Street that the assembly eventually met.

But what was the reason why the others were agents for *The Missionary Reporter*? To say the least, it seems that some of them may have been so-called 'non-conformists', and that they were able to include 'religious' books, etc., with anything else that formed their trade—Christian bookshops are a rarity even today. One might wonder whether the Priors were in fellowship at Brook Street Chapel; they do not appear in the register, but this is not decisive it is understood. The above names, and those mentioned in other connections may, it is hoped, prove useful to others who may be engaged, either now or in the future, in some research; or, at least, the names may some day 'ring a bell' to remind some of past, and even present connections.

A Census of Religion

Probably the most interesting item in the whole of the available issues appeared in February 1854 when the following comment was made on the then recent census of religious worship in this country. It is quoted in full, as follows, so far as it is of comparative interest today. The varied, yet closely related, designations reveal that independence of thought and action that has always characterized 'evangelicals'. Naturally, it is possible that a few cranks were included.

We have before us the last Census of Great Britain, relating to religious worship in England and Wales. It contains some particulars of all the religious congregations in this country—both of those who have obtained a denominational title, and of those who have scarcely any, and in some instances no, distinguishing name whatever. Looking at the Census in a missionary point of view, the question arises—what is the true church of God, within these different outward professing bodies, doing in the foreign mission field? The reports and publications of the "Church Missionary Society", the "London Missionary Society", the "Baptist Missionary Society", the "Wesleyan Missionary Society", the "Moravian Society", &c., &c., will furnish such information, so far as relates to those religious bodies who have missionary societies specially attached to them. But what of the other members of Christ, who have no society attached to them? For instance, what of the 96 bodies in the Census called "Christians" only? What of the

132 called "Brethren?" What of those 7 congregations whom the returning officer, in his perplexity, could only denominate, "no particular denomination", of 7 congregations called "Non-sectarian", and of 2 congregations called "Believers?" These congregations number about 20,000 persons in the morning, and 25,000 in the evening. There are many other congregations under the general head "*Isolated Congregations*", having 539 places of worship:—for instance, Christian Association, 8; Orthodox Christians, 1; New Christians, 1; Christ's Disciples, 8; Primitive Christians, 1; New Testament Christians, 2; Gospel Pilgrims, 2; Free Gospel Christians, 14; Evangelists, 4; &c., &c. The practical question is, what are the Lord's people, among these 25,000 persons and these other congregations, doing for the spread of the truth throughout the earth?

Another Interesting Notice

A minor sensation occurred in some circles when *The Christian* ceased publication at the end of May 1969 after only a few years of life as a weekly Christian newspaper. Therefore the following major notice, which appeared in the *Reporter* in January 1854, concerning the inception of a monthly paper of that kind, may be of considerable interest to many. It is published in full. One wonders how long that managed to survive too! Yet its nearest modern equivalent—*Crusade*—appears to be vigorous.

Early in 1854 will be published the first number of *The news of the Churches, and Journal of Missions*.

"The news of the Churches and Journal of Missions" is projected as an ecclesiastical and religious newspaper. It will aim at supplying the place in the ecclesiastical and religious newspaper. It will aim at supplying the place in the ecclesiastical and religious field, which is occupied by the ordinary newspaper in the department of social and political intelligence, and will furnish a monthly record of what is doing everywhere throughout Christendom and Heathendom, for and against the cause of Christ more particularly.

1st. The home department will contain, from month to month, a statement of the chief events and movements in connection with our various churches and religious societies. The readers will be fully informed of all matters of interest in the affairs of the church of England, the Wesleyan Methodist connection, the Congregationalists, Baptist, and other churches in England and Wales; of the different Presbyterian churches and other bodies in Scotland; of the established church, the Presbyterian church, &c., in Ireland, and of the sayings and doings of Romish and infidel emissaries.

2nd. The foreign department will present an abstract of ecclesiastical and religious intelligence from all parts of the world, beyond our own shores. An extensive correspondence is being instituted with the chief centre of action and influence on the continent, in the East, in America, and in our own colonies.

