Highbury. Stoke Newington.

Clergy. B (192)

District 16. No. XXI

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District 16 – Book XXI

Name.		Parish	Address.	Page
Ritson.	Rev. J.	St. Andrews. S.N.	The Vicarage. Fethnue Road	1.
Pizell	Rev. C.H.Y.	St. Faiths	63. Albion Rd. Stoke Newington	15
Shelford.	Rev. L.G.	St. Mary.	The Rectory Church St.	27
Rooper	Rev. H.	Emmanuel Hornsey Rd.	The Vicarage. Hornsey Rd.	51
Fanning	Rev. C.H.	Christchurch	The Vicarage. Highbury Grove	63.
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Character of population.

Sept. 1st

16/3 (2)

Interview with Rev. F. Relton, St. Andrew's, Stoke Newington:-

Mr Relton is a man of about 40; with rather a massive head and features: clean shaved: with a jovial, pleasant looking face: nothing ascetic about him or his surroundings.

Mr Relton believes his parish to be unique among London parishes in the fact that it has practically no poor; there is just one little block behind Stamford Hill, built for Walters, when two or three families live: with this exception the whole of the parishioners are in more than easy circumstances, and many are rich or even very rich: those on Stamford Hill and Woodberry Down mostly keep carriages, and there are a good many who think nothing of giving the figure subscriptions. The richest of all is a merchant salesman who leaves his home on Stamford Hill in his carriage

and pain at 4 a.m. He has 35 glass houses and a magnificent collection of orchids in his garden. Nearly all the inhabitants are wealthy tradesmen, mostly wholesale, but some retail; there are also a good many stockbrokers. But though there is so much wealth there are no 'swells': in the conventional sense there is only one 'gentleman' in the parish, a Lord Steward and C.B. There is no social difficulty among them: they are thoroughly democratic, and wholesale and retail meet on terms of perfect equality and friendliness. There is never any difficulty as to the choice of guests for dinner parties. The people are a very jolly, pleasant, friendly lot, who enjoy life amazingly: they all seem to be happily married, and their social activities are unending, dinners, dances, theatricals, garden parties (from 5 to 12) are incessant. As compared with a West End parish they are on a lower intellectual level, but they are much pleasanter and more easy to deal with, owing partly to the absence of social distinctions, and partly to the

fact that few of them have yet reached the stage of being troubled with the 'problems': they don't think much about life and seem to enjoy it much more than those who do. Nearly all the girls are educated in the parish, there are six excellent schools. Some of the boys go to the boarding schools but the vast majority go daily to the city, to the City of London, Merchant Tailors, Grocers', Paternosters etc.

With the exception of a few old houses in Woodberry Down the whole parish is only 15 years old. It belongs entirely to two estates, the Ecclesiastical Commissioners and Lord Rutland of Hackney; no public houses are allowed and no shops. Most of the people do their shopping in the city, or at the stores, or at the great shops of Islington and Highbury. So far there has been no sign of social deterioration, but the fears who have spoiled Highbury and so many similar neighbourhoods are beginning to come in.

Persons employed.

Buildings.

Though the whole of the parish is in London it still has rural delights: there is most excellent fishing in the great reservoir of the New River Co, and pike are caught up to 20 lbs. About 150 families are given permits to fish.

The people are exceedingly generous with their money, and there is seldom any difficulty in raising money for any object in connection with the Church: since the parish was founded over £50000 has been raised for building etc. The offertories amount to from £1300 to £1700 a year, and about £500 a year is given to outside objects.

One Curate.
About 80 voluntary workers in choir etc.

Church and Parish Room. Mr Relton showed me the plan of a large new Hall which he wishes to build: but there is a difficulty with the County Council who insist on exits to four streets. At present the inhabitants when they

Services.

for large dances and parties here to go to the centre of London, and a good Hall will probably pay its way and something over.

1	S	**7th Sunday after Trinity.** Holy Communion, 8 and noon.	**CHURCH NOTICES.**
2	M	**Bank Holiday.**	
3	Tu		**Sunday Services.**
4	W	Service, 11 a.m. Evensong 8 p.m.	
5	Th		
6	F	Service, 11 a.m.	11 a.m., and 7 p.m. Children's Service, 3.15 p.m.
7	S		
8	S	**8th Sunday after Trinity.** Holy Communion, 8 a.m.	**Holy Communion.**
9	M		
10	Tu		Every Sunday, 8 a.m. 1st, 3rd & 5th Sundays after Morning Prayer. Choral, 1st Sunday in the Month.
11	W	Service, 11 a.m. Evensong, 8 p.m.	
12	Th		
13	F	Service, 11 a.m.	
14	S		
15	S	**9th Sunday after Trinity.** Holy Communion, 8 and noon.	**Week-day Services.**
16	M		
17	Tu		Wednesdays & Fridays 11 a.m. Saints' Days, Holy Communion, 11 a.m. Wednesday Evenings, 8 p.m.
18	W	Service 11 a.m. Evensong 8 p.m.	
19	Th		
20	F	Service 11 a.m.	
21	S		
22	S	**10th Sunday after Trinity.** Holy Communion, 8 a.m.	**Baptisms and Churchings.**
23	M		
24	Tu	*St. Bartholomew, A. & M.* Holy Communion, 11 a.m.	Baptisms, Sundays, 4.15 p.m., and at other times, after due notice. Churchings, after any Service.
25	W	Service, 11 a.m. Evensong, 8 p.m.	
26	Th		
27	F	Service, 11 a.m.	
28	S		
29	S	**11th Sunday after Trinity.** Holy Commu-	**Banns of Marriage.**

E. W. Neems, Esq. (109, *Lordship Road, N.*) Hugh Watson, Esq. (4, *Amhurst Park, N.*)

ORGANIST AND CHOIRMASTER.

Prof. C. J. C. Boddington, A.C.O. (166, *Lordship Road, N.*)

VERGER.

Mr. Edwin French (71, *Listria Park, N.*)

CHURCH AND PARISH ROOM CLEANER.

Mrs. Howes (56, *Oldfield Road, Stoke Newington, N.*)

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H. Williams, Esq. (5, *Amhurst Park, Stamford Hill, N.*), Hon. Secretary.

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The Rev. F. Relton, A.K.C. (*St. Andrew's Vicarage*), Guild Warden.

ST. ANDREW'S COMMUNICANTS' GUILD.

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LONDON DIOCESAN CHURCH READING UNION, ST. ANDREW'S BRANCH.

Rev. F. Relton, President and Treasurer.
Rev. H. M. French, Hon. Secretary.

CHURCH AND PARISH NOTICES.

THE CHOIR.—Applications for Admission should be made to the Hon. Choirmaster.

PARISH MAGAZINE.—All communications with reference to Advertisements in the Parish Magazine should be made to Mr. Culver. All literary communications should be sent to the Vicar not later than the 20th of the month. Subs

Minutes.

8

There are sittings in the Church for 1300 all let "and I could let 500 more" the church is practically always full". There are a few free seats at the back and chairs are placed down the Chancel, but with this exception all pews are rented "but in a parish like this this causes no hardship". The men attend quite as well as the women and in the evening there are often more men. Mr Potter has always rather laid himself out to attract men, and though he did not say so directly I gather that he is a popular preacher: "whether a man attends or not depends entirely on who is in the pulpit:" men will always come if there is a man in the pulpit".

The Communicants on Easter Sunday were 599, the average number is about 250, and there often are 100 at week day communion; a good many men come to early communion on Sunday who afterwards go cycling or golfing etc.

The services are moderately high: the music is first rate: the organist is a pupil.

Social Agencies.

Visiting.

Charitable Relief.

Other religious influences

The Church

There has a Lawn Tennis Club, and semi social guilds for boys and girls communicants. No social agencies are required: the young men and women spend their evenings at home: they have their own billiard and smoking rooms.

Only the seat holders are visited: there is no attempt to proselytise.

The Church raises a considerable sum for poor parishes in the neighbourhood.

There are no other places of worship in the parish, but there are a large number of dissenters who go outside. Mr Relton thinks that nearly all the families are attached to some religious denomination.

Mr Relton took me over his church which was built by Butterfield, and owing to the frequent gifts of parishioners is gradually becoming highly ornate: the most interesting decoration is a

The Man.

series of frescoes of the life of Jesus which completely encircled the Church

Mr Relton is a pleasant and I should say an intellectual man, distinctly of the worldly type, without any great spiritual fervour. He is married and has a considerable family for which he complains that his excellent house is too small. Having passed all his time in a West End parish the people he meets here are quite new to him, and he evidently regards them as an interesting psychological study.

Character of population.

Oct. 12th.

16/2 (2)

Interview with Rev. C. H. V. Pixell, St. Faith's, Stoke Newington.

Mr Pixell is a man of about 60; tall, gray-haired and bearded; but look powerful and vigorous. He has been in this parish for 11 years.

I called on Mr Pixell to arrange an interview, and gathered from his manner that he looked upon us as a great nuisance. This morning he was more gracious and friendly, but not communicative.

A large part of the parish is in South Hornsey. The population are almost entirely the upper working and the lowest stratum of the middle class, small dressmakers and milliners, and poor clerks often with not more than 25/ a week, but who have to keep a decent coat; of the so-called very poor there are none. There are now none of the upper middle class: practically no servants: each house has three or four

Persons employed

Buildings.

Houses.

families, and it is mainly a two roomed life. There has been a steady deterioration in the social character. The yearly offertories have declined steadily from £469 in 1884 to £233 in 1897 during which time there has been no falling off in the congregations. Mr Pixell thinks that they have not yet reached the bottom: the houses for the most part were badly built and ~~are~~ have seen their best day, and it is quite possible that some of the streets may become shabby: the houses were built too soon to have any of the improvements which the middle and artisan class now demand.

Two Curates. One Mission Woman.

Church and Parish Room.

Sunday

The congregation at High Celebration at 10.30 (the best attended one) is from 300 to 400: at Evensong from 400 to 500.

SERVICES AT ST. FAITH'S.

Sundays.

Celebrations	... 7.15, 8, & 10.30
Matins and Sermon	... 11.30
Children's Service	... 3.45
Evensong and Sermon	... 7.0

Daily.

Celebration	...7.30 (also at 10 on Thursday)
Matins	... 9.30
Evensong	8 (Sermon on Friday)
Children's Service	... Wednesday, 6.30

Offertory Account,

For Four Weeks ending 26th September.

	£	s.	d.
General	14	4	3
Curates' Fund	6	4	6
Pusey Memorial Window	0	15	10
Guild of S. Mary	0	12	0
Church Completion Fund, &c.	0	8	5
Altar and Decorations	0	5	2
C. B. S.	0	1	2
	£22	11	4

The Pusey Memorial Window.

	£	s.	d.
Amount previously acknowledged	37	4	2
Offertories...	1	6	10
Mrs. Fullerton	0	10	0
	£39	1	0

Received with many thanks for Church expenses, Mrs. Fullerton, 10s.

Social Agencies

Probably quite half the congregation are poor people, but it is difficult to say: as many come from outside the parish as within it: (St. Faith's is I believe the most fashionable ritualistic church in the neighbourhood); the two Church wardens for instance live outside the parish. Mr Peixde is rather sore on the point of the disregard of the principle of family worship: the father will go to one church, the mother to another and so on through the family: this is not only bad for the children but sets a bad example to the poor. Mr P. believes it to be the result not of religious conviction but of pure carelessness.

A very large majority of the congregation are females.

There is a mothers' meeting and guilds for all sexes and ages; but they are confined to communicants or those whom they hope to secure as communicants.

There are also provident, clothing, club etc. which are in a sense too little patronised, as

Educational Work.

Visiting.

Nursing.

Charitable Relief.

they give borrow which the funds do not justify.

Sunday School with from 300 to 400 children. On both Class and Dispatches System.
The district is wonderfully well off for day schools: in the parish are London and Hornsey Board schools and in the immediate neighbourhood three good Church schools

Nearly everyone is visited pretty regularly by the 11 district visitors unless they express a wish not to be: but there is great difficulty owing to the constant shifting.

We have but seldom want one. Make much use of the Stoke Newington Dispensary.

Not much is given, and that chiefly in family substantial loans to those who have come down in the world: no doles shillings to beggars and tramps.

Influence of church.

The Press

Owing to the changing character of the population the influence of the church is declining; "if we are not actually losing we are progressing "We are always rowing against an ebb tide both as regards money and numbers." Port in Stoke Newington on the whole the Church (i.e. the Catholic Church) is ~~the~~ very vigorous and is doing well: they are certainly growing at the expense of the Dissenters who are for the most part politicians and nothing more.

Mr Pickle evidently so disliked being interviewed that I cut him rather short. He avowed that he had no interest outside the Church: "as for local government" he said "I don't care what they do: I don't take the smallest interest in it".

Oct. 14th.

16/5

CB (2)

27

Interview with Prebendary S. E. Shelford, St Mary, Stoke Newington.

Mr Shelford is a man about 65; short and rather stout; with thin grey hair and long gray beard; a very strong face with prominent forehead and overhanging eyebrows. He is emphatically a jolly fellow with a tremendously hearty laugh; full of vigour mental and physical; a very emphatic and fairly fluent but not an eloquent talker.

He has been here for 11 years; previously he was for 20 years at St Matthew's, Upper Clapton; and for four years previously at Hackney, so that he has been in the district 35 years.

When he came here the parish was in a disorganised state. The old Rector had been bedridden for five years, and he got hold of a bad class of curates two of whom afterwards got two years at the Old Bailey. The result was that the Church had got into

Form A.—The Church of England.

Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry).

QUESTIONS to be asked in each parish as to the work of the Church:—

(a) What is the general character of the population? — Mixed. Mainly City men, Local Tradesmen, Clerks & Artisans

(b) What portion do the ministrations of the Church touch? — (b) All.

(c) What persons are employed? (stating duties and whether paid or not) — (c) Rector & Curate (Curates (Paid) About 300 Lay helpers (unpaid)

(d) What buildings are used? (including mission rooms, schools, and clubs) — (d) Two Churches. Two Mission Rooms. Three School rooms. Halls

(e) What Services or other religious meetings are held, and by whom and by how many attended? — (e) Twelve services on Sundays Eighteen in the week. On Sunday Evenings about 2000 Men & Women attend. Fewer in morning

(f) What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c. — (f) All parts.

(g) What Educational work is done? — (g) Parochial Schools for 350 children

(h) To what extent are the people visited? (by Clergy or District Visitors) — (h) 40 D. Visitors about. Clergy.

(i) What arrangements are there for nursing the sick? — (i) A Nurse is being now Employed

(j) To what extent is charitable relief given or administered by the Church? — (j) About £400 a year.

General Questions—

(k) Under what other religious influences do the people come? — (k) Congregationalists, Baptists, Quakers, Salvation Army & a few Roman Catholics.

(l) What other charitable or philanthropic work is done, and what co-operation is there between the church and other bodies? — (l) Every sect has its own funds & works about. Not much Corporation but no rivalry.

Remarks with reference to the district are invited on—

(I) Local Government (including Poor Law administration) — I Local Vestry. Poor Law. Attached Union.

(II) Police — II N. Division.

(III) Drink — III Not remarkable in any way

(IV) Prostitution — IV Comparatively scarce

(V) Crime — V Little

(VI) Marriage — VI General

(VII) Thrift — VII Fair

(VIII) Health — VIII 13 to 14 deaths per thousand

(II) Housing and Social Condition generally — Good.

Parish St. Mary Abbots Kensington.

[NOTE.—Where possible, a comparison should be made between Past and Present.]

Selbelford. M.A. J.P.
Rector

16/

(2)

Character of population

the hands of the laity, and has run on political lines

The only squalid poverty in the parish is in the four courts and alleys off High St. and Church St: in these there is a rough labouring class, but they have always been poor. In the streets bounded by Albion Road Church St. and High St. there is much poverty, but almost without exception they are respectable quiet people, a very large number of poor clerks and a good many artisans. The houses in these streets are getting more and more cut up: nearly all now have two families, and the fear is that the squalor and destitution which has taken hold of the parishes of St Faith and St Matthias will creep up into Stoke Newington; at present however the characteristic of this district is respectable poverty. North of Church St lies the wealthy portion of the parish, differing not much from the Rector's district.

Persons employed.

Buildings.

Services.

Four Curates. Mission Woman.
40 District Visitors, and about 120 voluntary teachers in the Schools.

The Curates Rev S. always looks for men who have different gifts from his own, and gives them absolute freedom within certain very broad limits. At present he has splendid men: one is musical and looks after the choir, another is a splendid preacher, another has a gift for mission work and so on.

There is no difficulty as yet in getting family efficient visitors.

The Parish Church. The old church. Recently Rooms hired as Mission Church. Schools.

The Over.

The morning congregation at the two churches is from 1000 to 1100. Evening from 1700 to 1800: the parish church is crammed to overflowing in the evening. At the Mission Church there are about 300 in the evening. Rev S. calculates that their

St. Mary, Stoke Newington.

Clergy.

Rev. PREBENDARY SHELFORD, M.A., J.P.
The Rectory.

Rev. R. CARVETH BLACKMORE, M.A.
South House, Albion Road.

Rev. W. HALLIDAY THOMPSON, LL.D.,
14, Lordship Terrace.

Rev. A. BERNARD LITTLEWOOD, M.A.,
Church House, 178, Church Street.

Rev. M. B. BAILEY, B.A.
265, Green Lanes.

