

District 5
Old St. & S. Shoreditch

Clergy B 232

Bk. LIV.

From Charles Booth,
9, Adelphi Terrace,
Strand, London, W.C.

COLL U

B 232



Name	Parish	Address	Page
Buss	Rev. A. A. James, Burtain R ^d	Vicarage, Burtain Road	3
X Smith	Rev. G. S. Paul, Bunhill Row	— Bunhill Row	17
Buss	Rev. S. B. Leonard's Shoreditch	✓	37
4 X Ford	Rev. F. W. S. Matthew's City R ^d		51
X White	Rev. W. B. S. Mark's Old Street		61
4 X Lewthwaite	Rev. J. H. S. Paul's, Pear Tree St	45 Colebrooke Row,	71
Evans	Rev. H. M. S. Michael, Mark St		93
X Longridge	Rev. J. S. Clement, City Road	clergy house, Nelson St	111
X Swann	Rev. H. S. Thomas, Charterhouse	Vicarage, Goswell Road	123
X Patch	Rev. H. M. S. Mary, Golden Lane	Vicarage, Goswell R ^d	137
X Perry	Rev. G. H. S. Luke's Old Street	Rectory, Helmet Row	153
X Keyliger	Rev. R. S. Barnabas, King Sq ^{re}		161

not numbered

not numbered

5
3

200

Interview with the Rev Alfred Nuss. Vicar of St James' Church
Road - at the vicarage 2 March 1898.

Mr Nuss is an oldish man. 65 or 70. & has been here 14 years.
When he came he found a deserted Church the Missionaries
having been non resident & neglected. All that it now is
Mr Nuss has made it. It does not seem to be very much
but Mr Nuss counts it as a success attributing most of the
credit to his wife & latterly to his daughter also. With-
out their aid he said he could do little. I did not see
Miss Nuss but Mr Nuss is very elderly even feeble looking.
She was however busy preparing dinner for some hundreds of
children from the Board schools - boiling the pea soup - when I
went round the Mission after my interview. Mr Nuss is a large
man. he wears a cassock & hat on a biretta when we went out.
He is high Church but does not push ritual very far nor attempt
to fill his Church in that way - At any rate he does not fill
it - only claiming 30 to 50 in the morning & 70/100 in the evening
on Sunday. He thought this pretty few from a parish of which
the population is reduced (he said) to 4000. 3 times as many from
12000 Nov would be counted good he thought.

Mr Nuss had filled up - or perhaps it is Miss Nuss's writing - a long
series of answers to our queries which I insert over leaf

Summer recessions

Sunday School

for Mothers Meeting

Sunday School number about 300 on the books:

Helping -

Arithmetic - Male Lay Agent - Men in women

all paid -

From the peculiar condition of the parish - there are no

understanding & gentlemen to help personally - or to give pecuniary

Agent for Peek, Frean & Co's Biscuits.

C. WHITEMAN,
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it is not necessary to add very much to it.

The resident population mostly work in the parish - & are the poorer class of workers - the masters & best paid employees usually live away. Very long hours are worked. Clubs & must all meet late. They are tired on Sunday & it is no wonder that they don't come to church. They come readily for assistance & are helped irrespective of creed. & are broadly visited. The children come to Sunday School - or at least some do - & a chosen band follow this up by joining the guilds for young men & young women. But all is on a small scale. Mr Nuss admits that as the young people grow up he often lost sight of them. A boy gets a bicycle or a girl gets "a bloke" & then they come no longer - or seldom. Perhaps they turn up again late or perhaps the family leaves the neighbourhood - there is a good deal of shifting.

The church with ^{three} galleries ^{has} been a large congregation but with galleries done away & seats rearranged it only seats 300 & that is more than needed. It is a Naziricon with a very fine oak roof of great span - ^{& a very handsome Shepherds window opposite altar} to one side of the altar a lady organ has been contrived. The general effect is good - very good at night I should think. Mr Nuss is his own Choir Master & has trained the boys of the neighbourhood - I should suppose the music to be good - "Gregorian" he called it.

Summer Holidays

for Sunday Schools

for Mothers' Meeting -

Sunday Schools number about 300 on the books:

Helpers:-

Assistant Curate - Male Lay Agent - Men in Women
all paid. -

From the peculiar emotion of the parish - there are no
united ladies & gentlemen to help personally - or to give pecuni-
arily to the support of the Church. The offerings amount to about
5 or 6 shillings weekly. We have however two or three ladies and
one gentleman who help us at night - the gentleman taking the
accounts of the Penny Bazaar - Coal Clothing & Boot Clubs. But the
greatest part of the work is done by the Vicar's wife and daughter
without whom two none of the many works which are being carried
on could be done. They do not merely superintend but do the work
as a labour of love. I cannot speak too highly of them.

Our Sunday School Teachers are supplied by young men &
young women who have grown up with us from childhood & we
have about 30 in all. We assist in the afternoon service in the Church
every Sunday the Method of Catechising - and forming in that an address.
Each teacher is supplied with written questions and answers so that
we know what the teaching in the schools is: and try to deepen it and
impress it on the minds of the children. Besides this we have on Sunday
guild meetings for boys and girls - tea is given them and an instruction
follows. Confirmation classes also are held - and every Thursday a
meeting of about 100 mothers an address is given to them at a short service.

The population is a very shifting one - and often times we are losing
families who have been brought under our influence - many of whom come
back to us for services from time to time. The houses too in the parish are being
unmanned & made way for warehouses in consequence of their proximity to the
city. There are, too, many foreigners among us and some Jews.

The Vicar believes that the whole visitation of the parish is done by the
church.

It is not necessary to say very much to it

monthly work in the parish - save the
the masters & best paid but they are usually
own are worked - Clubs & must all meet
a Sunday visit is no wonder that they
They come readily for assistance & are
erred - & are broadly visited. The
Sunday School - or at least some do - & a
this up by joining the Guilds for young me-
it is a small piece. Mr. Studds admires
a few who he often let fight by them.
on a girl gets "a stroke" & then they
com. Perhaps they turn up again late
leaves the night before - there is a form
than
one, & a large congregation but with
states many of it only 300 & that
It is a Revolution with a big fine oak
the new piece of the altar, a lady & a
the general effect is good - but some at night
has in his own choir master of his trained
subordinate - I think it is the music to be
he called

scribble
A. BAILEY,
Hosier, Haberdasher and General Draper,
30, CLIFTON STREET,
FINSBURY, E.C.

