Bk. XXXIV

Clergy

B 203

District 15. S. W. Islington.

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District 15 - Book 34

Name.		Address.	Page
Haigh	Rev. W. E. Holy Trinity Cloudesley Sq.	24 Milner Square. Islington N.	1 —
Wardroper ..	A. All Saints Islington	32 Thornhill Square	21 —
Glover ..	R. St. Lukes West Holloway	St. Lukes Vicarage. West Holloway.	37 —
Wooton ..	E. St. Wards — — —	330 Liverpool Road N.	55 —
Bashford ..	R.M. St. Thomas Hemingford Rd.	St. Thomas Vicarage. Richmond Rd. N.	79 —
Ayerst. ..	G.H. St. Johns Mission Church.	5. Richmond Rd. Barnsbury	87. —
Smith ..	A.B. St. Andrew Thornhill Sq.	Vicarage. Mountfort Crescent	99 —
Barstow ..	J.W. St. Michaels Church.		111 —
Leach. ..	R. St. Silas Penton St.	St Silas Vicarage. Penton St.	133 —
Taylor	E.H. S. Clements, Barnsbury	Vicarage, 30 Arundel Square	155 —
Chorlton	S.W. S. James, Holloway		171 —
White	F.G. S. Matthias Caledonian Road		191 —

Character of population.

Nov. 5th.

15/7

Interview with Rev. W. E. Haigh of Holy Trinity, Clondesley Sq.

Mr Haigh is a man between 40 and 50, with a face of the greatest refinement exceedingly like Sir Alfred Milner, but with less strength. Gray hair and moustache and very small whiskers.

The characteristic of the parish is decent respectable poverty. When Mr H. came 14 years ago a large proportion of the population was of the middle class, one family living in their own house. There are a certain number of middle class people still left but without exception they take in boarders or lodgers: but for the most part the population is now of the working class, almost every house containing three or four families. Mr H. himself lives just outside the parish in Milner Sq, substantial well-built houses like those in many of the old Days water

Persons employed.

squares: this and Thornhill Sq. and other streets in the neighbourhood used to be the abode of retired officers, solicitors, barristers etc. Now there are dozens of people in them, who "would be glad of a shilling soup ticket". But though the parish is poor it is still going down and has not yet reached bottom. So far there is no squalid poverty but the streets to the south of the parish and especially near the Agricultural Hall have a tendency to become shabby.

The Curates.

About 50 voluntary workers.

Mr H. complained of the great deterioration in his workers with the decay of the parish. When he first came he had ladies and gentlemen in the conventional sense: the present lot are exceedingly willing, but "it is not the same thing, and many of our organisations are mere shadows of what they were".

On this point Mr H., who had a rather

Philthrop.

Services

embarrassing habit of trying to interview me, asked me what opinion I had formed of church workers, and especially of the female sex. "My own impression," he said, "is that many of them are of very low calibre, and have taken to it because they cannot get on with their people at home."

Church, Schools, and Mission Hall.

See ow.

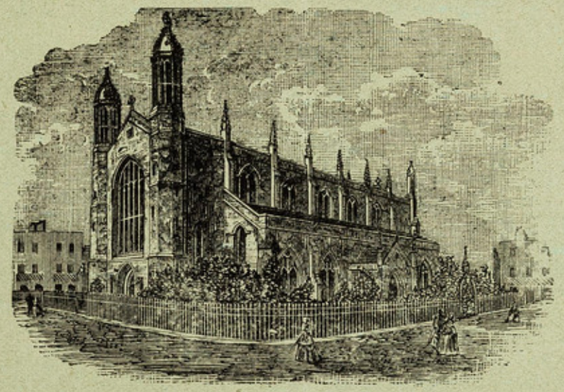
The morning congregation is from 2 to 300 evening from 5 to 600. It is very fairly representative of all classes in the parish, but the majority no doubt come from the upper stratum. Men come well, but not so well as they used to: the bicycle has taken away numbers of young men. Many the women dogers are kept away by their male relations who expect them to stop at home and wait on them.

Mr. H. in common with the rest of the

Vol. VII., Part 11. NOVEMBER, 1897.

Church of The Holy Trinity, Islington,

PARISH MAGAZINE.



Services.

SUNDAY	Holy Communion	8 a.m.
MORNING		11.0 o'clock.
AFTERNOON (For Children), First, Third, and Fourth Sundays in the Month		3.30 „
EVENING		6.30 „
WEDNESDAY EVENING (with Sermon)		8.0 „
WEDNESDAY AND FRIDAY MORNING		11.30 „
FRIDAY AFTERNOON		3.0 „
SAINTS' DAYS (with Sermon)		11.30 „

AT S. GEORGE'S HALL.

SUNDAY EVENING ... 7.0 o'clock.

Holy Communion.

Every Sunday Morning at 8.0 a.m.
Also on the First and Third Sundays in each Month after Morning Service.
Also on the Second Sunday in each Month after Evening Service.

Holy Baptism.

Every Sunday Afternoon at 4.
Every Wednesday Evening at 7.25.

Churchings.

At same hour as Baptisms, and before any Week-Day Service.

There are no Fees for Holy Baptism, but an Offering can be made (however small) after Churchings.

Notices of Marriages and Banns received at 99, Cloudesley Road.

For Seats in the Church application can be made to the Churchwardens, addresses on next page.
The Ministry of the Church is dependent upon Pew Rents.
Visitors always welcome.

All applications for Advertisements in this Magazine should be addressed to Mr. W. J. Lawrence, *Hon. Sec. and Treas.*, 85, *Hemingford Road, Barnsbury, N.;*
Local News, Correspondence, etc., to The Editor, 24, *Milner Square, N.*

Copies of this Magazine may be obtained of the following:—G. Lansdell, 10, Stonefield Street; W. L. Leslie, 313, Liverpool Road; C. Nash, 52, John Street; W. Lewis, 300, Liverpool Road

Parish Notices, etc.

SUNDAY BIBLE CLASSES.—For Youths, at the Committee Room, Cloudesley Street Schools, at 3.15 (Rev. F. Rogers).

For Young Women, at the Class Room, Girls' Schools, Cloudesley Street, at 3 (Miss Jones).

At 2, Stanley Villas, Calabria Road, Highbury, at 3 (Miss E. Gates).

At 24, Milner Square, at 3.15 (Mrs. Haigh).

The S. George's Hall Bible Classes meet at 3 (Miss Anderson): and at 3.15 (Mr. E. M. Anderson).

SUNDAY SCHOOLS.—At Cloudesley Street, at 10 and 3.

At Thornhill Road, at 10 and 3.

At Richard Street, at 3.

PAROCHIAL DAY SCHOOLS.—At Cloudesley Street.

BAND OF HOPE.—Meetings on the second and fourth Tuesdays in each month, at the Schools, Cloudesley Street, at 7 p.m.

BOYS' GYMNASIUM.—Saturdays, at the Schools, Cloudesley Street, 6.45 till 9.30 p.m.

C.E.T.S.—At S. George's Hall, on the third Thursday in each month, at 8 p.m.

GIRLS' FRIENDLY SOCIETY.—At S. George's Hall. Tuesdays at 8 p.m. Fridays at 8 p.m. for Probationers, Saturdays at 3 p.m. for Candidates. All Girls and Young Women are earnestly invited to become members of this most helpful Society.

MOTHERS' BIBLE AND COMMUNICANTS' CLASS.—On the first and third Thursdays in every month, at S. George's Hall, at 3.

MOTHERS' MEETING.—Mondays, 2.30, at S. George's Hall.

MOTHERS' UNION.—Apply to Mrs. Haigh.

NEEDLEWORK SOCIETY.—At S. George's Hall, Wednesday, 10.30 during Winter.

PENNY BANK.—Saturdays, at the Schoolroom, at 8 p.m.

SOUP KITCHEN.—Wednesdays and Fridays at 12 (during Winter), Mission Room, S. George's Hall.

YOUTHS' INSTITUTE.—Meetings at S. George's Hall, on Mondays, for members 12 to 16 years of age, 7.30 till 10 p.m.; on Wednesdays, for seniors, 8 till 10 p.m.

CHESS CLUB.—Mondays and Wednesdays, 8 till 10 p.m., at S. George's Hall.

LIBRARY.—S. George's Hall, on Mondays, 7.30 till 8.30; on Wednesdays, 8 till 8.30 p.m.

ENTERTAINMENTS.—On the second Thursday in each month, 8 p.m., at S. George's Hall. (See Handbills, &c.)

WORKING MEN'S CLUB.—At S George's Hall, on Fridays, at 8.15.

Clergy.

The Rev. W. E. HAIGH, M.A., Vicarage, 24, Milner Square.
The Rev. L. DEWHURST, M.A., 48, Milner Square.
The Rev. F. ROGERS, B.A., 73, John Street.

The Clergy are willing to visit in cases of sickness and sorrow.

Churchwardens—
Mr. W. ANSELL, 21, Belitha Villas.
Mr. W. J. COUSINS, 37, Belitha Villas.

Organist—Mr. H. PEARSALL, 7, Highbury Terrace.
Choirmaster—Mr. L. MAJOR, School House, Cloudesley Street.

clergy in Islington is classed as an Evangelical, but he is of the broadest and most liberal kind. He denounced with vigour the "old hide-bound Evangelicalism" and would like to see much more show and ritual in Evangelical churches, but he has had to move very cautiously on these lines owing to the traditions of the neighbourhood. "The Church" he said "must not be starving and die of her dignity".

Mr H.'s is a pew rented church and he complained bitterly of the system but says he cannot afford to give it up as he sees how the rents bring in over £100 a year. But the chief reason of the failure of the Church to get a greater grip of the people he believes to be the "subservience to a clique" which prevails to a great extent in all churches, but especially where there are pew rents.

There is a Mission service at the Hall on Sunday evenings: at present it is very

Social Agencies.

badly attended: a late curate used to get hold of almost 200 of the poor, but with the present man they have mostly dropped off. This class are most difficult to get hold of, and still more difficult to hold: so far from being easy to please they are extraordinarily exigent in their demands, and will put up with nothing but good entertaining preaching.

Mr. H. complained of "the missions which are not missions, but merely preaching": he instanced the services at the Agricultural Hall, which had drawn many away from his church.

~~Mothers' Meeting~~. The Parish Magazine.
The agencies are open without any religious tests to all members of the parish, and so far as Mr. H. is concerned at all events they are in no way used for proselytising purposes. I have met with no other parson so completely devoid of this spirit. "I never ask anyone to come to church" he said "and even if regular comers take to staying away I never ask them why,

Education.

Visiting.

attempt to delude them; I know I ought to, but I cant do it."

Mr. H. has not a shade of dour puritanism in him, but he spoke with some disgust not unmixed with amusement of a great deal of the social activity of the church, of the dull vulgarity of Band of Hope and other entertainments with their pastoral visitations etc, of the silly theatricals and so on.

Speaking of the temperance organisations he said that his in common with that of others was a failure, which he attributed chiefly to the bigotry of the extremists.

Day Schools: first rate schools which never fail to get the highest grant.
Sunday Schools with about 1000 on the books and 500 in average attendance. Most of the children in the parish he thinks go to some school.

The parish is not systematically visited.

Charitable Relief.

Other religious influences.

Prostitution.

Mr H. spoke of visiting as "a most hateful task. I am terribly sensitive and can't stand the rebuffs. I can get on all right with the poor. It's the starchy middle class I object to".

About £40 a year is spent on the soup kitchen and from £50 to £60 given in relief, almost entirely to sick and old.

There are no chapels in the parish and Mr. H. does not think many of the people go to outside places of worship. Union Chapel is the chief influence in the neighbourhood.

Of neighbouring churches – Mr H. spoke poorly of Dr Barlow with his conservative evangelicism and with contempt of Mr Shaw and his "disputing methods".

Mr H. had nothing much to say on our general questions, but spoke with horror of the open prostitution in the streets and especially in Upper [illegible] Of the two evils he is convinced

Personal

that the continental system of inspected houses is infinitely preferable to our system of allowing the streets to be used as promenades.

Mr Haigh is an extraordinarily taking man with a greater personal charm about him than any of the clergy I have met; but his talk was of so discursive a character that most of it is impossible to reproduce. Of what is actually doing in his parish, and of how far he is a successful parish priest I did not get a very clear impression; but he kindly indeed takes rather a pessimistic view of his position. I am inclined to think he is too sensitive and too refined to be altogether successful in a parish such as this, and that he would be better placed in an atmosphere of ~~more~~ culture and serenity. This despondency is partly due to lack of funds: "if he had more money" he said "I believe he could do a great deal more. You might as well make a man head master of a Board School, and

leave him to provide all his assistants and then blame him for not producing great results, as expect much from our clergy when we are eternally preoccupied with how to pay our wages.

Character of the population.

Nov. 6th

15

(2)

Interview with Rev. H. Wardroper, All Saints, Islington.

Mr Wardroper is a man of about 45, tall, sandy-haired, with beard and moustache, but no whiskers: rather common looking.

Though he was quite friendly our interview was of an unsatisfactory nature. He saw me in the Vestry at 10 o'clock, which is the hour when his various workers call on him. After he had been talking about ten minutes a lay reader turned up, then a scripture reader and so on, and he asked them to wait a few minutes till he had done with me. I was therefore obliged to hurry unduly. But though his parish is probably interesting and important, he, I think, is not. We shall probably do well to see Mr Rogers, the curate in charge of the St John's mission, and Mr Richards, the City Missionary.

The population is entirely working class, and

Persons Employed.

Building.

for the most part very poor, though in Mr W's opinion the poverty is nearly always caused by drink, as there is little or no want of work, and a large proportion of the men earn high wages. The parish has grown poorer and more crowded in the 13 years Mr W. has been here. Many have come here who have been driven out of central London by the building of factories etc. The attraction of this neighbourhood is its proximity to central London and those come here who wish to live near their work.

~~Also~~ Our map and an inspection of the streets seem to show that this is a squalid dirty parish differing little from some of the worst in the East End, but Mr W. takes a much more hopeful view of it, and says that it is in no sense shamming.

See Magazine.
About 60 Voluntary workers.

Church. Mission Church. Two Mission Halls.
Schools.

Lewis

All Saints, Islington, with S. John's Mission, Parochial Magazine.

NOVEMBER, 1897.

Motto:—He is
"OUR PEACE."—Eph. ii. 14.
"OUR LIFE"—Col. iii. 4.
"OUR HOPE."—1. Tim. i. 1.

Vicar—Rev. A. Wardroper, B.A., 32, Thornhill Square, N.

Assistant Clergy
- Rev. G. H. Ayerst, M.A., Curate-in-Charge St. John's Mission, 3, Milner Street, N.
- Rev. A. P. Spelman, B.A., 15, Thornhill Crescent, N.