PARISH CHURCH.

Churchwardens.

Mr. J. J. RUNTZ, J.P.
Queen Anne Lodge, 131, Lordship Road.

Mr. W. EVE,
195, Albion Road,

Organist.

Dr. H. T. PRINGUER, F.C.O.,
The Poplars, 6, West Bank, Stamford Hill.

Choir Master.

Mr. J. MATTHEWS,
Burton House, Richmond Hill.

Sacristans.

Mr. H. A. RUTT,
2, Alexander Road, Finsbury Park.

Mr. E. WARD,
127, Highbury New Park.

Mr. VAUGHAN WILLIAMS,
56, Dynevor Road.

Verger—Mr. DAVID FOSTER, 140, Church Street.

THE OLD CHURCH.

Churchwardens.

Mr. WYNNE E. BAXTER, J.P., D.L.,
170, Church Street.

Mr. JAMES NEAL,
Norfolk House, 51 Queen Elizabeth's Walk.

Organist.

Mr. ARTHUR WHEELER,
22, Gloucester Road, Green Lanes, N.

Services.

THE PARISH CHURCH.

Sundays:

8 a.m. Holy Communion.

11 ,, Morning Prayer and Sermon, with Holy Communion on the First and Third Sundays of each month, and the Litany on other Sundays.

3.30 p.m. Children's Service.

7 ,, Evening Prayer and Sermon.

N.B.—Holy Communion is also celebrated on the Second Sunday at 10 a.m, and on the fifth Sunday at 7 a.m.

Great Festivals:

Holy Communion at 7; 8; 10; and midday.

Week Days:

Monday, Tuesday, Thursday, Saturday—8 a.m. Matins. 6 p.m. Evensong.

Wednesday—8 a.m. Matins. 11 Litany. 8 p.m. Evensong and Sermon.

Thursday—7.30 a.m. Holy Communion.

Friday—8 a.m. Litany. 11 Matins. 7.45 Evensong (in the Old Church).

Holy Days:

See Monthly Calendar.

BAPTISMS and CHURCHINGS on Sundays at 4 p.m., and on Wednesdays and Fridays at 11

MARRIAGES between the hours of 8 a.m. and 3 p.m. by notice at the Rectory or to the Verger.

THE OLD CHURCH.

Sundays:

8.30 a.m. Holy Communion on 1st, 3rd & 5th Sundays

11 a.m. Morning Prayer and Sermon with Holy Communion on the second and fourth Sundays.

7 p.m. Evening Prayer and Sermon.

Week Days:

Fridays 7.45 p.m., Evening Prayer and Sermon.

added to the offertory of £40 at the Old Church on June 20th, make a total of £98, which, if not so much as in 1896, is still no mean offering from our Parish.

The Prince of Wales' Jubilee Fund for the same purpose will, we hope, not only make up any deficiencies such as ours, but considerably increase the amount at the disposal of the Committee.

Our local "Victoria Nurse Fund" is making way. We have been already, I have reason to believe either paid or promised about £150 in donations and £50 in annual subscriptions. As we do not think that we have as yet exhausted our resources we hope that this is the beginning and not the end of an effort to raise funds to provide a properly trained and certificated nurse for the benefit of the sick poor of the neighbourhood. The Committee are trying in the first instance to raise enough to spread the payments over a period of five years so as to give ample time to test the plan and method now proposed. To effect this more donations and subscriptions are still needed, and I appeal to those who are able to give but who as yet have not been approached on the subject to help in so desirable and excellent a work. Dr. Kenwood, the Medical Officer of Health for the parish, has very kindly undertaken to superintend the Nurse when appointed and I do not think that she could possibly be placed under a better authority.

number of plants in pots [illegible] sent, as in former years, to the Invalid Asylum, but a cartload was dispatched to the North Eastern Fever Hospital at Tottenham, where they were eagerly welcomed as being the first gift of the kind which the patients had received this year. I have received the following acknowledgment: "The Medical Superintendent of the North Eastern Fever Hospital begs to thank Mr. Shelford most heartily for the gift of flowers received last night." From the Mission the flowers were sent to the Metropolitan Hospital, Kingsland Road. There were about thirty pots presented at the service on Sunday, July 18th.

The Choir vacation takes place during the first three Sundays of August, and we shall be dependent on the Auxiliary Choir. I hope that you will reward the lads by enabling me to give them a special treat before the month is over. To this purpose the Sunday evening offertory on August 1st will be devoted.

And now as the holiday season is beginning and as many as possible are seeking relaxation from toil and change of air and scene, let me wish for you a very happy time and a renewal of strength so that you may come back to your several posts of work and duty refreshed in body and mind. Leisure—freedom from the ordinary routine of daily life—opportunity for reading and self-culture, and the companionship of our families and friends are very grateful to those who are generally absorbed in

Buildings.

Lines

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Church: Schools: Mission House.

ST. JOHN'S CHURCH,
Highbury Vale.

Monthly Notice Paper,
OCTOBER, 1897.

CLERGY.—Rev. A. W. GOUGH, M.A., The Vicarage, Highbury Park.
Rev. EVAN JONES, A.K.C., 6, Kelross Road.
Rev. R. W. WINDSOR, 5, Highbury Quadrant.

CHURCHWARDENS.—Mr. F. KIMBER BULL, 46, Lordship Park.
(Letters may also be addressed to Vestry of St. John's Church).
Mr. J. D. HANKEY, 130, Green Lanes.
Hon. Choirmaster—Mr. C. WELCH, Lynwood, Seven Sisters Road.
Organist—Mr. W. WRIGHT, 36, Highbury Park.
Verger—Mr. C. WATSON, 23a, Conewood Street, Blackstock Road.

CHURCH SERVICES (WITH SERMON) at 11, 3.30, and 7 on Sundays); at 7.30 p.m. on Wednesdays; at 11 on Saints' Days.
,, ,, ,, HOLY BAPTISM, on Sunday at 4.30; Wednesday at 7.
,, ,, ,, HOLY COMMUNION at 8 a.m., on 2nd, 4th and 5th Sundays; after Morning Prayer on 1st, after Evening Prayer on 3rd Sunday. For Invalids and others at 4 p.m. on 5th Sunday.
,, ,, ,, CHURCHINGS.—Before or after any Service.

DAY SCHOOLS (Boys', Girls' and Infants' Department), Conewood Street.
SUNDAY SCHOOLS ,, ,, ,, ,, ,, ,,
CHILDREN'S SUNDAY SERVICE at the Schools, 10.45 a.m., and 6.30 p.m.,
MISSION HALL, 164, Blackstock Road.—Prayer Meeting at 7 p.m. on Saturday. Mission Service, 7.30 p.m. on Sunday.

OTHER PAROCHIAL INSTITUTIONS. [For particulars see the Year Book or Almanack.]
Bible Classes for Lads, Women, Young Men, and Children; Meetings in connection with Communicants' Union, C.E.T.S., Juvenile C.E.T.S., District Visitors, G.F.S., Mothers, C.M.S. Gleaners, Sowers, and Men's Missionary Band: Ladies' Bible Class (fortnightly); Ladies' Working Party; Young Women's Working Party; Church Choir Practices; Church Lads' Brigade; Saturday Night (C.E.T.S.) Entertainments; Boys' Union; Children's Scripture Union; Penny Bank: Coal, Blanket and Boot Clubs, &c.

The Clergy desire to be informed of cases of sickness, of any persons residing in the parish or attending the Church, who may wish to see them. Lodgers and other parishioners whose business takes them from home during the day, and, new comers to the parish, are requested to make themselves known to the Clergy. The Vicar is at home for interviews on most weekday mornings from 9.40 to 10. He is at home for young men on the first Thursday evening of the month from 8 to 10.

The *Parish Magazine* may be had of the Verger (price 1d.).

N.B.—The Magazine contains the Notices that appear on this leaflet, together with the Vicar's Letter, the Monthly Record of the Parish, and the current number of *Home Words*.

SITTINGS,—Persons desiring to take sittings, either for a long or short period, are requested to make their wishes known to the Churchwardens.

VISITORS.—The Chairs in the side-chapel and half the pew accommodation are free. Visitors are earnestly requested not to enter the rented pews, except on the invitation of the Pew-holder or one of the officers of the Church. The cost of a sitting varies from 2s. 6d. to 5s. 3d. per quarter. It is much to he desired that those who frequently attend the Church services would take sittings.

WOMEN'S BIBLE CLASS will he re-opened by Mrs. Gough on t. Sunday in October, at 3.15, at the Mission Hall.

G. F, S. Outing to Southend.

JUVENILE C.E.T.S. SERVICE OF SONG, 5th October, at the Scho Vicar in the Chair. Reading by Mr. Kimber Bull.

DIOCESAN CHURCH READING UNION.—The Vicar will lecture for the parishes of St. Stephen and St. Matthew, Canonbury, at St. Matthew's Church, on the 20th and 27th October, and the 3rd and 10th November, at 7.30 p.m., on the Evidence of Prophecy.

LADIES' WORKING PARTY, 7th and 21st October, at 3.0, at the Vicarage.

LADIES' BIBLE CLASS.—Subject : The Epistle to the Phillipians. October 12th and 26th, at 3.30, in the North Chapel of the Church.

CHURCH PASTORAL AID SOCIETY.—Meeting at Exeter Hall on the 19th October.

ST. JOHN'S GLEANER'S UNION.—Annual Meeting, on the 22nd October, at the Schools.

ANNUAL COLLECTIONS FOR ST. JOHN'S SUNDAY SCHOOLS, on the 17th October, at 11 and 7.

CHURCH EXPENSES.—The Churchwardens desire to call special attention to the boxes at the end of the middle aisle and also at the side doors, and would ask all members of the Congregation, and especially all visitors, to contribute largely by offerings therein, and also in the Collections. There is a considerable deficit to be made up.

OFFERTORIES.—The Offertories during the month of October will be as follows :—

Oct. 3rd.—Morning, for the Poor. Evening, for the Mission Hall.
,, 10th.—8 a.m. for the Poor. Morning and Evening for Church Expenses.
,, 17th.—Morning and Evening for Sunday Schools.
,, 24th.—8 a.m. for the Poor. Morning and Evening for Church Expenses.
,, 31st.—8 a.m. and 4 p.m. for the Poor. Morning and Evening for Church Expenses.

The Offertories up to the 19th September were as follows :—

Sept. 5th—Morning £2 4s. 8½d. for the Poor ; Evening £1 12s. 3d. for the Mission Hall
,, 12th—8 a.m 7s. 3d. for the Poor ; Morning and Evening £5 2s. 7½d. for Church Expenses.
,, 19th—Morning and Evening £5 12 4½d. for Church Expenses.

HYMNS—Third Edition of the Hymnal Companion.

Oct. 3rd—M.	15	327	443		E	30	323	219	349
,, 10th—M.	164	136	127		E.	15 (2nd tune)	39	173	19
,, 17th—M.	155	229	553		E.	258	143	446	31
,, 24th—M.	11	580	280		E.	279	561	285	21
,, 31st—M,	140	261	427		E.	566	289	354	20

CHURCHWARDENS IN VESTRY.—The Churchwardens will attend in the Vestry on Sundays after Morning and Evening Prayer, and also after Service on the 2nd and Third Wednesday Evenings in the month, when they will be pleased to see any Members of the Congregation, on matters connected with their office.

CHOIR ON WEDNESDAY EVENINGS.—The Vicar will be glad if some of the ladies of the congregation will kindly undertake to lead the singing from the front pews in the Nave. It is unadvisable to ask our Choir Boys to attend, as their presence is required on two other evenings in the week.

SATURDAY EVENING ENTERTAINMENTS in the Schools, Conewood Street, kindly arranged by the following ladies and gentlemen :—

October 2nd—Arranged by Mrs. KIMBER-BULL.
,, 9th— ,, Mrs. A. W. GOUGH
,, 16th— ,, Mr. MITCHELL, Jun.
,, 23rd— ,, THE AVENELL ORCHESTRAL SOCIETY.
,, 30th— ,, Mr. SIDNEY WELCH.

All are cordially invited to attend.

Oct 3. 98

I attended the men's service on Sunday afternoon, Oct 2. a beautiful afternoon - very tempting for a walk in the park; - but 150 to 200 men (several of working class) were present in the old church. A short bright service, led by a small orchestral band in organ loft, from whence also a solo was sung. Plain, common-sense address by Dr Thompson (curate), whose subject was "our 2nd anniversary." He explained the reasons wh. had led him to start the men's service - the general absence of men from the ordinary services throughout London & the need of services & sermons specially adapted to them. Men wd not have doctrine & dogma crammed at their heads. Religion must be closely reasoned out & examined & nothing taken for granted. It must be shown to stand the test of reason & experience. This had always been his position, & in this way he proposed, on the 4 following Sundays, to examine the great religions of the world, comparing them point by point with Christianity. (See handbill attached) I had a cordial welcome, & Dr Thompson shook each of us by the hand as we passed out. - Dr T. did not strike me as being personally attractive. It is more, I think, the thoroughgoodmindedness - the entire absence of sanctimoniousness or humbug - the willingness to reason things out - wh. draws men. - J.R.

AN

ADDRESS TO MEN

WILL BE GIVEN

EVERY SUNDAY

IN THE

Old Parish Church

(CLISSOLD PARK),

From 3.30 to 4.30 p.m.

ADDRESSES BY W. H. THOMPSON, LL.D.

Oct. 2nd. "Our Second Anniversary."
Series on the Great Religions of the World.
" 9th. "Mohammedanism."
" 16th. "Confucianism."
" 23rd. "Hinduism."
" 30th. "Buddhism."

SOLOS WILL BE SUNG.

ALL SEATS FREE.

YE MITRE PRESS, Printers, 44, Fleet Street, E.C.

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them point by point wi
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by the hand as we passed
as being personally attractive
Godminded - the entire
the willingness to reason things out - wh. draws men. - J.R.

Evening congregations altogether amount to from 1500 to 2000. There is a fair sprinkling of poor at all the churches and at the Mission Church all are poor: at the Sunday evening opportunity they take from 300 to 400 pence at the Parish Church. Men attend all the churches well: Dr Thompson one of the curates is a preacher who especially attracts men. (See opposite page)

The great peculiarity of the parish is that in the Parish Church they have a magnificent choral, cathedral service, one of the finest in London, while at the old church the service is "as in the days of our grandmothers. I found this state of things when I came here, but I would not change it for the worlds; it does away with the aggrieved parishioner. But I have to be very careful not to offend the people at the old church, who are rather thin skinned and apt to be jealous of the Parish Church."

The communicants on Easter Sunday last were

Social Agencies.

There are a number of guilds etc but they are all small and confined entirely to members of the Church: "that is our policy and we have adopted it after having deliberately tried the other". The word has gone out from Oxford House that the clergy had much better confine themselves to their own people and not attempt open clubs and institutions; partly because they have not the time to keep them under close supervision and partly because as a class they are injudicious ~~and~~ in forcing the religious side. Whatever the Centre large open clubs, nearly always fail and bring discredit on the Church, which becomes identified with a place where there is nearly always a lot of gambling. The working men too is intensely suspicious of the parson; and in the Ile-de-Dieu they have found it necessary to keep the parson out entirely.

For some time Mr Shelford was the Secretary of Christ in Church Ch., but for these reasons he found it better to give it up; "the fact is we are powerful as a Church or altogether

Educational Work.

Visiting.

Reading.

Charitable Relief.

fulness."

Day Schools with about 350 children. Sunday Schools about 1350. Class system. The two Board Schools in the parish are both admirable: the head masters in each case are churchmen and Mr C. and his curates take a very active part as managers.

The poorer streets are very thoroughly visited by the District Visitors, but ~~the middle class~~ who are instructed & seem to try and form themselves in when welcome. The middle class streets are not visited as well as they ought to be, but you cannot send District Visitors to the middle class, and the clergy are not sufficient.

Public Baths & Washhouses under the jurisdiction of the Medical Officer of Health.

Including certain old parish endowments about £400 a year is distributed partly by the Rector

Other religious influences

partly by the Churchwardens, partly by the District Visitors. Mr Shelford does not altogether approve of the system, and wishes that there was a local branch of the C.O.S.; but it is the system he found at work and he has not thought fit to change it. It does not do to be strict in the administration of relief, as the poor do not understand it, and it is of the utmost importance that they should feel that the Church sympathizes with them.

The most powerful non-con church in the parish is Rivey, and Mr Rutherford is a private man, but not so influential owing to his youth as his predecessor. The two most influential non-con personalities in the neighbourhood are Gibbons on Bramford Hill and W. J. Dawson in Tilehurst: the first is a great religious influence, the second a great intellectual force: both draw numerous congregations. Altogether the non-cons are very strong. Mr S. is on excellent terms with all of them "I have not a non-con. enemy": they accept his hospitality and he theirs

Local Government.

The religious traditions of Stoke & Newington are tremendously strong, and the middle classes almost without exception go somewhere, while the artisans attend much better than in most places.

Mr S. is chairman of the Vestry, at first ex officio: but after the new act he was unanimously re-elected: he knows thinks of giving it up as not only is it a tremendous strain but it is difficult at times to avoid collisions which may impair one's influence as the pastor of one's people. Besides the chairmanship is a prize which the new men value. The vestry is thoroughly representative of all classes and is worked in the most harmonious manner and with a great spirit of compromise between moderates and progressives.