MERRETT BROTHERS,
Undertakers
AND
FUNERAL CARRIAGE PROPRIETORS
50, CLIFTON ST., FINSBURY.

H. & F. JORDAN,
PRACTICAL TAILORS,
4, White Lion Street, Bishopsgate, E.C.
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FINSBURY, E.C.
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scribble
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BUILDERS & DECORATORS,
7, APPOLD STREET, FINSBURY,
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scribble
The men they much to it
mostly work in the parish - there the
the masters & best has but they usually
own are worked - Clubs & hunt all meet
on Sunday & it is no wonder that they
They come steadily for assistance but
they are generally visited. The
Sunday School - at least some do - & a
this as by joining the quilters for 40 years
it is a small race. His shoes admitted
a few who he often lost sight of them
on a girl gets "a stroke" & then they
come - perhaps they turn up again later
even the boys' brushwork - there is a few
then
there is a large carpenter but with
deaths & many it was said 300 & that
it is a Mexican with a big fine oak
Shelbyman London of the old
to the side of the altar a lady stands
the grave effect is good - they seem as people
as in his own choir master of his trained
author - I think it is a must to be
be called

In addition to the Church there are some very large school rooms - there used to be a day school - now the rooms beside Sunday School accommodate the Clubs mothers meeting &c. The Coal & clothing Clubs &c are not subsidised - & Mr Nuss said the women "did not object" to the service which always closed the meeting - sometimes he heard of a woman leaving before it. Marriages not particularly early - when early because for pressing reasons - the ages in 46 cases taken out are given below.

21	19	21	20	19	21
22	22	24 25		50	35
21	25	27	26	20	18
22	22	31	35	27	23
29	20	31	33	33	32
21	20	22	20	23	25
31	28	23	23	57	52
22	22	23	23	22	23
39	30	24	20	29	26
26	25	20	20	23	24
34	33	25	23	23	22
22	21	21	21	28	24
24	25	25	29	18	18
21	21	24	19	22	20
21	20	24	22	20	20
376	352	387	389	408	383

The Unveiling of the Shakspeare Memorial Window.

We were fortunate in having a fair afternoon on Friday, May 14, when the Lord Mayor came down in state to unveil the west window. With him came the Lady Mayoress, Mr. Alderman and Sheriff Evans and Mrs. Evans, Mr. Sheriff Clarke and Mrs. Clarke, while amongst those present were the Mayor of Stratford-on-Avon and Mrs. Hodgson, Mr. and Mrs. Stanley Cooper, the Vicar of Shoreditch and Mrs. S. Buss, the Rev. W. A. Harrison, Mr. and Mrs. Elliott, Mr. and Mrs. A. R. Capel, with many more friends, and of course our own Vicar and Mrs. A. J. Buss.

The first part of the proceedings took place in the school-room, where preparations had been going on all day. A platform had been erected by Mr. Cook, which, with the wall behind, had been tastefully decorated under the superintendence of Mr. Bowler, of Curtain Road, with mirrors and furniture kindly lent by him. Nor were external preparations neglected; Mr. Paish had been so good as to lay some fresh gravel down in the yard, between the Church and the school-room, and Mr. Piggott, of Bishopsgate, provided gratuitously the flags with which the road was decorated. The guests assembled at the Vicarage to receive the Lord Mayor, and then a procession was formed into the school-room.

When all were seated, the Lord Mayor being in the Chair, the Vicar gave an address, in which he said that "his Lordship's presence that day was a sort of act of reparation for things done by some of his Lordship's predecessors in the 16th century. In those days actors were not so highly esteemed as now, and theatrical performances were looked upon as not tending to the well-being of the community. Various disputes arose, which terminated in the actors being obliged to seek refuge outside the city. Two theatres were erected in the vicinity of that spot. One, the Curtain Theatre, stood for a long time, and in it were represented various plays of Shakspeare. This was in all probability the tercentenary of Shakspeare's arrival in London from Stratford-on-Avon, and he hoped the present occasion would remind them of three things; first the greatness and genius of the poet who was connected in this way with their parish of Shoreditch; secondly, the liberality of the donor, and thirdly, the kindness of the Lord Mayor and Lady Mayoress." (Cheers.)

The LORD MAYOR then said he was very pleased, indeed, to have an opportunity of assisting at the interesting ceremony which was about to take place. He took exception to the Vicar's remarks about reparation, as he was not prepared to condemn the proceedings of his predecessors. (Laughter.) The Lord Mayors in Shakspeare's time objected not merely to the players, but to the company they brought around them. The miracle plays had passed away, and this was a period of transition. Plays were performed in various places, frequently in old inn yards, such as they might see in Southwark. The galleries around represented the boxes, and the open part at the bottom was the pit. Hamlet referred to that when he spoke of "the groundlings." Stage accessories were very simple in Shakspeare's time. Sir Philip Sydney thus described the appearance of the stage in 1583, proving that little or no scenery was used. He said, "Now you shall have three ladies walk to gather flowers, and then you must believe the stage a garden. By-and-bye we have news of a shipwreck in the same place, and then we are to blame if we accept it not as a rock. Upon the back of that comes out a hideous monster with fire and smoke, and the beholders are bound to take it for a cave; while in the meantime two armies fly in, represented by four swords and bucklers, and then what hard heart will not receive it for a pitched field." (Laughter.) A Lord Mayor of London in 1597 described the theatres of the suburbs as "ordinary places for vagrant persons, maisterless men, thieves, horse stealers, cozeners, conycatchers, contrivers of treason and other idle and dangerous persons, to meet together and make their matches, to the great displeasure of Almighty God and the hurt and annoyance of Her Majestie's people, which cannot be discovered nor prevented by the Governors of the Citie, for that they are out of the Citie's jurisdiction." This, his Lordship said, put rather a different face on the question of reparation. His Lordship concluded with some lines from Johnson's prologue at the opening of Drury Lane Theatre in 1747.