LAY WORKERS.

Deaconess—Sister Maud.
Lay Helper—Mr. John Godber, 46, Burton Crescent, W.C.
Scripture Readers—
- Mr. J. G. Owens, 14, Malden Crescent, N.W.
- Mr. J. G. Moorhouse, 62, Charlotte Street.

Women's Help—Miss Ravenhill.
City Missionary—Mr. J. Richards, 7, Hilton Rd., Tufnell Park.

CHURCH OFFICERS.

Churchwardens—Mr. C. Morgan, Stonewall House, Muriel Street. Mr. J. J. Mould, 60, Muriel Street.
Sidesmen—Messrs. J. Davis, F. Taylor, W. Stanbridge, F. Howard.

CHURCH COUNCIL.

Clergy and Officers, *ex-officio*. Messrs. T. Lawrence, H. R. Stickland, J. W. Edis, J. King, and J. West.

CHURCH CHOIR.

Choirmaster, Mr. H. R. Stickland. Organist, Mr. J. King.
Messrs. A. E. Wardroper, W. Turner, F. Howard, T. Chapman, A. H. Lillicrapp, J. Davis, H. Chew, F. Must, C. Imeson, E. Swindel, and 10 Boys.
Mr. R. Green, *Verger*, 90, Winchester Street, N., to whom all Banns and notices should be sent. Marriage fees (inclusive) reduced to 9s. 7d. to the *Poor*.

Holy Baptism every Sunday, 4-30; Wednesday, 7-30.
Holy Communion 8 a.m. every Sunday, 1st and 3rd, mid-day.

1st, Monday. All Saints' Day. Early Communion, 7 a.m.; Mattins, 11 a.m.; 8-30 p.m., special Festival Service. Preacher, Rev R. Leach, M A., Vicar of S. Silas.

2nd. 7-30, Festival, Parochial Tea, and Meeting.

A special Missionary Mission will be held from Wednesday, 17th to Friday 26th, in the whole of Islington. S. Thomas', Hemingford Road, is the centre for All Saints' and other parishes.—See special bills. The Services to be conducted by the Missioner in *our Church* will be:—Thursday, 18th, 8 15 p.m., Mission Service; from Wednesday, 17th to Friday, 26th, (except Saturday and Sunday) a Prayer Meeting in the Vestry, 1 to 1-30; Mission Service (outside Church if fine) *1-30 to 1-50, for workpeople, especially those attending factories.*

And on 21st, the Sunday, 3-30, Men's Mission Service in Church. It is hoped all who can will attend the Services in other Churches also, and pray for an abundant blessing onthe Mission and ourselves as Labourers in the Harvest Field. The Missioner is Rev P. B. de Lom.

Series

MEN'S INSTITUTE.

OPEN 7—10.

1st, Parish Festival. Church Service, 8 30. Lecture, &c., 8-30.

8th, Lecture on "Protestant Reformation," by Rev L. E. A. Roberts, Commader, Royal Navy.

15th, East London Church Fund Meeting, Memorial Hall. Open night.

22nd, "Trip to Switzerland," with views, by C. Morgan, Esq.

29th, A Spontaneous Entertainment by the Audience.

Collections to meet expenses.

VICAR, President. C. MORGAN, ESQ., Vice-President. J. G. MOORHOUSE, Secretary.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

2nd, Parish Festival Tea. Tickets, 6d.

9th, Good Templars' Deputation.

23rd, Lecture on Alcohol, by Vicar, with dissolving views.

30th, Concert by friends. Tickets 3d. each.

On ordinary evenings a ticket admitting to Meeting pledges a cup of tea or coffee and biscuits free.

VICAR, President. J. G. MOORHOUSE, Sec. J. DAVIS, Hon. Treas.

ALL SAINTS' YOUTHS' GUILD CRICKET CLUB.

Friends who so kindly helped in establishing a Cricket Club in connection with the above Guild (now the Guild of St. Andrew) will probably be interested in knowing the result of its first season.

The lads may justly be said to have rendered a good account of themselves. Out of the 21 matches played, they have won 13, lost 5, and 3 were drawn.

The following are the best averages :—

Batting.	*(Runs).*	*Bowling.*	*(Wickets).*
H. Wickert	6	F. Must (Captain)	4
G. Cobden	5½	G. Cobden	3
F. Must (Captain)	5	W. Fisher	2
W Fisher	4½		
E. Swindel	4		
G. Wilson	3		

May we appeal to parishioners who desire to further the work of Christ amongst the lads of our parish, to help us during the coming winter with our Guild, either by personal attendance or by contributions of papers, games, etc., or by subscript- to its funds.

Crinan Street Mission Hall is open on Mondays, Wednesdays, and Saturdays, 8—10 p.m.

A. WARDROPER, Vicar. J. GODBER, Secretary.

St. John's, Copenhagen St.,

My dear Friends,

The chief subjects to which I wish to draw your attention this month, are : (1) a most interesting and instructive Missionary Mission which is to be held from November 17th to 26th inclusive ; and (2) a Social Gathering and Meeting on Monday, November 22nd, between the teachers in our Boys' and Girls' Schools, and the parents of our scholars.

With reference to the former of these two events, the centre for our part of the Islington Deanery is St. Thomas's Church, in Hemingford Road. All of us who are professing Christians should resolve to keep free from other engagements as many evenings as possible during the Mission, in order that we may learn more of the claims of the heathen world upon our sympathy, and realise more fully than we do at present how near to the heart of the Master is this evangelisation of the

Knicer.

8, 11 and 6.30 on Sunday at Church. Morning and Evening at Mission Church, and in Evening at Mission Hall.

Morning congregation at church about 150; Evening 3 to 400. At the missions there are about 190 on Sunday evening.

The Churchgoers are entirely parishioners: there is nothing to attract outsiders. [The church is as dreary and depressing a building as I have seen in: little better than a barn, in unfinished repair, with the old fashioned pews made of light wood which has grown dirty with age. It labours too under the disadvantage of being on the Caledonian Road which is stone paved, and full of bus and tram traffic throughout Sunday. What the attraction is which draws even so many as Mr W. mentions it is hard to conceive] A portion of the Church at all events is pew rented, and Mr W. complains that the people won't pay up even the small rents demanded, and won't give as they ought to to the offertories. It is to this no doubt that

CRINAN STREET MISSION.

The Thursday evening Service, thanks to Sister Maud's energetic works, keeps up fairly. Average attendance—25. The Sunday evening, I am sorry to say, is falling off, but, were there only one, yet *one* soul is worth saving.

I cannot sufficiently thank all those who have so faithfully helped in this Mission. One of our members (Mr. F. Pretty) is very kindly presenting the Mission with a Lamp for the open-air meetings.

J.G.

The Vicar expects to see his flock at the Church from time to time. There have been in the course of the year 513 baptisms, 27 of whom were adults; 24 were confirmed on different occasions, though the candidates of S. John's declined the Vicar's preparation, which was offered to them. Some boys of the Boys' Brigade came forward for the first time, this year. Through reduction of the fees for marriage to those of the Registrar—as has been done for some time in neighbouring Churches—a much larger number availed themselves of the *Church's rite*, which has *many blessings* to the civil ceremony and marriage, which has none. We hope to see many so joined in life, availing themselves of the Church's ordinances, and especially that of Confirmation and the LORD's Supper, and the House of Prayer. Our monthly list of those removed from us to join the *great majority*, includes *many little ones*, as well as some of our aged friends, but there are few blanks from our congregation, for which we should be thankful.

Our main effort in the year has been to try and raise funds for the Church, this has been eclipsed, in a great measure, by the Jubilee of our beloved Queen—which event has rejoiced us all—and as we have entered *on the Diamond Jubilee of our Church*—consecrated 8th July, 1838—we must persevere to raise the £3,000 required to restore it, and make it worthy of the name of Church; we have reason to believe an East window will be completed by that time. *But we are mainly dependent on our rich friends who live beyond our boundaries to come to our assistance.*

he refers in the curse which through the mouth of the Prophet Malachi he delivers in his last annual Report:—

We wish it were possible *to turn* SOME of the *many thousands of pounds* spent in strong drink in our Parish, into the channel of God's House and His work. What *blessings would redound on us!!*

It is important to remind Parishioners of the Words of the Almighty (Malachi iii. 8-11)—"Will a man rob God? Yet ye have robbed me. But ye say—Wherein have we robbed THEE? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith saith the LORD of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Mr W. said that the very poor formed a considerable proportion of his congregations, but he said "they will only go when they can get help." I could not quite gather whether he disapproved of this tendency or not: he spoke of Mildmay Deaconesses overdoing their liberty, and seemed to think that his Deaconess was not free from suspicion: but what he seemed to object to most was that other religious organisations should compete with his in liberty. "They tell me", he said "they don't go elsewhere, but I

Education.

Social Agencies.

Visiting.

know they do".

He complained of the tendency of his flock to run after false gods. "You spend half your time", he said, "in warning them against false teachers".

Day Schools with average attendance of 350. Get a very rough class of children.
Sunday School with from 8 to 900 on books and 6 to 700 in average attendance. About 50 teachers. Mr W. is of opinion that "if you get them when young, you have got them for sure".

Boy's Brigade.
Youth's Guild see next page.
Men's Institute } open to all.
C.E.T.S.

There is no house to house visiting, but probably the whole parish is covered in the course of the year by the clergy and lay workers.

Nursing.

Charitable Relief.

Other religious influences. Free Methodist not
Congregational 914

Cooperation.

ALL SAINTS' YOUTHS' GUILD.

This was in a fairly flourishing condition when we closed for the season on May 14th.

After many vicissitudes (not always of the pleasantest) it seems to be settling into a definite parochial organisation.

We have 57 members, all working lads, but, were our room larger, we could easily double our number.

We have an average attendance of 30—quite enough to be comfortable in the small Hall.

Altogether, I think, it is becoming a healthy organisation, and one which will eventually bear much fruit for God's Church.

We have formed a Cricket Club and a Swimming Club, which I trust will keep the lads together during the summer.

By-the-bye, if anyone is desirous of giving a subscription to the Cricket Club, we shall not be at all sorry, as funds are what we lack.

Our Sunday afternoon Bible Class fluctuates, especially now the fine summer days are here: sometimes we have 18, sometimes —— 3, but *Nil Desperandum*, with Christ with us.

Lend to the Poor Loan Nursing Assoc.

Give about £80 a year. Send difficult cases to the C.O.S.

There is a Congregational Chapel in the parish where "they make a great deal of noise, and think they are doing a lot" but in reality have no influence. With this exception the Church has no competitors.

Mr W. tried to work with the Dissenters for

Prostitution.

Personal

the Prince of Wales' dinner fund but "will never do so again". Mr. W. evidently very cordially dislikes the Non-Cons.

Prostitution was the only one of our general questions on which Mr. W. had anything to say. King's Cross is a terrible centre of prostitution, and it is impossible to keep brothels out of the parish; they are constantly being closed but only reopen again somewhere in the immediate neighbourhood.

Mr W. has a large staff and he and they are evidently always at work. The workers whom I saw looked a poor lot; while Mr W. himself is almost as dull and uninteresting as his church.

Personal.

The parish.

15/12

CB (2)

Interview with the Rev. R. Glover
Vicar of St Luke's West Hornsey
at the Vicarage, Penn Road (Nov. 9.97.)

[Literature: Parish Reports: 1895 + 1896
Parish Magazine (3 numbers).]

Mr Glover is about 60 years of age, + has been at St Luke's for 28 years. He is a strong anti-ritualist, is getting a little his Rd, + is rather despondent. His parish is getting harder for him to deal with year by year, + he sees influence ~~that~~ he detects steadily gaining ground.

The parish has a population of about 11000. There is a poor part. North of the Cattle Market: roughly the ¾ his ~~includes~~ taken in by Goodridge Road, with a population of about 4000. The Model Dwellings marked on the map were originally built as hotels for use by people coming to the market. [Their ~~use~~ use as model dwellings dates from a long time back, 25 years or upwards I think, & is not connected with the recent decline of the market itself. As hotels they never succeeded].

Mr Glover describes his parish as one that is constantly deteriorat-

ing, & the newcomers are inferior "both morally & intellectually". There is the start of a movement further out of London, & those who come do so from more central parts migrating to it as to a more respectable locality. They are mostly decent-sort working people, fairly well-to-do. Our lines are a drifting people, 2 or 3 years and most of them move away.

The Cattle Market has gone steadily down during the last 8 years, depopulation gradually lessening its profits. There are numerous tenements which will be closed by the Corporation. Mr Glover hopes that the site will not be used for working-class buildings: he fears the additional burden in his parish.

Mr Glover says that the building of Brown Church has helped on the deterioration of his parish. There are 3 within its borders, & one was added last year. Well-to-do people rather to live in a district with the street full of Church children. They petitioned on one occasion for the selection of another site, but the Brown Church put its finger on them. The Church are in debt. Some 15 years ago the Union Chapel was given up, owing to the Brown Church competition.

The staff consists of the Vicar & one curate. The City Missionary is also employed. There are 7 District Visitors.

Scaff.

Buildings.

Finance

The Church holds 1100. No Church Room. Meetings have to be held in the church vestry. Near the market-place is a Mission Room - holding about 350.

There is no endowment; my position is just like that of a beneficing minister. [In the Diocese Book the 'Value' is stated as £289.] The question of finance exercises Mr. Green's mind a good deal, as the following extract illustrates. [There was no sign of straitened circumstances about the Vicarage].

PASTORAL ADDRESS.

1896

My dear Friends and Parishioners,

Again the good providence of God permits me to lay before you my Annual Report—my 27th. I have great reason to be thankful for being blessed with health and strength to continue so long at the anxious work of such a Parish, and especially for being enabled to carry on its work, as I did, alone without a Curate, during the greater part of last year and the year before. The past year was a time of much trial, not only in being thus left without a Curate, but also owing to the unusual number of deaths and removals from our Congregation. Every year the work of these nearer suburbs of London becomes in this respect more and more trying. Not the least of these trials is the consequent loss of ministerial income. And this has been accentuated in my case by the serious effect of the weekly offertory. I prophesied that this effect would follow when I consented to the experiment being tried, for the sake of the Churchwardens; but that effect has been far more serious than even I myself foresaw. For one thing, people will regard it as a substitute for Pew-Rents, and they seem practically quite oblivious of the fact that Pew-Rents constitute the minister's income, and that not one penny of the offertory is received by him. I am afraid it is of little use to state this fact, but it must be stated, however unheeded.

CHURCH NOTICES.

DIVINE SERVICE is held on Sunday at 11 a.m. and 7 p.m.
" on Wednesday Evenings, 7.30.
" on all the great Festivals, etc.
" For Children, last Sunday in month, 3.30.