3rd. *The missionary department will furnish a summary of the most interesting intelligence contained in the various British, Continental, and American Missionary Journals, classified and arranged under the various localities, so that the reader may see at a glance the progress of the collective missionary efforts of the churches at any particular point. Occasional historical sketches of particular missions will also be given, and the correspondence of Missionaries will be invited as to the best means of conducting their Evangelistic operations.*

4th. The literary and educational department will contain lists and notices of new works published in Great Britain, the Continent, and America, and intelligence as to

the condition of Colleges and Theological Seminaries. The notices of books will generally be short, and more analytic than critical in their character.

5th. The miscellaneous department will embrace short articles on matters of special importance. The correspondence and suggestions of subscribers will be invited.

“The News of the Churches” will be conducted on the broad basis of Evangelical Protestantism, free from all denominational bias and antipathies; its main object, indeed, being to appraise members of all the branches of the church of Christ of the state and progress, the difficulties and trials of each branch; thus to elicit for each the sympathies and prayers of all, and to enable all to profit from the practical experiences of each. It will recognize no adversaries but the adversary of God and of His people: the Romish and infidel antichrist, and those who, under whatever name, seek to unsettle the foundations of the christian faith.

The size and form of to be publication will be sixteen pages, very similar in appearance to such papers as the “Christian Times”. It will be published on the 15th of every month, and will be forwarded as a stamped newspaper, by post, to all subscribers. The subscription will be six shillings yearly, payable in advance. Intending subscribers will oblige by forwarding the amount to the publishers, by post-office order, or otherwise.

November, 1853. Edinburgh: Johnstone and Hunter, 15, Princes Street.

An Opportunity for Schoolmasters

Turning to another subject: we sometimes hear today of opportunities abroad for pursuing one’s occupation or profession and of engaging in the Lord’s service as much as possible in one’s spare time. But owing to the rise of nationalism this avenue of service has become much more restricted of late. The following extract from the issue of December 1853 shows that this form of service was known then, but in this case the opportunity for evangelism was involved in the employment itself.

Schoolmasters are much wanted at Peter’s Hall, Demerara, and for Canal No. 3 in the same Parish. The government have passed a liberal law, by which Schools will be helped where the Bible is taught and the children are instructed in useful knowledge. Any qualified christians going out would thus obtain an occupation and be in the midst of a sphere of missionary service. This suggestion is only made to those who may not see it to be the Lord’s will that they should give all their time to spreading the gospel. Should any desire further information, we shall feel happy in putting them in communication with those who have personal acquaintance with the subject.

Some Extracts from Readers’ Letters

Other than the missionary news, another category of items which should not be overlooked were the letters from readers at home. A spate of extracts from such letters appeared in the issue of February 1856. These not only justified the existence of *The Missionary Reporter*, and helped to mould its character, but foresaw the need for the missionaries to visit various assemblies, or for home brethren to do so after seeing the work at first hand, and for the wise distribution of gifts. Thankfully, all these needs have been supplied: names appear instead of initials, home brethren as well as missionaries tell what they have seen at first hand, and the editors of *Echoes of Service* constantly endeavour to make an equitable distribution of gifts. The extracts are as follows, but the break lines and a heading

in the original suggest extracts from four letters when only two may be involved.

“The probability of evil coming in, is a reason for great care as to what is said, but to my mind it is not a reason for not informing the churches concerning the Lord’s servants by name. I find living persons named, and also commended, in the New Testament: (1) some as ‘of note among the apostles’; (2) some ‘laboured’; (3) some ‘laboured much’; (4) some ‘had the thanks of all the churches of the Gentiles’; (5) a slave was called ‘a faithful and beloved brother’; (6) ‘thou doest faithfully’; (7) no ‘man like minded’; (8) ‘whose praise is in all the churches’; (9) ‘labouring fervently in prayers’; (10) ‘great zeal’; (11) a hope ‘that the body was prospering even as the soul’; &c. All these expressions and that by name in writings by apostles, might tend to pride, but this possible or probable evil did not debar these persons from being named, and that with words of commendation”. (*Extract from a letter.*) The practice of giving or signing initials instead of names is felt by many to be unsatisfactory, and has no precedent in scripture. ED.

