

VIEW OF THE OLD ROOKERY THAT OCCUPIED THE SITE OF THE HOWARD MISSION. THE BLACK SEA OF SIN.

HOWARD MISSION AND HOME FOR LITTLE WANDERERS.

(No. 40 New Bowery.)

Some portions of the city of New York present as dismal moral deserts as can be found on the entire globe. A portion of the Fourth Ward, with its narrow, crooked, filthy streets and dilapidated buildings, filled with a motley population collected from all countries, packed at the rate of 290,000 to the square mile, has long been noted as one of the principal "nests" for fever, cholera, and other deadly malaria on the island. But the moral aspect of this locality is even worse than the sanitary. Nearly every second door is a rum-shop, dance-house, or sailors' lodging, where thieves and villains of both sexes and of every degree assemble, presenting a concentration of all the most appalling vices of which fallen human-

ity is capable. The following statement from the superintendent, Rev. Mr. Van Meter, will afford our readers a concise view of this most important work.

"REV. J. F. RICHMOND—*Dear Brother:* In compliance with your request I forward to you a brief statement by the Board, of *our work and the way we do it:*"

This Mission was organized by the Rev. W. C. Van Meter, in May, 1861, and until 1864 was conducted by himself and an Advisory Committee; when, at his request, it was regularly incorporated and placed under the control of well-known citizens, who constitute the Board of Managers, by whom its finances are administered, and all disbursements regulated under a system of strict accountability.

From the beginning the funds have passed through the hands of a responsible Treasurer, by whom full reports of receipts and expenditures have been made each year, and published in the daily papers and in the "Little Wanderer's Friend."

OBJECT.—The announcement at the beginning remains unchanged:

"Our object is to do all the good we can to the souls and bodies of all whom we can reach, and we cordially invite to an earnest co-operation with us all who love our Lord Jesus Christ in sincerity."

NOT SECTARIAN.—The Constitution requires that "not more than three members of the Board shall be chosen from the same denomination."

THE FIELD cannot be fully described, for New York has become the almshouse for the poor of all nations, and the Fourth Ward (in which the Mission is located) is the very concentration of all evil and the head-quarters of the most desperate and degraded representatives of many nations. It swarms with poor little helpless victims, who are born in sin and shame, nursed in misery, want, and woe, and carefully trained to all manner of degradation, vice, and crime. The *packing* of these poor creatures is *incredible*. In this Ward there are less than two dwelling houses for each low rum hole, gambling house and den of infamy. Near us on a small lot, but 150 by 240 feet, are twenty tenant houses, 111 families, 5 stables, a soap and candle factory, and a tan-yard. On four blocks close to the Mission are 517 children, 318 Roman Catholic and 10 Protestant families, 35 rum-holes, and eighteen brothels. In No. 14 Baxter street, but three or four blocks

from us, are 92 families, consisting of 92 men, 81 women, 54 boys and 53 girls. Of these 151 are Italians, 92 Irish, 28 Chinese, 3 English, 2 Africans, 2 Jews, 1 German, and but 7 Americans.



HOWARD MISSION (WHEN COMPLETED).

OUR WORK is chiefly with the children. These are divided into three classes, consisting of

1st. Those placed under our care to be sent to homes and situations.

2d. Those whom we are not authorized to send to homes, but who need a temporary shelter until their friends can provide for them or surrender them to us.

NOTE.—These two classes remain day and night in the Mission.

3d. Those who have homes or places in which to sleep. These enjoy the benefits of the wardrobe, dining and school rooms, *but do not sleep in the Mission.*

Food, fuel, and clothing are given to the poor, after a careful inspection of their condition. Mothers leave their small chil-

dren in the day nursery during the day, while they go out to work. The sick are visited, assisted, and comforted. Work is sought for the unemployed. We help the poor to help themselves.

The children over whom we can get legal control are placed in carefully selected Christian families, chiefly in the country, either for adoption or as members of the families, where they are tenderly cared for in sickness and in health—sent to Sunday School and Church—receive a good Common School education—trained to some useful business, trade or profession, and thus fitted for the great duties of mature life.