THE HOLY COMMUNION is administered on the first Sunday in the month, at morning service; on the second Sunday in the month, at half-past 8 a.m.; on the third Sunday in the month, in the evening; and on the great Festivals of the Church.

PUBLIC BAPTISMS (*free for the poor*), on Wednesdays, at 11 o'clock, and upon the second Sunday in the month, at 3 p.m., upon a day's notice being given to the Verger.

PUBLIC CHURCHINGS.—Before Public Baptisms, and after any of the ordinary Services.

BAPTISMS AND CHURCHINGS at other times, upon special notice being sent to the Vicar.

MARRIAGES.—One day's notice, at least, is required to be given to the Verger before the publication of *Banns of Marriage.*

Two or three days' notice before the solemnization of marriage should be sent to the Vicar.

Banns of Marriage should be duly published in the Parish Church. When the parties reside in two parishes, then in both Churches. Any misrepresentation as to residence is illegal and discreditable, and may cause the marriage to be stopped.

SITTINGS IN THE CHURCH may be obtained by applying at the Vestry on Saturdays, from 3 to 5 o'clock; and on the Wednesday evenings appointed periodically.

*** Free Sittings for the Poor.

Congregation.

Congregation of other churches &c.

Sunday morning Congregation - Average about 400
— Evening — — — 300

from falling off in recent years. So many temptations to break the Sabbath, & people wear away, even when they come seem to be satisfied with one service a day.

The congregation is a fairly regular family one. Rather a large proportion of old people. So have to get hold of the young, beginning the Sun. School League.

Mr Glover seems a good deal alarmed at Sabbath-breaking & to the counter-attractions of other places of meeting, & uttered some emphatic words about the habits & loss among of his parishioners. They are gross & animal. Were brought up to enjoy themselves the everyday & do not look beyond. Gardening & newspaper reading are about enough to satisfy them on Sundays. In fact many of them are "too well-to-do".

As regards the counter-attractions of other places Mr Glover said that there were 27 churches & chapels within about 12 minutes walk of his church. He thought that, perhaps latterly being where they were, the district was over-chapelled & over-churched. In addition to chapels of every kind, Baptists, Congregationalists, &c. &c. there are secularist lectures at times in the Hall of Science, in Barbican Hall, by working men's friends, & on Friday there is a Roman Catholic

Ritualism.

Mission of priests from St Joseph's Retreat on Highgate. In town altogether it is "a great fight to carry on God's work".

But after all the greatest offenders are the clergy of his own Church. Near by in St Pancras there are 3 churches, all High Church. There in Camden Square is crowded. Confessionals to present, relatives to the "true" Church go in for. In one recession they had Colonial Bishops, backed by the ~~[illegible]~~ promises of the Archbishop (these are no proof in the parish in question) to preach every Sunday evening for 2 months. "It would frighten weak" said his friend "from a worldly point of view to turn Ritualist."

Article which he thought of the effect of it all he said that it disturbed the people's minds, and that harm is done when ~~[illegible]~~ swallows a certain amount of false doctrine, & that to think that Rome was as good as anything else & Ritualism tended to the growth of impossibilities in every way".

At the Mission (evening) services they had from 60 - 100 people.

No Communicant Roll. Easter 150
Regular 70

Sunday Schools - Mission Hall 181. At the church.
For the latter class children of best-wishers on Sunday afternoon, about 80.

Even his Sunday texts are spoken to a special local competition, some [ill-disposed] people having started a set of P.S.A. for children near, where everything is very bright, but where they are not taught. But his children are attracted to it.

THE LADIES' WORKING SOCIETY includes :—

The Dorcas Working Party, held at 20, Hilldrop Road, the first Friday in each month, at 3 p.m.

The Zenana Working Party, held at Members' houses the first Monday in each month, at 3 p.m.

4. PAROCHIAL MEETINGS are held as follows :—

The Gleaners' Union Meeting, in the Vestry, the third Friday in each month, at 8 p.m.

The Sunday School Teachers' Meeting (Quarterly), at the Vicarage, the first Friday in each quarter, at 7.30.

The Temperance Society's Meeting, at the Parochial Hall, every alternate Thursday, at 8 p.m.

120 — *The Band of Hope*, at the Parochial Hall, every Tuesday evening, at 6.30. — 120 members.

The Mothers' Meeting, at the Parochial Hall, every Wednesday, at 2.30 p.m.

5. THE PAROCHIAL BENEFIT SOCIETY includes :—

For Adults { *A Coal Club*, *A Clothing Club*, *A Bread and Grocery Club*, *A Boot Club* } By weekly payments, collected by Provident Gleaners.

For Children. A Clothing and Shoe Club, by deposits received every Wednesday, at the Parochial Hall, from 4.30 to 5 p.m.

A Soup Kitchen, open twice a week during the winter months.

It's fair, but not as good as it might be, "as nothing is in this wicked world".

Prostitution

Visiting: by Charity Missionary & District Visitors in poor districts.

For washing they apply to the Workhouse.

Relief: to sick or nearly dead. £1.0 a year.

Family very supplied with police.

Much drinking but among poor men & women. Grocers licenses having a bad effect. They are "abominable things".

Two or three brothels recently established in the neighbourhood of the Parliament-Theatre. The bills upon the latter as a demoralizing influence have been considered & its suppression is made on a priori grounds.

Marriage relationship, fairly good.

~~Public~~ Parish very healthy.

Housing very good.

Personal.

The interest of the interview is largely found rather in the attitude of mind in Wheeds & the keen competition that prevails among Amreds, than in any work that is being done. His figure is of course rather standard. He is something of an author, but his publications have been mainly against Ritualism.

Personal.

15/9 (2)

Interview with the Rev. J. Dowton
Vicar of St Davids, Wavertree,
at 330 Liverpool Road (Nov. 10. 99).

[Provided matter: Triennial Report 1893-6 (p.87).]

Mr Dowton has been the parish for 20 years. He is a man of about 50, & took orders late in life. He is a little difficult to understand but I fancy that he was an farmer & the well-to-do lay representative of the neighbourhood. In any case his first close connexion with the Church was as church-warden to the second Vicar Mr Hoare. He took orders & became Mr Hoare's curate in June '84 for 2 years. He was curate-in-charge in Jan. '88, & was made Vicar in August '88. He received me at first rather like a busy man who fancies that he has given all necessary information on the form already, but when he found that that thing to talk about he became much more communicative & friendly. He has neither the manner nor the look of a person (except for a clerical coat) & seemed a hard-headed practical sort of person who was bent on carrying out a rather difficult piece of work in his own way. The following replies were

[illegible] in reply to our request for an interview :-

A.—The Church of England.

[illegible]e and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry.)

[illegible]STIONS to be asked in each parish as to the work of the Church :—

[illegible] in reply to our request for an interview :-

A.—The Church of England.

[illegible]e and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry.)

[illegible]STIONS to be asked in each parish as to the work of the Church :—

What is the general character of the population?	all extremely poor - very migratory.
[illegible]) What portion do the ministrations of the Church touch?	Female - in what way? - the whole Parish is visited once every 3 months - the accompanying notice-paper shows services, Mtgs., clubs, &c. &c.
[illegible] What persons are employed? (stating duties and whether paid or not)	Vicar & Curate - Lay Agent (1 male, 1 female), 2 Mission-Women - House-to-House & sick & occasional visiting - [illegible] 30 [illegible] Road, Tottenham.
[illegible]) What buildings are used? (including mission rooms, schools, and clubs)	Church - holds 750. Church House - 3 floors & [illegible] holding 200 or more.
[illegible] What services or other religious meetings are held, and by whom and by how many attended?	Sunday - services in ch. 50 - 150 - Wed. evg. service - 60. Week-days - Mothers' Mtg. - Clubs - Girls' Friendly Soc. - Youth's Inst. - Bible Classes - Prayer Mtg. - Flower Mission - Gymnasium - Sewing Class - Mission Brain.
[illegible] What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c.	Youth's Inst. - Gymnasium - Coal, Tea, Clothing, Boot, Blanket, Mutual Self-Help, Clubs - Girls' Friendly, Bible Class, Singing Class, Coal Soc.
What Educational Work is done?	no Church Schools.
To what extent are the people visited? (by Clergy or District Visitors)	every house visited once every 3 months - sick & occasional as necessary.
What arrangements are there for nursing the sick?	Lady nurse of St. Mary Magdalene visits our poor - also nurses from North London Nursing Assn. for poor.
To what extent is charitable relief given or administered by the Church?	about £65. last year in direct gifts - over & above allows. in clubs &c.
[illegible]al Questions—	
Under what other religious, charitable, or philanthropic influences do the people come?	in the area of the Parish our is the only religious body that has a place of worship, but there are any number of churches & chapels immediately surrounding it - these attract many of our Parishioners - & many of these bodies visit in our Parish & compete for support.
What co-operation is there between the Church and other bodies.	no other bodies being in our Parish we are not called on to act in this matter.
[illegible]rks with reference to the district are [illegible]ted on—	
Local Government (including Poor Law administration)	few houses but have one or more inhabitants req. Parish relief.
Police	
[illegible]) Drink	this keeps the people poor.
[illegible] Prostitution	occasional cases - but limited.
Crime	
[illegible] Marriage	often disregarded.
[illegible]) Thrift	occasional.
[illegible]1) Health	fair.
Housing and Social Condition generally	fair houses - but many streets have lately been turned into tenement-dwellings - some have been condemned by sanitary authority

[illegible]. St. David's, West Holloway, N.

[Where possible, a comparison should be made between Past and Present.] the Parish has become poorer & poorer -

[illegible]—It is not intended that this Form should be filled up, but it may be found useful for making notes preparatory to an interview.

The Parish.

The following cutting shows the history of the parish:

St. David's.

Church—Opened under Licence from Bishop Tait, 25th December, 1868.
Dedicated Monday, 15th February, 1869, by Bishop Jackson.
Inspected, Friday, 25th May, 1877, by Bishop Piers Claughton, Archdeacon of London.

Church House—Opened as St. David's Bible Schools, February, 1874.
Leased to London School Board, March, 1879.
Retransferred to Vicar and Churchwardens, February, 1894.

VICARS.

Rev. James Ormiston, 25th April, 1866, to 1st November, 1875.
Rev. Richard Hoare, 26th December, 1875, to 30th April, 1888.
Rev. Edward Doveton, M.A., 5th August, 1888.

Mr Doveton says that the parish was handicapped by the late date of its formation; & perhaps still more by the model in which it was started. Mr Ormiston was a great preacher; a strong Protestant; always seeing a Roman Catholic behind every bush; & got a large congregation ~~but~~ drawn from a wide area. No parochial work was attempted, & the mainstays of the place were largely Baptists. The whole thing was thus very "un-church", & the teaching kept an atmosphere of suspiciousness & narrowness hard to eradicate. Mr Hoare was a good fellow, but not able to do much: had a wife & family &

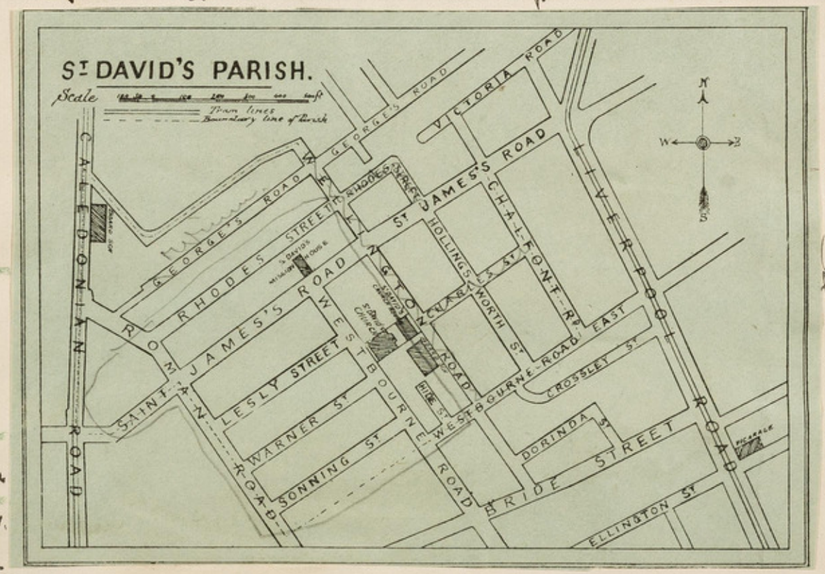
Importance of the parochial system.

The disorganization of Religion.

no private means. Mr Bradstreet has money & no family & has been hard at breaking down the old traditions. He is strong on the recognition of the parochial system, & says that the clergy are in their present plight largely from their own fault. A person can make church-goers attend their parish church, but he can do his best to impress the obligation to do so upon his hearers. Religion as a whole is in a state of parochial disorganization. All but 5 out of its 40 parishes have been created during the last 60 years, & parochially people don't know where they are. It remains for the clergy to teach them the primary lesson. Are Mr Bradstreet's organizations are run on a parochial basis, & it is by such means as the Visiting Committee, etc. that he hopes to secure the recognition of his church as the centre of his little system. He thinks that he is succeeding. The old adherents of the church have nearly all dropped away, & the figures show that the church certainly does not owe its vitality to the Congregational element for practically none come to church. But he believes that he is on the right road, though I fancy that his is a forlorn hope, that he is hardly the leader.

Forty or fifty years ago the parish was fields. Thirty years or so ago Carriage people lived there; but the down grade has been rapid, & it is steadily getting poorer & poorer. In addition to the ordinary centrifugal force the special local determinating influence has been the Cattle market. Wealthy people could not stand the invasion of Hampstead & their herds in their streets. The Market has ruined the parish.

The people living there now are an working-class, but a very poor lot. The dotted lines on the map show the boundaries.



Bot. Vicar: the three living to the W. of Wellington Rd. Lines Roman Wesleyan Chalfont Rd.

Worn Vicar: Wellington Rd & Charles St. (There are dread. rd & fellows wards) Charles. & the Eastern Corner of Rhodes St. Holings. worth St. medium

Population 7492. 1613 Houses.

Houses nearly all outside. A great many single rooms tenanted.
No local industry. No cohesion or neighbourliness. Altogether an
outlyward district. Very shifting.

St. David's,

Westbourne Road, St. James's Rd., Holloway.

SERVICES, &c., IN CHURCH.

Sunday, 11 a.m. and 7 p.m. Wednesday, 8 p.m.
Lord's Supper—1st & 3rd Sunday in month, after Morning Service;
2nd & 4th, after Evening Service; 5th, at 9.30 a.m.
Baptism—2nd Sunday in month, at 3.15 p.m. (no Fees) or after notice.
Churching—Before or after Service on Wednesday Evenings (with
thankoffering) or after Notice.
Men's Bible Class, Sunday 3.15 p.m.
Banns & Notices of Marriage to be left at 65, St. James' Road.
Fees for Banns, 2s. for Marriage 12s. HALF FEES FOR POOR. Certificate 2s.6d

MEETINGS, &c.,
IN THE CHURCH HOUSE, WELLINGTON ROAD.