"When learning's triumph o'er her barbarous foes
First reared the stage, immortal Shakspeare rose;
Each change of many-coloured life he drew,
Exhausted worlds, and then imagined new:
Existence saw him spurn her bounded reign
And panting time toiled after him in vain.
His powerful strokes presiding truth impressed,
And unresisted passion stormed the breast."

The Rev. S. Buss, the Vicar of Shoreditch, proposed a hearty vote of thanks to Mr. Stanley Cooper for his great generosity and kindness. He said it was doubted in

some quarters whether a Shakspeare memorial window in an ecclesiastical edifice was appropriate. This, however, had been long ago decided; there was a Shakspeare window in the Church at Stratford-on-Avon, at S. Helen's, Bishopsgate, and elsewhere. He well remembered his visit to the picturesquely situated Church where Shakspeare's remains were laid to rest; it was the first place in England to which the American turns on arriving in the mother country, to which every American, whatever else he may leave unseen, goes upon pilgrimage. A gold digger once told him how he had carried a copy of Shakspeare through all his wanderings, reading it beside many a camp fire, and carrying it everywhere, though every ounce of weight was of importance when all must be carried on the back. He, like many, felt that Shakspeare was a necessity, and not a luxury.

The Mayor of Stratford-on-Avon (Mr. Arthur Hodgson, C.M.G.) seconded the vote of thanks. He said that some time ago when he was calling upon Messrs. Clayton & Bell in reference to a Shaksperian window for Stratford, he was surprised to hear that they had a window of the same description in hand for S. James', Curtain Road. He then resolved that if possible he would be present when it was unveiled, and was very pleased to find himself there on that occasion and in the presence of the Lord Mayor of London. The subject of the Window at Stratford-on-Avon was "The Seven Ages of Man," illustrated from Holy Scripture, and it was the gift of the numerous Americans who visited the birthplace of Shakspeare.

Mr. Stanley Cooper in acknowledging the vote of thanks, remarked that in 1577 close by the spot where they were assembled, was a building known as the Curtain Theatre, which was for some time a nursery for young actors in the Metropolis. When Shakspeare came to London about 1586, in all probability he often was seen at the Curtain Theatre and took part in the performances. Ben Jonson also resorted to this playhouse, and made his first appearance on the stage there. For these reasons he had ventured to give the Window, and what more appropriate place could be selected for its erection than the interior of a church, when it was considered how in early times the dramatic art was bound up with the religious life of the people, a play written in the Fourth century, entitled "Christus Patiens," being a sufficient proof of this. And then again, when we come to think how our Poet's writings teem with allusion upon allusion from Holy Writ which is never found used in a flippant or loose manner, but as befits its sacred character, we see once more the appropriateness of such a Memorial in such a place. It was, therefore, with great pleasure and gratification that he presented the Window to S. James', which he trusted would remind all who went into the Church that as the Poet served his God and country well and faithfully, they might be emboldened to do the like, for "Take him for all in all we shall not look upon his like again."

The Rev. W. A. Harrison next rose to propose a vote of thanks to the Lord Mayor and Sheriffs for their attendance; he said that a great portion of the land in that neighbourhood, including the site of the present Church had, in ancient times, been the property of a Priory, one portion being known by the name of the "Curten," whence he believed the name of the Curtain Road was derived, and not from the use of a curtain in the Elizabethan Theatre. At the dissolution of the Monasteries a part of the "Curten" property was sold, and a theatre erected upon it, and he considered it an interesting fact that a part of this ancient "Curten" property should now have reverted to its former use, a Church standing on ground which originally belonged to the Holywell Priory.

Mr. Elliott, well known in civic circles, seconded the motion, which was carried with applause.

The Lord Mayor then led the way into the Church, where he unveiled the Window, assisted by Mr. Stanley Cooper.

During the proceedings in the school-room, a large number of persons assembled in the Church, where Mr. Arthur Carwithen, our organist, presided at the organ, and gave a series of recitals, which were much appreciated by every one present.

The Window, which now for the first time appeared unveiled, leaves little to be desired from an artistic point of view; the subdued tone and general harmony of the colouring is so beautiful, that the east end window contrasts very unfavourably with it. The design is in the Elizabethan style; in the centre is a figure of the Poet clad in the costume of his times, seated on a pedestal: around the figure are small lights, representing the "Seven Ages of Man."

Messrs. Clayton & Bell, who executed the Window at a cost of £100, are to be congratulated on their work. The other expenses, such as making the opening to receive the Window and the means of protecting it from outside damage, with other expenses, amounted in all to about £30, towards this £1 12s. 4d. was collected at the Church door after the ceremony, the balance being advanced by the Vicar. Mr. W. H. Mullis has promised a tablet, commemorating the courtesy of the Lord Mayor, Sheriffs, &c., in coming to the Church on this occasion,

There are some by large school
School - now the room beside
the Clubs mothers meeting
not subsidised - & Mr Buss said
Service which always closed the
a woman leaving before it
ly - when early because for
46 cases taken out are given

21	20	19	21
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23	23	22	23
24	20	29	26
20	20	23	24
23	23	23	22
21	21	28	24
25	29	18	18
24	19	22	20
24	22	20	20
22	20	408	383

9
Finance. The better off having left the Endowment being small
Mr. Russ draws on his private means without which he
says the work could not be carried on. The people have,
nothing to spare - only a penny now & then. It is true
that a good deal of charitable assistance is given.
On the whole it is evident that Mr. Russ is ready to
take things as he finds them - doing what he can but
not attempting ^{impossibilities} or expecting very much from any one.
He said he could get money from business people - not render
for social purposes - but not for religious - they might be
Jews or Dissenters but at any rate consider that the place
in which they live & possibly local to Church had the
better claim.

B. The congregatin number in the Evening from 80 to 100. This is certainly not so large as it ought to be. It is known that Church people attend other churches especially those in the city and of course there are dissenters who attend places of worship. When the present Vicar is an appointee the Church may be said to have been quite deserted - and Dr. Hople had formed connections with other Churches which they were left to break and within the Vicar felt he could not - ~~only~~ but to persuade them to abandon. There have been a good number of persons who have been trustees of the Church's mission station who it is hoped keep at the said communion and so. James. Greatly the present congregation has been the fruit of the Church's work. There is no dissent here of conduct in the parish belonging to dissenters. The Carpenter Hall is used for their purpose or as so called musical services. There used to have chapel - but there have been services or established - and one Memorial service has been held as a celebration but now as the Centennial Celebration itself. The present long dockland office rooms into a Sunday school for children.