Mr S. has been a guardian for 20 years. "I can't tell you what an immense improvement has followed from the lowering of the suffrage". The old tradesman class of guardian thought of nothing but saving the rates with the result

Drink, and Moral Tone.

that they pinched a penny twice and found foolish policy: they could never take a large view: the new men are much more statesmanlike: the working men members are the very pick of their class, and have the practical habits of politics: their tendency is to be weak on out-relief but there they are learning: but on the whole they are bound to go fast to make up for the neglect of previous generations.

On the whole the present generation is infinitely more sober than the past. Hackney generally is not the same place that it was 30 years ago: a tremendous decrease of drunkenness, savagery and rowdyism: "the difference in the whole moral tone is marvellous": this is due to a combination of many influences, religion, education, local government etc: but the main factor in the improvement is "the dawn of hope": the working man has begun to realise that he now has ample opportunities to improve his position, and ~~hope has prick~~ the

Thrift

The Man.

old fallen despondency has given place to hope. The only disquieting sign at present is a decided increase in drunkenness and roughness among quite young boys and girls.

As to temperance work in the parish Mr S. has a flourishing Band of Hope, but the total failure with a Senior Society. His chief effort at temperance work among adults was made at the Amethyst Club which was run on teetotal principles, which led to an enlargement of the Public House next door and its sale at a high price on the ground of its proximity to the Amethyst: "after that I thought I had better give up temperance work".

"We get any amount in Banks and Clubs but most of it goes out at holiday times".

Mr Shelford is a very difficult man to report: what he is is much more important than what he says. He is not I imagine a man of great intellect: his chief characteristic is force.

March 6th, 1898. I visited the Parish Church in the morning. It is an enormous church almost a small cathedral and it is impossible to count the congregation on so all over the church, but as far I could judge it was practically full, i.e. another 100 might have been squeezed in. There are chairs all up the aisles and chancel, and many of these were occupied. As far as one could judge it was an entirely middle class congregation. The service was exactly as Mr. S. describes it "a magnificent, choral, cathedral service" about as well done as it could be, probably nothing better of this kind outside St Paul's or the Abbey; but as with all such services the congregation are mainly listeners. The sermon was preached by one of the curates; it lasted 20 minutes and though his delivery was otherwise in no way remarkable: by an odd coincidence the text was the same as that chosen by John M'Neill when I heard him the other day, viz:- "Woman great is thy faith be it unto thee even as thou wilt"; he drew in a much pleasanter way much the same moral as M'Neill, that persistent earnest prayer will always be answered by God "when the time is ripe".

Here, to my mind, one sees the Church of England at her best. H.R.D.

He is a type of the practical parson: full of tact, common sense and initiative; a splendid manager of men; and I should think quite the most influential person in Stoke Newington. In religion as in other matters he is evidently an opportunist. "They call me a latitudinarian" he said and no doubt his leanings is towards the Broad school, but within certain limits he is prepared to give people what they want.

As I came away almost the last thing he said to me was: "Voice the people, voice the people: most of the problems of poverty will be best settled by the poor themselves".

Character of population.

Oct. 18th.

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Interview with Rev. H. Bloomer, Emmanuel, Hornsey Road.

Mr Bloomer is a man of about 45, stout, brown-bearded, and bald; rather a puffy face, and looks ill and bilious. He has been here for six years and was previously a curate on Hornsey Rise, a little further north.

With the exception of Dickon Place (cl) and Ralph St. (cl) which are the poorest working class, the inhabitants are chiefly lower middle class and artisans; every house has two or three families, and some of them are grossly overcrowded, so much so that Mr B. is convinced that at the census many of the houses the full numbers were not given for fear that the authorities should interfere. The census gave the population as 6700; Mr B. has counted over 8000, and believes it to be much larger. There are 985 houses of which probably none contain less than 10, and in one of the ordinary 4 story houses there are as

Persons employed.

Buildings.

Houses.

many as 40. There are an enormous number of small shops in the parish, many of them in terrible poverty. There are too an unusual number of widows, some drawn by the fact that Rev. P. is in favour of blind out-relief to widows, and has much times fought the guardians on the question.

Most of the people who come to the Parish come from the neighbourhood of King's Cross, and those who shift as nearly all do who come under the Church influence, go further north to Crouch End and Harringay.

Two Curates. Deaconess. Mission Woman.
22 District Visitors.

Church and Church House.

Divine Service.

SUNDAY:—Morning, at 11; Evening, at 7. WEDNESDAY, at 7.30 p.m.
Children's Service, 2nd Sunday in the Month, at 3.15 p.m.
Litany and Churchings, Fridays, at 12 noon.

Holy Communion.

1st Sunday in the Month at Morning Service; 3rd Sunday at Evening Service;
2nd and 4th Sundays, at 8.30 a.m.

Baptisms and Churchings.

2nd Sunday 4 p.m., and 4th Sunday at 4.30 p.m. No fee.

Marriages.

Daily, between the hours of 8 a.m. and 3 p.m. Notices, in writing, to be left with the Verger.

March 20th. I looked in at Mr Bloomer's Mens' service for about 10 minutes this afternoon. I got there about 5 minutes after the opening. The number present was 19, mostly old men with gray hair who looked as if they might be pensioners. Mr B. was praying when I got in. I waited for a Sankey & hymn, which was accompanied by an excruciating orchestra, and then left.

H.D.

The morning congregation is from 300 to 400; and the evening from 600 to 700: of these a very large proportion are women, and such men as come come chiefly to the Mens' service in the afternoon when they get from 80 to 100.

One of his curates being able to talk Welsh Mr B. has started a Welsh service in the Church House, which draws numbers, most of whom have been to no place of worship since they left Wales: they are with few exceptions miltmen, and drapers' and chemists' assistants.

The doctrine is evangelical; but the sermons are practical and bright.

The total offertories for last year were £147 of which more than £100 was in copper.

Mr B. thinks that the majority of those who go to church in a poor parish are drawn by an attachment to the parson: most of his congregation are people whom he has originally come across when they were in trouble of some kind.

The Communicants are about 250: on which

Social Agencies.

Educational Work.

Sunday, which is the best in the year 1888.
"I don't tell people that ~~the~~ communion will necessarily do them good: I say keep away from it if you are going to punish your neighbour on Monday".

Mothers' meeting.
Band of Hope.
Good Templars' Lodge: "The people love ritual, scarves and such things".
Branch of S.F.S.
"At Home" once a month.
"I want the people to realize that I am not vicar of my church, but of my parish: it is my duty to raise them till they are fit for the spiritual food we have to offer".

Sunday School with about 600. 42 Teachers nearly all from parish: perhaps not efficient teachers but very good hearted: "we don't go in for head but heart".
Quite 50 p.c. of children don't go to any Sunday School.

Nursing.

Visiting.

Charitable Relief.

Propaganda touched.

Other influences.

Drink and morals.

can always get a nurse from the Holloway Nursing Association.

The parish is very thoroughly visited from family to family. "This is not a church-going district and more good is done in the homes than in the church"

About £1 a year is given on family district principles. Work with C.O.S. "but if a man is down, even through his own fault, I consider it my duty to pull him up".

Mr D. says that he touches directly or indirectly 1 in 10 of his parishioners.

There is no other place of worship in the parish, and Mr D. thinks that few go outside.

The parish is essentially sober but very immoral. Mr D. has been instrumental in closing 20 brothels, and knows of at least

The man.

VOL. VIII. – NO. V. [NO. 73.] AUGUST, 1896. [PRICE 1*d.*

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The Society is not necessarily identified with the opinions expressed in communicated papers, or in articles that bear the writer's name or initials.

Illustrated Interviews with London Clergy.

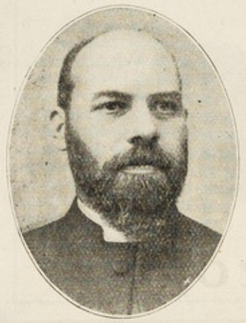
I.

A CHAT WITH THE REV. HENRY BLOOMER.

THE Rev. Henry Bloomer is Vicar of Emmanuel, Lower Holloway, a parish of 8,000 people who are rightly known by the designation "all poor." But Mr. Bloomer's name is known far beyond the confines of Islington, for prior to accepting his present incumbency he was Secretary of the Thames Church Mission, and as such was brought into touch with an almost world-wide constituency. He was also at one time Chaplain to the Mission stationed at Gravesend. There is still much that is quite breezy about Mr. Bloomer's disposition, and as one talked to him about the every-day work of the parish he spoke with so much freshness and brightness that it was easy to understand that he is as popular with the poor of Holloway as he was with the sea-faring toilers amongst whom he ministered during his chaplaincy at Gravesend.

How long," I asked, when we had settled down for a comfortable chat on the affairs of the parish, "have you been Vicar of Emmanuel?"

"Since 1891," Mr. Bloomer replied. "I succeeded the Rev. D. E. Holland, now Rector of Culmington, and I must say at



THE REV. HENRY BLOOMER.

the very outset how very much the parish owes to him. Even now I am constantly coming across in my parochial visitation fresh evidences of his spiritual work. Work such as he did tells in a parish like ours, and lives on long after the human instrument has left the neighbourhood."

Mr. Bloomer seemed so buoyant that I thought I would see if there was not another side to his temperament, and so I rather bluntly asked him,—

"What are your Difficulties?"

But the ruse hardly succeeded. "Difficulties?" he repeated with some hesitation; and then in a light vein he immediately replied, "No money." "No, we have no money in the parish. Our offertories are mostly in copper, and although the figures for last year are much larger than formerly, still the offertories are not sufficient to maintain the services of the church, and we have to resort to adventitious aids and to—outside help."

THE REV. G. B. BORRILL (*the C.P.A.S. Curate*).

Then in a more serious vein he spoke of the real difficulties arising from the people themselves.

"No," he replied in answer to a suggestion of mine, "we have not much drunkenness, although of course we have occasional cases of intemperance; immorality is a far more serious evil with us. I dare not tell you of facts in this connection within my own knowledge; they are too awful. But what is, perhaps, the most trying difficulty of

INTERIOR OF EMMANUEL CHURCH.

all is the indifference of the people. We have

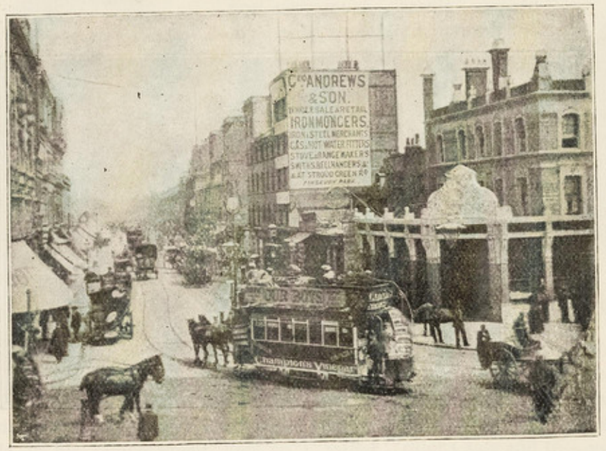
Seven thousand People utterly uninfluenced,

that is to say seven thousand people who never come to a service or a meeting in connection with the church. You look startled. Let me explain how I arrive at this conclusion. We have a population of 8,000, and I find by my parish register, which I keep with greatest care, that by our ordinary services and meetings we reach in the course of the year one person in eight, or in the aggregate about one thousand. That leaves seven thousand others to be accounted for, and I fear that very few of them ever enter a place of worship at all. Emmanuel Church is the only place of worship in the parish, and therefore, I fear that those seven thousand are untouched by any religious influence whatever. It is a perfectly appalling thought. Here, then, is the

"OUR MOTHERS' MEETING."

Great importance of the C.P.A.S. Grants.

"I have a C.P.A.S. Curate—the Rev. G. B. Borrill, of whose services I cannot speak too highly—and a C.P.A.S. Woman Worker, and they visit in the parish daily. I often say that the special work of my C.P.A.S. Curate is not to preach but to visit; and my Woman Worker is perfectly invaluable. She finds out the sick cases—I should tell you parenthetically that we make the sick and the suffering our first care—and does everything she can for them, short of what a trained nurse could do. She will go into some wretched home where the mother is ill, and will cheerfully make the bed or clean the hearth or do any other menial work that seems to be needed. And there is a brightness about her manner which in itself shows the people that she is ready to do these things out of love to the Lord Jesus. This gives her a wonderful influence, and then she is able to speak the word for the Master with great power. She has done, by God's blessing, a really great work in the parish. She has brought numbers of children to baptism, and in that way we have obtained a hold upon the parents. Many members of our Mothers' Meeting, for example, have been gathered in by her visitation. We always try to make



THE "NAG'S HEAD" CORNER (*see p.* 102).

What about the Men?

was the next inquiry, and very readily Mr. Bloomer told me of successful services and Bible-classes for men only. "You see," he said, "this is essentially a working-class parish. Most of our men leave home early in the morning and do not return until late in the evening, so that special efforts are required to meet their needs. We have in the parish a large Government works for the manufacture of telegraph instruments, and I am glad to say that many of the men employed there come to our special service for men in church. This service is held every Sunday afternoon, and is conducted principally by my other curate, the Rev. H. Sortwell. It is now thoroughly well organized; we have a committee of working-men, and the attendance at the service averages 150. Results do you ask for? Well, I may tell you that there have been many striking instances of conversion from that service, and some of the men thus brought in are now officers of the Church."

Here again the details which were given to me must be regarded as confidential, but there were one or two cases narrated by Mr. Bloomer which are not bound by any such seal. One of them forcibly illustrated the text,—

"A little child shall lead them."

Sickness a Means of Grace

to the people, and we have succeeded in bringing many whom we have visited in sickness to come to church. Yes, all sick cases are reported to me,—that is a *sine quâ non*,—and my own parochial visiting now is almost entirely amongst the sick. I have no doubt at all that the most encouraging part of the whole of our work is the visitation. I trace

Ninety per cent. of the Conversions

with which God has blessed us to the results of pastoral visitation rather than to the preaching of sermons."

"Have you had many conversions?"

"Yes, thank God, we have." And Mr. Bloomer proceeded to give me several striking instances from the parish of the power of the Gospel over what seemed to be abandoned and wicked lives. But obviously this is not the place for such details.

A man reached home one night, and in the bedroom had some words with his wife. Judge of his surprise when a little while afterwards he heard a tiny voice from the cot close by saying, "Please, dear Jesus, forgive daddy for being unkind to mother." This made the man think of religious matters as he had never thought before. The following Sunday afternoon he took his wife and this little child for a walk; but before they reached the park the little one ventured to whisper to her father, "Daddy dear, don't you think that Jesus would be more pleased with you if you went to church this afternoon?" He took the hint and went to the men's service at Emmanuel Church. "And there," continued Mr. Bloomer, "the Spirit of God met with him, and he gave himself up to Christ. He was afterwards taken seriously ill, and on his death-bed suffered great agony. Yet he bore it all with true Christian fortitude, and he had a perfectly triumphant death."

A Dying Message.

Here is another case. Mr. Bloomer was visiting a sick man whose case was hopeless. "When will Mr. Borrill be back?" the invalid asked (the C.P.A. Curate was away for a short holiday). "Ah! I am afraid," the sufferer continued, "I shall not see him again. But give him my love, sir; give him my love. He was the means of leading me to the Saviour."

A Thank-offering.

One more case. A Sunday or so ago a letter was put into the offertory plate, and when it was opened it was found to contain a postal order for ten shillings as "a thank-offering for blessing received at the men's service," and the letter was full of encouragement to the Christian worker.

Mr. Bloomer went on to tell me of another very successful branch of parochial work,—

"OUR ONE SLUM."

The Open-air Services.

"We have," he said, "an excellent band of Mission workers who engage in open-air work. You see the well-known 'Nag's Head,' which stands at the corner of the Seven Sisters' Road and the Holloway Road, is in our parish, and thousands of people pass that corner every day. On Sunday night both those roads are crowded with people, and the place is

A Perfect Bedlam.

That is our opportunity. We hold our services just off the main thoroughfares every Sunday evening during the summer after church, and we reach numbers of people. Then on Tuesday evenings we hold open-air services in different streets of the parish. We have

Only one 'Slum,'

and that is not disagreeable. The streets of the parish are wide, and the houses are large, but they are nearly all let out in tenements of one, two, or three rooms. There are a few rich tradesmen in the parish, but they live away. That makes the money question so difficult. I am now trying to build a Mission Hall."

I could not help interrupting, with an incredulous air, "What, have you

No Mission Hall

in the parish?"

"No, we have not," Mr. Bloomer quietly responded. "We have a Mission House, and we hold meetings in the two parlours; but for our Sunday Schools, which have 400 children, we have to hire the Board School. If we had a Mission Hall we could go forward with leaps and bounds."

A Bribe Refused.

"I have been greatly helped since I have been here," Mr. Bloomer added; "and at one time I had the offer of a gift of £500, but a condition was attached to it. I was to take the Eastward Position. Of course I promptly refused the bribe, and stated clearly that the matter was one of principle with me."

"Simply Nowhere"

was Mr. Bloomer's expressive phrase when I asked where would the parish be if it was not for the C.P.A.S. grants. "*We could not possibly do the work*," he said. "I should have to lose one of my curates and my Woman Worker, and the loss would be irreparable."