Sunday, School, 10 a.m. & 3 p.m. Children's Service, 11 a.m.
" Bible Classes, for Women, and Young Women, 3 p.m.
" " " for Young Men, 3.15 p.m.
" Children's Service, 6.30 p.m.
" Mission Service, 8 p.m.

Sunday morning - Average 150
evening — 150
No Communicants Roll
Easter — " — 19
Regular Average — " — 30
Maximum — " — 95.

Sunday School 900. Average 400.

Benefit Societies, &c.

(350 members) Mens Meeting.

Coal & Blanket Club,
Monday, 2.30 p.m.; Tuesday, 7 p.m.

Clothing & Boot Club,
Monday, 6 p.m.

Men's Self Help and Mutual Benefit Society.
Thursday, 7.30 p.m.

Tea Club,
Thursday, 7.30 p.m.

Free Parish Reading Room,
(Daily Papers, Periodicals, Games, &c.)
Every Evening (except Sunday) 7.30 to 9.45 p.m.

Gymnasium,
Monday (for Young Men); Tuesday (for Girls); Wednesday (for Boys) 7.30 p.m.

Committee for Relief of Poor,
Every Morning (except Saturday & Sunday) 10 to 11 a.m.

Soup Kitchen, *(from November to March.)*
Tuesday and Friday, 12.30 p.m.

All the above Societies, &c., are held in

ST. DAVID'S CHURCH HOUSE, WELLINGTON RD., ST. JAMES' RD., N.

Do you belong to them? If not, why not? Come and try them.

Remember that "Godliness is profitable for all things, having promise of the life that now is, and of that which is to come." And that "If any provide not for his own, and specially for those of his own house, he hath denied the faith."

Every House and Room in the Parish is visited once in every three months,—the sick and necessitous as often as required.

For Services, Classes & Meetings see other side.

E. DOVETON, Vicar.

Evershed Bros., "Victorian Press," 329, Liverpool Road, Islington.

Social Agencies: Importance

Visiting: Daytime & night as fixed periods.

Girls Friendly. 100 members. 100 probationers. 20 Associate.
Church of England Temperance. 110 members.

An active Christian in Brooklyn attributes great value to his social agencies, & thinks that the Church to "have told among the people". He has deliberately arranged them to suit local needs, but I do not think in a very admirable way. He seems rather apt to look on his people as a poor lot, & believing of a wide entire like his methods. There is very little either of sentiment or generalization about him. He goes to work in a practical way & is determined to make the people know what their church is in their midst. Thus far should most definitely aim, but it is a little difficult to see. He does not speak of them, or seem to think of them, as people of whom he can make good churchmen.

The form shows that the parish is thoroughly visited, this being management of his workers was identified the man. They are fellow each other - the parochial visitors being arranged by 3, & the sick districts every 6 months. Thus jealousy & ill feeling are avoided, & the workers check each other. They become more careful when they know that some one else will soon follow them. The clergy & the

Other religious agencies.

(under) long aged or who the disabled drive away there.

For nursing they either rely on Nightingale nurses, or go to the Holloway House.

Inside the parish there are no other religious agencies, nor are some there are any needed. The Primitive Methodists the Salvation Army work pretty inside, not less th. & "concerts the people".

While on this question he again insisted on the importance of securing the parochial system. The impending arrival of Mathews Ramsford was alluded to: he was he sure to vote his neighbours of some other people.

He had no complaint to make of poor law administration.

Police good.

Drinking habits very bad. Men get on worthy in pubs, of which however there are only 8 actually inside the parish.

Prostitution not at all common.

Crime only of minor kinds as a rule: young men in Charles St. Vauxhall.

Marriage relationships very bad. Cohabitation frequent. Often made a plea for being married for working. Rarely done so. See 19. Opps

Finances.

Personal.

unfavorably hampered for the future.

Rules ruling Committee quite independent of C.O.S. but Corporate action, to support C.O.S. [?]

Mr Overton runs the finances of the parish on the plan of unfairly making up deficits out of his own pocket. He seems to pay quite £150 every year. The Church House is of great use, but is a great expense, & he may have to cut down some of the items. Having got his hospital in working order he is now thinking of putting it on such a working basis as any parson might reasonably hope to be able to keep going. It is a poor parish, & must be run as a poor parish. He was then quite against any advantage being taken of his poor tenants, which he was not drop, but perhaps confused. The rendering of accounts is admirable, upon which I have checked the table on p. 74.

Mr Overton is a sturdy, practical, unsentimental man, with perhaps a touch of severity & impatience. He seemed a very honest person, but rather the square peg in the round hole. I could imagine that he lacks sympathy.

Dr. No. XXXVII.—General Fund. *Cr.*

Hon. Treasurer—The Vicar.

		£	s.	d.
To Balance				
.. ..		45	0	0
„ *Donations*—				
F. A. Bevan, Esq.	10	0	0	
D. H.	5	0	0	
G. A. T. ..	0	12	6	
Misses Hancock	50	0	0	
Friend, by Miss H. Hancock	3	0	0	
Rev. E. Doveton	474	6	10¾	
		542	19	4¾
„ *Transferred from*—				
Sale of Work ..	57	0	11	
Rummage Sale	5	9	3½	
		62	10	2½
„ Balance		66	2	7½
		£716	12	2¾

	£	s.	d.
By Allowance on Coals ..	2	6	0
„ *Transferred to*—			
Curacy Fund	85	11	4
Lay Reader and Supplies	98	6	8
Lay Agents	21	6	8
General Expenses ..	31	16	5¼
Sunday School ..	34	11	9¼
Christmas Presents ..	8	6	6
Maternity	1	19	0
Gymnasium	13	14	5
Library and Reading Room	13	10	10
Magazines	22	18	0
Almanack	3	12	10
Clothing and Boot Club	5	0	0
Convalescent Home ..	5	5	0
Church Improvement ..	31	5	10½
Church House	255	7	0
Friday Evenings ..	3	17	7¼
Cottage Lectures ..	1	7	0
Church Expenses ..	76	9	3½
	£716	12	2¾

Dr. No. XXXVIII.—Incumbency Fund. *Cr.*

Hon. Treasurer—The Vicar.

	£	s.	d.
To Grant from Ecclesiastical Commissioners ..	246	13	4
	£246	13	4

	£	s.	d.
By Income Tax	8	4	4
„ Stipend, Rev. E. Doveton	238	9	0
	£246	13	4

Dr. No. XXXIX.—Pew Rents. *Cr.*

Hon. Treasurer—Mr. H. Shelton.

	£	s.	d.
To Rents received	12	0	9
	£12	0	9

	£	s.	d.
By Paid to Rev. E. Doveton	12	0	9
	£12	0	9

Comparative Analytical Statement of Income from 1888.

	1888-89.			1889-90.			1890-91.			1891-92.			1892-93.			1893-94.			1894-95.			1895-96.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Collections for—																								
Church Expenses ..	85	13	7	65	6	6	54	1	4¼	49	1	3¾	45	2	11	38	18	5½	30	15	10¾	28	12	1¾
Societies	22	4	9¾	24	2	6½	31	18	10¼	15	5	9¾	35	2	0	37	4	9¾	39	18	1	35	0	6¼
Parish Funds ..	7	3	1½	4	8	10	13	1	10	32	9	3½	13	0	2¾	7	1	10	7	8	4	10	13	1½
Offertories for Poor ..	18	0	6½	13	8	11	13	2	9½	9	11	1	12	12	4¾	14	10	8¼	15	14	0½	16	1	11¼
Donations	79	15	1	164	7	0	325	7	4¼	268	11	8	592	14	11¾	339	13	6¼	513	13	8	602	6	6¼
Subscriptions ..	13	0	4½	10	10	2	20	16	0¼	18	5	2½	14	15	9	11	18	8	11	2	6	19	3	10
Deposits	7	15	5	6	18	0¼	21	14	8½	42	2	3	47	2	4	60	18	6½	72	17	0½	125	0	5¼
Grants	45	0	0	75	1	1	170	0	0	215	0	0	160	6	8	202	0	0	224	10	0	157	0	0
Sale of Work ..	53	19	7¼	62	11	1½	74	18	9½	78	3	8½	85	0	6¼	58	19	7	59	15	6¼	60	4	10
Other Sales	17	11	6¾	14	6	2	32	6	7	33	11	7½	29	17	0	39	1	10½	18	8	10½	105	13	11¼
Sundries	10	0	0¾	2	5	8	5	4	6½	6	8	2½	2	17	1¼	11	13	0½	14	4	4½	15	16	8½
Transfers	36	11	8	16	11	3	175	9	9	286	5	3	970	3	0¼	488	1	9¾	644	8	2½	967	3	1¼
Special:—For Curacy Fund—																								
Donations	....			....			....			333	0	8½	....			....			....			....		
Grants	....			....			....			3500	0	0	....			....			....			....		
Transfer	....			....			....			500	0	0	....			....			....			....		
Ecclesiastical Commissioners	....			....			....			....			334	1	11	356	13	4	356	13	4	337	0	1
Pew Rents and Fees	....			....			....			....			41	17	4½	41	10	8½	33	8	0½	34	14	3
	£396	15	10	£459	17	3¼	£938	2	7¼	£5387	16	1½	£2391	14	3	£1718	6	10¾	£2052	17	11	£2515	10	11½

Brooklin —

Character of population

What portion touched.

What persons are employed.

What Buildings

CD (2)

Interview with The Rev Robt Bashford Vicar of S. Thomas Hemingford Dº. - at his house in Richmond Road. 11 Nov 1897

Mr Bashford is still young though he has been married for many years & has 11 children. He was for 7 years a curate in Sº Giles - then had a living out of London & has been 9 years in his present place.

The parish contains no rich. the bulk of the population are poor but regularly employed such as railway men - steady men working long hours. The daughters go to the main streets as shop girls &c A decent respectable set never far removed from want for whom he does all he can when appealed.

Few come to Church, but all are visited & helped when they need it. No proselitizing or evangelizing work done. The children crowd into the Sunday schools & religion is accounted a good thing - The men like it for their women folk & for the children.

Vicar - 1 Curate - Scripture reader - 3 women workers (one being his daughter) all of whom are paid. Mrs Bashford assists & there are about 20 district visitors of whom one only is from a distance & a lady, the rest being from the neighborhood.

The Church (seating 1000) & schools into which 800 children can get on Sundays

A mission room in Twyford St (across the Caledonian Rº) seating 250 with class rooms - accommodating altogether about 300 children on Sundays

What services

Social agencies.

Educational work.

Visiting -

Nursing the sick.

Charitable relief

Sunday morning 8 & 11. - Evening 7 - (Used in afternoon for Sunday school & young mens bible class meetings I believe). There is only a small congregation - perhaps 100 in the morning & 400/500 in the evening. I suppose the mission has its services but it works chiefly as a Sunday School. The Scripture reader is in charge of it.
There 2 Bands of Hope 200/300 at church 60 at mission. Mothers meetings 50 at church 70 at mission. - Mens & Youths Clubs: Small - Womens help society. Adult temperance Soc. & branch of Girls Friendly. Excellent day schools - preferred to the Board schools. Attendances on books 600/700 - high average attendance. About 800 on Sunday school books & about 700 attendance - as well as 300 at the mission.
So far as calling with the magazine goes it seems complete - Mr Nashford follows when required - He thinks he hears of the sick &c. He makes no distinction - all are his parishioners. He does not attempt to draw dissenters from their own people.
Has no parish nurse - one would be very useful - Has no money to spare.
A great deal seems to be done - does not give money, but gives tickets mostly - He also assists in getting children taken where a widow is left with several - in country quarters for change or invalids & generally his aim seems to be to smooth the path of life however he can. He approves & works with the C.O.S. he says but I doubt if they would say the same of him

Other influences

Special subjects

There is no dissenting chapel actually in his Parish but they are all round & they influence their own people. There is co-operation on special occasions & friendliness always.

Local Govt he thought 'as usual' - did not think there was much jobbery but personal motives came in. Poor Law administration was moderate in character. Out relief given sparingly in small sums which he used only supplement.

Police - good fellows - did their work well.

Not many brothels nor much crime. Marriage relations satisfactory very little saving - not much to save out of.

Mr Bashford is a ~~Bright~~ hearty good natured man & I should suppose, a willing worker. He takes things (& children) as they come & would rather err on the side of helping than refusing to help - would give any one food. He would not go beyond the idea "here is want - let us relieve it" - unless a very gross case, he would not be troubled if the poor person was getting relief from others also. One woman who had secured 3 Christmas dinnes he detected - withheld his & warned another but left the offender the chance of the last. His influence does nothing towards giving "moral tone" - must be more or less demoralizing indeed one should think. He however claimed that

although his system worked slowly the bad were ultimately found out & checked.

The main work is with the children - he says the schools are good - they are certainly popular

15/1 CD (2)

Interview with the Rev. G. H. Argent:
Curate-in-Charge of St Johns Mission, Copenhagen N:
at Sion College (Dec. 12. 99).

Mr Argent is licensed to the parish church of Ave Saints but for the rest is quite independent in the running of his mission. The mission district is a block bounded on the North by Copenhagen St; South by the Canal; East by the Caledonian Road; & West by York Road, & contains a popn of about 5000. All are working-class, & many are very poor. But on the whole they are a respectable lot, with only working-class low working. Many are the lower ranks of railway employees, & it seems to be a characteristic of the employees of the district that very long hours & night shifts are common. The district is going down. A fair proportion of permanent residents, but the common thing is to move away if you get on a little, e.g. a rise in the railway service. Wherever people go you may take it that their rent-comers will be rougher & poorer.

In spite of this Mr Argent says that during his 7 years there has been a great change in the attitude towards the

Mr Aves' comparison of
High + Low church appeals to people.

church. They are much more open to influence, & more glad to see you. They don't come to church much, it is true, but there is greater cordiality & friendliness. The signs of the change of attitude seemed to resolve themselves into this, & "influence" seems to be making itself felt in a greater sense of decency & propriety when the parson or church-folk come along than in any widespread more positive response. Mr Argyle is only half the man that Mr Jacobs is, but, like him, he has a profound feeling in visiting, "more perhaps than in anything else". He said on one point in the conversation that he knew of no form of influence to equal it. [A Low Churchman like Mr Argyle could never, I suppose, unless he could bring a very attractive service & prominent preaching to bear, secure the kind of response that a high churchman like Mr Jacobs could. The Mission to worship & to keep the Sabbath can never be made as strong a war-cry against the non-observance held to be essential of the Christian life. The active Ritualists like the R.C. has a tremendous pull in this respect over his Evangelical brethren. Their services are more symbolical & they can offer people to do more definite things]

Mr Argyle works single-handed, with a (male) Scripture Reader.