I. The poor obtain relief occasionally, and do so - and are visited by the Parish Doctor who is very efficient - as far as the Vicar knows. It is thought the Vicar had a little more and done relief might be made old and poor women who work hard and get but a scanty subsistence.

III. Drink is the great bane of the working class, but the Vicar has been told that since his appointment and the work which has been done - there is less of it than formerly. He knows that the Centennial Road in the parish which the Church is to a very rising and that the same constant fight) and on the side the Vicar says with much bad language - but of late years in consequence of his action and the knowledge the people have of him & his - the Road very much improved - the there are still occasional disturbances in the neighbourhood met this by Temperance Society and Bands of Mercy - which are largely attended - most of the young people are total abstainers.

Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry.)

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

- What is the general character of the population?
- What portion do the ministrations of the Church touch?
- What persons are employed? (stating duties and whether paid or not)
- What buildings are used? (including mission rooms, schools, and clubs)
- What services or other religious meetings are held, and by whom and by how many attended?
- What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c.
- What Educational Work is done?
- To what extent are the people visited? (by Clergy or District Visitors)
- What arrangements are there for nursing the sick?
- To what extent is charitable relief given or administered by the Church?

General Questions—

- Under what other religious, charitable, or philanthropic influences do the people come?
- What co-operation is there between the Church and other bodies.

Remarks with reference to the district are invited on—

- Local Government (including Poor Law administration)
- Police
- Drink
- Prostitution
- Crime
- Marriage
- Thrift
- Health
- Housing and Social Condition generally

Parish St James Clerkenwell RD

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

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

Entirely a working class one: mostly engaged in furniture, tailoring, boot making - Dressing - hairdressing - glass blowing & number about 4000.

The services of the Church are sought by the people as the number of Baptisms show - about 120 yearly; and those who are sick and in distress apply to the Vicar. The Vicar, Assistant Curate, man & woman lay agents - visit constantly the homes of the people: and it is believed that few, if any, cases of distress or sickness, are unknown to the Vicar or unaided.

The buildings used are school Rooms formerly occupied as National Schools. These schools for both Boys & Infants were flourishing, I believe, when the School Board was instituted. But the effect of the new school one in the parish and one not far off was to squeeze out the National School. It was done too at a time when the teachers were leaving their places of business to live in the suburbs & elsewhere - so that the subscription fell off. Besides people did not see their way to subscribe to Voluntary Schools and pay the Board rate as well. I was not Vicar at the time but this is my impression from conversation with people who know the circumstances. We have five rooms - without what we should be much hindered - and should have had to build. For what they are used see Mag. Cover enclosed and notes therein.

The sick are nursed from a Nurses Institution in the St. John's Hospital. The Vicar makes an occasional contribution. They visit in his requisition and do very effectively.

The Ch. Dispensary the poor and sick by means of tickets for various commodities - letters for hospitals, surgical instruments, convalescent homes and maternity letters. And within the Metropolitan District Visiting Association is to be largely - while help also is afforded by the Sunday Hospital Fund, and the Royal Maternity Society. For the former of these a yearly offering is given - which to the latter the Vicar gives donations. Money is sometimes given to those who are known. Clothing is also provided largely for the children.

VII. The people here so much from hand to mouth - that there is not much possibility of increasing thrift. In good times, they have to meet bad times: but there are clubs for increasing thrift.

VIII. I believe the locality to be in a good sanitary condition.

IX. - In consequence of so many houses being pulled down - the population is somewhat close.

P.J.O.

B. The congregation numbers in the evening from 80 to 100. This is certainly not so large as it ought to be. It is known that Church people attend other churches especially those in the City and of course there are dissenters who attend places of worship. When the present Vicar was appointed the Church may be said to have been quite deserted - and Ch. people had formed connections with other churches which they were loth to break and which the Vicar felt he could not - ~~ought~~ not to persuade them to abandon. There have been a good number of persons who have been touched by the Church's ministrations who it is hoped keep up the habit commenced at St. James. Greatly, the present congregation has been the fruit of the Church's work. There is no distinct place of worship in the parish belonging to dissenters - tho' a Temperance Hall is used for this purpose on a so called non-sectarian basis. There used to be three chapels - but two have been removed or abolished - and one remains at one time occupied as a collar factory but now as the Central Temperance Hall. The proprietors of Lockhart's coffee rooms hold a Sunday School for children.

I. The poor obtain relief occasionally out doors - and are visited by the Parish Doctor who is very efficient - as far as the Vicar knows. It is thought by the Vicar that a little more out door relief might be given to old and poor women who work hard and get but a scanty subsistence.

III. Drink is the great bane of the Working Class, but the Vicar has been told that since his appointment and the work which has been done - there is less of it than formerly. He knows that the Court Road in the part in which the Church is was very noisy and that there were constant fights; just outside the Vicarage with much bad language - but of late years in consequence of his action and the knowledge the people have of him & his - the Road very much improved - tho' there are still occasional disturbances. He endeavours to meet this by Temperance Society and Band of Hope - which are largely attended - Most of the young people are total abstainers.

VI. With regard to marriage the average age of couples married last year was for men 25.34 and for women 24.44. Of the men 4 only were under age - and 13 women were minors. When minors offer themselves for marriage the Vicar makes a stipulation that the father or mother or some responsible relation shall be present at the wedding. The weddings last year were 50 in number ^{they} ~~and~~ are gradually decreasing with the lessening population.

The parish was originally a part of St. Leonard Shoreditch. When first formed it numbered about 10,000. Subsequently a parish was formed out of it and the number was then reduced to about six thousand. Since then the Great Eastern Railway has passed through the parish and removed several courts and alleys - this with the further demolishing of houses has reduced the population to about 4,000.