And so our talk ended. Mr. Bloomer offered me a string of statistics, but these I declined, feeling quite content to rest the case upon the evidences he had given me of the real spiritual work being done in the parish. After such a chat as we had had together I could understand something of the force of Archdeacon Sinclair's words when, in commending Mr. Bloomer's appeal, he wrote:—"He has brought the loving and penetrating force of Christ's teaching, life and example to bear throughout the length and breadth of the parish."

H. C. H.

A New Booklet.—We welcome No. 4 of the series of booklets known as "Annals of Church Pastoral-Aid Work." It is from the ever-fresh pen of the Rev. E. J. Sturdee, and deals with the remarkable work done by Canon Hobson in the poor parish of St. Nathaniel, Windsor, Liverpool. An account of that work has been given before, and the booklet is not inappropriately entitled, "An Old Story Re-told." But it is brightly re-told, and will be read with genuine pleasure by all, while it will have a special interest for those who see in the C.P.A.S. the means of supporting and spreading what the writer of this booklet calls "downright spiritual work" amongst the poor.

four now open. This he attributes to the proximity of Holloway Road, which is a great promenade.

Mr B. is an earnest little evangelical, but neither particularly attractive nor the reverse, and his work seems to me to be unimportant in character, though I notice that Archdeacon Sinclair in a sort of testimonial written for an appeal for funds says: "Mr Bloomer's organisation is on a level with the best of the kind in the metropolis. During the four years of his pastorate he has brought the loving and penetrating force of Christian teaching, life and example to bear throughout the length and breadth of the parish, and among all sections of the parishioners".

Revd. C. H. Banning M.A

Christ Church, Highbury.

GLA 19/10/97

Character of Population

16/13 (2) 63

Interview with.

Rev C. H. Banning. M.A. Vicar of Christchurch, Highbury. N.

Population 4210

Mr Banning is a big stout man on the wrong side of 50: ~~a~~ a portly old gentleman who, but for his dress, might be a country squire or well to do farmer. He has a kind, benevolent face, which as he talks or smiles lights up & is quite pleasing. He has been here nearly 4 years; ~~he~~ came from Rochester, where he spent 20 years.

The population is almost entirely upper & lower middle class with a few poor on the western side and south west corner - to Hatter Street (per) is the poorest part, though even there some respectable people - a carriage painter earning good money etc. The people occupying the houses facing south in this street are the best and most of them keep the house. The other houses are sublet & some are very poor. When the street was given to him it came with an evil reputation.

Many Institutions in Parish

He was told that it was the abode of thieves & prostitutes. However they are not there now.

Whilst the district has greatly changed within the past 10 years; some of the leading citizens gone to Hampstead, it still remains a residential district. and Mr B. thinks will retain this character now that Highbury Fields have been made a permanent recreation ground. People paying rentals of £50 to £100 a year, though now it is becoming difficult to get tenants for the more highly rented houses.

There are a large number of Institutions in the parish, mostly for training students for the ministry: The Home & Colonial Institution, the Training Home for Ladies for the Church Missionary Society, the Jewish Missionary Hostel, and St John's Hall, ~~who~~ whilst within a short distance of the Church are the Church Missionary College "The Willows", a training school for ladies for Mission work. In his Annual Easter letter Mr B. say of these institutions:

~~for the Mission Field.~~ [It is to me a feature of deep and special interest in my present charge that it gives me the opportunity of being helpful to some of these students in their time of preparation, and, whilst unable to engage in Foreign Mission work myself, of sending forth the autumnal fruits of a ministry of forty years to other lands, yet, first of all, feeding the flock at home. Highbury is known, through those who have been taught and trained here, all over the British Empire, and in every quarter of the world.]

The Students' Work

Rufford Row Mission

Classes Influenced

The students at these Homes are always willing to help in the church work, but Mrs B. does not encourage them to do so, as they have long vacations and if the work depends upon them it is hard to supply their places during the intervals. The Students from St John's Hall hold open air services regularly in the parish, and others work in several Islington parishes, whilst some of them (Church Missionary Students) carried on a Mission at Rufford Row, Islington to which Christ Church contribute. Thinks we should see this (District 15)

The Church touches the upper & lower middle classes and also the poor. The poor mainly by visitation - 8 visitors to the 76 houses in Whistler Street. The poor corner is too far from the Church to get many - they get about 40 - but they want & are now about to have a mission on the spot, a lady having promised £500 for the purpose. They are getting to know the people there better and the number that bring their babies to baptism is increasing.

Persons employed

Services Held

Vicar & one curate (paid). Eleven district visitors and 19 Sunday school teachers.

Church seating 825. and Church room. The latter used for Sunday school, classes meetings etc.

SERVICES: – Sunday Morning, 11.0; Afternoon, 3.30*; Evening, 7.0. Wednesday Evening, 7.30.* Service for the Young on the fourth Sunday in every month, 3.30 p.m.*

*Except in July, August, and September.

Holy Communion is celebrated at Morning Service on the 1st Sunday in the month; at Evening Service on the 3rd Sunday; at 8.30 a.m. (8.0 a.m. May to October) on other Sundays; and once a quarter at 11.0 a.m. on a week day.

Holy Baptism is administered any Sunday afternoon at 4.30 p.m. Churchings are taken at the same time, or before Week-day Service. Notice should always be given to the Verger, and also of Banns and Marriages.

Church is well filled on Sundays, i.e. the floor of it, which holds 700. The gallery is not opened. The morning congregation is mainly the regular seatholders. About one third of those present in the morning would come in the evening. Has not counted the congregation but it is what is known as a "full church". Might reckon the morning congregation as 600 – does not "like to be over the mark" – and ~~reckon~~ that a thousand different persons ~~who~~ attend the two services.

At the afternoon service all the seats are ~~full~~. Get some of the poor then, altho' the time is not convenient for them – they like to sleep then.

Sunday school scholars are mostly of ~~xxx~~ the better class. Few poor.

Social Agencies

Sunday School with 197 school and an average attendance of 148 + 19 teachers. This is exclusive of Bible classes of which three are held at private houses with average attendance of about 60. Note from Annual Report as to these is as under:

> Many of my hopes, formerly expressed, have been happily realized during the past year. The Bible Class for Youths has been resumed by Mr. S. Nevill, at his own house, 27, Aubert Park, on Sunday Afternoons, at 3.30 p.m., and that for Maidens is conducted, by kind permission of the Misses Cates, at 65, Highbury Hill, commencing at the same hour. The children of the congregation have been invited by Miss Butler to join a Bible Class on Sunday Afternoons, at 54, Highbury Grove, and several of them are now regularly spending there a pleasant and profitable hour. ~~The~~

About 50 attend week day service (Wed)

> Social Meeting for Prayer and Praise on Saturday Evenings, from 8 to 8.45, at the Church Room, was commenced in October, and has taken root. I value it greatly, as affording an opportunity for laying our work, needs, joys, and sorrows, before our Heavenly Father in prayer, and of bringing His benediction upon the Lord's Day and the engagements of the following week. The average attendance at 20 consecutive meetings has been 18. No one is individually asked to take part, but any may do so whom the Spirit prompts. All are encouraged to write down and lay upon the table any special subjects for intercession or thanksgiving to which they desire attention to be drawn. I am sure there are many more of our praying people who would be helped themselves, and encourage others, if they only made an effort to be present.

Have weekly meetings (October to June) social, missionary, educational or temperance. A good Band of Hope but find it difficult to get a good temperance meeting. Could not maintain a regular one. These people know all about it & do not care for anything of a penny reading style as they can get good

Visitation

Nursing.

Charitable Relief

lectures etc at the Highbury Athenaeum and also at Union Chapel. Has had to revise several of his opinions since he came to London. Could get good temperance meetings at Rochester but there the population was mixed.

Dorcas Society Maternal Society.

The poor part of the parish is divided into districts. Only gives a few houses to each visitor so that they may do it well. They are supposed to visit every house at least once a month. Most however do it once a fortnight. and oftener if necessary. Districts are as under:

DISTRICT VISITORS AND DISTRICTS.

1. Hamilton Road and Mews—Mrs. Bachert.
2. Stainton's Yard and Highbury Park—Mrs. Bachert.
3. Kelvin Road, Potter's Yard—Mrs. Alfred H. Cooper.
4. Whistler Street, Nos. 1 to 14—Miss Mott.
5. ,, ,, 15 to 28—Miss Mitchell, Miss Vincent.
6. Whistler Street, Nos. 29 to 40—Misses Thomas.
7. ,, ,, 41 to 51—Mrs. Brough.
8. ,, ,, 52 to 62—Miss Sprigens.
9. ,, ,, 63 to 76—Miss G. Edwards.
10. Caretakers of vacant houses—Misses Sander.
11. Drayton Park—Miss Edwards.

The better part of the district does not need visiting – do not ask for it.

Obtain nurses when desirable from the Institutions.

Their rule is to help the sick poor and the aged that are known to them them but not the able-bodied.

~~Other Religious Influence~~

Other Religious Influences

Co-operation in Charitable Work

-bodied. It is not their place to help these: the alms of the Church are given for a definite purpose and primarily for those who belong to the Church. altho' they make no distinction & would give to any resident in real need whether he were a christian or not. If a man throws himself out of work, he ought to make provision for himself, whilst when a man ~~has no work~~ is unemployed through no fault of his own, relief should come from other sources.

Relief of Poor from Poor fund amounted to £75.16.2 in year ending Easter 1897. Maternal Society £5.15 –

Dorcas Society £11.16.1

In all. £93.7.3

These amounts do not include amounts sent to Societies. e.g. £48.19.8 to Church of England Waifs & Strays Society etc

Nonconformists – a Baptist chapel in the parish. Never by any chance see any of the ministers during his visitations.

Co-operate with C.O.S.. Do not find relief given by the chapels but they have their spiritual

Drink

Prostitution

Crime

Health

Parish Boundaries

and social agencies at work. Mr B. did not know about the Free Church Council's districts for the chapels but said when I mentioned it that something should be done to prevent overlapping especial in philanthropic work. If they would undertake to do a district he would be willing to leave it to them or if they (non. cons) would undertake to look after their own poor. Mr B. spoke quite friendly & was evidently prepared to co-operate if the initiative were taken by the Non-cons.

Very little drunkenness to be seen.

No houses of ill fame in the district

Crime ~~R~~ is rare.

Health & housing good.

Our map of the parish is incorrect at the S.W. corner & on the northern boundary. Have corrected it in pencil. The sheets comprised are given in the following

Parish streets etc

following list:

THE PARISH INCLUDES:—

Aberdeen Park Road.
Aubert Park—South side.
Aubert Park—North side, from Avenell Road to Drayton Park.
Avenell Road—Nos. 48 to 60.
Baalbec Road—North side.
Battledean Road.
Drayton Park—Nos. 54 to 192.
Elfort Road.
Framfield Road.
Hamilton Road.
Highbury Grange.
Highbury Grove—from No. 35 to Christ Church, and from No. 60 to Kelvin Road.
Highbury Hill—except Nos. 182 to 194, and 193 to 203.
Highbury Park—from Highbury Grove to Kelross Road.
Highbury Place—Nos. 40 to 44.
Highbury Terrace.
Kelross Road—South side.
Kelvin Road.
Leigh Road.
Martineau Road.
Mentone Road.
Ronalds Road—Nos. 71 to 79.
Roseleigh Avenue.
Stavordale Road.
Whistler Street.

About 1000 houses in all.

Church Income

The Church raises over £2000 a year for various purposes, the ~~ord~~ income for ordinary purposes increased by about £300 in 1896. A great interest is taken in Home & foreign missionary work, ~~over~~ £760 being raised for these objects. ~~See~~ list below:

SUMMARY OF CONTRIBUTIONS, 1896-1897.

I.—PAROCHIAL FUNDS—	£	s.	d.
1 Church Expenses	241	18	4
2 Vicar's Stipend	358	8	2
Easter Offering for the Vicar	47	3	0
3 Curate Fund	140	14	4
4 Choir Fund	87	17	9
5 Church Room Maintenance Fund ...	40	11	6
6 Church Room Renovation Fund ...	14	7	7
7 Poor and Parish Fund	126	8	6
8 St. John's National Schools	31	0	6
9 Sunday School Fund	27	3	8
10 Maternal Society	1	10	0
11 Dorcas Society	18	14	2

III.—MISSIONS TO JEWS—	£	s.	d.
17 London Society for Promoting Christianity Amongst the Jews	41	10	9

IV.—FOREIGN MISSIONS—	£	s.	d.
18 Church Missionary Society	295	1	4
19 Church of England Zenana Missionary Society	27	9	6
20 Society for Promoting Female Education in the East	51	13	2
21 Colonial and Continental Church Society	22	15	[illegible]

Boyer, Mr. [illegible]	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bradscombe, Miss	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0	5	0	...
Browes, Mr. H. E.	0	10	6	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Brough, Mr. J. C.	1	1	0	0	5	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Brough, Mrs. J. C.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0	5	0
Butler, Miss	0	10	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Butts, Miss	0	10	0	...	...	...	...	...	...	0	10	0	...	...	...	0	5	0	...	0	10	0	...

Parish Sheets etc

Church Income

following list:

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Aubert Park—North side, from Avenell Road to Drayton Park.
Avenell Road—Nos. 48 to 60.
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Elfort Road.
Framfield Road.
Hamilton Road.
Highbury Grange.
Highbury Grove—from No. 35 to Christ Church, and from No. 60 to Kelvin Road.
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Leigh Road.
Martineau Road.
Mentone Road.
Ronalds Road—Nos. 71 to 79.
Roseleigh Avenue.
Stavordale Road.
Whistler Street.

About 1000 houses in all.

The Church raises over £2000 a year for various purposes, the ~~ord~~ income for ordinary purposes increased by about £300 in 1896. A great interest is taken in Home & foreign missionwork, ~~over~~ £760 being raised for these objects. ~~See~~ list below:

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6	Church Room Renovation Fund ...	14	7	7
7	Poor and Parish Fund	126	8	6
8	St. John's National Schools	31	0	6
9	Sunday School Fund	27	3	8
10	Maternal Society	1	10	0
11	Dorcas Society	18	14	2
		£1,135	17	6
II.—HOME MISSIONS—		£	s.	d.
12	Rufford Row Mission, Islington ...	2	19	0
13	East London Church Fund	32	0	7
14	Church Pastoral Aid Society	21	18	10
15	Irish Church Missions	3	18	6
16	Waifs and Strays Society	48	19	8
	Fund for Poor of Lower Districts of Islington	39	4	10
	Bishop of London's Fund	17	2	6
	Poor Schools Relief Fund	7	5	11
	Islington Sunday School Association ...	1	10	9
		£175	0	7
III.—MISSIONS TO JEWS—		£	s.	d.
17	London Society for Promoting Christianity Amongst the Jews	41	10	9
IV.—FOREIGN MISSIONS—		£	s.	d.
18	Church Missionary Society	295	1	4
19	Church of England Zenana Missionary Society	27	9	6
20	Society for Promoting Female Education in the East	51	13	2
21	Colonial and Continental Church Society	23	15	6
22	Bishop of Honduras' Diocesan Fund ...	24	14	3
23	Spanish and Portuguese Church Aid Society	11	3	0
24	British and Foreign Bible Society ...	110	11	0
		£544	7	9
V.—SUNDRY CHARITIES—		£	s.	d.
	Hospital Sunday Fund	110	11	8
	Indian Famine Relief Fund	82	4	8
		£192	16	4
	Total	£2,089	12	11

The general impression I have derived from the interview is that a steady work is being done in a cautious manner, perhaps a trifle slow. In the report the vicar gives some notes as to services & statistics: these are appended:

The attendance at Church upon Sunday mornings is usually very good, and that in the evenings sometimes equals it, but the latter is largely dependent upon strangers, whose numbers are a variable quantity. It would be a great encouragement to your Clergy and Church Officers, and would not, we venture to believe, be without its recompence to you, if we could see more of the seat-holders in their places upon Sunday evenings, for this service often is the best and brightest of the day. The Churchwardens' Accounts shew a slight diminution in the Sunday Evening Collections for Church Expenses, which may easily be changed into an increase in the present year. The income from the letting of sittings is larger than it has been for some years past, and increases every half year. The number of sittings now let is 329 at rates varying from 33/- to 10/-. In 1896 there were 58 Baptisms, 21 Churchings, 35 Marriages, 197 Sunday Scholars (exclusive of Bible Classes), with 148 in average attendance, and 17 Teachers, 31 candidates presented for Confirmation, and 2,387 attendances at Holy Communion. I had the pleasure of preaching 95 times in our Parish Church and 30 times elsewhere, and of taking part in, upon the average, about two meetings every week, and the Curate and I had more than 3,000 interviews with parishioners and members of the congregation.

He has great hopes of the poor south-west corner, which was given him at his request. He thinks it good that a ~~rich~~ well to do parish should have some poor. It does them good – gives them some work to do. Hopes to start a mothers' meeting, provident bank etc.

The church services and work are entirely on evangelistic lines. Mr B. is one of the old school.

Character of population

Oct. 21st

(A)

16/9

83

(2)

Interview with Rev. J. Bickersteth, St. Saviour's, Highbury.

Mr Bickersteth is a fine old man nearer 80 than 70, but still quite hale and vigorous, physically and intellectually. He has been here for 31 years, and was the first vicar.