& his great complaint is lack of workers. In addition to 20 Sunday School Teachers & a few others helping with Clubs &c. he has a little help from the "Association of Old Blues", that is Old Christ's Hospitallers. The latter help with a boys Club, Penny Bank, & 2 ladies into the Mothers' Meeting. They also raise an occasional £5 note. But it doesn't amount to very much altogether. He wishes some would come to live in the neighbourhood.

Buildings: Church – holds 250.
Hire rooms in Board School for Sunday School
Hire a loft (a very good one, although they do have to go up a ladder to get to it) for the Main Club.

The service on Sunday morning at 11 is attended almost exclusively by children – about 100.
In the evening (6.30) holds practically – say 120 on average.

Communicants Rom 70.
— " — Maximum 90.

Sunday School. About 120 in each of the 3 divisions. Average attendance about 320.

Large the children come because they like it, but, so far as the parents are concerned, do pretty much as they please. It is the same thing with the Band of Hope which is large.

Working Men's Club with 35 members. Meeting run by 2 members of the "Old Blue".

Boys' Club. 25 members.

Church Lads' Brigade.

Penny Bank.

No Bible Classes. Bible Classes very good. Is Manager on two groups.

Visiting done by lively & the Scripture Reader.

<u>For Nursing goes to Holloway Home.</u>

Very little rating. About £60, chiefly to outside cases.

No organised mission in the district. The Church Latter was started & failed. Africa of the Salvation Army came, & he said that-

he noticed that they invariably blew their bugle once or twice a year, but made no further sign. Thought the district was too hard for them.

A chapel in Charlotte Street (Methodist?) near by is active. He is run bazaars on "social lines", & draws a good many people.

His own service is plain, & bright. Inspired choir. "Low, with music; back about the style".

Not been doing reading guide, but no complaints.

Visiting not his active. Great local need of a Sunday revival.

Police fair. Not enough. Always move on duty on Friday night. (Pay-night). Prostitution allowed in Edward Square.

3 Pubs. 3 Beerhouses. Not an abnormal amount of drinking, but a good deal too much.

Houses there are bad hosts, but did not attempt to deal with the question. Need an expert [or an older man].

Crime sporadic.

Minister not licensed for marriages. Indication of moral tone seen in increased number at church since Vicar reduced fees from 14/9 to 9/9. But the Bishop is objecting.

Parish wd. over heating. Land ought to be higher than it is, specially as district is a good deal resorted by young fellows from country, who come up for railway-work.

Houses are very small, mostly 4 rooms & kitchen, & are much brought after. But the drainage is bad, & there is much overcrowding.

R

Mr. Argyle is a man of fair ability. He is very attractive in appearance, rather abrupt in manner, & a little nonchalant. He is a good fellow enough, I think.

15/7 (2)

Interview with the Rev Alfred Owen Smith Vicar of St Andrews Thornhill Square. - at the Vicarage Montford Crescent. Khon 1897

Mr Smith is an Evangelical coming himself of non conformist people. He has been here 4 years & his predecessor about 30 years - almost if not quite the whole life of the Church. When it was built there was not much population & the church was empty - gradually it filled the late Vicar being very much liked & in order to meet the needs of the poor part of the parish across the Caledonia road a large mission chapel was built in Giffard St & it is in connection with this mission that most of the work is done. The congregation at the church fell off in numbers & still more in wealth - the wealthier people leaving the neighborhood & this change has been yet hardly exhausted itself.

Character of population

There are over 8000 & most are more or less poor - a large number quite poor - this is shown by the block of light & dark blue streets on our map. The larger houses on the East side of Caledonia road are being more & more occupied each by several families - or lodgers are taken

Portion touched.

Who are employed

What buildings used.

such as young women who go to the City or main streets to work in warehouses or shops & make a home for themselves or jointly in this way. The men in this part are many of them clerks. On the poor side there are labourers Charwomen &c

Mr Smith does not claim that he can touch all his people by any means. He could do more if he had more help. the parish is straitened by want of money nevertheless a good deal is done by voluntary workers & I gather that his predecessor had the gift of making others work

Besides the Vicar there is a curate a Scripture reader and a Bible woman all paid, & about 10 district lady visitors. This staff suffices for the Mission as well as the Church.

The Church, seating 1500, stands alone - without schools or any other accommodation beyond a small vestry except a room in the tower which used to be the organ loft but is now available for meetings. The Mission Hall is a very good building seating 4/500 & has a small hall attached which holds fully 150 as well as some class rooms. This is the centre of activity

Services held

At the Church on Sunday morning, afternoon & evening with a congregation of 300 or over in the morning & evening & perhaps 60 or 70 in the afternoon. In the Mission Hall there is a large Sunday School.

	Girls.	Boys.	Infants		
On books	236.	146.	220.	=	602
Average	172.	109.	160	=	441
Teachers	21.	18.	14	=	53

There are services for the children in the morning & afternoon & there are two adult services in the evening with a small attendance.

The Schools & Mission ~~are~~ have been mainly worked by certain laymen aided by the Scripture readers, but the Curate now attends regularly & Mr Smith goes as often as he can ~~to~~ emphasise the connection of the Mission with the Church as otherwise though supported by the Church it tended to become an independent mission worked on congregational lines. Such a separation would evidently be fatal unless the Church too was worked on the congregational plan as a pulpit centre. It seems indeed as though Mr Smith was likely to fall between two stools for he can only obtain the support of his

if he allows them to do what they like & find an interest in. He has I think neither the force to rule nor the gift of persuasion. Foreign missions are what the people take most interest in. ~~Collections are made for~~ We hear of the O.O.M fund – the CMS the CEZMS the CIM the IYE. O.O.M means "Our own Missionary" & for him £40 was collected in 1897. Money was also freely given for the Zenana Mission, the South America Missionary Society, the London Society for promoting Christianity among the Jews & the British & Foreign Bible Soc. besides £85 for the Church Missionary Society. On the other hand Mr Smith finds it difficult to interest his people in the Curates Stipend fund or the Scripture Readers Assoc or the London Bible mission from whom his paid workers come & to which he is bound to contribute in return a fixed sum per annum. There is no excitement about such claims on the purse and evenless sympathy seems to have been felt with the demand for money to build a vicarage for which Mr Smith has become personally liable. But the people work hard at their own Mission & Mr Smith while bemoaning his difficulties recognised fully the energy & good will shown – & spoke kindly of Joe, one

Social Agencies

The Mission includes a string of undertakings for every
child of the usual kinds - Mothers meeting - Penny bank
Soup kitchen. Maternity Society - Girls institute - Gymnasium
Band of Hope - Temperance Soc - Swimming Club - Youths
institute &c &c. All worked I should suppose in a rather
High Evangelical way.

Educational work

Only the Sunday Schools as mentioned above - Opposite
the Mission is the Great Gifford St Board School

Visiting

The 10 district visitors devote themselves to the poor
streets & once a month meet the Vicar Curate, Scripture
Reader & Bible woman in Conference - the others meet weekly
The district visitors report cases of difficulty & are
empowered to distribute Charitable relief in a small way
little doles of money - 6d. or 1/. & tickets for groceries &c

Nursing -

They would rather have a nurse in place of the Bible woman
but cannot afford it - I believe from what Mr Smith said it
would really be easier to get more money for the nurse as
the people from whom subscriptions or collections come would
take more interest & pay more readily but I suppose it
would be a risk - The plan of allotting each collection to
a definite object leaves much to be desired - Mr Smith appeal
to the North London Association in his case of need & finds them
very helpful.

Charitable relief

Cooperation.

Housing.

The Communion offerings come to about £30 & there is £15 from the M. R. A. this money goes in doles & small pensions.
The system is what was in force when Mr Smith came
He does not much like it but lets it be
He likes & works with the C.O.S. attending their meetings sometimes
There is another mission Hall in Gifford St & the two cooperate - even joining forces. Mr Smith is sorely afraid of his mission cutting loose altogether from them, otherwise women approve of joint action such as this & is himself on good terms with neighboring non conformists.
There is considerable overcrowding which cannot be sanitary but the authorities are active & the place well looked after

Mr Smith has neither physical nor intellectual force but is I should think a good & simple minded man trying to do the best he can for his people & the church but it cannot amount to much

Rev. J. W. Barstow. St. Michael's. Caledonian Rd.

The Church workers.

Nov. 18.

15/4 (2) G.H.D.

Interview with the Rev. J. W. Barstow. curate of St. Michaels Church - in the Vestry Room of the Church after Evening service. Mr. Hughes Scripture Reader. 6 Arundel Place. Miss Bennett Mission woman & Miss Stibbard. 'Woman worker' were also present.

A sermon on Mission Work was going on when I arrived at 8. I heard about 10 minutes of it & 2 hymns. It was a very bad sermon, very badly delivered. The hymns were execrably played on an inferior harmonium & only 2 women in the congregation attempted to sing. I think about 12 to 20 present but cd not see owing to a curtain. 'A good attendance tonight' said the curate afterwards.

Mr. Barstow is a little man who came to help the Vicar the Rev. R. Roe in May last. The scripture reader is so deaf that it is hardly possible to make him hear a word; very much in earnest about the certainty of damnation for those who dont come to church or belong to other denominations. Miss Bennett is paid for by the Pastoral aid Soc

The old & the New vicar.

Parish boundaries.

Inhabitants

She is a pleasant, motherly woman who has had some experience in mission work in Lambeth: Miss Stibbard is a young lady of about 25 with very few h's. 'I look after all the Sunday schools classes etc' she said. She is also paid I think by the Pastoral aid.

There are no voluntary workers.

The Rev. R. Roe who had been vicar for 17 years has just left. He was Low church. A High Church-man Mr. Reeves has just been appointed but has not yet come into residence. Mr. Barlow does not think he will be able to work with a High Church man.

The Parish is bounded on the North by Gifford Street on the West by the G.N. Rly. on the South by Copenhagen Street & on the East by Bemerton St. It has 10,000 inhabitants of whom 3000 live in Beaconsfield Buildings at the back of East street. All poor though most of them in regular work, some very rough. Ticket of

leave

Inconveniences of church work.

Different classes of inhabitants

leave men in the Buildings. Clergy & Bible women often stoned as they walk in the streets. Dead cats sometimes & brickbats constantly being thrown in at the open church or mission room door. Rev. B & C. prefer the middle of the road to the pavement when walking in the neighbourhood as being the safer. Late vicar had his watch stolen from him in the street. Rev. B. never dares wear his.

When questioned more closely the population did not seem to be really so bad but they undoubtedly have some fun with the Rev. Barton & his workers.

The better part of the population are railway workers. Guards from the G.N.R. live in Delhi St. & Havelock street which are known as the 'Railway barracks'. Below them are porters, carmen, shunters, "all on the line". Below these again are the inhabitants of Beaconsfield Bldgs who are said to have been improved out of Somers town; odd men, loafers, ticket of leave men etc. The majority of the railway men

A Railway population

Worker, services & classes.

men are country born coming especially from Somerset shire & Gloucester. 'None of those who come to Church are London born'. No house in the parish is tenanted by one family. The family that takes a house & sublets is nearly invariably connected with the railway. 20 or 30 adults come to morning service & 70 or 80 in the evening. 'It is a remarkable thing said Mr. Barstow what a large proportion of those who come to church are also Communicants. I have about 40 regular Communicants'.

Hours of Divine Service.
Sunday Morning, 11 a.m.
" Evening, 6.30 p.m.
Thursday Evening, 7.30. p.m.

Holy Communion.
First Sunday in the month, after Morning Service.
Second Sunday, at 8 a.m.
Third Sunday, after Evening Service.

Children's Services: (in Hall) Sundays, at 6.30 p.m., Mr. Thorp.

Band of Hope: Wednesday, 7 p.m., Miss Stibbards.

Churchings, and Baptisms.
Sundays, at 4 p.m. Thursdays, at 7 p.m.

Girls' Sewing Class: Friday, 6 p.m.

Mothers' Meeting: Monday, at 2 p.m., Mrs. Gittins.

The Sunday School
is held in York Road Board School, Sunday Morning at 10.
Afternoon, at 3 p.m.
Superintendent: Mr. Thorp.

Bible Class for Women in the Hall, at 3 o'clock Wednesdays.

Mr. H. EVANS. } *Churchwardens.*
Mr. J. GITTINS. }

Rev. R. ROE, M.A. *Vicar*, 130, Hemingford Road.
Rev. T. W. BARSTOW. *Curate*, 75, Crayford Road.
Mr. HUGHES. *Scripture Reader*, 6, Arundel Place.
Mr. A. P. ATKINS. *Hon. Organist.*
Miss BENNETT, *Mission Woman*, 10, Thornhill Crescent.
Miss STIBBARDS, *Woman Worker*, 222, Copenhagen Street.

Notices of Marriages and Publication of Banns to be given to the VERGER, 101, Bingfield Street.

— SEATS, ALL FREE. —

This Magazine is sold by MISS STIBBARDS, 222, Copenhagen Street.
If the Magazine is not delivered regularly, please notify the same to REV. T. W. BARSTOW.

Visiting.

Character of inhabitants.

Nursing

Beaconsfield Buildings

The visiting is done by the curate, Miss Bennett, Mrs Hughes & Miss Stibbard. They have not allotted portion but go as they like or when they are sent for. Miss Bennett makes a specialty of Beacons-field Buildings: complains of the independence of the people, they often shut the door in her face. "they have no manners at all" said Mrs Barstow. She wd not dare to go near the place at night, it was not dangerous. But Miss Bennett admitted that they were a sturdy set, drinkers but not drunkards, improvident but very seldom out of work, great gamblers, unaccustomed to interference resenting it 'not like East Enders', very healthy, children wonderfully clean & well turned out.

There are no arrangements for nursing in connection with the Church though a Doctor in the Buildings provides a nurse out of his own pocket, & in addition she has not 3 other nurses about. She could nurse herself "but the people never want it." Miss Bennett says this Doctor whose name she cd not remember had also provided a library, a gymnasium & a club in the building & she thought he had done a good deal of good.

"but

Excuses for non church going.

Public Houses.

Shops open on Sunday.

"but he has secular music in the club on Sundays & I could not associate with him". Mrs B on this chimed in "they may do good but they dont bring people to Church". The deaf Scripture reader had somehow caught the drift & with the voice of an undertaker said 'they are followers of Cain & doomed to everlasting perdition", then he waved his arm above his head & ended by pointing his 2 fingers to the ground & shutting his eyes.