“There needs, I am sure, some organization to keep up a general interest in the missionary cause; for home wants are so pressing and constant that our feeble minds cannot, in addition to them, embrace the necessities of distant lands. Your paper helps to supply this lack, but regular visits to the churches either from missionaries themselves, or those who are well acquainted with their work, are requisite to carry out the object perfectly. What is every body’s duty is nobody’s duty. Some must take it up as their proper business and then it will prosper”.

“If any brother had it on his heart to travel through England and Ireland and confer with the saints, good might be done”.

“Is not great wisdom needed as to the persons through whom donations are sent? I question if all are gifted for distributing, I mean as channels through whom help should come. God will direct all if we look to Him. Great grace is needed to give in a God-glorifying way”.

In the case of the first extract the figures in parentheses have been added by the present writer for the sake of reference to the following. The names of the ‘living persons’ and the biblical references are: (1) Adronicus and Junia (Rom. 16: 7); (2) Clement (Phil. 4: 3); (3) Tryphena and Tryphosa (Rom. 16: 12); (4) Priscilla and Aquila (Rom. 16: 3, 4); (5) Onesimus (Col. 4: 9); (6) Gaius (3 John 5); (7) Timotheus (Phil. 2: 19, 20); (8) evidently a well-known brother (traditionally Luke) who accompanied Titus; the letter writer seems to have overlooked the fact that no name *is* mentioned here, and also to have omitted the words ‘the gospel throughout’ after the word ‘in’ (2 Cor. 8:16-18); (9 and 10) Epaphras (Col. 4: 12, 13); (11) Gaius (3 John 2). And we are exhorted to ‘greet the friends by name’ (3 John 14).

The Value of Missionary Letters Discussed

Lastly, let us look at the link between the Lord’s servant on the field and His servants in the homeland. Like some other features of our church

life today we probably take the reading of letters from missionaries as nothing extraordinary. But there was a time when these were recommended as a new source of deep spiritual exercise. This is proved by the following extract (and note the graciousness of the second paragraph) from the issue of September 1853:

How different is the effect between a general statement concerning the church's work on behalf of missionaries and a detailed statement of fact from the missionaries to the church.

Suppose, for instance, a collection of money is made, and the amount is paid over to a Society, or an individual, to be used as such person may see well for missionary purposes, and that with an acknowledgment of the receipt and a word of encouragement, there the matter ends. This is well so far as it goes. We rejoice in it. We have no sympathy with those who would stand still because they see imperfection in this mode. Let us be thankful for all the good we can see. Nevertheless if there is a more excellent way, let us walk in it.

Suppose on the other hand, this collection is sent by the church with a kind word to a hard-working missionary, who in time sends back a letter, and that instead of a dry statement to the church that so much money has been received and paid to some person deputed to perform this duty, one of the church rises with a letter in his hand, a real foreign letter, come thousands of miles perhaps, from the very man with whom the church has had fellowship in his labour of love. Attention is awakened, the mind is aroused to grasp some definite information from the scene of labour. The imagination pictures no mere scenes of fancy, but living actual realities, real inroads on the kingdom of sin and Satan. The darkness and ignorance of those who are made of one blood with ourselves, and who have to live for ever as monuments of God's mercy or of His wrath, are heard with compassion. The faithfulness or decline of the new converts is listened to with feelings of gratitude to the God of all grace or of mourning over the sinfulness of the heart, and the power of Satan. The peculiar circumstances of the missionary and his family are entered into with more cordial interest. In short, definite thoughts and feelings fill the hearers, and the church departs refreshed from this opportunity of having the better feelings of the man called afresh into livelier exercise, because caused to flow out of self towards others. And his children go away with something worthy to draw out their affections, perhaps with the seed of a missionary spirit dropped in some quiet recess of the soul to flourish when the quickening power of the Holy Spirit shall have united them to the Lord Jesus. And, finally, and this we hold especially important to promote and cultivate, praise for the specific blessings now heard ascends to Him who delighteth in mercy, and prayer is made with a more intelligent state of mind, and a more considerate and feeling heart.