The total population of the parish is only about 350. The church was built by a Mr Monier, who wished to build a church and schools for a large parish; but being a High Churchman the then Vicar of Islington refused to give his consent, and he was obliged to build under the Private Patronage Act, taking in only his own estate which covers Aberdeen Park and the two ~~&~~ mews to the north and south thereof.

The inhabitants of the Aberdeen Park are all middle class with incomes from £400 to £1000 a year. Of the families 6 are Church, 16 non-cons, and 2 Jews. Of these about 6 keep carriages, all non-cons. The mews contain 14 families of

Persons employed

Buildings.

Lines.

coachmen and gardeners.

Highbury generally though still well-to-do has now rather a lower class socially than formerly. The Jews who have taken possession of Highbury New Park tend to drive away the better class of Christians.

Among the Christians in the neighbourhood the non-Cons. are the healthiest.

One Curate.

Church

There are five services on Sunday and eight in the week.

The church holds about 440. The congregation is entirely eclectic and amounts to from 350 to 400 both morning and evening. The morning congregation is mostly middle class; about half of them come again in the evening, but the evening congregation on the whole is of a lower class, a large number of shop assistants coming.

Educational work.

Visiting.

The proportion of men is much larger than in most churches: as you ask me I must say, though I preach myself, that I think it is the sermon that attracts them"

The service is moderately high and a great feature made of the music.

For many years the church used to be crammed, but for the last 15 years people don't go to churches or chapels so well as they used to; the younger generation especially scarcely ever go ~~twice~~ twice

With one exception the inhabitants of the manor don't ~~x~~ come to church, but they are all in the employ of non-cons.

The Regular Communicants are about 300; ladies Sunday 250, and average about 55.

Sunday School 25 to 40, mostly choir boys. Taught by four ladies. "I have tried both ladies and gentlemen, and find the ladies best.

Mr. D. visits all his own people in the

Nursing.

Charitable Relief.

parish; & also all the families in the mews, who though non-cons are always glad to see him. He also visits the poorer members of his congregation outside. He takes a great interest in the Great Northern Hospital and has made friends with many poor people there. Among his congregation too are many poor ladies who have come down in the world attracted partly by the Church and service and partly by the fact that the Church is free

If Mr B. has any necessity to call in a nurse for a member of his congregation he applies to the North London Nursing Assoc^n (Miss Meyer) of which he speaks in the highest terms

About £350 is raised by the Church for various charitable agencies; and especially they have helped the parish of St. Luke, Old St. Mr B. too, who has considerable private means I think gives a good deal out of his own

The Rev

pocket

Speaking of the Church in Islington Mr B. told me of the way he was treated by the Evangelical party on his coming; he was completely ostracised: they would not speak to him or even visit him to & the Ruri-decanal meetings: "yet I was never extreme, only extreme to them". However this has all passed away, and though most of the clergy are still Evangelical, they are much less bigoted, and are quite friendly. Though not so vigorous generally as the High Churchmen they deserve credit for their Sunday School and Home Mission work: their district visiting generally "is zealous, but not bitter".

Mr Pickard is a most attractive personality, and must exercise an admirable influence in the small circle into which he comes into contact.

Character of population.

Oct. 22nd.

16/12 CD (2) 91

Interview with Rev. H. W. Gough, St John's, Highbury Vale.

Rev. Gough is a young man of about 30: with a large, fine, but slightly effeminate head, covered with a great stock of hair; a pleasant but slightly affected manner; and considerable fluency of speech.

With the exception of the villas on the top of the hill, the Northolme Estate, the parish is entirely working class; almost all occupations are represented, but there are an enormous number of tram and bus men. In Myrtle St. and Elwood St. and the courts off them there is a good deal of squalid poverty, and they abound with loafers and cadgers. Highbury Vale was originally a hamlet lying at the bottom of Highbury Hill, and was demoralised by its proximity to the wealth at the top; "the stream of foolish charity trickled down the hill, and formed a morass at the bottom; there are famed families

Persons Employed.

in the parish that have been beggars for three generations". Outside these slums of old standing there is no squalid poverty. The district is a great one for lodgers and the poorer estimates that of the adults quite half are lodgers.

The very poor are only migratory in the sense that they shift from slum to slum to grade next, but the better people are ~~always moving~~ constantly shifting, and generally more northward.

Poor Highbury generally, chiefly owing to the Jews, is deteriorating socially. Highbury Vale certainly shows no tendency to go down: the worst slums are being cleared out. Blackstock Road is being improved and made an important thoroughfare, and the opening of Highbury Fields and Clissold Park by the L.C.C. has tended to arrest decay.

Two Curates
20 District Visitors: also a few men who visit in the evening to try and get hold of the lodgers.

Buildings.

Lanes

98

Church: Schools: Mission House.

ST. JOHN'S CHURCH,
Highbury Vale.

Monthly Notice Paper,
OCTOBER, 1897.

CLERGY.—Rev. A. W. GOUGH, M.A., The Vicarage, Highbury Park.
Rev. EVAN JONES, A.K.C., 6, Kelross Road.
Rev. R. W. WINDSOR, 5, Highbury Quadrant.

CHURCHWARDENS.—Mr. F. KIMBER BULL, 46, Lordship Park.
(Letters may also be addressed to Vestry of St. John's Church).
Mr. J. D. HANKEY, 130, Green Lanes.
Hon. Choirmaster—Mr. C. WELCH, Lynwood, Seven Sisters Road.
Organist—Mr. W. WRIGHT, 36, Highbury Park.
Verger—Mr. C. WATSON, 23a, Conewood Street, Blackstock Road.

CHURCH SERVICES (WITH SERMON) at 11, 3.30, and 7 on Sundays); at 7.30 p.m. on Wednesdays; at 11 on Saints' Days.
,, ,, ,, HOLY BAPTISM, on Sunday at 4.30; Wednesday at 7.
,, ,, ,, HOLY COMMUNION at 8 a.m., on 2nd, 4th and 5th Sundays; after Morning Prayer on 1st, after Evening Prayer on 3rd Sunday. For Invalids and others at 4 p.m. on 5th Sunday.
,, ,, ,, CHURCHINGS.—Before or after any Service.

DAY SCHOOLS (Boys', Girls' and Infants' Department), Conewood Street.
SUNDAY SCHOOLS ,, ,, ,, ,, ,, ,,
CHILDREN'S SUNDAY SERVICE at the Schools, 10.45 a.m., and 6.30 p.m.,
MISSION HALL, 164, Blackstock Road.—Prayer Meeting at 7 p.m. on Saturday. Mission Service, 7.30 p.m. on Sunday.

OTHER PAROCHIAL INSTITUTIONS. [For particulars see the Year Book or Almanack.]
Bible Classes for Lads, Women, Young Men, and Children; Meetings in connection with Communicants' Union, C.E.T.S., Juvenile C.E.T.S., District Visitors, G.F.S., Mothers, C.M.S. Gleaners, Sowers, and Men's Missionary Band: Ladies' Bible Class (fortnightly); Ladies' Working Party; Young Women's Working Party; Church Choir Practices; Church Lads' Brigade; Saturday Night (C.E.T.S.) Entertainments; Boys' Union; Children's Scripture Union; Penny Bank: Coal, Blanket and Boot Clubs, &c.

The Clergy desire to be informed of cases of sickness, of any persons residing in the parish or attending the Church, who may wish to see them. Lodgers and other parishioners whose business takes them from home during the day, and, new comers to the parish, are requested to make themselves known to the Clergy. The Vicar is at home for interviews on most weekday mornings from 9.40 to 10. He is at home for young men on the first Thursday evening of the month from 8 to 10.

The *Parish Magazine* may be had of the Verger (price 1d.).

N.B.—The Magazine contains the Notices that appear on this leaflet, together with the Vicar's Letter, the Monthly Record of the Parish, and the current number of *Home Words*.

SITTINGS.—Persons desiring to take sittings, either for a long or short period, are requested to make their wishes known to the Churchwardens.

VISITORS.—The Chairs in the side-chapel and half the pew accommodation are free. Visitors are earnestly requested not to enter the rented pews, except on the invitation of the Pew-holder or one of the officers of the Church. The cost of a

The Church holds 500 and both morning and evening always looks full: say 750 on the average at each: the majority do not come twice, and probably 1200 attend ~~&c &c~~ every Sunday. Men come very nearly as much as women: "but I habitually address men; my appeal is to the simple and simple emotion".

The congregation is pretty evenly divided between the middle and working classes: asked how he attracted the working men Mr. S. said "I ~~&c~~ believe to be true: truth and sympathy are much more effective than laboured ~~sympathy~~ simplicity: many of the words I use they don't understand: but if you are ~~&c~~ truthful and sincere they get the drift of it: that's why the spoken word is so powerful: what a man would quite fail to follow in reading he will grasp through sympathy with the speaker".

The Communicants have grown in four years from 170 on Easter Sunday to 580 and there are probably 1000 who communicate at least three times a year.

Social Agencies.

Educational Work.

Visiting.

the Parish paper.

All institutions are open to all parishioners. Mr S. looks upon the Church as a great philanthropic agency whose duty it is to raise the social condition of the people, and to look after all dwellers in a parish ~~with~~ whether they are churchgoers or not, and without any attempt to proselytise.

Day School with about 600: "probably the best voluntary school in Islington".

Sunday School with about 600 on books, 450 in ave. attendance and 60 teachers.

Probably not more than half the children in the parish go to any school. The motives from which they are sent are very mixed, but Mr S. thinks the main motive is a desire that the children should receive a religious and moral training.

The parish is very thoroughly visited, and though there is a difficulty in seeing the lodgers most are seen sooner or later. "I think I may

Nursing.

Charitable Relief.

say that no one can live in the parish for three months without receiving the presence of the Church".

No work but many of the Visitors are capable of simple nursing. Need to work London Nursing Assoc.n for trained nurse.

Work very closely with the C.O.S. and seldom without them. Give no money: only food clothing and holidays. Mr. S. is much impressed with the evils which result from overlapping, and has made several efforts to induce the Non-Cons to cooperate but though they are on excellent terms with him personally and are willing to come to a meeting on the subject they always refuse to give a list of the people they are helping. Mr. S. believes that in their charitable work they don't consider the end at all: their alms giving is simply a form of "spiritual self-indulgence". If only they could be induced to cooperate with the Church the problems

Other religious influences.

The Man.

of which would be easy.

For the most important influence in the neighbourhood is the Congregational, Dawson and Harwood, who both draw enormous congregations. Dawson is not an impressive man to meet, but must be a great man to exercise the influence he does. But he in common with many of the more prominent Congregationalists is overdoing the social side of the work; and in spite of the fact that in North London they have at least six men of tremendous power, the Church with its quiet plodding parochial work has a more lasting influence. It is the parochial system which in the long run makes the Church more powerful

Mr Gough, has a strongly emotional side which no doubt contributes to his success as a preacher and accounts for his ~~great~~ hall filled church; he is picturesque in appearance, and I should think an eloquent and impressive preacher. At the same time he is sensible and practical,

very earnest, and energetic altogether a good specimen of the best type of Evangelical.

The parish.

Ferry Hill.

Lea Bridge.

16/2 CD (2)

Interview with the Rev. J. Cullin
Vicar of St. Matthew's, Upper Clapton.
at the Vicarage, Warwick Road. (Oct. 22. 97).

I saw Mr Cullin with his two Curates, one of whom, Mr Colledge, took a good share in the conversation. The other one was, I think, a son of the Vicar's, & was a silent third party.

The parish is one of those lying on the extreme East of London with the River Lea was forming part of its boundary line. The great effect it has in the River bank gives a special character to the parish, its two poor bits being close by it. One of them, 'Ferry Hill' in the North East corner, is an old village, & still retains many of its original characteristics. The district is built in by the Railway & the river; is unique in character, with an exclusive, poor, labouring population.

In the S.E. corner is Lea Bridge with a very poor & poorly housed population, largely still finding employment in riverside occupations, mainly connected with the Lea as a river for boating. Five or six ~~Boating~~ Rowing clubs have their headquarters there & during the season they are a large influence, ~~especially~~

especially on Sundays, of East-Londners. Near Brook Fire a little to the West, and lying South of Mount-Pleasant-Lane, is a poor district (Mundford Rd. &c.) largely occupied by rather shady people who come to it as to a kind of Alsatia.

Roughly speaking Mount Pleasant-Lane makes a dividing line for the whole parish, that part lying West & North of it, being the better part. About half are working-class, and about a third are very poor. The most miserable part are the Mingling folk, who often have for the same kind of reasons that brought them there — non-payment of rent — being among the number.

But the whole parish, socially, is going down. It is becoming more populous, & is estimated to have gone up from 4868 in 1891 to about 5000 now. The houses have filled in, & the houses in places like Warwick Road are believed to be all occupied as soon as leases fall in, the larger houses & gardens giving way to smaller dwellings. In the better part the tendency of the moment is to the Smart Suburban & Smart minded people rather than to the working-class. In the poor part there is no special change going on in the character of the population. But in recent decades there has been a good deal of building, & a good deal more is contemplated.

Financially the parish is one with difficulties ahead, rather than with any pressing on the moment, & it remains as one of those that are entirely self-supporting. The endowment is only £150, but they have no difficulty in raising £1100 or £1200 a year, for general parish purposes.

Staff: Vicar + 2 Curates.
Mission Woman
Occasional parish nurse } paid
30 District Visitors.
4 Licensed Lay Readers.
45 Sunday School Teachers.
Total of voluntary workers of all kinds estimated at about 130.

Building: Church (£150)
2 Mission Chapels (£100 + £50) | Mission Room.
Club Room. Parish Room.
Church Room.
School for Boys, Girls, & Infants.
Boys school used for Church Lads Brigade.
Long kitchen in winter months. run with

Services & other agencies:

(St Thomas & St Michaels).

SAINT MATTHEW'S,

UPPER CLAPTON.

SERVICE PAPER.—OCTOBER, 1897.

ST. MATTHEW'S CHURCH.

Clergy:

Vicar: Rev. J. CULLIN, M.A., 28, Warwick Road.

Assistant Curates: Rev. G. H. COLBECK, 5. Sach Road.
Rev. W. H. CULLIN, B.A., 28, Warwick Road.

Sundays.
8. 0 a.m. Holy Communion.
9.45 a.m. Shortened Matins and Sermon. Choral Holy Communion on 4th Sunday.
11. 0 a.m. Matins and Sermon. Also Litany on 2nd and 4th Sundays.
12.30 p.m. Holy Communion, except on 4th Sunday. 3rd Sunday Choral.
3.15 p.m. Children's Service.
6.45 p.m. Evensong and Sermon.

Week Days.
9. 0 a.m. Daily Matins.
11. 0 a.m. Holy Communion on Thursday; Litany on Friday.
5. 0 p.m. Evensong on Monday, Tuesday, Thursday, and Saturday.
7.45 p.m. Evensong and Sermon on Wednesday.
7.30 p.m. Evensong on Friday.

Saints' Days. 8 & 11 a.m. Holy Communion.

Greater Festivals & Special Seasons. Extra Services according to arrangement.

Baptisms on Sundays at 4 p.m. and on Fridays at 11 a.m.
Churchings before any Week-day Service.
Marriages by arrangement.

MISSION OF THE GOOD SHEPHERD,

BOYS' SCHOOLROOM, HARRINGTON HILL.

Curate in Charge: Rev. W. H. CULLIN, B.A.

Sundays.
8. 0 a.m. Holy Communion on the last Sunday of the month.
11. 0 a.m. Children's Service.
7. 0 p.m. Evensong and Sermon.

Week Days.
8. 0 p.m. Service and Address every Tuesday during Advent and Lent.

MISSION OF THE HOLY TRINITY,

LEA BRIDGE.

Curate in Charge: Rev. G. H. COLBECK.

Sundays.
8. 0 a.m. Holy Communion on the 2nd Sunday of the month.
11. 0 a.m. Matins and Address.
7. 0 p.m. Evensong and Sermon.

Week Days.
8. 0 p.m. Service and Address every Thursday during Advent and Lent.

T.Q.

Churchwardens—J. Byron, Esq., Stoneleigh, Warwick Road.
J. Harland, Esq., 206, Evering Road.

Sidesmen—Messrs. Pace, Westfield, Puttock, Bradbear, Gable, Farnan, Escott, Muirhead, Taylor, Stone, Burman, Woollven, Coard, Cooper, Stapley, and Drs. Aveling, Clark and Gurney.

Deputy Wardens—Dr. Gurney and J. Farnan, Esq.

Sidesmen Good Shepherd Mission—Messrs. Spiers and Cooke.

Sidesman Holy Trinity Mission—Mr. Frazer.

Lay Readers at the Missions—Mr. J Wheeler, Mr. A. J. Groom, and Mr. Ed Puttock.

Sacristans—Mr. W. F. Bishop and Mr Ed. Molyneux.

Verger—Mr. A. Botten, 8, Comberton Terrace.

Mission Woman—Miss Fanny Quainton, The Mission Room.

Church Keeper and Cleaner—Mrs. Cordwell, 16, Iuver Road.

Choirs. S. MATTHEW'S. Choirmaster—Mr. A. James.
Organist—Mr. G. B. Williams.
(9.45 Service) Organist—Mr. Simpson.
GOOD SHEPHERD MISSION. Organist & Choirmaster—Mr. J. Wheeler.
HOLY TRINITY MISSION. ,, ,, —Mr. W. C. Parnell.