All sorts of excuses are given for not coming to church the women say they only have their husbands at home one day in the week & that day they must spend with them. The men are not up in time for church. On Sundays "they get up late, spend the time until closing time at the public house, have family Sunday dinner at 3 PM & sleep off the effects after it." The Pembroke Castle is the most frequented public house: there is a crush to get into it of a Sunday.

The shops are open on Sunday from 10 to 1: "Every now & then a shopman actually says good morning to me as I am on my way to Church,

Sunday school.

No cooperation

What the people would like

Charity

as if it were nothing at all." said the Rev. B.
The quietest time in the Parish is Sunday afternoon between 3 & 4 while dinner is going on.
A fair number of children are sent to Miss Stibbard's school "to get them out of the way at home."
There is no cooperation with other bodies & never has been.
Miss Bennett said that what the people did like was Political discussion. Also they were fond of music, especially of singing & they liked a bright sermon. None of these things are to be got in the Church.
The only things they come to the church for are baptisms & Churchings. "We always have a lot of churchings, but very few marriages." "You see it is so very unpleasant to be married in this church, there is always a chance of your being mobbed when you get outside.
The only money given as charity is £20 granted from the Metropolitan relief fund "whereby 1/ per month is given is given to 24 or so poor widows & sick cases."

Local Govt. drains well-looked after.

Police. hardly dare come to the district: know they wd have no help from public opinion if they did interfere with the betting that goes on.

Prostitution. Miss Bennett said they were a moral set of

Crime. thieving, & window breaking. A set of Italians who live opposite the Pembroke Castle knife one another now & then.

Marriage. fairly but not unreasonably early.

Thrift. None.

Health. wonderfully good. Houses well built.

Social Condition generally. The Bible reader said "Public, visible, or general improvement very slight, but Private, invisible & spiritual conversions, many in number & marvellous in kind."

Rents high. 16/8 paid in Delhi St for 6 rooms. in the Buildings 2 small rooms for 5/-

Schools. no Parish School. 2 Board Schools in the parish & 2 on its borders.

Temperance. Society failed because people wd not come. Have a children band of hope.

This

A typical badly managed parish

The Scripture reader's views.

This parish seems to stand out from all those hitherto seen for the incompetence of its workers & the barrenness of their work. The vicar has left, the curate will almost surely leave, the new man will ~~almost~~ as surely change things in a very short time. It would therefore make a good sample of a badly worked parish which will be impossible of identification. in ~~in a village~~ (in a short time).

The Scripture reader had written answers to some of the Questions.

As to the religious views of the neighbourhood
" he wrote 'Fem. sex. Religion Surficial (sic)
" in many instances :- as form without power :
" name to live but dead : acknowledging God
" as Creator & Benefactor but failing to behold
" Him as Reconciled Father through atonement of
" Christ : Male Sex - Ungodly, socialistic &
" Spiritualistic, yea, on the verge of infidelity
" both by profession & practise : running in the

way

The comparative success of strong views.

The Readers account of his own work.

way of Cain' Jude 11-16.

In spite of his views both bible women & curate admitted that the scripture reader was able to gain an entrance to some families where they wd never be allowed in.

As to his own work he ~~said~~ writes

"led to Church 200
" to believe in atonement 650
" Lords' Supper 130
" Confirmed 150 to 200
" attend Sunday school 150
" Subscriptions raised for S. school treat £30
foreign missions £30

At the bottom he adds.

" Marvellous Conversions: Triumphant Deaths &
" Peaceful end. Finally a band of living Witnesses.

Mr. Barston has a twinkling eye: glasses: dark beard & moustache. Looks a jolly little chap, but isnt as soon as he speaks. Came from Canterbury because his wife was never well away from London. Fancy he must be henpecked at home. The Scripture reader half med I think, he is supplied either by the L.C.M or the Pastoral aid Soc.

The Rev. Roe's Vale.

My Dear Friends,—

Feeling as I do, that a clergyman may remain too long in a parish, for some time it has been in my thoughts to resign the charge of St. Michael's, Islington, N., but now the decided step is about being taken.

I have no apology to make as regards the doctrine which was preached from the pulpit since I became vicar of the parish, 17 years since, being convinced that it was sound, drawn wholly from the Volume of Inspiration, and although spoken, it may be, in weakness and fear and much trembling, still God's Word shall not return unto Him void but will accomplish that whereunto it was sent. Such a promise is well calculated to cheer the heart of a faithful minister, although his labours may not have been productive of as much fruit as could be desired.

Until within the last couple of years the congregations worshipping in the Church were what might be called fair, if not good, for a very poor parish; but since that time they have become small, owing to the fact of large numbers, who were members of the congregation, leaving the parish and neighbourhood, and those coming in their place not being churchgoers.

It is, however, satisfactory to be able to say that the various organisations in the parish have been kept out of debt; though not without much anxiety, and the liberality of Mrs. Roe's relatives and friends, as well as mine.

When I leave, there will be nothing owing; all the accounts having a small balance in hand, with the exception of the Church account which is much in arrears, but which I hope to hand over also with a balance on the right side, although it may be a very small one.

My successor, whoever he may be, will have no debts to wipe out, so that he may begin his work thus far free from anxiety; and I hope that you will do all in your power to strengthen his hands, and give him every encouragement in carrying out the work of God in a parish which is not an easy one to manage.

Although my resignation does not take effect until December, I shall be absent from the parish somewhat sooner, but my much trusted and faithful colleague, Rev. T. W. Barstow, has kindly consented to carry on the work until my successor arrives.

"Commending you to God and to the word of His grace, which is able to build you up and to give you an inheritance among them that are sanctified,"

Believe me to be,

Yours very faithfully,

R. ROE, M.A.

Vicar of St. Michael's, Islington.

from Parish Magazine. dated Oct. 1897.

Character of population.

Nov. 29th.

15/2

CD (2)

Interview with Rev. R. Leach, St. Silas, Penton St.

Mr Leach is a man of 40 or more; tall, clean shaved, very refined and low delicate in appearance; an almost saintly face reminding one somewhat of the late Dr Vaughan, Master of the Temple.

The Church of St. Silas.

ST. SILAS' Parish was formed out of the parishes of

Sacristan.
Mr. F. GARROD.

Organist.
Mr. S. ATHERTON.

Choirmaster.
Mr. W. CARMAN HUSE.

G.F.S. Worker—Miss BOND.

Mission Woman—Mrs. REA.

District Nurse—Mrs. JONES.

Verger—Mr. W. HUSE.

P.C.C.

~~Bazaar Secretary—Mr. SYDNEY J. WRIGHT,~~
~~6, Albion Grove, Thornhill Road, N.~~

Character of population.

Nov. 23rd.

15/2

Interview with Rev. R. Leach, St. Silas, Penton St.

Mr Leach is a man of 40 or more; tall, clean shaved, very refined and rather delicate in appearance; an almost saintly face reminding one somewhat of the late Dr Vaughan, Master of the Temple.

The Church of St. Silas.

ST. SILAS' Parish was formed out of the parishes of St. James', Pentonville, and All Saints', Islington. When the Rev. Joseph Bardsley, afterwards Rector of Stepney and subsequently Vicar of Bradford, was the Secretary of the London Diocesan Home Mission, he established a Mission, having a Mission Room in the rear of 70 Barnsbury Road as the centre of work. On the Clerkenwell side of the district, Dr. Courtenay, Curate-in-Charge of St. James', Pentonville, had erected, about the year 1859, an Iron Church in Penton Street. The foundation stone of the permanent Church was laid on July 19th, 1860. The architects of the new Church were Messrs. Habershon, Brock and Webb, and it was intended that the Church should have a Chancel and Spire, with Galleries on the north and south, as well as on the west, and larger windows. It is said that there were to have been sittings for 1,259 persons, and that the cost, with the site, was to be about £8,600. Unfortunately, the building of the Chancel, of which the foundations were laid, involved a law-suit with the Vestry, and it had to be abandoned. A temporary wall filled up the Chancel Arch, and the Church was really left unfinished. The Church was opened to the public in April, 1863, but it was not consecrated, owing to a debt upon the building of £3,250. The name of the Church at that time was "Christ Church."

The Rev. Joseph Wilkinson had been appointed Curate-in-charge of the Parish in 1866, in connection with the London Diocesan Home Mission, and preached his first sermon in the unconsecrated Church, on August 19th, 1866. The Bishop of London's Fund made a grant of £1,400 towards clearing the debt upon the Church, and Mr. Wilkinson raised the rest. The Church was consecrated by the then Bishop of London (Dr. Tait) on July 16th, 1867, and the name was changed to "St. Silas."

Towards the close of 1873, Mr. Wilkinson went to work in Gloucestershire, and the Rev. C. J. Hutt became the new Vicar. After Mr. Hutt's death in 1881, the Rev. E. G. Hall was appointed Vicar. In 1884 the New Chancel was added, and the Choir Stalls placed in their present position. When Mr. Hall accepted the care of Holy Trinity, Knightsbridge, in 1887, the Rev. R. Leach, who had previously worked as his Assistant Curate, was appointed as his successor. The Patron of the Church is the Bishop of London.

Statistics of the Parish.

The Population of the Parish of St. Silas' at the census of 1891 was 9,833. This includes the portion of the Parish lying in the White Lion Street Mission District, now worked by All Saints, Margaret Street. There are about 8,000 under the immediate care of the clergy of St. Silas'. There are 935 houses in the whole Parish. At the census of 1881 the population was 9,327 in 961 houses, showing that in the 10 years from 1881 to 1891 over-crowding had increased, there being 26 *fewer* houses in 1891, but 506 *more* inhabitants.

Rev. R. Leach, M.A., *Vicar.*

Rev. S. B. Warde, M.A.
Rev. G. G. Pearson, A.K.C. } *Assistant-Curates.*

Churchwardens.

Mr. James Austin.
Mr. Arthur C. Bird.

Sidesmen.

Mr. G. Finch.	Mr. F. Austin.
Mr. D. Milborrow.	Mr. S. Lambert.
Mr. R. Fairbrother.	Mr. Alex. Homewood.

Sacristan.

Mr. F. Garrod.

Organist.	Choirmaster.
Mr. S. Atherton.	Mr. W. Carman Huse.

Paid

G.F.S. Worker—Miss Bond.

Mission Woman—Mrs. Rea.

District Nurse—Mrs. Jones.

Verger—Mr. W. Huse.

~~Bazaar Secretary—Mr. Sydney J. Wright,~~
~~6, Albion Grove, Thornhill Road, N.~~

Jan. 29th.

Church of England.

Persons employed.

Buildings.

The people are for the most part of the poorer working class mixed with a rough and semi criminal population in Henry Place, Victoria St. etc and in some of the courts off Chapel St. Mr Leach has been here for 15 years and during that time the parish has become distinctly poorer. There are no middle class in Mr Leach's time but the older inhabitants remember the days when people with carriages lived here.

The most largely followed occupations among the men are connected with ~~tour~~ locomotion, cabs, buses, trams etc. A very large proportion of women work in the city.

Two curates. Mission Woman. Nurse. S.F.S. Worker. Mr Leach will send us a return of voluntary workers, as also of all the other detailed figures we require.

Church. School (not now used as Day School). Church Room in Penton St. shortly to be replaced by Mission Buildings on which £6500 is being spent.

Services

Social Agencies.

Two Board Schools lying for Sunday Schools. Connected with the church is a Mission in White Lion St., which for some years has been ~~connected with~~ run by the Saints, Margaret St.; but they are now giving it up and one of the Leech's Curates will be responsible for it.

See over.

The Congregation is entirely poor. The Service is musical, and moderately high. The living is in the gift of the Bishop of London, and the Leech therefore is outside the Islington Shibboleth. The Evangelicals would describe him as a High Churchman, the High people as "a feeble Anglican". Owing to his position he finds a great difficulty in getting Curates; all the best men are extreme High Churchmen, and the new man, Mr Preedy, who is coming to the Mission district is of that school.

See Over.

The G. M. F. S. used to be open to any lads in the neighbourhood, but got out of hand and had to be

SERVICES.

SUNDAY.

Holy Communion (and 3rd Sundays, 7 a.m.),	8.0	a.m.
Morning Prayer and Sermon	11.0	,,
Holy Communion	11.45	,,
Holy Baptism and Churching	4.0	p.m.
Children's Service and Catechizing	3.30	,,
Evening Prayer and Sermon	7.0	,,
Children's Service in the Schoolroom	11.0	a.m.
,, ,, ,, ,, ...	6.30	p.m.
Special Mission Service ,, ,, ...	8.30	,,

WEEK DAY.

Daily	8.0	a.m.
Wednesday & Friday, Matins & Litany ...	11.0	a.m.
Wednesday, Evening Prayer and Address ...	8.15	p.m.
Saints' Days, Holy Communion	7.0	,,
,, Choral Evensong	8.30	p.m.

HOLY BAPTISM AND CHURCHING.

Sunday Afternoon	4.0	p.m.
Wednesday Evening	7.30	,,
Friday Morning	11.30	a.m.

NO FEES.

ALL SEATS FREE. BOOKS PROVIDED.

HOLY MATRIMONY.

Notice of Banns may be given at the Vicarage, or to Mr. Huse, 87, Barnsbury Road. Fees: Banns, 2/-, Marriage and Certificate, 7/6 for Parishioners.

GUILD OF S. MONICA, FOR WOMEN.

Service in the second week in the month at 8.45 p.m.
Guild Mistress ... ... Mrs. Leach.
Correspondent ... ... Mrs. Austin.

GUILD OF S. ELIZABETH, FOR GIRLS.

Service in the last week of each month at 8.45 p.m.
Guild Mistress ... ... Miss Bond.

GUILD OF S. MICHAEL AND ALL ANGELS, FOR MEN.

Service in first week of each month.
Chaplain ... ... Rev. H. C. Williams.
Lay Warden ... ... Mr. A. O. Fear.

SUNDAY SCHOOLS.

At the Vittoria Place Schools, and the Risinghill Street Board Schools, at 10 a.m. and 3 p.m.

BIBLE CLASSES.

For Young Women 3.30 p.m., at the Vicarage, by Miss Bond. For Young Men at 3.30 p.m., at the P.T. Centre, by Rev. G. G. Pearson; for Men at the Vicarage, at 4 p.m. by Rev. H. C. Williams.

PAROCHIAL INSTITUTIONS.

MOTHERS' MEETING.

Monday, at the Schoolroom, Vittoria Place ... 2.30 p.m.

A Clothing and Coal Club is held at the same time. Superintendent, Mrs. Leach; Assistant, Mrs. Rea.

TEMPERANCE SOCIETY.

Meetings and Concerts on Mondays at 8.30 p.m.