Towards Cessation

'All good things come to an end', and our story is drawing to its close. When Van Sommer was residing at Hackney he would have had fellowship with brethren mentioned above. And when at Philip Lane (High Cross end), Tottenham, he would have met at Brook Street (still in use). But what his Eastbourne, and concurrently, for a while it seems, Reigate too, addresses and church connections were we may never know, for when he removed to Eastbourne in December 1857 he used his business address for all correspondence in connection with the magazine according to the last

four available issues. What finally decided him to discontinue publication apparently at the close of 1861, when he was only about forty, we shall probably never know unless the final issues are yet discovered. But we know that, like another, 'he served his own generation well', and particularly during the apparent eight-and-a-half years of *The Missionary Reporter's* life. As already stated, ten years later *The Missionary Echo* commenced publication in January 1872 at Bath (later to be renamed *Echoes of Service*—its present name), but that is another story—and now nearing its centenary.

'Finally, brethren, . . . whatsoever things are of good report . . . think on these things'. That is why the writer wrote it.²³

REFERENCES

- 1 T. F. C. Stunt, No. 16, August 1967.
- 2 Volume 9, No. 4, October-December 1957.
- 3 Other generally English names mentioned were: (British Guiana) C. H. Aveline Herbert Bennett, Robert Kingsland, Lucy Kingsley, Thomas Towers, F. Harrison Wm. Popplewell, John Blyden, Henry Collier; (Cape Breton) S. F. Kendall; (Honduras) Alexander Henderson, Frederick Crowe; (Mauritius) Louis Favez; (West Indies) Tidyman, B. T. Slim; (?) D. French, Mrs. Huntley, J. Jones—and unconnected with societies.
- 4 F. R. Coad. *A History of the Brethren Movement*. (Paternoster Press) 1968, 69, 70.
- 5 The bound volume is prefaced by four preliminary pages comprising title page and two pages of contents covering Volume I. In this way the first eighteen issues were established as that Volume ('Price Two Shillings' as a bound volume). But no such preliminaries precede Volume II.
- 6 In view of the typographical information frequently found today on the imprint page of many books, and the increasing number of Christians concerned with printing, the writer considers it not inappropriate to mention that the typeface used was the so-called 'Modern' (lacking the freehand effect of 'Old Styles'), but size for size it lacks the clarity of the typeface (Times Roman) in which you are now reading. The nearest equivalent point sizes to those mentioned would be: 6 (nonpareil 8 (brevier), 9 (bourgeois), and 10 (long primer); 7 point (minion) was not detected. Incidentally, the introductory article of the first four issues were set in small pica (11 point) in one column to the page. But even these well-established British-American designations of type-sizes may also be superseded when international agreement is reached in this metricated and computerised age in which we live.
- 6a The latter table would be more accurately described, up to that time, as 'a brief summary of particulars of missionaries and others noticed in this magazine'. It included such items as to whether or not they were connected with a society. Strangely enough, no wives of workers are mentioned—or sisters at all—and of the thirty-four names, ten are German, two are Italians, and two are only known as 'A' and 'D', probably for safety reasons in Italy.
- 7 Discovered in the middle fifties by some young people evidently with access to the shelves of the British Museum, as presented by an unknown donor, after the Museum authorities had always denied all knowledge of it; due, an attendant suggested, to it being satisfactorily bound when presented. (See note 2.) The writer finds it difficult to believe that the book could have been found on 'the open shelves' (accessible to readers) and remain uncatalogued for such a long time.
- 8 *A Modern Experiment in Apostolic Missions (Links of Help)*, W. S. Harris, Bristol, 1921, pages 88-9. Recent abridged edition by *Echoes of Service* (undated), pages 14-5. It should be mentioned that the author refers to '1855' as the commencing date of *The Missionary Reporter*. It is impossible to explain the origin of this error except to suggest that it could have arisen from such causes as a mistaken tradition,