DAY AND SUNDAY SCHOOLS.—The attendance, neatness, order, cheerfulness enthusiasm, and rapid improvement in the Day and Sunday Schools are the best testimonials that our teachers can have of their fitness for their work.

CONCLUSION.—Since the commencement of the Mission more than 10,000 children have been received into its Day and Sunday Schools, hundreds of whom have been placed in carefully selected Christian homes. Many of them have grown up to usefulness and comfort, and some to positions of influence and importance.

We know that our work prevents crime; keeps hundreds of children out of the streets, keeps boys out of bar-rooms, gambling houses and prisons, and girls out of concert saloons, dance-houses, and other avenues that lead down to death; and that it makes hundreds of cellar and attic homes more cleanly, more healthy, more happy, and less wretched, wicked, and hopeless.


We never turn a homeless child from our door. From past experience we are warranted in saying that one dollar a week will keep a well-filled plate on our table for any little wanderer, and secure to it all the benefits of the Mission. Ten dollars will pay the average cost of placing a child in a good home." Many apply at the Mission for a child. It is amusing to hear their inquiries and the replies of the superintendent. "Have you a nice little girl to send away into a good family?" said one of two well-dressed ladies, who entered the office while we there in quest of information for this chapter. "No, we have not—yes, we have one," said the superintendent, "a dear little girl who is just recovering from measles, and who has been exposed to scarlet fever and will probably be sick with it by to-morrow. She needs some good, kind mother to love her, and nurse her, and train her up. I

am afraid the angels will come for her soon, unless some of you mothers take her." They were not in search of such a child and turned toward the street. When a class of these children was taken West some years ago an old lady of wealth came to their lodgings and said, "If you have a crippled boy give him to me; my dear boy died with the spinal complaint." There was one little fellow in the group afflicted with this spinal difficulty, and she took him to her nice home, procured the best medical skill in that part of the State, and after years of good treatment he recovered, and is now a successful man.

In September, 1861, the "Little Wanderer's Friend," the organ of the Mission, a 16mo. now issued quarterly, was established. It contains the music sung in the Mission, the history of the Institution, and other selections and thought gems. It has now a circulation of five thousand copies. The Institution is conducted at an annual expense of from \$35,000 to \$40,000, which is derived from voluntary contributions.

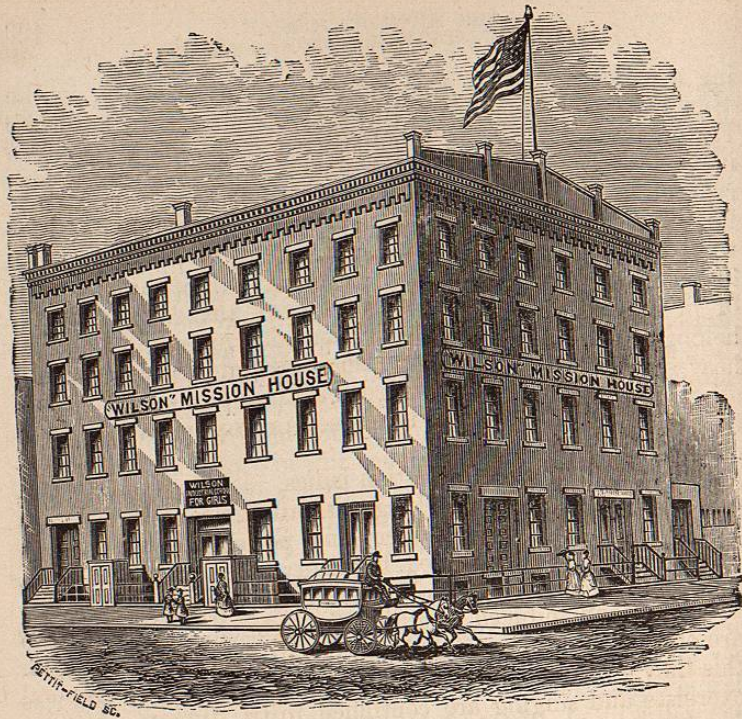
THE MIDNIGHT MISSION.