S. Matthew's Voluntary Soc of Bellringers. Master—Mr. E. J. Barber, Fairfield, Mount Pleasant Lane. Secretary—Mr. W. W. Bowler.

Day Schools. Head Master—Mr. J Wheeler. Head Mistress—Miss Philpott. Treasurer—C. M. Westfield, Esq. Secretary—A. H. Simpson, Esq. Correspondent—Rev. G. H. Colbeck.

Sunday Schools. Boys—Mr. J. Wheeler. Girls—Miss Letchford. Infants—Miss Quainton. LEA BRIDGE. Boys—Mr. Parnell. Girls—Miss Chapman. Infants—Miss Storey

Bible Classes. Young Women's—Miss Edelsten & Mrs. Thompson. General Secretary—Mr. J. Wheeler.

90 Members. *Church Lads' Brigade.* Officers—Capt Stone, Lieuts. Bishop, Cullin, Fairchild and Lund. Treasurer—Mr. J. Wheeler. Chaplain—Rev. G. H. Colbeck. Bible Class—Mr. H. Cullin & Mr. Fairchild.

170 Members. *Mothers' Meeting.* Mondays at 2.30, Parish Room. Miss Pace and Mrs Eadie.

Sick and Needy Committee. Wednesdays at 11. Mission Room. Mrs. Westfield, Miss Pace, Miss Sadler, and the Clergy.

150 Members. *Girls' Friendly Society.* Secretary—Miss E. Edelsten, Enfield Lodge, Cazenove Road.

30 Members. *S. Matthew's Girls' Club.* President—Mrs. Eadie, 72, Filey Avenue.

Parochial Missionary Societies. Treasurer—E. J. Pace, Esq.

Children's Missionary Guild. Hon.Sec., Miss Seeley, 1, Ilma Terrace.

Home & Foreign Mission Guild. 1st Saturday in month, 7.45 p.m.

130 Members. *Literary Society.* President—The Lord Bishop of Stepney. Warden—The Vicar. Hon. Sec—Dr. Gurney, Warwick Road.

District Visitors' Society. 3rd Wednesday in Church Room. President—The Vicar. Secretary—Rev. W. H. Cullin.

Penny Banks. Mondays 12—1. Schools—Mr. Wheeler & Miss Seeley. Mission Room—Wednesdays, 7.30—Miss Pace. Lea Bridge—Mondays, 12-1—Mrs. Gable and Miss Hawkins.

Ladies' Working Party. Fridays 2.30, except Summer months. Secretary and Treasurer—Miss Pace, 19, Warwick Road.

Clothing Club. Mondays at Mission Room, 12—1. Mrs. Westfield.

Additnl. Curates' Soc. Local Sec.—Mrs. Doubell, 143, Osbaldeston Rd.

East London Church Fund. Local Sec.—Miss Halls, 48, Sach Road.

Parish Library. Mission Room, Mondays 12.

Band of Hope. Mondays, Harrington Hill, 6.30.

Attendance.

Communicants

Sunday Schools.

Day School.

The average attendance at Church is about 600, both morning & evening. At the Mission in the evening, from 60 to 150, gives about the average. The morning mission services are practically for children.

The kind of people who go to the church are the better class, with some poor, & those to the Mission are all poor.

It is an actively worked parish, with some 20 services each week in the church, & a long list of supplementary social & other agencies as enumerated on the back ~~of the~~ list instead ~~mentioned~~ on the preceding page.

The Easter Communicants were 680, & Mr. Cullin said that during the last 5½ years he had lost as many communicants by removal as would fill his church.

There is nothing very distinctive about the social work, the most marked thing being the general activity that prevails. At the 1st Sunday School there is an average attendance of about 600.

In the 3 wards of the Day School there are about 350 children.

Visiting.

Nursing.

Charity.

Other influences.

Visiting is well organized & carried on by the 30 District Visitors; the Mission Woman & the Clergy, the sick being first-claim on the attention of the Lady.

For the sick, in addition to the occasional service of a nurse, women who can do what is necessary are employed as needed.

There is a "Sick & Needy Committee" of Clergy & Laity. Out-of-work cases are not relieved as such, personal knowledge being the guide in administration. Relief is never paid & relief is mostly given in kind. Soup kitchen in winter & occasional dole. The following is a cutting from the Service notes for October:

> **An appeal.** May we appeal again before the winter sets in, for any **old boots and shoes.** Last year those sent in were a great boon to some of the Day School children, even those much worn, we were with a few small donations, able to patch up and make most useful and acceptable. Miss Pace will most gladly receive any gifts or they may be sent to the Mission Room, Harrington Hill.

In all about £150 is given away

As regards other religious influences there is very little going on. There is a small but active Primitive Methodist Chapel, & in Tarry Hill, "a house unconsecrated place". Near the parish

Comparison of classes as regards responsibilities.

The position of the Church.

Local special difficulties.

is a large Congregational chapel. There are very few R. Cs, & the Salvation Army is unknown. During the whole 5½ years he has been there, Mr Cullen has never seen either a priest or a Nonconf. minister in the parish. There are no Jews.

The Stranraer Hire & Upper Clyde Provident Soc. is run by Churchmen & Dissenters together. The C.O.S. is very helpful, & Mr Cullen has a representative on the Committee.

The clergy are agreed that the various classes in the parish were equally responsive to their work, except the very poor. These remained outside & were most difficult to touch by purely religious work. But they did hesitate to come for ~~help~~ help, & like to be visited. There is no opposition anywhere, but the thinking people who use the parish as a refuge naturally hold aloof & wish to be let alone.

On the whole they considered that the Church had a fair hold on the resident people, the main difficulty being presented by the more shifting classes. Another local difficulty was found in the fact that Sunday was the

Sanitary administration.

Poor Law.

Police.

Gambling.

great-deal for the people on the near Brora side. The people there are far too busy to come to church. There is, too, a good deal of cowering & sparrow-shooting on the Marks on Sunday.

Sanitary administration is good & action prompt. But there is considerable difference owing to the low ground on which a great many of the houses are built. The sea seems to pick up a good deal & flooding was not uncommon. Much has been done, but much remains to do, & some of the houses on Brora side are uncommonly bad. In one of the worst houses too there is a good deal of pony-keeping. But the health of the district as a whole is good.

The Relieving Officers are careful & as regards Outdoor Relief there is Mr Collie thinks no preventible abuse.

The police are efficient as a body, though a good deal of gambling is allowed on a convenient open space within the bounds of the parish, although reported.

Drink.

The nuisance of the Off-licenses.

Prostitution

Marriage

Drink is as usual a great hindrance, & ~~there is~~ a good deal of it goes on among the women.

There are four pubs. in Fenny Hill district & one off-license; & 3 pubs. & 1 off-license in Lea Bissin. The off-license houses are a great source of trouble, & in one of them the landlord makes a practice of keeping mugs & allowing drinking outside. He has been spoken to & seems to admit that he has no business to allow this. [Query? is it legal? Mr. Colleck would very much like to know]. Another source of trouble of the off-license houses is the way in which they are used by women who take the drink home. Altogether Mr Colleck said that they were a source of great sin, & the one in (or near) Lea Bissin "the worst thing in the parish".

Drinking to excess has not been noticed among the better class of people.

Prostitution is not known.

There are many early marriages & some "forced" ones, with a good deal of irregular cohabitation.

Amusement.

The Mission.

On Mission Services.

A good many reading-rooms in the parts by the Lee.
In the parish-room a good many entertainments go on. The room is let & used by different people as well as by the parish.
In the Bonner lands there are "Happy Evenings" for the Children. The Vicar is a manager of the local group of schools.

On the whole the tone of the parish is going up, & the lay missions are beginning to tell.
Mr Collins is an experienced missioner, & was for 7 years Minister in Canterbury to the late Archbishop. He attaches great importance to the Mission Service which ought to be very simple with plenty of hymns, & so arranged as to get hold of people who know nothing about, either of religion or of liturgies. He criticises the order of service that has been adopted on his own Missions, but admits that the good people who have been working at them would be alarmed if we go too far & indulge in their taste for ritual & processions. But he clearly thinks that for the Missions

Personal

this is ill-advised, tho' going to introduce a greater simplicity. I gathered that it was the ladies rather than the courts who had run to ritual. The whole of the Mission with a special Eyptian contingent during the coming winter.

Mr Cullen was a man of about 50. a moderate high-churchman. strong, determined, quiet-, hard-headed. Mr Colleth seemed a first-rate fellow, with a keen interest in the priests in an appeal. The other courts was quite about the same time, but looked of weaker calibre to the other two.

Parsons:

The Parish.

16/11 CD (2)

Interview with the Rev. W. Hind
Vicar of St Barnabas, Holloway.
at his Anson Road. [Nov. 26.97.]

[Printed matter: Statement of account to Easter 97. Pp. 32
Parish magazine Nov. 97.

Mr Hind has been at St Barnabas five years; & at about 40 is rapidly getting grey in the work of a parish that is making that man more & more responsibility upon himself.

The whole parish is going down socially, the principal movement being to the outskirts. The candle is being burnt at both ends since those who go are often the helpers, & those who come need help.

Still they go! This month we have to chronicle the loss of one of our sidesmen, Mr. Parsons, who is leaving the neighbourhood. We are always sorry to say "good-bye"; but we don't want to be selfish, or to grudge to some other parish what they will gain by Mr. Parsons' removal.

from Par. Mag.

It is this leakage of the better poll that makes the drag

Worn-parts.

of the work, & it is not easy always to take consolation in the Bishop of Stepney's advice to "try & think you are sending out missionaries into your parishes". But nevertheless this is the way in which one ought to look at it.

~~There are now only one or two employers living in the whole parish~~. When he came nearly all the district visitors were living in the parish; now only one does. About 150 of the original 300 seat-holders have left; & the present number is about 250. But the congregations are considerably larger ~~at~~ & although pew-rents have gone down, the actual offertory keeps up to rather more than it did before.

There are now only one or two employers living in the whole parish, & the great bulk of the population is working-class. There are a few clerks. The population was 9308 in '91 & is increasing.

The worst part of the parish is the Queensland Road & Brook Street district, which, & especially the former street & adjacent courts used to be the resort of all the iniquity of the district. Things have improved a good deal however, & although it is disappointing to lose the

improvement.

bus. They get lots of in this neighbourhood, because they find it too hard for them. There is complaint in the fact that the work are going on badly because they find it too good. There is a general agreement that Camden Road, near Finsbury Park Station, has taken the place of Queensland Road as the resort of the work-shirkers of the district.

They have evidence of the improvement of the neighbourhood even in the raising of the rates, a change that brought them an unexpected & unwanted windfall. A local ratepayer complaining of increased assessment argued that increased value was no reason for increased rating: "It is not the rating that has come in [i.e. effected the improvement] was the police, but the people up Mt Barnabas". The parish mission, the pioneers of which had a very rough time of it & used to go down in rough clothes & caps (doubtful policy in Hind Street) is in Queensland Road Key, & a lot is done from it, including a funeral mission & a big Common Lodging House (embracing 8 houses) in the Street-Mt. Pl. But although improvement has come the district is still rather a queer one.

Two lists of "proportion touched".

Staff.

Buildings.

Mr Hind has been thinking over the question as to the proportion "touched" & wondering how it could be answered. Apart from visiting, which none of the towers all, he had made a calculation that 22% attend Nonconforming church, mission, or ~~[illegible]~~ Sunday School. His lay reader made an independent calculation & came to exactly the same conclusion. He suggested another rough measure in the proportion of parents who brought their children to be baptized, which he found was 50%. This does not mean very much, but it indicates at least a willingness to take trouble about one thing.

Staff: Vicar + 2 Curates } paid
1 Scripture Lay Reader. }
13 District Visitors - nearly all old ~~[illegible]~~ parishioners
none from the West-end - w[illegible] any thing
~~great~~ kind.
3 Mission Deaconesses.
6 Sunday School Teachers.

Total estimated at about 200 persons -

Buildings - Church - holds 1300 "Finishing-off"! Nice
lovely situation -

Mission Hall - 450. "Do you also wish to do?" "He ~~[illegible]~~ often does".

Church Room. 150

Schools.

ST. BARNABAS', HOLLOWAY,

PARISH MAGAZINE.

Motto Text for 1897: "HIS GOVERNMENT AND PEACE."

The CHURCH, erected at a cost (including ground) of £7500, with seats for 1300—of which half are free—was consecrated in 1866.

The SCHOOLS — costing (with ground) £5600, and accommodating 800 children —were opened in 1871.

The CHURCH ROOM—seating 150—was built, at a cost of £260, in 1881.

The MISSION HALL—holding 450—was rebuilt in 1888, at a cost (including lease and fittings) of £1250.

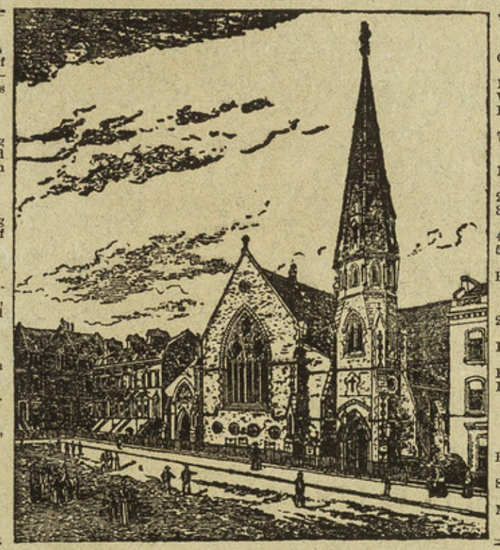
The VICARS of the Parish have been:

Rev. J. Webster, M.A. (appointed, 1866).

Rev. F. A. C. Lillingston, M.A. (appointed, 1878).

Rev. W. Talbot Hindley M.A. (appointed 1887).

Rev. W. Hind, M.A. pointed 1892).



The Services are:
On SUNDAYS, at 11 a.m., and 7 p.m. 2nd Sun., 3.15 Mis. Ser., 11 a.m. & 7 p.m.
WEDNESDAYS, 8 p.m.
FRIDAYS, 12 noon.

Holy Communion each month:
1st Sunday: at 9 a.m., and after Morning service.
2nd Sunday: at 8 a.m.
3rd Sunday: at 8 a.m. and after Evening service.
4th Sunday: at 8 a.m.
5th Sunday: at 8 a.m. and after Evening service.
Holy Days: 11.30 a.m.

Holy Baptism:
2nd Sunday in the month at 4.15 p.m.
Last Sunday in the month at 4 p.m.
Every Wed. at 7.30 p.m.
Every Friday at noon.
And at other times by arrangement.

Churchings:
Before any Service.

SUNDAY SCHOOLS at 10 a.m and 3 p.m.
MISSION HALL SCHOOLS 3 p.m.

Vicar: REV. W. HIND, M.A., 60, Anson Road, N.
Assistant Curates: REV. C. W. COOPER, 84, Isledon Road, N.
REV. B. M. C. S. BROWNE, B.A., 22, Penn Road Villas, N.

Churchwardens: MR. W. C. WALLER, 10, St. Peter's Road, N.
MR. J. GOULD, 351, Holloway Road, N.

Sidesmen: MR. R. AMER. MR. W. CARDEN. MR. S. R. GALE. MR. H. MUSKER.
MR. E. G. AUSTIN. MR. W. COOK. MR. G. GUTTRIDGE. MR. L. NEVILL.
MR. W. BEALE. MR. T. CROSS. MR. E. W. HICKOX. MR. A. H. SALMON.

Organist: MR. SEBASTIAN HOARE, 10, Hillmarton Road, N.
Verger: MR. WRENCH 2, Russell Road, N.
City Missionary: MR. H. F. PENNICK, 9, Ennis Road, N.

Attendance.

In addition, Church Service in Schools at 11 on Sundays for children.

Has never tested attendance, but reckons that about 650 persons come to the Church on Sunday. Perhaps about one-third come twice. There is no difference between morning & evening congregation, a disappointing fact but perhaps partly explained by the Evening Mission Service. On the above estimate morning & evening congregations would average about 300 at the Church. (J Shore say 400. 400 + 400 = 800 less 150 = 650 person)

As already stated congregations have gone up, but the real difficulty is the night. A sign of the increase here in the collections which include about 150 more coins every Sunday. These, although smaller, counterbalance in the offertorie the loss of the better-off people, but would not have done so if the latter had given in proportion to their means.

The present congregation is fairly representative of the whole population, the poorer however preferring the free & easy mission service. The latter however are occasional listeners, & the Vicar likes to speak about as much as anybody.

Young Men's Union.

There is a Young Men's Christian Union with 70 members & an average attendance of 30 or 40. See prospectus..

NOTES.

Our Library—Subscription, 1/- per annum. Catalogues have been prepared and can be obtained from the Librarian.

Will Members keep the following evenings open?

Thursday, Oct. 14—Impromptu Speeches.
,, Oct. 28—Social Evening.
,, Nov. 11—Our Holidays, illustrated by the Lantern
,, Nov. 25—Social Evening.
,, Dec. 9—A Parliamentary Election.

All these meetings are held in the Church Room, and commence at 8 o'clock.

Chess and Draught Tournaments have been arranged. Particulars of our Hon. Sec.

Our Gymnasium is erected every Wednesday evening, at the Mission Hall, Queensland Road, 7.30 to 10. A competent Instructor has kindly volunteered his services.