- confused reading, a misprint, or an indistinct print, either in the issues he saw or in some other paper's reference to the subject.
- 9 All available issues after January, 1856 included '1st' in the date. It is rather fortunate that the Professor mentioned the full dating of the issues he saw. A late date is what one could expect for the final issue it probably was, and this seems to be further evidence that the periodical ceased with that issue.
 - 10 It seems a great pity that the owner—who need not necessarily have been Rendle Short (he may merely have borrowed them and subsequently returned them)—did not present these issues to *Echoes of Service* or to some such body as the British Museum as did his predecessor in this respect.
 - 10a A recent visit to the Museum revealed that the book in question, although clearly showing signs of its age, was substantially bound and with a royal crown at head and foot of its spine title; all suggestive of an official binding; and, from appearances, probably the first.
 - 11 Other quantities would not have been pro rata: the substantial preliminary costs remain constant, and only the repetitive costs vary.
 - 12 Wire stitching machines suitable for pamphlets, etc. (stitches staggered to facilitate bulk trimming), were not in use until about the beginning of the century, although a coarse type of wire had been used for bound books well into the last century; but that method, of German origin it is believed, is no longer used. Eventually, stitching wire was galvanized to delay the almost inevitable rust usually caused by damp and the acidity of some papers.
 - 13 One wonders whether Van Sommer was thinking here of the common eight-page issues and overlooking the fact that occasionally that size was still exceeded. In the paragraph under the same heading he implies that any quantity up to four ounces cost one penny, and similarly up to eight ounces, twopence. It would appear that ten copies of an eight-page issue of the weight of paper generally used plus the wrapper or envelope would weigh no more than four ounces—the inferior paper so much less. But perhaps that was the reason for the lighter-weight paper.
 - 14 A photocopy of the title-page of an 1888 edition reads: 'Longman, Green and Co.', and the sub-title terminates at 'Nature'. Before the days of limited companies, the names of firms changed with the partners as is frequently so today in the case of professional firms such as chartered accountants and solicitors.
 - 15 Other publishers mentioned were: Brendon, Plymouth; Binns & Goodwin, Bath; Gregg, 24 Warwick Lane, Paternoster Row; Werthiem & Macintosh, Paternoster Row; Whereat, Weston-super-Mare; J. Robertson & Co., Dublin; S. B. Oldham, Dublin; Tract Depository, Dublin; and the Church Missions to the Jews, who are still at 16 Lincoln's Inn Fields, London (W.C.2). The Publishers' Association stated that they were unable to help owing to all their records having been destroyed during the 1939-45 War.
 - 16 E. B. Bromley, *They were men sent from God*, Scripture Literature Press, Bangalore (1937), 123.
 - 17 Renamed 'Northchurch Road' (N.1) under the L.C.C. renaming scheme of the early thirties. It is understood that the original 'Church Road, Kingsland' was so named at its eastern end so far as Kingsland Road. The house numbering was probably unaffected. In the two earlier references to 'Church Road' the house number is given as '33', but later references all read '35'.
 - 18 Remembering that Signor Ferretti was, it seems, an authority on Italian literature, it is not difficult to understand why his periodical was named, when translated, *The Echo of Savonarola*, when one reads the following extract from *Pears Cyclopaedia*: Savonarola, Girolamo (1452-98), Florentine preacher and reformer, a Dominican friar, who denounced vice and corruption not only in society but also in the Church itself, especially attacking Pope Alexander VI. He was excommunicated, imprisoned, and with two of his companions hanged in public. His passion for reform made him impatient of opposition and incapable of compromise. He understood men's hearts but not their limitations. Yet he was a noble figure rightly commanding the respect of later ages. George Eliot's historical romance *Romola* gives a fine portrait of Savonarola.