(No. 260 Greene street.)

HE Midnight Mission grew out of a conversation between the Rev. S. H. Hillyard, chaplain of St. Barnabas Mission, and Mr. Gustavus Stern, now a missionary, who had just arrived from England, where he had observed the operations of a mission among fallen women, established some ten years previous by Mr. Blackmore, a Lieutenant in the Royal Navy. Mr. Hillyard had already given the subject some thought, and his mind being now more than ever awakened to its importance, he brought the matter before the St. Barnabas Missionary Association, at one of its regular meetings, rehearsed the account of the London movement, and read extracts from the biography of Lieutenant Blackmore. Two gentlemen of the Association volunteered their assistance in establishing a similar movement in New York, and the little band was soon strengthened by many additional members. A sermon by Dr. Peters, yield-

ing a collection to the society, and a public meeting in the Sunday-school room of Trinity Chapel, in which Bishop Potter, Drs. Dix, Tuttle, Montgomery, and others gave the movement their cordial support, led the managers to hire rooms and at once open an Institution. Rooms were taken for three months at the corner of Twelfth street and Broadway. The plan of the society is to send out in the evening its members two and two upon the streets, with printed cards of invitation, which are given to young women supposed to belong to the suspicious class, and to such as seem inclined to hear some words of exhortation are added, and an appropriate tract given. In this way many are drawn into the mission building, where they are kindly received by Christian ladies, offered refreshments, drawn out in conversation until ten or eleven o'clock, when a hymn is given out and sung, which is followed by an earnest exhortation and a prayer. At their first reception seventeen were drawn in, at the second ten, though the night was stormy, and at the third twenty-six. On the first of May, 1867, the society removed to a fine, three-story brick house, No. 23 Amity street, which was rented at \$2,500 per annum. This building was capable of well accommodating eighteen or twenty lodgers besides the officers, and was generally filled, while scores sought admission in vain for want of room. In May, 1870, the Institution was again removed to a larger house, capable of accommodating thirty inmates. The trustees have recently purchased the large house, No. 260 Greene street, at a cost of \$22,000. It is to be extensively improved and adapted to the use of forty-five or fifty inmates. All were taken at first who expressed a desire to reform, but preference is now given to the younger class. Work is furnished the inmates, and half the earnings of each given for her own use.

During the four years, 592 have been received into the Institution. Of the 202 sheltered during the last year, 28 were sent to other institutions, 47 placed in good situations, 15 were returned to friends, and 49 returned to a life of sin. About fifty encouraging letters were received during 1869, from those who had been placed in situations. The managers have sometimes been deceived by these artful creatures, whose ways are so "movable" that they succeed in deceiving the very elect. But with all the discouragements naturally attending an enterprise of this kind, the society has held steadily on its way and gives promise of great usefulness.



WILSON'S INDUSTRIAL SCHOOL FOR GIRLS.

(Corner of Avenue A and St. Mark's place.)

The first industrial school established in this country was commenced some time in the year 1853. Its chief founder was Mrs. Wilson, wife of Rev. James P. Wilson, of the Presbyterian church, who became its first directress, and served the society with great efficiency until her removal from the city, in consequence of her husband's accepting a call to serve a church in an adjoining State. The school began in a hired room in an upper story on Avenue D, between Eighth and Ninth streets. On May 13th, 1854, the Legislature passed the act incorporating the society as "Wilson's Industrial School for Girls," in honor of her who had been chiefly instrumental in its establishment.

In May, 1855, the society entered the previously purchased building, No. 137 Avenue A, Mrs. Wilson generously contributing \$1,000 in securing the property.