BAND OF HOPE.

Tuesdays, for Juniors ... ... 6.30 p.m.
Conductors, The Vicar and Rev. G. G. Pearson.

Alternate Tuesdays, for Seniors ... ... 8.30 ,,
Superintendents, The Vicar and Mr. Holloway.

YOUNG MEN'S FRIENDLY SOCIETY.

During the Winter Months, from 7 to 10.30 p.m., at the School, Vittoria Place.
Hon. Sec., Mr. H. Shephard.

S. SILAS' INSTITUTE.

Saturdays, in the Schoolroom.
Principal, Mr. R. R. Stanford.

CHURCH LADS' BRIGADE.

Fridays at 8 p.m.
Captain, Rev. G. G. Pearson.
Leiutenants, Mr. W. Bennett and Mr. R. R. Stanford.

GIRLS' FRIENDLY SOCIETY.

At the Schoolroom, Vittoria Place.
Thursdays ... ... 8.0 p.m.
Superintendent, Miss Bond.

GIRLS' SEWING AND RECREATION CLUB.

Fridays, in the Schoolroom ... ... 6 to 8 p.m.

LIBRARY.

Saturdays at the Vittoria Place School Room, 12 to 1 p.m.

SAVINGS' BANK.

Saturdays, at Vittoria Place... ... ... 7 to 8 p.m.
Manager, Mr. Huse.

PROVIDENT SOCIETY.

Payments made weekly to Visitors.

LADIES' WORKING PARTY

Meets fortnightly on Tuesdays at the Vicarage, at 3 p.m.

PARISH MAGAZINE.

"Home Words," and "Dawn of Day," 1d. monthly.

Mission Woman ... ... Mrs. Rea.
Sick Nurse ... ... Mrs. Jones.

The Vicar can be seen at the Vicarage from 9 to 10 any morning. Information concerning the Sick should be sent at once to him. There is a Nurse who can attend the sick. There is a Maternity Fund, and letters can often be obtained, in suitable cases, for Hospitals.

Visiting.

closed and reconstituted, on a smaller and more churchy basis.

The Senior Temperance Society seems to be dormant; and the Temperance work is confined to the two divisions of the Band of Hope, which carries the children on to about 20: the most important age to tide them over in Mr Leach's opinion is from 15 to 20. He thinks that a very large proportion of them probably 50 p.c., stick to their pledge in after life.

No house to house visiting, but the clergy, the Mission Woman, the Rector and about 7 L.V. visit regularly. Mr L. has lately turned his visitors as far as possible into collectors instead of givers: one or the other they are bound to be, and he has now started a Collecting Bank. His Mission Woman yesterday in a very poor street collected 30/.

Mr L. rather favours visitors of the middle class, as he thinks they have a more sympathetic understanding of the difficulties of the poor. He thinks lady L.V.'s do much harm, but it is counterbalanced by the bridging of the gulf between rich and poor.

Lurking.

Charitable Relief.

Other religious influences

A parish church, and dead to R.L.R.T. on occasion.

Mr L. keeps complete control of this, and nothing is given from the church without his consent; though probably his D.V's give something on their own account. Mr. L. works very cordially both with the Islington, and the Clerkenwell C.O.S. of which the latter is the better committee, though the Islington committee has also been good in spite of its intense unpopularity among the clergy of Islington: it has been rather too much run by the female sex, and they have been perhaps too narrow in their views. Mr L. has taken great pains to try and prevent overlapping, and has exchanged lists with other churches in the parish.

The most important non-con. influence in the neighbourhood is the Wesleyan Chapel in Liverpool Road.

The Primitive Methodists have a Mission in Charlotte St: this is well attended by the poor, but is run rather on political lines.

Poor Law

Police.

There is a so-called unsectarian mission in Horse Lane, in which the moving spirit is Miss Pounds of St Augustine's Highbury. She is doing excellent work, but though she is a churchwoman this like all so-called unsectarian missions leads to Dissent rather than the church, and for this reason some of Mr L's brother clergy are anxious to denounce the church people who are connected with it.

Well administered both in Islington and Clerkenwell: more out relief in the former. Merrifield the Islington R. O. is a good man, though the poor complain that he is too peremptory, but this is inevitable.

Mr L. has the highest admiration for the police as a whole, but regrets that there cannot be a separate body for the drink traffic, as he is convinced from his own observation, and that of a late curate who made a special study of the question, that they are all squared by the

Drink.

Prostitution

Marriage.

publicans.

A terrible neighbourhood for drink: not increasing among men, but is among women. Mr. L. has several times during missions obtained leave to go into the public houses to deliver papers etc, and has been surprised at the very large proportion of quite obviously drunken people who were being served. He admits however the terrible difficulty of the problem, and is an advocate for the Gothenburg system.

Considering its proximity to the Angel and Upper St. the parish is wonderfully free from prostitution. Mr L. knows of no brothel now: but many have been closed from time to time

Early marriage very common & sad always for 'pressing reasons'. When once a couple are keeping company with a view to marriage practically no stigma attaches to having connection, and if the girl gets in the family way marriage takes place.

Health.

Working.

Personal.

Good on the whole: District high and healthy.

Good deal of overcrowding and houses in Hay Place and some of the buildings (e.g. Pentre) insanitary.

Mr Leach has a sweet and gentle personality. He has not I think any great strength except such as comes from his genuine piety and goodness. He is a hard worker, with careful businesslike habits, and has done much to work up the parish.

	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892
Baptisms	144	227	246	272	442	386	506	400	368	403	391
Total Communicants	757	1052	1174	1371	1648	2255	2600	2616	2414	2662	2590
Easter Day Communicants	26	42	51	67	92	95	170	156	172	175	173
Confirmed	20	22	19	29	16	67	33	44	42	24	28
Marriages	15	30	30	35	46	54	48	54	70	83	85
Offertories ... £	68	68	85	84	110	127	131	129	130	152	142

For the eleven months of the present year, the figures are as follows:—Baptisms 471, Total Communicants 2286, Easter Day 180, Confirmed 48, Marriages 80, Offertories £124.

There were 364 Churchings in 1892. This year, so far, there have been 401.

Lean 2 paper

Character of population.

Ste. 6th.

15/8

155

(2)

Interview with Rev. E. H. Taylor, St. Clement's, Barnsbury.

Mr Taylor is a man of about 55: short, bald gray haired, with a rather handsome, but not a strong face: very like Cardinal Vaughan on a much smaller scale: the resemblance heightened perhaps by the fact that he wore a silk skull-cap.

He has been here for 11 years. The church was built by the present Lord Hatherlane (Sir Gilbert Scott being the Architect) and is one of the three that is "outside the Islington Shibboleth." Mr Taylor appears to be a moderate high Churchman.

Almost entirely working class with a sprinkling of small clerks. Even 11 years ago it was mainly working class, but the whole parish tends to become poorer; and Islington St. and Arundel Sq. which were middle class are rapidly becoming poor. The only middle class people left in Arundel Sq. being the Jews, who inhabit the best houses. The only streets in the parish with a tendency to squalor are

Proportion touched.

Cornelia St. and Cumberland St., though the former is not so bad as it used to be. To shewing the shifting nature of the population in a poor street Mr T. took a census of Cornelia St. in March about two years ago, and again in the following October: 50 p.c. had moved meanwhile.

Mr T. showed me his register of Baptisms and Marriages, and for pages and pages among the occupations I only noticed one that seemed to belong to the middle class, with the exception of a few 'travellers' which may mean anything!

Mr T. thinks he may claim that indirectly perhaps 1/2 the population are touched: "but if you ask me if they come to church, no: most of them are dissenting or indifferent: but though we don't get them to church, we have got them churchward: they are much more friendly than they used to be; and we are now kindly received almost everywhere. But though the people don't come to church they expect the church to help them"

Persons employed.

Buildings.

Services

Two Curates. Mission Woman.
About 40 other workers.

Church and Mission Hall. Schools.

Parish Church of Saint Clement,

ARUNDEL SQUARE, BARNSBURY, N.

SERVICES.

Sundays.

Holy Communion
- Every Sunday, 8 a.m.
- 1st Sunday, Choral (sung by Children of Sunday School), 9.30.
- 2nd Sunday (Plain), after Matins.
- 4th Sunday (Choral), 11.50.

Choral Matins, Litany and Sermon, 1st, 3rd, 5th Sundays, 11.
Choral Matins and Sermon, 2nd and 4th Sundays, 11.
Children's Service and Catechising, 1st Sunday, 3.30 p.m.
Choral Evensong and Sermon. Every Sunday, 7 p.m.

Saints' Days. Holy Communion, 7, 8, and 11.30 a.m.
Matins, 11 a.m.
Choral Evensong (except on Saturdays) 8.15 p.m.

Week Days. Holy Communion, Thursdays, 7 a.m. and 11.
Matins and Litany, Wednesdays and Fridays, 11.30.
Evensong
- Mondays, Wednesdays, Fridays, 8.15.
- Tuesday, Thursday, Saturday, 5.

Banns and Marriages.—Notice to be given to the Vicar, or to the Verger. Total Fees, including Banns and Certificate, 11/6.

Churchings.—Ten minutes before, or immediately after any Service, on Week days; or any Sunday at 4.15 p.m.

Holy Baptism.—At Matins and Evensong on any Week Days after Second Lesson, or 1st Sunday of Month, at 4.30. Notice of Baptisms on Week Days (or on Sundays other than 1st of month at 4.15), to be given to the Vicar or the Verger. No Fees.

Persons wishing to be visited in sickness should send notice to the Vicar.

The entrances to the Church are in Arundel Square (top of Ellington Street, Liverpool Road), and in St. Clement's Street.

There are NO PEW RENTS in this Church.

Vicar, Rev. E. Herbert Taylor, M.A.
St. Clements Vicarage, 30, Arundel Square.
Verger, W. Sinfield, 54, St. Clement's Street.

P.T.O.

The morning congregation is about 250 evening 500. When Mr T. came the church was empty, and he worked the figures up to a much higher figure than at present; they have fallen owing to the outward drift. Mr T. gave me the following figures of comparison between 1886 and 1896.

	1886	1896.
Church births.	168	304.
Baptisms	42	152
Marriages	22	85
Easter Communicants	45	244.
Communions made	714	2245.

Being a High Church the congregation is drawn a good deal from outside; it is mainly middle class and the upper working class among the parishioners. Mr T. thinks that he gets more young men than most, probably due to the fact that there is a good deal going on for men among the social agencies.

Quite apart from the social changes Mr T. thinks people do not attend church so readily as they used to. The Sunday League is very active in the district, with its excursions etc.

Social Agencies.

Educational.

Mothers' Meeting, and Clothing Club.
S.F.S. Branch.
Men's Social Club.
Cricket Club.
Football Club.
These are open to all parishioners.

Day School with about 550 children, drawing the better class children of the parish.
Sunday Schools with about 520 on books and 450 in attendance.

Mr T. feels strongly the demoralisation caused by Sunday School and other treats and entertainments, Churches and chapels all bidding against one another. He made himself unpopular by introducing the stringent rule that children must attend his school fairly regularly for three months before the ~~to~~ treat, but many agencies admit children who have only been two or three times. Mr Stuart, the Vicar of St James before Mr Hodge, started an agitation for the abolition of excursions, but it broke down.

Visiting.

Nursing.

Relief.

Other religious influences.

There is no house to house visiting, but the clergy and the Mission Woman do a good deal. Mr. T. has no District Visitors and objects to them on principle: "they certainly are not as wise as serpents, but neither are they as harmless as doves. They are too emotional, and easily taken in." The chief duty of the Mission Woman when visiting is to collect rather than to give

Lend to R.L.R.H.

Mr. T. can give no estimate of what is spent in a year, but it does not amount to much: all given in tickets. Mr T. professes to be "rigid" in his methods "but one does not always carry out one's professions." He has worked more or less with the C.O.S. but not very cordially, not from a dislike to their principles but from a distrust of this particular committee.

Dissent is very strong as it always has been in Islington, when there has been little difference

Personal.

between church and dissent: "people have had no definite ideas why they were churchmen rather than dissenters". The only difference ~~xx~~ between the two has been that the services in the Chapels have been brighter and more attractive. But with the social changes the Dissenters as well as the churches are losing ground. The strongest among the Dissenters are the Congregationalists.

The only other body Mr T. mentioned was the Sandemanians who have a chapel in his parish and another small one just out of it belonging to a leading lot: one of the customs of the Sandemanians is to dine together after the morning service and tradition says that the secession was due to a difference of opinion as to how to carve partridge.

Mr. T. has no dealings of any sort with the Non-Cons.

Mr. T. was pleasant and friendly, but he is not a man either of strength or great spiritual fervour. He gives me the impression of a rather worldly

and indolent man.

Str. 2d.

15/12 CD (2)

Interview with Rev. S. W. Choulton, St. James', Holloway.

Mr ~~Chou~~ Choulton is the curate of Mr Hodge the Vicar of St. James', who has just left the parish.

He is a young man of about 26, pleasant and friendly, but in no way remarkable: just an average specimen of the better type of Evangelical curate. Obviously quite inexperienced: thought that the Vestry gave poor relief, and said he believed that parts of the parish are coloured black on the Ordnance Map. He has been here for 3 years, nearly the whole of Mr Hodge's incumbency. Mr Hodge succeeded Mr Stuart, who is a famous preacher and was the best known and probably the most influential of the Islington clergy. In fact as Mr C. said the church has for many years been a "great preaching centre", among previous vicars having been Boyd-Carpenter, Bishop of Ripon. Hodge appears to have been a popular preacher, but he could not like Stuart fill the church, and the congregations are falling

Character of population.

Persons employed.

off. Hodge (therefore I think) is leaving to be succeeded by the more famous preacher Marcus Rainsford. According to Chalton the parish cannot be worked except by a preacher who can fill the church: there is no endowment and the expenses are heavy. The Vicar is dependent on pew rents both for church and living expenses.

Well-to-do middle class in the north in Lorraine Place and Caledonian Road; poor, very poor, and criminal in the south in the streets and courts about George St. and Eden Grove. In these streets there are a few artisans, but they are sporadic; the bulk of the people are costers, casuals, and a good many the sources of whose income is uncertain, presumably criminals or cadgers.

One curate. City Missionary. Bible Women.
About 40 District Visitors.
Other information as to workers will be found in the Report which Mr C. has promised to send me: also a good deal of other matter which I did not take in

Buildings.

Lanes

Detail

Church. Schools. Mission Building or Lecture Hall with two halls. Institute and Gymnasium. Coffee Tavern

Irish Church Missions—Miss Dalrymple, 29, Highbury Place, N.

Jews' Society—Mrs. A. H. Cæsar, 5, Highbury New Park, N.