- 19 Clarence and Pembury Roads are still known by those names (but as Clapton, E.5). As regards the others it is understood from the Archivist Department of the London Borough of Hackney that 'Dalston Rise' went from the Hackney Downs Station area to the St. Marks Rise area; and from the clue of 'Maitland House', 'Maitland Road' was in the Median Road, E.5 area; but 'Barum Cottage' might have been anywhere off Dalston Lane as no help could be given. None of the brethren mentioned would have been more than half-an-hour's walk from the meeting place, and most of them rather less.
- 20 The address of the Hackney meeting in 1847 appears to have been 'Ellis's Rooms', Well Street and, according to the aforementioned authority's 1872 records, 'probably the "preaching and school rooms" situated between numbers 183 and 185, and on the south side well towards Mare Street—unless there has been drastic renumbering since, but this seems unlikely'. By 1854 the assembly had moved to St. Thomas' Square; and later to its other venues to which reference has been made. In this connection the following is of interest: 'Waterloo Rooms, Clapton. This building in Prout Road, Clapton, is one of the oldest in the borough, though authentic information regarding its early history is lacking. It is stated to have been used at one time by the Plymouth Brethren, and as a lad Edmund Gosse, the great essayist, who wrote 'Father and Son', is said to have attended there with his father, Philip Henry Gosse. The premises are now Mission Rooms, and have been for many years'. (They have since been demolished.) *Hackney and its Environs Changes within living memory*, The Editor of *Hackney Gazette*, 1932, page 16. But the writer has been reliably informed that this place was never connected with 'open brethren'. And if ever it were the 'meeting room' of some 'exclusive brethren,' to suit the above statement, it would have to have been so after 1848 (the year of final division) and before 27 January 1852 when Philip Gosse removed to south Devon. And that assuming that he would have walked (as he probably would have had to have done in those days) about two-and-a-half miles each way from the southern end of Mortimer Road (N.1) to Prout Road which is just north of Lea Bridge Road (E.5). As Edmund was not born until 1849 he could not have been 'a lad' during that period. Incidentally the journey to Well Street would not have been much more than half of the above distance to reach Waterloo Rooms.
- 21 Like any other book still in copyright (or an original typesetting when out of copyright), no one without a licence, is permitted to print a copyright edition of the Bible (and this particularly applies to the Authorised Version which is subject to a permanent copyright), but it is certain that this restriction has never applied to the binding, and this seems to explain the origin of the 'yapp edge'. Incidentally, high-class bookbinders (among whom Yapp undoubtedly ranked) were, traditionally, situated in the West-End; hence the expression (now almost extinct): 'West-End work'.
- 22 Presumably this is the Orchard Street that today forms the western end of Selfridges on its eastern side. How times have changed! Incidentally it is understood that after Welbeck Street the assembly met at Great Portland Street, W.1, until 1934 when it had to move. It was then invited to Rossmore Road, N.W.1, where a mild form of 'exclusive' meeting was in a very weak state. Formerly an architect's studio, as the architecture suggests, this hall, like the previous one, was named 'Welbeck Hall'. But several years ago it was renamed after the road in which it is situated owing to overseas visitors residing in the West End looking for it in vain in Welbeck Street.
- 23 The writer is sure that he has not given any major false impressions, but he would ask readers to remember that it has been written under the inhibitions of a temporary reader's ticket, which meant that half the mornings had gone before he could start; and while earning his living, but with the help of photocopies of seventeen selected openings of the book being studied. On one occasion his brief case containing his notes was stolen, but returned intact the same day by the finder as abandoned by the 'kind' thief. In that way discouragement was turned to 'strong encouragement' (r.v.). And the result is what, it is hoped, you have patiently read.