It has never been the purpose of the society to rival or supplant our excellent Public School system, but to go into the lanes and streets, to gather in and benefit a class too poor

and filthy to enter the Ward schools. The children gathered here were for the most part barefooted, ragged street children, obliged to beg their daily bread, and so degraded in appearance and morals that if many of them were admitted into a Public School another class would be soon withdrawn to avoid the unpleasant contact. Here they were allowed to enter at all hours, in consequence of their vagrant habits, though punctuality was much encouraged—a rule that could not be tolerated in the Public Schools without destroying all classification and order. None have been admitted unless too poor to attend anywhere else; and as soon as their circumstances have sufficiently improved, they have been promptly transferred to the Public Schools.

The efforts of these Christian ladies, in going to the very lowest sinks of society, seeking with all the sanctified arts of kindness and culture to collect and polish these discolored fragments of our degraded humanity, are worthy of more than human commendation. The children are sought out by a visitor, and induced to attend the school. The exercises are opened in the morning with brief religious exercises; after this they go to their books for two hours, after which general exercises and singing are continued until dinner. All are furnished with a simple but good dinner consisting of beef, vegetable soup, boiled hominy and molasses, codfish, bean soup, an ample supply of good bread, which the economical matron manages to supply at the rate of three cents per child. A half-hour is given for play, after which they return to their rooms and are instructed for two hours in sewing and other handicraft. Attendance and good behavior are rewarded with tickets, which a prompt girl is able to accumulate to an amount representing ten cents per week. These are redeemed with new clothes, which she is allowed to make and carry home. All industrious girls earn some wages, and some who have become experts receive large pay. Custom work is taken in and prepared with great skill. A dress-making class was early formed, with a capable woman instructor. In 1855 a department was organized to instruct them in general housework, and in 1866 a class for fine sewing, embroidery, etc. In 1854 they organized a Sabbath school, which has at present an average attendance of three hundred and twenty-five scholars. Like most mission schools, the managers have found it difficult to secure plenty of good teachers. If some of the many Christian people in our large churches, corroding

for want of something to do, would go to their relief, it would be a blessing to all concerned.

A Bible-reader began her work in April, 1863, and out of this has grown a weekly "mothers' meeting." A weekly temperance meeting, and a prayer-meeting, are regularly held. The labors of a missionary were secured in 1866, and the services immediately crowned with the conversion of sinners. These converts were advised to attach themselves to the neighboring churches, but as they had never been anywhere else to service, they felt a reluctance, and refused to go. This made necessary the forming of an organization of their own, which was effected in June, 1869, with a membership of thirty-three, since increased to sixty-one. The organization is evangelical, but not denominational; clergymen of several denominations have been invited to administer the sacraments. During the first eleven years no legacy was received, and but two donations from the city authorities. The late Chauncey Rose, at a later period, remembered the Institution with \$20,000, and others have since turned a portion of their benefactions in this direction. In the spring of 1869, the society purchased a fine four-story brick building, fifty by ninety feet, on the corner of Avenue A and St. Mark's place, at a cost of \$84,000. A debt of \$14,000 still remains on the property, which the generous public have been invited to assist in removing. A vacant lot adjoining the building was included in the purchase for the erection of a chapel. Two floors of the building did not come into the possession of the society until May, 1871, since which the building has afforded the very best accommodations for a large school, and brought a small income.

The present matron has presided over the Institution with great acceptability fifteen years.

NEW YORK HOUSE AND SCHOOL OF INDUSTRY.

(No. 120 West Sixteenth street.)



THE society that established this industrial enterprise was duly incorporated by act of Legislature in 1851, with the design of furnishing employment in needlework to infirm and destitute females at such a rate of remuneration as should afford them a livelihood. It is not designed to encourage supineness and beggary, but the principle of self-help and self-respect. It generously proposes to help those who are willing to help themselves, and those first and only who are destitute of employment. It never employs those to whom other avenues of industry are open, and it never turns away a needy, industrious widow if it can be prevented. Its organization, which is vested with power of self-perpetuation, consists of a board of about fifty Christian ladies, with an advisory committee of gentlemen to assist them in managing their finances. The House, which is situated at No. 120 West Sixteenth street, is a wooden structure, with a rear building fitted up for an industrial school, and cost about \$16,000. The society purchases goods, and makes marketable garments, and sells them in its own store, drawing in the meantime all the custom work its managers are able to secure. Three general committees have the principal management of the business: 1. The Purchasing, which selects and procures all the fabrics; 2. The Cutting, which prepares the work for the seamstresses; and, 3. The Appraising, which attaches a card to each garment, stating the price that will be paid for making, and when made, the price at which it may be sold.