The Church was built about the beginning of the reign of Henry the Eighth - and the first incumbent was a son in law of Bp. Blount. It was built with galleries around it and accommodated 1234 persons and produced an income in few cents of over £600 a year. The Church has been altered by the substitution of open seats for pews and the removal of the galleries. When first the parish was formed the tradesmen lived at their places of business and contributed to the expenses of the Church and schools. But now even some of the better class working men come in and out by railway. Now the Church is ^{free} ~~open~~ and open the income of the Vicar £300 being provided by the Ecc. Com^{rs} as well as part of that of the Assistant Curate. There is now an offertory which produces about 5/- a week and the Vicar is solely responsible for the Church's expenses. For social work he gets help from his own people. Sewing Machine work shops are in the parish and the number of men employed largely increases the day population.

St. James,

The "Dawn of Day"

Parish Paper.

Curtain Rd. Shoreditch, E.C.

Clergy of the Parish } The Reverend ALFRED J. BUSS, B.A., Vicar.
" " W. HARRIS, M.A., Curate.

Church Services.

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Saints' Days
H.C.	3-11.30 (Choral) Sundays & Festivals.				7.30.			7.30.
Mattins	11.	8.30.	8.30.	8.30.	8.30.	8.30.	8.30.	8.30.
Litany				10.45.		10.45.		
Eensong	7	7.15.	7.15.	8.30.	7.15.	8.30.	7.15.	8.30.

Other Arrangements During the Week.

Sunday School at 9.30 and 3.
Mother's Meetings Monday at 2.30
Penny Bank, Monday. "
Coal Club, Monday. "
Clothing Club, Monday. "
Boot Club, Monday. "
Sewing Class for Girls, Monday at 7.
Boys Club, Monday at 8.
Men's Club, Monday, Thursday, and Saturday at 8.

Church of England Temperance Society, Tuesday
Junior at 7, Senior at 8.
St. Mary's Guild. *St. James Collage near*
St. James' Guild. *Edingthorpe - for work children*
Service for Communicants, at 8.30.
Childrens' Dinners, Wednesday and Fridays at 12.
Choir Practice, Wednesday at 7.30. *Conkey for work*
Penny Bank, Saturday at 8. *League of Rescuers*

HOLY BAPTISM free or CHURCHINGS after any Service and on Sundays at 4 p.m.
MARRIAGES arranged for any day (between 8 a.m. and 12 o'clock), after publication of Banns.
The Clergy may be seen in the Vestry, from 10 to 11 a.m. every day or after any Service,
when NOTICES OF BANNS, &c., should be given. At other times such Notices will be
received at the Vicarage, Curtain Road, E.C., adjoining the Church.

LONDON: PRINTED AT THE ENTERPRISE PRINTING WORKS, 95, WORSHIP STREET, FINSBURY, E.C.

Musical Drill for the Girls, Dancing, Singing, Pious.
Drill by a Sergeant for the Boys - Dramatic Club for young men
swomen

S. James Curiam Road. Christmas.

Extract from the *East London Observer* :—

A first celebration of the Holy Eucharist was followed by choral mattins at 11, with a solemn celebration of the Holy Eucharist at 11.30, when an address upon the collect for the day was given by the vicar, the Rev. A. J. Buss. The children assembled at the school-room, and such as required it were regaled with tea and buns, and after singing carols they adjourned to the church. Evensong was sung at 7 p.m. S. Stephen's day was celebrated with much the same order of services. There was a service for children in the afternoon, at which there was a catechism of the Nativity. After evensong the choir rendered a selection of carols, among which were Farmer's "Hark! the glad sound" Gounod's "Bethlehem" "The Holy City" and "The Star of Bethlehem," the two latter being sung as solos by Messrs. T. Hagger and H. L. White, members of the choir. The services throughout were interspersed with proper festal hymns, the "Adeste fidelis" being sung as the processional at the solemn celebration both on Christmas and S. Stephen's days, the evensongs of which closed with processions. The congregations were good, and the number of communicants very encouraging showing an appreciation of the means of grace in the "Christ Masses" of the Blessed Sacrament of our Lord's body and blood which were offered. The church was beautifully decorated, a supply of evergreen being sent for the purpose by a gentleman in the country, the altar being strikingly prominent with its white frontal and its central cross, vases of choice flowers, and lights on the super-altar. The vicar was presented with a beautifully embroidered white silk stole, which he very highly appreciated, as a Christmas offering by three young men of the congregation.

NOTICE.—Mr. F. Lockyer attends at 120, Kingsland Road to register Births and Deaths from Monday to Friday from 6 to 8 p.m., and on Tuesday, Thursday and Saturdays from 8.30 to 9.30 a.m.

CALENDAR FOR FEBRUARY 1898.

- | | | |
|----|---|-------------------------|
| 2 | W. Purification of Mary, the Blessed Virgin. | H.C. 7.30. |
| 3 | Th. H.C. 7.30. | |
| 6 | S. Septuagesima. | H.C. 8 and 11.30. |
| 10 | Th. H.C. 7.30. | |
| 13 | S. Sexagesima. | H.C. 8 and 11.30. |
| 17 | Th. H.C. 7.30. | |
| 20 | S. Quinquagesima. | H.C. 8 and 11.30. |
| 23 | W. Ash Wednesday. Proper Psalms, M. 6, 32, 38—E. 102, 130, 143. | H.C. 7.30 |
| | 8.30. Evensong and Communion. | |
| 24 | Th. S. Matthias, Apostle and Martyr. | Creed of S. Athanasius. |
| 27 | S. First Sunday in Lent. | H.C. 8 and 11.30. |

Communicants' Service on Friday March 5th, after Evensong.

Rogers, Mrs. Stanley, Lady Emma Talbot, Mrs. Watson: Gifts of parcels by Mrs. Campbell Swinton, Mrs. Coulcher, Miss Evans, Miss Farnes, Miss Faulkner, Mrs. Goad, Miss Jenner, Miss Milman, Miss Pearson, Mrs. Pennant Cook. A packet of Christmas Cards and eighteen postage stamps were also received.

Besides the above the vicar desires to acknowledge the receipt of the following from friends and neighbours :—

PARCELS.