Our Children's Mission.—Lantern Services every Sunday evening at 6 o'clock. There is work for *all* who are disposed to help.

Members wishing to consult a friend on any matter, are invited to meet the Chairman at his residence. He may b seen most evenings after 9 o'clock.

"Where the word of a king is, there is power."
—Eccles. viii. 4.

St. Barnabas', Holloway,
YOUNG MEN'S CHRISTIAN UNION.

President—REV. W. HIND, M.A.

Vice-Presidents—
REV. C. W. COOPER.
REV. B. M. C. S. BROWNE, B.A.

Chairman—MR. E. W. HICKOX,
288, Seven Sisters Road, N.

Treasurer—MR. J. O. MORIARTY.

Librarian—MR. J. F. NATT.

Hon. Sec. Children's Mission, MR. W. EATHERLEY

Committee—
Mr. G. H. BAYNHAM. Mr. E. N. EATHERLEY.
Mr. C. G. FOX. Mr. W. HARRIS.
Mr. H. F. AUSTIN. Mr. D. C. PRINCE.

Meetings for Conversational Bible Study are held every Sunday Afternoon, at 3 o'clock, in the Church Room, at the rear of St. Barnabas Church, Harvist Road.

ALL YOUNG MEN ARE CORDIALLY INVITED.

Hon Sec.—Mr. J. O. ROBSON,
33, Harvist Road, Holloway, N.

There are some very genuine fellows in it, & the Vicar values it. The Bishop of Stepney has praised it as one of the best bits of work of the kind he knows, & has made him single out St Barnabas as one of the five parishes (3 of them in Islington) that he says he always talks about, when speaking for his diocesan work,

SYLLABUS:—OCTOBER, NOVEMBER, DECEMBER, 189

"THE LIFE OF MOSES" (Concluded).

1897.	Subject of Study.	Passage for Reading.	Opener.
Oct. 3	The Sin of the Leaders	Numb. 20, 1-13, 23-29	Mr. J. F. Natt
10	Edom and Israel	,, 20, 14-22	Mr. F. W. Kernon
17	The Serpent of Brass	,, 21, v. 4-9	Mr. H. H. Harris
24	First Conquests	,, 21, v. 21-35	Mr. A. W. Matthews
31	Lectures on the Book of Common Prayer. No. 1. Early Liturgies		The Vicar
Nov. 7	Claims of others *v.* claims of self	Numb. 32	Mr. J. O. Moriarty
14	**Foreign Missions:** Address by J. W. Goodwin (C.M.S. Miss. to the Gonds)		
21	A prophet hired to curse	Numb. 22	Mr. F. Moriarty
28	**Address**—		Mr. G. E. Morgan
Dec. 5	The prophet compelled to bless	Numb. 23 & 24 (parts)	Mr. J. O. Robson
12	A parting charge	The Book of Deut.	Mr. J. B. Hale
19	Pisgah	Deut. 34	Mr. S. P. Hill
26	Lectures on the Book of Common Prayer. No. 2. Our First Prayer Book		The Vicar

It is suggested that Members should study the subjects beforehand, so as to be able to take part in the discussion.

The best way to prepare a Subject—Read, Think, Pray.

Other agencies.

Sanitary Committee.

Day Schools.

as having something in view distinctive & satisfactory.

These are the usual social agencies. The 2 Bands of Hope & 2 Temperance Societies are decidedly increasing in number, although they have not as yet gone in for much missionary work.

At the Mission Hall, where something or other goes on every night, there is a rather good lads Club, with 30 or 40 members.

Lately, a reading-class for grown-up women has been started & some 20 or so, many of them old & quite unable to read, have joined. The class started in the desire of some, the convert, to read the Bible, & is being run by one of the District Visitors.

A parish relief & Sanitary Aid Committee has been lately started from which Mr Hind helps a good deal.

The Day School is a good one, & had big numbers lately. But the numbers have gone down about 100, owing to the competition of the Board School. They have kept a fee, varying from 6d a week in the upper standards down to only 6d a quarter in the infants, & this has lost them their children. They will probably give up the fees altogether.

The Burden of the Board.

The religious question: doubt about the Syndicus.

He would be deeply a source of great anxiety to his mind & accordingly he would rather continue in any case to have a voluntary school. He would at once give up the school if he could be sure of the retention of the religious syndicus now adopted in the Board Schools. This he thinks is as much as any one can reasonably expect, & he would be willing to take it as the basis of the religious instruction on week-days. But there is always a feeling of doubt as to whether the syndicus can be maintained for many years. The obligation to do his best to keep on the school therefore remains. It is a very serious task on his time & thought & the financial burden is also heavy. More would too in such a parish as this the responsibility of our decisions & our kind rests with him. It is perhaps flattering to us to be asking to be the constant court of reference. One of the many difficulties that has arisen from the change in the parish is in getting School Managers. By the terms of the trust all members must be Churchmen, & he has had hundreds to pay the much money to secure the necessary qualification for somebody else.

Relief.

Nursing.

~~Food, clothing, medical supplies~~ –
Other religious influence.

He is strict in the giving of relief & practically none is given among people in cottages that have been visited by the charity. The visitors report.

For nursing they go to the Hornsey Nursing Home. They send by their Hospital Sunday Collection to this institution.

The District Visiting Fund amounts to £70. In addition there is about £25 collected for the Poor Dinner & Coal Fund.

The first Mr Hind said that there was no other religious centre in the parish, but then remembered a small mission in ~~Albany~~ Albany Place. It is however unimportant, & is run by Mr F. W. Smith who quarrelled with the Lady Vicar & opened this mission with the avowed intention of "making it hot" for him. Dissent is not strong & but few go to Chapels outside. At the South end the people from one of the comparatively well-to-do streets go to St James' church, to avoid the work that would be necessary if they went to their own church, though some of the poorer parts of the parish. There are very few R.C.

C.O.S.

Poor Law

A tribute to publicans.

The C.O.S. is the only other charitable body. Without this the grant for medical costs from the Hospital Saving Fund, he could not get along.

Sanitary Administration could well be improved. Now they are beginning to get into people's houses they are detecting the sanitary defects and evils.

The Relieving Officer is a decent fellow & he has no complaint to make as to the Poor Relief. Some of the people who have gone into the Home lately have been saying that "if they had known it was so comfortable, they would have gone in months ago."

The police are their only. The only complaints come from the better temperance people as to the serving of drunken people. But, says Mr Hinds, how difficult it is to prove this.

As regards drinking he thinks there has been much improvement. & gives a great deal of credit for this to the Landlords of the public-houses at the corner of Clifton Rd & Hornsey Rd, & of Liverpool Rd & Holloway Rd. By being strict in keeping order; by refusing to serve those in drink;

Prostitution.

& by having the outside of the houses well-lit, & thus showing up the height, they have, by common consent, effected a real improvement. Often if people who disliked the management were not going elsewhere, we think thought not, as, although there were plenty of pubs. ~~[illegible]~~ there was only one that could be said to be really badly conducted. He is sorry to say that one of the worst publicans has left the point, & the other is going, but I forget to ask the reason. I do not think it was because they had failed in any way.

He does not know of any of private drinking. The people are too poor to have drink at home.

There are two houses in which prostitute live in Queensland Road. They are practically lodging-houses. Both are kept by one woman, & the last time he had the figures there were 25 or 26 women living there. They take their men elsewhere, & there seems to be no way of touching the houses except by trying to secure the rejection of individual tenants. He leaves the work to his deaconess, but so far they have been able to do little.

Crime.

Forced marriage. He fee difficulty.

Cohabitation.

There is now no criminal quarter. The old gang in Queensland Rd finished by killing a policeman, & most are now in Portland. Recently there has been a rumour that their time is up & that they are coming back, but as far back has been too high, & nothing hopes that the improvement of the district will keep them away.

There are a good many forced marriages but these are not frequent among the very young. There are a certain number of "absurdly" early marriages.

Cases of forced marriage are generally impressions & on first he had grave doubts about the wisdom of marrying without a fee. He feared he might be putting a premium on immorality. But it does not seem to have this effect, but rather that there is just enough principle even in Queensland Road to keep the people from this particular danger. They seem rather fond to say that "he is very kind" & altogether he has given up his early qualms.

There is however much irregular cohabitation in the Queensland Rd district. Excepting these, the moral tone is fairly high. There are very few Registry marriages.

Thrift.

Offertories &c.

Health.

Why healthy.

Housing.

Personal

There is a certain amount of thrift. During 1898-9 £444 was paid in to the Provident Fund (£1,915) + the 2 Penny Banks.

For a poor parish the amount received for all purposes seems large. The various offertories have gone up from £443 in 1897-8 to £470 in 1898-9, including £19 for the Church Missionary Soc. (Cf. p. 159).

The parish is healthy, more so than many others that are better off. Mr Hind attributes this largely to the fact that there are no high houses & few warrens. There is thus no feeling of crowding to area. Another point influence is the splendid breathing-space afforded by the railway sidings to the N.E.

The housing as a whole is satisfactory, & the working-classes are better than their occupants.

Mr Hind is a man of about 40. He is an able man, & broad Evangelical, which decides him ecclesiastically. But he is much more of a man than a Churchman, & struck me as one of the best parsons I had

Feb. 13th. 1898.

I attended St Barnabas this morning. It was a hot unpleasant morning, but rain stopped before 10.30. The church looks large and rather bare, more so than it is owing to the fact that its pillars are of iron not of stone; it is well kept and simply decorated but in no way remarkable. Three clergy in all officiated, Mr Hind, his brother, and another. The service was of the ordinary quiet choral type, and very dull: the congregation scarcely joined in at all and the choir was very poor. Mr Hind read the lessons and his brother who is a missionary in Japan preached a sermon for the Church Missionary Society; very feeble both in matter and delivery.

The congregation was 150 at an outside estimate including a small sprinkling of children with their parents: among them were some 15 who looked like ~~middle~~ working class people, the rest all obviously of the middle class.

H.R.D.

men. He looked anxiously tired & deeply feeling the strain of the work a good deal. He said as much, tho' he and his wife were more helpy & cheerful of manner. I do not think that this or any other parish will have him long. But he is getting some return for the expenditure of labour, & said jokingly as I was leaving that it was not a parish to make you despair, by any means.

It is, I fancy, characteristic of the man that in the Statement of Accounts (practically the parish report for the year) you get no sign of the Vicar. Except the account & various lists of names ~~you get~~ there is nothing but the "Summary" instead on the next page to tell you what has been done. There is, of course, no ~~address to his new parishioners~~ pastoral letter or address.

SUMMARY FOR 1896-97.

Baptisms	105
Marriages	52
Confirmation Candidates	23
Communicants (Total)	3147
,, (Easter Day)	235
Children in the Sunday Schools	669
Teachers in the Sunday Schools	64
Children in the Day Schools	649

Offertories in Church	£470	8	4
Subscriptions and Donations	588	4	4½
Missionary Boxes	66	3	10½
Meetings, Lectures, Concerts	127	5	10
Provident Fund and Savings Bank	446	5	4
Day Schools: income exclusive of sums already reckoned	1117	6	10
Total	£2,815	14	7

The Vicar will be glad to have any errors or omissions in the following accounts communicated to him.

Character of population.

Gen. 1st

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Interview with Rev. T. S. Hewlett, St. Michael, Stoke Newington Common.

Mr Hewlett is a man of about 50; clean shaven, getting bald; fat; double chin; jolly; looks as if he thoroughly enjoyed the good ~~that~~ things of this life; a regular Friar Tuck in appearance. He has been here for 15 years, and was I think the first vicar; at all events he built the church.

Out of a population of 5000 about 5500 are middle middle class, nearly all in the city. There has not been much change in the 15 years, but the present generation though equally well educated are less wealthy than their predecessors; this is shown conclusively by the coins given at the offertory: there is now no gold, only two or three half crowns, and very many seven shillings. So far however scarcely any of the houses on the Rowhurst estate north of Stoke Newington Common ~~have been~~ are inhabited

Persons employed.

Buildings.

Houses.

by more than one family, but it is becoming increasingly difficult to keep up the social character of the neighbourhood, and apparently now the Landlord recognises that it cannot be done for in two new roads he is building close to the church the houses are being fitted for two families. There are two poor patches in the parish; Gibson Buildings with a population of over 600 mostly people in regular work but very migratory and the Rossington St. district which is very poor but quite decent. These streets are composed of old cottages and have evidently always been poor. Altogether I do not think there are 100 men in the parish who suffer to any extent from want of work

Two Curates.
About 110 voluntary workers.

Church. Mission Buildings.

Lee one.

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SS. MICHAEL & ALL ANGELS, STOKE NEWINGTON COMMON.

Vicar—Rev. T. Edwin Howlett, M.A., Cambridge, S. Michael's Vicarage, Stoke Newington Common.
Assistant Curate—Rev. D. H. Creaton, B.A., L.Th., Durham, 80, Narford Road, N.E.
Churchwardens—Dr. F. Wallace, Foulden Lodge, Upper Clapton; Mr. D. Craven, 96, Evering Road, N.
Sidesmen—Messrs. J. Carr, W. R. Cox, W. F. Chubb, W. R. Cooper, E. Gadsdon, S. Hough, Dr. Muirhead, J. Nutter, J. T. Pickburn, Vincent Smith, J. Spencer, T. Swabey, and J. Tite.
Sacristan—Mr. W. N. Hough, 41, Northfield Road, N.
Servers— Mr. A. Parkes, Mr. A. Harrison.
Organist and Choir Master—Mr. C. J. Hume. 15, Heathland Road, Stcke Newington.
Assistant Organist—Miss Gertrude Pickburn.
Verger—Mr. Middle, The Schools, Rossington Street.

Services.

Holy Communion—

Sunday : 1st Sunday in the month, 8, 12.15.
2nd ,, ,, 8.
3rd ,, ,, 8 and after Matins.
4th ,, ,, 8 and 10.
5th ,, ,, 8.
Thursdays : 11.
High Festivals: 7, 8, 10, 12.15.
Saints' Days and Holy Days: 7.15 and after Matins.

Other Services—

Sunday : Matins and Sermon, 11 (with Litany on 2nd, 4th, and 5th Sundays). Children's Service with Catechising, 4. Evensong and Sermon, 7 Short Devotional Service after Evensong in Advent and Lent.
Daily : Evensong, 5 (except Fridays).
Wednesday and Friday : Matins and Litany, 11.
Friday : Choral Evensong and Sermon, 8.0.
Saints' Days : Choral Evensong and Sermon, 8.

Baptisms and Churchings on Sunday, after the Children's Service, or at any Week-day Service, or after notice given to Mr. Middle, S. Michael's Schools, Rossington Street.

Marriages—Notices of Banns of Marriage and of Weddings to be left with the Verger, who will give information as to fees, etc.

All applications for Relief, Dispensary, Hospital, and Convalescent orders should be made to the Clergy, at the Church, any week-day after the Morning Service.

Mission Chapel, *Rossington Street, Upper Clapton.*

Holy Communion—2nd Sunday in the month, 7.15
4th Wednesday in the month, 7.15.
Mission Service—Every Sunday evening at 8 o'clock, and every Wednesday evening at 8 o'clock.
Choir Master—Mr. Charles Smith. **Organist**—Mr. Charles Smith.
Sacristan—Mr. A. Parkes.

Parochial Infants' Schools, *Rossington Street.*

Head Mistress, Miss C. Chapman. Hours, 9—12 and 2—4. No fees

Sunday Schools.

In the Church (for Middle Class Children), Sunday afternoon at 3.
Superintendent—The Vicar.

In the Rossington Street Schools, Sunday afternoon, at 3 **Superintendents**—(Boys), Mr. W. F. Chubb, 3, Alconbury Road, Stoke Newington; (Girls), Mrs. W. F. Chubb. (Infants), Miss Attfield, 59, Cazenove Road.

There is a Short Service for Children in the Mission Chapel on Sunday morning at 11

The church holds 800; it is often full to overflowing, but average congregations would be 650 to 700 in the morning and 550 to 600 in the evening; entirely middle class: the women form the great majority; males about 1 in 8 which Mr H. thinks a larger proportion than in most churches. The bicycle has taken away many men who used to go to church.

Of the poor about 50 go to the Mission Church on Sunday evening; they are very difficult to get hold of, and will only come as the result of much visiting; and when they do come they are very difficult to hold; the least thing upsets them.

The Communicants on Easter Sunday are about 500.

Girl's Friendly Society Branch.
Mothers' Meeting.
Working Mens' Club and Boys' Club in the Rossington St. district: these only meet one night a week, and are on a very small scale.

Educational Work

Nursing.

Visiting.

Charitable Relief.

Person.

Day School for Infants
Sunday Schools about 370 on books and 270 in average attendance. Teachers about 40.

Mr Martin's Congregational Chapel has a Nurse of whose salary Mr H. pays part, and the women when required.

The poor parts visited from house to house and the members of the congregation elsewhere.

Spend about £50 at Christmas in special gifts to the poor: very little at other times and only to the sick and old.
There is more saving than giving: the poor put about £200 a year in the various provident clubs.

Mr Houlett is a genial soul but his work is of little importance. His congregation is the result of ritual and music.

The Parish.

Jews.

Outside work.