Besides these three committees which are formed from the directresses, there are several from the managers, viz., a Visiting, a Distributing, a Registering, a Paying, and one on Ordered Work.

Work is given to needy women from every part of the city, and unlike most other establishments, this society gives employments through all seasons of the year. It furnishes two kinds of work:

I. FINE ORDERED WORK.

Those only who excel in needle-work find employment in this department. Bridal outfits, embroidery, braiding, knitting, quilting, and other choice and difficult tasks are produced with astonishing proficiency, and compare favorably with the best imported specimens in this line. Some of these undertakings require, in order to their successful completion, as much talent and effort as is required to enter one of the learned professions, and the society has found it difficult to secure the services of a sufficient number of this class to be able to fill all orders of this kind with despatch.

II. HOUSE-WORK.

This includes all ordinary sewing for household use, garments for both sexes and of every description. Large orders are taken from some of the missions and promptly filled. Here the miserably poor, whose hands have been so hardened as to incapacitate them for neat sewing, find employment.

Several years ago, a class was formed from these adults by the managers, to teach them to become expert seamstresses; but after much effort it was found impossible to much improve them, and so the undertaking was relinquished.

During 1870, 258 women were employed, and \$10,165 paid for such service. Receipts from sales of garments during the same time amounted to \$8,873.70, and from ordered work, \$4,710.69. The society has all the appliances for doing three times the amount of work, but fails to dispose of its stock, owing largely, we think, to the fact that its House is situated in a poor business locality, and with no adequate scheme for wholesaling.

The society has an invested fund of about \$18,000, besides its real estate.

There is a sewing-school also connected with the House, where one hundred and thirty girls were instructed in 1870. Spiritual instruction is blended with manual. Portions of Scripture and hymns are orally taught, and a good library has been provided. Three hours on Wednesday, and three on Saturday, they are instructed in needle-work. Each is encouraged to finish a garment, which becomes her own. An annual exhibition is held in January, when their work is examined, and each girl receives the garment she has made.

Many of the girls who were here a few years ago are now filling fine situations, and the religious instructions inculcated at the House have resulted in their conversion. The hall in the rear building is hired for an Episcopal Sunday school, which has led some to erroneously suppose that the House was denominational. The society is not limited in its operations by creed or nationality.

An infant industrial school has also been established, which is open daily to small children of both sexes. The supervision of this is committed to Mr. Brace of the "Children's Aid Society." About fifty children attend, mostly from crowded tenement-houses. A comfortable dinner is provided for them, and it is hoped that, by thus surrounding them for a few hours each day with elevating influences, they will be stimulated to self-help and self-respect.

The managers have made arrangements so that those formerly in its employ, but whose age or misfortune now incapacitates them for toil, receive a small annuity. A Bible-class and a Mothers' Social and Religious Meeting are held one day each week in the school-room. The women assemble, and while engaged with their needles, the Bible is read, expounded, and its claims urged upon them. The benevolent ladies who projected this Institution, and have nobly sustained it during twenty years, often amid difficulties that have caused them nights of sleepless anxiety, have performed a noble work that will never be forgotten. They have raised the fallen, cheered the faint, and covered the naked with a garment. They have carried bread to the homes of the famishing and the fatherless, and many times assuaged the sorrows of her who was ready to perish.

THE CHILDREN'S AID SOCIETY.

(Office No. 19 East Fourth street.)



AMONG the numerous organizations established during the last half century for the improvement of society, few have been more energetic or successful than the Children's Aid Society, formed in February, 1853. The prime mover in this association at its organization, and down through the eighteen years of its wondrous