Miss Blackburn, Miss Batchelor, Mrs. Cuff, North London Colligate School for Girls, Camden School for Girls, Needle-work Society, Ministering Children's League, Miss Eunice Robinson, and Miss Constance Smith.

MONEY FOR THE POOR FUND

From the Rev. Canon Ingram and the churchwardens of S. Margaret, the Rev. W. H. Castleman, Mrs. Bryant, Mrs. Green, Mrs. Vigo.

FOR THE CHRISTMAS AND NEW YEAR FUND.

Messrs. James Austin & Son, Miss Blackburn, Blades, East & Blades, Barnett, Samuel & Co., Mr. Bowler, Messrs. Cohen, Mrs. Cuff, Mr. Clubb, Messrs. Franklin, Messrs. Fallows, Messrs. Fordham, Messrs. Gates, Mrs. Green, Messrs. Harris, Messrs. Hopkins & Peggs, Messrs. Killby & Gayford, Messrs. Osmund & Matthews, Mr. Perkins, Messrs. Potts, Mr. Rates, Messrs. Rose, Royal Friendly Society, Messrs. Tom Smith & Co., United Kingdom Tea Company, Mrs. Vigo, Messrs. Wheeler & Wilson, Messrs. Waterlow, Sir D. W. Wilkin & Co., Messrs. James Williams & Son, and Messrs. Walter Woods.

Our very kind friend Mr. Stanton, sent as usual the greenery with which the church was decorated, and Messrs. Cohen were so good as to lend us some chairs for our Sunday School Treat.

HYMNS, &c.

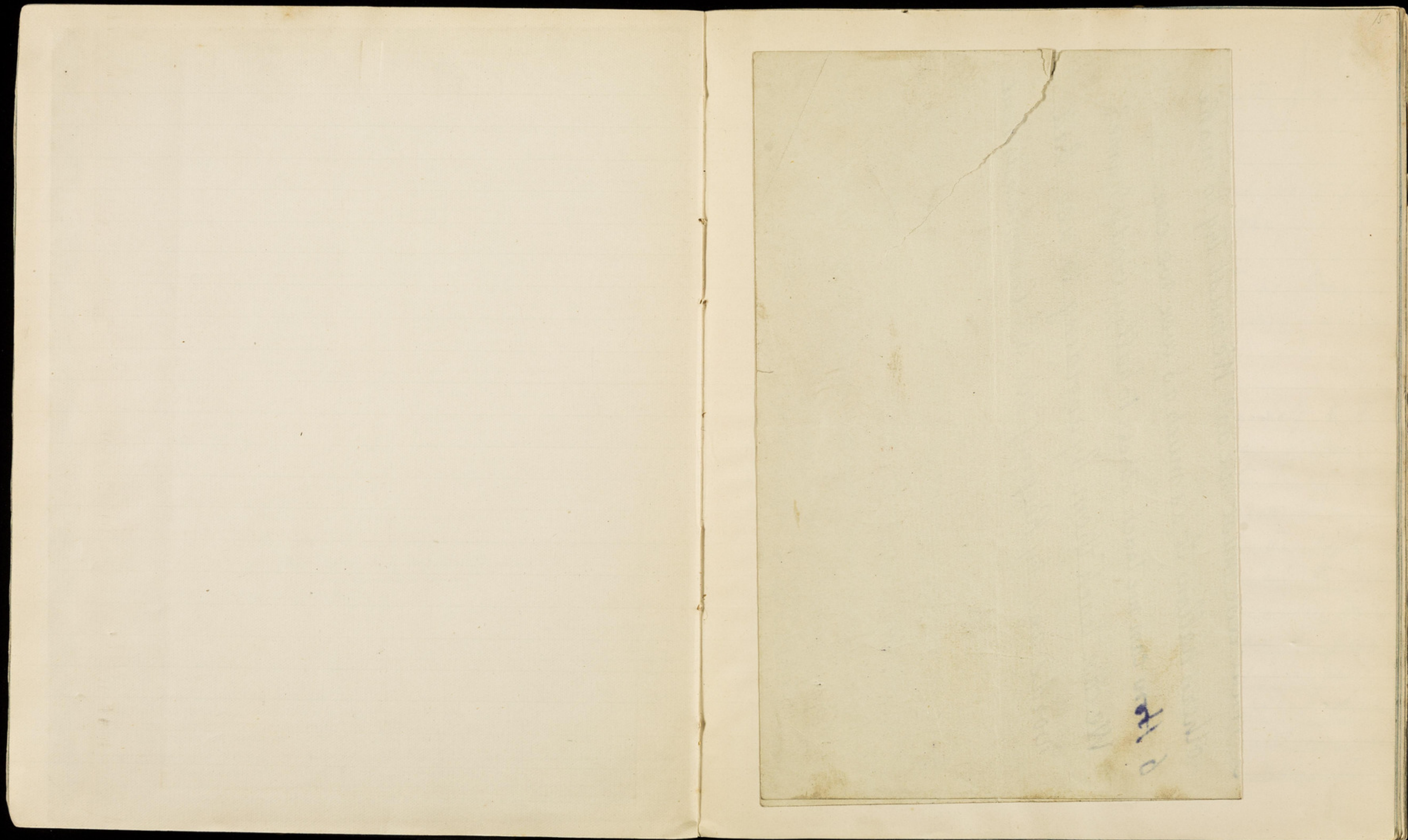
34-305-108-191—228-297-123

186-279-312-190—286-282-290

255-178-313-207—273-257-192
Ps. 51.

183-317-314-107—259-84-86

N.B.—The Daily Services on other Week-days will be at the hours announced on first page of Cover



Specimen of Sunday afternoon catechism for the Children - which they are taught previously by the SS. teachers

The Lord's Prayer

- 1 How many petitions are there in the Lord's Prayer?
There are 7 petitions in the Lord's Prayer
- 2 What is the 1st petition? The 1st petition is "Hallowed be Thy Name."
- 3 What do we ask in this petition? We ask God that He may be known, served & glorified by all men, & by us in particular
- 4 Is it enough to pray that God's Name may be hallowed?
It is not enough to pray, we must hallow God's Name by leading a good life.
- 5 What else must we do? We must try to make others hallow It, as much as ever we can.
- 6 How can we teach others to hallow God's Name?
We can teach them by avoiding to use bad words and by keeping the 3rd Commandment

What belongs to Him	not pray with/ comparing
His Word	
His Deeds	hallow God's name without making it let us do it with reverence
His Sanctuary	Hallow God
Holy is Thy Name	pure & silence
We worship Thee	pure reverence posture & body

March 20.