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Interview with Canon McCormick, Vicar of St Augustine's Highbury New Park and Highbury Quadrant. (Nov. 2. 97)

Canon McCormick came to London from Hull 3 years ago. In the North he had a large & mixed parish of 15000 or 20000, including dockers & other wage-earners. In London he has a parish with no poor, City people mainly & representative he says of "the first-class in England, upright, generous, moral". There is a certain proportion of the lodger class, but the great majority are families living in houses with rents ranging from £50 to £200 a year.

The Jews are increasing considerably in numbers, but on the whole of a good class, & so far are not leading to the lowering of the neighbourhood. The church is affected by having a smaller number of Christian parishioners, but the general status of the parishioners as a whole is not going down.

The staff is a small one, & for internal work the parish offers little opportunity for ordinary parochial activity. But many parishioners work elsewhere. They staff the mothers' meetings, Sunday Schools &c &c. They have no lich-

Clergy &c.

of those who are thus working outside, & it is not the rule for them to be actually passed on by Mr Hitchcock, though they go mainly on his appeal. Sometimes however offers to work come direct to him, & he is not infrequently the "instrument" to know where to place them, because often they can't be sent very far afield.

As a rule these outside workers remain members of St Augustine's but, besides, as the Curate told me afterwards, they associate themselves in a parish of a different complexion & drop away. He instanced the case of some ladies who went to St Thomas' (Mr Isaacs) where they are advanced Sacramentarians, & as he said, it would be impossible for people to work there & worship at a church like ours".

They are trying to replicate a parish, but I gathered that it was explicitly perhaps impossible to bring this about. The Curate complained of the parish as it is, as not a very satisfactory one to work in, & would, I imagine, specially welcome the formation of some outside parish mission that St Augustine's would be directly responsible for.

The Clergy consist of the Vicar & Curate (paid out of the libraries), and two or three distinct visitors". In addition

Propaganda among the Jews.

Building.

They have two people who work among the Jews. There is one, an educated man, who does his proselytising quietly, as far as possible out of sight, & in the course of ordinary social meeting with the Jews. The lady worker seems to act on the same lines. On this work Dr McCormick was rather amusing & I could hardly judge whether he believed in it himself very much or not, or whether he was simply carrying on a Gordon Cathcart tradition. In any case it was as he said not necessary to say much about it, & any publicity (although he doubted if any of the Jews there which the other foreign workers was) would be likely to give offence.

Dr McCormick knows Hyamson the local Jewish Rabbi, & when the latter respected gave up lecture on the Highbury Athenaeum, took the chair when the Chief Rabbi came to speak. Altogether I doubt think that the Soc. for the Propagation of Christianity among the Jews has a very ardent supporter in Dr McCormick, & I understood the force of Mr Hyamson's remark that the local Union propagandism "does not worry us much".

Building. Chapel – £500.
Bath Room – £100.

Congregations:

Sunday School &c.

Communicants.

Easter Communicants &c &c.

The Church is practically full morning & evening — say 1400 as an average. There is no another congregation, but in the evening the Lodge Sunday diners are absent.

There is a Sunday School with 75–100 scholars & 10 teachers. A large Parish Bible class taught by the Vicar with about 130 members, & 75 attendance; and a large servant girls' class.

There is no Communicants Roll, but the Curate told me to the Church to get numbers of Communicants.

These were — Easter 415

Average regular Communicants about 120.

The Curate, Mr Boys, a very good fellow, formerly with Wolfe Peploe, urged the unsatisfactoriness of the Easter numbers as any test of Churchmanship. People come then very often simply because it is in the rubric, & it need not really mean very much, any more than frequent taking of the Sacrament need not. High Church people or Roman Catholics. If you can get it into people's heads that communicating is a pious religious Ordination & necessary to Salvation, of course they will come.

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Congregational Paper.

NOVEMBER, 1897.

CLERGY.

REV. CANON McCORMICK, D.D.,
Chaplain in Ordinary to the Queen, Vicar.
1, Highbury Quadrant, N.

REV. BASIL C. BOYS, B.A., Curate, 98, Petherton Road, N.

CHURCHWARDENS.

MR. H. F. DICKESON, "Morningside," 446, Seven Sisters Road, Finsbury Park, N.
MR. WILLIAM HARRISON, J.P., 23, Highbury Quadrant, N.

SECRETARY OF THE CHURCH ROOM.

MR. E. FOWLER, 5, Park Crescent, Clissold Park, N.

SUPERINTENDENTS.

Of the Sunday School.

REV. BASIL C. BOYS, B.A.

Of the Mothers' Meetings.

MRS. KING, 23, Highbury Park, N.
MRS. G. H. ALEXANDER, "Springfield," 83, Lordship Road, N.
MRS. and MISS POUND, "Stanmore," 149, Grosvenor Rd., Highbury New Park, N.

LADIES' COMMITTEE.

For superintending arrangements as to cleaning the Church.

MISS MCCORMICK. | MISS BUSHBY. | MISS NOKES. | MISS BREUER.
MISS HARRISON. | MRS. VICTOR A. MESS. | MISS B. M. AUSTIN. | MISS RYDON.

ORGANIST and CHOIRMASTER.

MR. GEORGE CLARK RICHARDSON, F.R.C.O., A.R.C.M., 6, Burma Road, Stoke Newington, N.

VERGER.

EDWARD JOHNSON, 116, Albion Road, Stoke Newington, N., to whom notices respecting BANNS, MARRIAGES, BAPTISMS AND CHURCHINGS should be sent.

Services, &c.

On Sunday morning, at 11; evening, at 7.

On 2nd Sunday in month, for children, 3.30.

Holy Communion.—At the *mid-day* services on the *first* and *third Sundays*; at 8 a.m. on the *second* and on the *fourth* Sunday, when there are *five Sundays* in the month; at the *evening* service on the *last Sunday*; also on the *first Friday in each month*, after the 12 *o'clock service*. Communicants' meeting the *second Tuesday in each month*.

On Wednesday evening, at 8, shortened service and expository Lecture.

On Friday morning, at 12, shortened service with address.

On Saturday evening, prayer-meeting in the Church Room, at 8.

Bible Class for LADIES *every Wednesday*, at 3.30.

Sowers' Band, conducted by Miss A. Hawley, on *first* and *third Saturday in each month*, at 3, in smaller Church Room.

Sunday School at 3.30 every Sunday afternoon, except second Sunday in month. Infants in the Choir Vestry.

Ladies' Working Party, in connection with Mothers' Meeting, on the *first Wednesday* at 1, Highbury Quadrant.

Young Women's Bible Class, Sunday afternoon at 3.30, in smaller Church Room.

Gentlemen's Meeting for Bible study, Sunday morning, at 10, in small Church Room, conducted by Mr. James W. Sharp (L.S.B.).

Social agenda: "None". We have the Athenaeum & that are providing lectures & concerts. "We can't compete with them" said the Curate. "Just as great need". Our young people have their own evening-rooms & their own young.

Visiting.

Other influences: Dawson.

Outside cooperation by parishioners.

The visiting is mainly to the congregation, but occasionally I visit "as to parishioners".

Mr Dawson's church is in the parish, & this was mentioned as the "other influence". Mr McCormick ~~[illegible]~~ seemed to have no strong feeling about him one way or the other, but mentioned his sermons, & choir, & bedtime, & music as the moved boy "it is all very beautiful, I love boy, but I couldn't quite go in for that kind of thing myself".
The synagogue in Poet Road has been already mentioned.

As regards the parish in relation to other bodies, the Vicar emphasized the extent to which many fine gentlemen living in the parish cooperated with entirely outside agencies, charitable institutions, hospitals &c. &c. or as employers with their employees. He regarded this outside activity as the normal thing for the man of such a parish as his, just as the ladies who were willing to work, went to districts with greater needs than their own. The church is in such a case the centre of religious worship, but not of social or charitable activity. On the other hand it's a source of financial support to many objects. ~~[illegible]~~

Alms, Collections, Associations, &c.

For the Year 1896.

SUMMARY.

	£ s. d.	£ s. d.
Collections after Sermons	843 2 2	
Offertories, Alms, &c.	176 9 6	
		1,019 11 8
St. Augustine's Associations and Auxiliaries (*exclusive of Sermons*):		
St. Augustine's Church Room ..	34 16 10	
Choir Fund	48 19 6	
Curate's Sustentation Fund ..	79 6 6	
Expenses of Mission	16 9 2	
Sick Fund, Mothers' Meeting ..	78 5 9	
		257 17 9
Bishop of Bedford's East London Church Fund	21 18 8	
British and Foreign Bible Society ..	153 6 1	
Church Missionary Society	278 15 3	
Church of England Temperance Society	6 8 6	
Church Pastoral Aid Society	27 10 0	
Convalescent Fund	50 11 6	
Irish Church Missions	3 16 6	
Islington Ragged Schools	39 13 6	
London City Mission	535 0 0	
London Society for Promoting Christianity amongst the Jews	42 6 0	
Navvy Mission	6 10 5	
Society for Promoting Female Education in the East	17 5 0	1,183 1 5
		£2,460 10 10

I asked if any section of the parishioners tended to drop away, & he said none, but that it was a source of distress that so few men came to week-night meetings. But he

Parsonage

attributed this to indifference rather than to anything else. He attaches little importance to the counter-attraction of amusement (football &c) as affecting attendance generally, ~~&c~~ or of High Church services, & says that there were "very little Conflict in the parish" with the sceptical spirit.

As regards drink he knows only of one case of a lady who takes too much; & of prostitution knows of no single case.

Mr. McCormick seems to carry on a solid church work on old-fashioned lines, but probably very sober, perhaps too very-sober, in a somewhat clamorous neighbourhood. He would not like to be thought inactive as a spiritual influence & alluded to the unsatisfactory list of the number of Confirmations as indicating the amount of active work being done. At St Augustine's for instance, as he said, at the usual age of Confirmation the boys & girls are generally in bands & have left up from work.

He is, in appearance, a fine old gentleman, massive & grey-haired. He is also too wise, & was courteous & kindness itself.

The Church & patronage.

Low Church Islington.

The parish

16/12 (2)

Interview with the Rev. F. W. Isaacs,
Vicar of St. Thomas', Finsbury Park,
at The Vicarage, 66 Queen's Road. (Nov. 4.97).

Mr Isaacs is the first Vicar. The Church was built 10 years ago out of the proceeds of the sale of St Matthew's Friday St. City. The Archbishop of Canterbury is the Patron. The Church is therefore outside the Evangelical rock of Islington & Mr Isaacs is himself ~~High Church~~ a vigorous High Churchman. During the interview he referred to his own & 3 or 4 other churches as being outside the Islington Shibboleth — out of the dead level of what is called Evangelicalism. I asked how his position affected his relation with the other clergy of the Mother Parish, & he said "Well — a bit: we are rattling good friends: But he clearly does not think much of their churchmanship, or of their parochial activity.

His own parish, with a population of 7000, is a dead level of the lower middle-class & the poor. Myson Road divides what makes the broad Belgravia & the broad East-end. In the former live clerks, shopmen, & the better class

Proportion of quite poor.

Changing habits.

Proportion touched

of railway employees &c. In the latter are artisans, railway porters, labourers, & many laundresses &c.

There has been little change during the ten years. The people are not poorer, perhaps a trifle better off. The artisan as a rule is certainly somewhat better off & there are no houses empty as used to be the case. There has been practically no building – Stephens Ink factory, Pickford's depôt, & Board Schools & nothing else – no houses. Stephens cleared out some bad houses in Gillespie Road.

Some of the Board School Infants' buildings were unnecessary.

Reckons that about $\frac{1}{20}$th of the parish are out-door labor. Which a week of severe weather brings poverty to the door.

Constant changing, especially among the poor. Seems to him that they want to avoid the necessity of cleaning – and of paying rent.

Thinks that he can fairly say that in one way or another, from congregation distribution upwards the influence of the church is felt through the whole of the parish. No door is closed to him. He will send a list of all attendances & memberships showing a percentage of those "touched" in this way, as was done by his friend.

Staff. Vicar + 2 Curates.
Bible-man Reader.
11 District-Visitors including the East-London Deaconess.
About 60 Sunday School Teachers.
Others - leaders of Guilds, &c. &c. &c.

Church holds 850.
Parish Room 200.
Mission House where 2 ~~lady~~ Deaconesses and one Lady Visitor live.
2 Board Schools used for Sunday Schools.
Want - Mission Buildings on upper end of Blackstock Road; at present in parish near Church

A complete list of services will be sent - with the percentage answer to question (3) as to proportion "Invited".

SERVICES IN ST. THOMAS CHURCH

SUNDAYS.

8 a.m.—Holy Communion.
10.45 a.m.—Matins and Sermon.
12.0.—Holy Communion (Choral).
3.45 p.m.—Children's Service.
4.30 p.m.—Holy Baptism.
7 p.m.—Evensong and Sermon.
There is an additional Celebration (plain) on the Third Sunday in each month at 10 a.m., and on the First and Last Sundays, and all greater Festivals, at 7 a.m.

WEEK-DAYS.

7.30 a.m.—Holy Communion (Holy Days, 7 and 8 a.m.)
8.0 a.m.—Matins (except Wednesday and Friday, 11 a.m.)
8.0 p.m.—Evensong (except Tuesday and Thursday, 5 p.m)
Sermon, or Instruction, on Wednesdays and Holy Days.

Morning Congregation - Average 600.
Evening — — 750-800.
Both are of generally the same class. In the morning it is more the better thinker: in the evening the better thinker. Not troubled by many who think "it is quite respectable to go in the evening".

Communicants Rose - 500. (girls-women).
——— Easter (1897) 529. In 1896 it was 150 higher. The fall was explained by his absence of 6 months through illness. "It is a miserable thing to say, but because of the absence of the head things went back".

—o—

Number of Communions made in St. Thomas' Church, Easter, 1896 to Easter, 1897 (Of this number 6963 were made at *Early* Celebrations.)	7,887	= weekly Average of about 152.
Communicants on Christmas Day	387	
Communicants on Easter Day	529	
Communicants on Ascension Day (1897)	204	
Baptisms	177	
Presented for Confirmation	71	
Marriages	36	
Churchings	105	

Increase in the last decade.

All above high water mark.

The parish has been a Mission since 1899, but since Mr Isaacs came in 1889 there has been an extraordinary advance made. Thus

Total Communicants	1889 -	37
	1899	670
Baptisms	1889	21
	1899	177.

Other things were also improving. Mr Isaacs said that they were all above high water mark. Communicants & Baptisms, the two best tests he thought, the one spiritual & the other the other thing, were both higher than ever before.

A good many social agencies are work:-

Men's Recreation Club - (State Club)	130 members.
Girls Friendly	18.
Young Men's Club	30
Communicants Guild	130
Choral Society	40
Band of Hope	120

No adult Temperance Society. Intemperance not rampant in the parish.

A great number of entertainments, meetings, lectures &c. in the course of the year.

Sunday School.

Very thorough visiting.

Sunday School – Her was children.

Asked why the children came he said it was not for treats. The Sunday School was popular. The things they were helped by having the School in the same building (that is, the Board School) that the children met it in the week.

Asked as to the attitude of the parents he said that some sent their children because they were keen church-people, at the other end of the pole some sent them to get them out of the way. But generally he thought that they were sent because the parents liked the school under friendly disposal.

This parish seems to be entirely & really visited. By Clergy, Sisters, Bible Visitors, this is interesting since the Vicar takes his own share. Of the poorer parts, 3000 out of 7000, he said that every one was visited once a month – not parish-magazine distribution, but real visiting. The visiting of sick & special cases is all extra to the regular & systematic visiting. The Church reckons to go through their parts twice every year, the Vicar twice.

I suggested that it all seemed a very thorough bit of

Charity.

Other religious influences.

work, + he agreed. "I believe in visiting" he said. "That's the first article of my parochial creed", + he quoted with appreciation the saying "a home-going parson makes a church-going people".

For nursing they send to the North London Nursing Assoc.

About £40 given to the poor - in kind by the Vicar.

Recurring needs are not great - but bad winters have been rare. Cold winters soon bring the soup-kitchens to life into operation.

Other religious influences: not much going on. The Wesleyan Mission in the Gillespie Road is extinct, but there is still an Old Chapel. The only not-there of which nothing has been left for 3 years.

Its friends with Poor Law, Relieving Officer, + Visiting.

In touch on Sanitary matters, but thinks there is no distinct need to form a Sanitary Aid Committee in his parish.

Makes no complaints of the police, & says there are too few of them.

Thrift.

Personal.

There is an abnormal amount of drinking, either among men or women.

A good deal of prostitution 10 years ago, but not so much now. Many bad houses in the neighbourhood however, on the other side of the Seven Sisters Road. He avoided specifying words, feeling apparently that this would amount to a complaint against some neighbouring parson. But he clearly thought the condition of the Camptown Road district reflected on something laxity.

The parish is singularly free from crime. A sort of respectable dead level prevails.

The early marriages among the poor are both frequent & improvident.

There is not any appreciable amount of irregular cohabitation.

There is a good deal of hand-to-mouth thing of living, but the population is not a thriftless one. He has 298 subscribers to his Penny Bank, but the total deposits only amount to £[illegible].

Housing as a rule is satisfactory, & overcrowding not common.

Mr Francis is a fair-rate parson – in churchmanship similar to, in appearance & manner a cross between Gordon

Bingham. Like the latter he is, I should imagine marked out for preferment, from a passage in the report & from a remark dropped, I fancy he is expecting to be moved from St Thomas' before long. Perhaps he will be moved to Bethnal Green & Bagnor House?