Church of England Zenana Missionary Society—Miss Sandys, Manorside, Leigh Road, Highbury, N.

Bishop of London's Fund—Mr. J. O. Milledge, jun., 41, Highbury Hill, N.

The Parish Magazine may be ordered of Mr. Harwood Nash, 2, Gothic Villas, Canonbury. Subscription, 1*s.* 6*d.* per annum.

The Islington Church Missionary Gleaner may be ordered of Mrs. Cæsar, 5, Highbury New Park. Subscription, 1*s.* per annum, put in the pew at Church, or 2*s.* per annum by post.

Church Missionary Boxes may be had on application to Mr. Wesson, 7, Priestwood Mansions, Highgate.

PUBLIC SERVICES.

In Church.—Sunday, Morning at 11; Evening at 6.30; Wednesday Evening, at 8.

Children's Service, Afternoon of 3rd Sunday in January, March, May, October, at 3.15.

The Sacrament of the Lord's Supper is administered on the *first Sunday* in the month, after the Morning and Evening Services; on the *second Sunday*, after the Morning Service; on the *third Sunday*, at 9 a.m.; on the *fourth Sunday*, after the Evening Service; on the *fifth Sunday*, at 3.15 p.m.

Baptisms and Churchings, on Wednesdays, at 2.30, and at any other time by arrangement.

In Lecture Hall.—Sunday Evening, at 7. Thursday Evening, at 8.

For Children, Sunday, Morning at 11; Evening at 7.

At the Anchor Coffee Tavern, Sundays, at 7 p.m.

PRAYER MEETINGS.

Sunday 2nd.—Boys' Sunday School Teachers, 4 p.m.
,, 3rd.—Girls' ,, ,, ,, ,,
,, 4th.— ,, Sunday Scholars, ,,
Thursday 1st.—Temperance, 8 p.m.
Fridays—Missionary, ,,
Saturdays—General, ,,

BIBLE CLASSES.

For *Young Women*, conducted by Mrs. Bird, Sunday, at 3.15, in the Lecture Hall.

For *Working Men*, conducted by Mr. Walkerdine, Sunday, at 3, in the Small Lecture Hall.

For *Working Girls*, conducted by Miss A. Pound, at the Coffee Tavern, Sundays, 3 p.m.

For *Young Women* in places of business, Friday Evenings, at 7, at Lecture Hall, by Vicar.

For *Young Men*, Sunday at 3, in the Reading Room, Eden Grove, by the Rev. S. W. Chorlton.

For *Young Men*, conducted by the Vicar and Curate, Wednesdays, at 6, in the Lecture Hall Reading Room.

For *Children*, conducted by the Vicar, Saturday, at 3, in the Lecture Hall.

TEMPERANCE MEETINGS.

Tuesdays, 8 p.m., at Coffee Tavern.
Tuesdays, 1st, 8 p.m., at the Home, 35, Eden Grove.
Wednesdays, 6.30, Band of Hope.
Thursdays, 1st, 8 p.m., Devotional.
Thursdays, 3rd, 8 p.m., Lecture, etc.
Saturdays, 8.30, Entertainment.

Social Agencies.

The church holds 2000: in the morning 1000, in the evening 1500: entirely middle class and almost without exception non-parishioners. The poor of the parish never come, and Mr C. believes that no attempt has ever been made to get them to do so. It has been frankly recognised that this is a congregational church and that the poor of the parish living herded as they do in the actual shadow of the church, must be the subject of mission work. Mission services are held in the Lecture Hall and the Coffee Tavern on Sunday nights and are attended by some 250 mostly the more respectable parishioners from the poor part.

James Street, Miss Robinson.
" south side, Miss Mason.
Hornsey Street, north side, Miss Goatley.
Hope Place (West), and Hope Bldgs., Miss Young.
Hope Street, Mrs. Rogulski.
Hartnoll Cottages and Charlotte Place, Mrs. Bird.
" (New Houses, 1 to 11), Mrs. Hodge.
Grove Street, Miss Fulmer.
George Street, Mrs. James.
" 110 to 118.
" 102 to 108, Mrs. Griffin.
" 93 to 97, and Adam's Place, Miss Martin.
" 80 to 100, Miss Stone.
" 64 to 78, Miss Hunnings.
" 30 to 62, Miss A. Stone.

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CLUBS, ETC.

The *Mothers' Meetings*, conducted by Mrs. Hodge, Monday, at 2.30, and 7.30 in the Lecture Hall.

Savings Bank at the Schools, Saturday Evening, from 7 to 9. For Rules, apply to either of the Hon. Secs., Mr. Fulton or Mr. Giles.

Mackenzie Nurses' Home, 39, Eden Grove, for providing nourishment and nursing to the sick poor. Hon. Lady Superintendent, Miss Wortley (*pro tem.*).

Provident Club, Monday, at 11 to 1, in Lecture Hall, Hon. Treasurer, Miss J. Burchfield.

Maternal Society, to lend Bags to deserving poor married women. These Bags are obtained through the District Visitors. Hon. Secretary, Miss Stone.

Clothing Club, Monday, 11 to 12, in Lecture Hall. A bonus of 2*d*. in the 1*s*. up to 10*s*. allowed to depositors at each of the half-year's sales. Hon. Secretary, Miss Stone.

Sick Benefit Society, Coffee Tavern, Mondays, at 8. Secretary, Mr. W. S. Spicer, 47, Eden Grove.

Working Girls' Rest, for providing instruction and recreation every evening for girls in factories, &c. Hon. Sec., Miss A. Pound, 149, Grosvenor Road.

Mpwapwas' Missionary Band. Hon. Sec., Mr. E. J. Pritchard, 4, Lowther Road.

Relief Committee. Meets Fridays, 9.30 a.m. Hon. Sec., Miss F. L. Smith, 40, Hilmarton Road.

WORKING PARTIES.

3rd Tuesday, Maternal, Members' Houses.

2nd and 4th Tuesday, Missionary Aid, Reading Room.

Last Wednesday, C.E.Z.M.S., Small Lecture Hall.

2nd Friday, C.M.S., Small Lecture Hall.

Last Wednesday / 3rd Saturday } C.M.S., Sowers' Band, Reading Room.

2nd Wednesday, C.M.S., Jnr., 7, Stavordale Road.

Eden Grove, 1 to 19,
„ 21 to 33,
„ 41 to 79, Miss Tarry.
„ 2 to 18, Miss Evans.
„ 20 to 48, Miss Greer.
George's Road, 1 to 19, Miss Wooldridge.
„ 21 to 39, Miss Brown.
„ 41 to 69, Miss Micklethwaite.
„ 71 to 91,
„ 2 to 28, Miss St. George.
„ 30 to 62, Miss A. Stone.
„ 64 to 78, Miss Hunnings.
„ 80 to 100, Miss Stone.
„ 93 to 97, and Adam's Place, Miss Martin.
„ 102 to 108, Mrs. Griffin.
„ 110 to 118.
George Street, Mrs. James.
Grove Street, Miss Fulmer.
„ (New Houses, 1 to 11), Mrs. Hodge.
Hartnoll Cottages and Charlotte Place, Mrs. Bird.
Hope Street, Mrs. Rogulski.
Hope Place (West), and Hope Bldgs., Miss Young.
Hornsey Street, north side, Miss Goatley.
„ south side, Miss Mason.
James Street, Miss Robinson.

In addition to those mentioned in the Report there is an Institute for Working Lads which is successful from the material point of view but a failure from the spiritual, and the Hodge has been a good deal troubled by the total lack of spiritual results.

The Thrift work of the parish appears to be very vigorous. £65- was put into the Clothing Society; £555- into the Penny Bank; £410 into the Sick Benefit Society; £345- into the Christmas Club

Education.

Visiting.

Nursing.

Day Schools.

Sunday School.

The Sunday School consists of the more respectable children who would not mix with the rougher ones of the neighbourhood: for them there is a sort of ragged school on Sunday night attended by about 200.

The District Visitors visit thoroughly and systematically from house to house in the poor parts. They are all members of the Congregation and nearly all ladies in the Conventional as well as the Holloway sense. Mr Charlton too and the City Missionary visit every house pretty frequently: they are welcomed by practically all except R. C's.

The Mackenzie Nursing Home was founded in memory of Mr Mackenzie the first vicar of the parish. Here there are two nurses always in residence who devote themselves to the parish. Mr C. says that they are thoroughly efficient. (Miss Meyer said they were not). Apparently they are expected

Charitable Relief.

to help in some ~~parish~~ parochial work.

For full particulars as to this I must wait for the report. but I got the impression that ~~on~~ a very large amount is given in one way and another. Mr C. said he thought there was no overlapping with other agencies because they did the work so thoroughly and looked after the people so well.

Soon after Mr Hodge came he started a Relief Committee "a miniature C.O.S." but it broke down because the people gradually ~~xx~~ ceased to make applications for relief: they either went or went just to help with any real enquiry into their circumstances. Mr C. admits that many of their people cannot stand investigation, but even with them he thinks the reserve which deters enquiry is very natural. On the whole he thinks they know the people too well to be much imposed on.

St James some years ago started a Soup Kitchen for that and surrounding parishes called The Holloway and North Islington Soup Kitchen. During last year

Other religious influences

Drink.

they distributed 20225 quarts of soup and 2330 loaves of bread. Out of a total expenditure of £190 the recipients of soup and bread paid £84.

The only other people in the parish are the R.C's (Dolan and Carey). They are "exceedingly nice" and always ready to give any information in their possession: efforts are sometimes made to get hold of the children, but these are due more to friends and neighbours than to the priests.

A few of the poor go to the small missions on the other side of Holloway Road and especially to the meetings of the Salvation Army, but most of them go nowhere

Drink is the great vice and two of the houses The George and The Beehive, if not actually badly conducted, are the centre of constant brawling and fighting.

Temperance work is carried on vigorously and is not merely preaching to the converted, as a fair number of drunkards are reclaimed.

Poor Law.

Prostitution.

Crime.

Marriage

Health and Housing.

General.

Mr C. spoke of the number of old people whose out-relief the church was obliged to supplement in order to keep them from starvation.

A number of prostitutes of the lowest class live in common-lodging houses in the parish, but Mr. C. does not know of houses which are now used as brothels

Undoubtedly a good many criminals.

Youthful marriage common; but nearly all go to the parish church to be married.

Epidemics are not infrequent.
Some of the streets and courts between Eden Grove and Seven Road ought to come down, S.S. James St., John St., Hope Place.

This is evidently an actively worked parish: very thoroughly visited and relieved by the members of the healthy congregation which has usurped

the parish Church. But they do not confine their efforts to the district in which the church is placed: this is one of the congregations whose heart is largely in mission work and for various forms of it they seemed to have raised last year considerably over £1000.

Character of population.

Persons employed.

Ste. St.

15/9

(2)

Interview with Rev. F. O. White, St Matthias, Caledonian Road.

Mr White is a man between 60 and 70, old for his years; very short, small and insignificant; untidy, dirty, snuffy: altogether a very pitiable old thing. He has been here for 16 years.

In the Pleasant St parish the prevailing occupation is railway work: the bulk of the parish is mainly poor working class. There are a good many factories etc in the parish or the immediate neighbourhood and the people generally do not go far to their work. Though the parish is poor the tendency has been and still is for it to get poorer. Guards and the better class of railway men, of whom there have been many in the past, are now showing a tendency to go further afield.

One Curate. Two Mission Women. Scripture Reader. About 15 Sunday School teachers.
Have made efforts to get visitors, but people want

Buildings.

Seniors.

Social Agencies.

Education.

come: there is no attraction in the parish.

Church with room attached. Have site for Mission Hall.

Two services on Sunday and one in the week. The morning congregation is about 30, evening "perhaps 200". It is no use expecting the people to come in the morning: "they work hard and late, and like stop in bed in the morning. It is of no use telling them to carry the Cross"

Mothers' Meeting.
Band of Hope
A Junior Temperance Society has been tried, but failed.
Mr W. was ~~troubled~~ troubled as to the little apparent effect from Sunday School and Band of Hope work, but opined that "on the whole they don't leave boys quite as they were"

Sunday School with about 250 on books and 180 in attendance.

Visiting.

Nursing.

Relief.

Mr. W. apologised to some extent for the smallness of his schools and took generally by the excuse that the church was planted here long after the dissenters, and that they were very active.

Mr. W. visits if he is told that anyone wants a visit. (I should imagine that this is a rare occurrence). The other members of the staff visit as they please apparently without any organisation. "I always tell them it is no use wasting time in visiting people who don't want to see them, and that they must strike off dissenters or those who go to other churches. It is hopeless trying to visit in a parish like this: you can't see 7000 people who are always shifting.

"I think they" (i.e. his staff) "get the Guildmary nurses to come".

About £40 a year is given almost entirely in tickets. The people on the whole are a self respecting lot, and do not cadge. "I am often inclined to narrow the scope of relief and give only to members of

Baptists × Other religious influences.

Personal.

the congregation".

The Baptists and Wesleyans are ~~far~~ the most active and Mr Benson is the chief influence in the neighbourhood.

Mr W's feelings towards the Dissenters are friendly and he once approached them with a view to ~~forming~~ preventing overlapping in relief, but they were not willing to meet him.

Mr White is a Mr Stanham without any of his charm or sweetness. He is a rather addicted old bachelor living in lodgings, and such interests as he has probably lie outside his clerical work. His room is surrounded with old engravings of portraits of 17th and 18th century divines and judges, and at one end ~~of~~ were two bad copies of Lely, a wretched daub of Nelson, and on a book case an unframed portrait of Charles II, apparently a recent acquisition at some auction or shop. In some sort of antiquarianism if anything probably his interests lie. Of his parish he evidently knows little; and I question whether even the

neighbouring parish of St Michael Pringfield St, is equally benighted. Mr White is a terrible example of the possible results of private patronage.

May 15th. 1898.

I visited this church on Sunday morning. It was a damp unpleasant morning but not raining.

The church is outwardly in a sad state of dirt and want of repair. Inwardly it is large, bare and totally undecorated, containing not one painted window: it is however otherwise in a seemly condition, and shows none of the signs of actual neglect such as the exterior indicates.

The congregation consisted of 20 children and 17 adults, of whom four were in charge of the children. There was a small choir of unemployed boys.

With the exception of the first Lesson which was read by a layman, Mr White conducted the whole service. It was the dreariest performance:

the Psalms read, and the Te Deum etc badly sung. I must say however that Mr W. is better in a surplice than out of it: his voice in church is not unpleasant and he reads the service inoffensively though with no conviction. He preached a sermon for the Bishop of London's fund which apparently washes some £150 a year in keeping open this very poor specimen of a church. I could not help feeling that the church would gain by partly shutting up the place until it can make arrangements to ~~have~~ have some life put into the work.