5
Interview with Rev. George Smith, St. Paul's,
Bushy Row.

Mr. Smith is a man of about 60: gray
hair and beard: stout, comfortable looking.

He has been here for 18 years.

The curate Mr. Folliott was with us throughout
the interview: quite a boy, but very bright, intelligent,
and keen.

Character of population.

This parish in character belongs half to the
city and half to St. Luke's, but during 18 years
it has approximated more and more to the city the
population having fallen from over 12000 to under
6000. Outside the Parishes the bulk of the people
are of course shopkeepers and caretakers: but the greater
part of the population is in the blocks of Princes Street
between Banner St. and Cherry Tree Alley: here the people
are nearly all respectable poor of the class who must
live near their work, especially carmen and horsekeepers,
with a good many of the whitewash & costers who
though the roughest of the people are really the

Persons employed.

Phil. Ship.

Services.

17
kept off. There is a rule in the buildings that the income of tenants must not exceed 30/ a week. Owing to the regulations of the buildings they are kept at a certain level of health and respectability, and are prevented from any tendency to sink into squalor. In Featherstone H. a few houses are still left, inhabited by the lowest class of loafers and cadgers, one 200 in two houses.

Curate. St. James. Mission Women.

Four voluntary visitors.

Mr. S. complains that he can get no help because this is not an East End parish: one person wrote to him that he never subscribed except to the East End.

Church and Schools. Church House.

See over

The morning congregation is from 30 to 40 and evening 200. The large majority are women, many of them quite poor. Mr. S. is ~~an~~ one of

21
those who ~~is~~ has quite frankly given up all
hope of getting the people to church and excommunicated
with a good deal of force all the stock masons,
the fatigue ^{the} late dinner (in the building from
3 to 4 ^{with} the chaff and ridicule: it was on the
last he laid most stress as being even more
operative in Buildings than in a street: in Mass
it is impossible to go out without your neighbours
knowing: when you come back it is "well! Mrs.
A. so you've come back; what did you get? Have
you worn out your dress with kneeling?" and so on.
Apart from this, Buildings from their great height
are all against churchgoing: nothing but the
most genuine religious feeling will induce a man to
tramp up and down these long stairs after tea
on Sunday.

Mr Folliott is still full of faith and
enthusiasm and last Sunday started a service
for men after the evening service: about 20 had
promised to come and one turned up. "But you'll
be" he said, with a merry laugh "I'm going to
get them."

23

S. Paul's Church, Bunhill Row, E.C.

LIST OF SERVICES, &c.

SUNDAYS.

8 a.m.—Holy Communion.
11 a.m.—Mattins, Ante-Communion and Sermon.
4.30 p.m.—Litany, Holy Baptism.
7 p.m.—Evensong and Sermon.
On the 1st. Sunday of the month, and on the great Church Festivals,
there is a second Celebration of the Holy Communion after Mattins.

SAINTS' DAYS.

7 a.m.—Holy Communion.

WEEKDAYS.

DAILY. | 9.30 a.m.—Mattins.
| 7.30 p.m.—Evensong, except on Wednesdays.
WEDNESDAYS. | 1.30 p.m.—Dinner hour service, lasting 25 minutes.
| 8 p.m.—Evensong and Sermon.
THURSDAYS, 7 a.m.—Holy Communion.

CHILDREN'S SERVICES.

3.15 p.m.—Last Sunday of the month.
6 p.m.—Every Sunday at the Schools, Errol Street.

SUNDAY SCHOOLS.

MORNINGS, 10.15 a.m.—The Schools, Errol Street.
AFTERNOONS. | BOYS.—3 p.m., Chequer Alley Board Schools.
| GIRLS and INFANTS.—3 p.m., The Schools, Errol Street

BIBLE CLASSES.

YOUNG WOMEN.—Sundays 3 p.m., at the Clergy House, 21, Bunhill Row
YOUTHS.—Sundays 3 p.m., at Chequer Alley Board Schools.
WOMEN.—Thursdays, 3 p.m., at the Schools, Errol Street.

CHURCHINGS are taken any week-day *before* Mattins or Evensong.

HOLY BAPTISM.

4.30 p.m.—Sundays.
7.30 p.m.—2nd. and 4th. Fridays of the month.
Notice must be given to the Verger at least one day previously.

HOLY MATRIMONY.

Notice of Banns must be given to the Clergy or to the Verger, and
Weddings must be arranged for with the Clergy at least one day before-
hand.

THE CHURCH GUILD is open to Communicant Members of the Church and meets at least quarterly.

PRESIDENT THE VICAR.

THE MISSIONARY ASSOCIATION has taken up the work of the Universities' Mission to Central Africa. It has quarterly meetings; in connection with it is A CHILDREN'S GUILD which meets every Thursday, and is formed to interest children in Mission Work.

SECRETARY REV. F. W. FOLLIOTT.

LAY HELPERS' ASSOCIATION for all male Lay Workers.

SECRETARY Mr. R. J. BRADBROOK.

13, Bartholomew Square, Old Street

MOTHERS' MEETING.

Mondays, 2 p.m., Tuesdays, 6 p.m., at the Schools, Errol Street.

PENNY BANK.

Mondays, 12-1.30 p.m., at the Clergy House.

GIRLS' FRIENDLY SOCIETY.

Mondays and Fridays, 7.30 p.m., at 21, Bunhill Row.

LONDON DIOCESAN CHURCH LADS' BRIGADE.

S. PAUL'S COMPANY :—Headquarters are the Schools, Errol Street.

Mondays.—Games.

Tuesdays.—Drill.

Fridays.—Gymnasium.

In the summer Cricket and Swimming clubs are organised.

YOUNG MEN'S CLUB.

Mondays and Fridays, 8-10 p.m., at the Schools, Errol Street, for Social Intercourse.

SECRETARY MR. W. EDWARDS.

4 G, Dufferin Street.

Clergy.

THE REV. GEORGE SMITH,

The Vicarage, Bunhill Row, E.C.

THE REV. FRED. W. FOLLIOTT,

Clergy House, 21, Bunhill Row, E.C.

Deaconess,

SISTER IDA.

Mission Woman,

MRS. SAMPSON.

Perger,

MR. W. DAINES,

8, D, Errol Street.

Social Agencies.

Education.

Visiting.

~~Charitable Relief~~ Nursing.

Charitable Relief.

25
The Wednesday Dinner hour time is meant
for workers in the adjoining factories and is said
to be well attended.

See list.

Sunday School with about 500 on books.

The whole parish is visited at least once during
the year. The Mission women visit a portion each
week from room to room in connection with the
mothers' meeting; the Deacons visit the sick,
and the clergy visit the sick and look up
absentees from school and church.

And to the Association in Bloomsbury Sq. : all
ladies and thoroughly trained.

Spend about £40 a year in tickets for Bread,
Milk, Eggs etc.
Give about 3000 dinners to children at charge of
1/2 each

Influence of church

Other Religious influences

Supply about \$250 worth of services a week.
About \$10 a year in coal tickets.
Mr S. works with the C.O.S. but does not like it, "too slow": Mr Fohiott on the Committee and strongly of opinion that the C.O.S. method is the only one: this difference of opinion almost led to a friendly but heated argument.

Mr S. was particularly anxious that I should not estimate the influence of the church by the foregoing facts and figures, and assured me that its influence was much greater than they would lead one to suppose as witnessed by the way the people come to the church in preference to their own ministers in trouble, sickness etc.

He also mentioned an employer who when ~~asked~~ asked for a subscription said "I don't believe in God or Devil but I'll give you a \$1 because I always find that your church people are the best workmen I have".

"Oh, dear" said Mr Smith "we've got

29
anything: I saw you that on Sunday afternoon
there are visitors from five different agencies in
the building, asking the people to come to their
meetings.

The most prominent are the Wesleyans: they
have Wesley's Chapel which is attended mostly by
outsiders Americans etc; also the Wesleyan Mission
run by Old Wesleyans: here they have Mission services
which are well attended. Mr S. showed me one of
the Handbills for their P. S. H. as it was his
only copy he could not spare it: it was as
follows:

"Night. Brief. Brotherly.
Pleasant Sunday Afternoon for men and women.
Everyone greatly pleased.
Till the place next Sunday.

Come and bring your neighbours.

Great Prize Scheme

Prizes every six months.

24	Attendance	First class prize.
10	"		Second —
12	"		Third —

31
Thousands of books given away last year in
various P. S. A's in London; then followed the
place and time. In addition they have endow
for tea and entertainment. When they first
came they asked Mr S. if he would cooperate
with them: he said "certainly for social purposes";
they accordingly used his gymnasium for six
months, and then built their own taking all his
logs and their instructor, to whom they gave
2/6 a week more.

Next to the Wesleyans the most important
people are the Friends who have a large work of
building with a day-school etc in Parkhill Row:
they too have endow for tea. Mr S. has the
strongest objection too to their system of Bible
classes which are of the same character as those
now found in operation in Bow (see Book Page)
They simply minister to the vanity of those who
attend.

Mr S. also mentioned "The Hope Mission"
another great helping agency; and the Whitfield
Tabernacle which is of a more legitimate spiritual

Local Government.

Police.

Drunk.

Prostitution.

Maniacs.

Prison.

33
Character.

Mr S. fought the Vestry for nine years until they came to the conclusion that they had better leave him as a friend than a foe and put him on. He thinks that things are now greatly improved and that inspection is active and efficient.

Tenily lax: wait & come if called but won't stop meddling of their own initiative.

Less than in most poor parishes.

Rome: has hunted all the brothels out of the parish.

General; and few living together unmarried: but. Parish has had to a fearful amount of immorality among boys and girls.

A great deal of money put away in Banks: on

Personal.

35
700 depositors in Penny Bank.

Mr. Smith is a good fellow personally, but I doubt if he is particularly active: he has lost heart. His relations to his curate struck me as very pleasant.

See visit to Church. [LV. page 39]

Character of population.

March 5th

9

Interview with Rev. Septimus Bass,
Leonard's, Shorditch.

5/6

37

(2)

Mr Bass is a man of about 70. tall,
thin, good features. but weak face though his
white hair and long white hair give him a
venerable appearance, and suggest the church
dignitary. He has been here for 17 years.

The population are mainly labourers of the
poorest class with a sprinkling of casuals and
criminals. Mr B. looked at our map which he
had seen when it was first made and thought
that it ought now to contain a good deal
more dark line. The part which has deteriorated
most of all is the Norfolk garden piece
between Shorditch High St. and Curtain Road:
this now contains some of the worst characters
from the Bowdary St. area.

The shopkeepers and workmen in High St.
and Curtain Road are all non-resident.

Persons employed.

Buildings.

Amies.

~~Social Agencies.~~

39
2 Curates. Mission Women. Bible Women.
Home. 2 London City Missionaries.
Two voluntary lady workers.
Twenty-two Sunday School teachers.

Church.

Schools.

Four rooms at the parish church.

There on Sunday: two in the week.
On Sunday morning the congregation is about 250;
in evening 400; but Mr. D. desires to have from
700 to 800 fairly regular attendants at the
church, of whom about 300 are communicants.
Nearly all of these he says are parishioners.

The congregation has lately been increasing owing
to the efforts of an energetic curate. "I find"
said Mr. D. "that one's congregation goes up
and down according to whether one's curates are
efficient or not."

The rough people in Norfolk Roads etc
never come to the church. Mr. D. tried to start

Social Agencies

Education.

Visiting.

Nursing.

Charitable Relief.

41
a Mission Building for that part, but it was
a failure.

Men's Club.

Boys' Club.

2 Mothers' Meetings.

Women's Help Society.

Sunday School with about 220 children.
Mr B. complains of the utter inability of the
teachers to teach.

The staff visit systematically from house to house

Have parish nurse. Used to get a nurse from
Nichol & Co. "but" said Mr B "if I have to
pay up for a nurse - and I have to spend £200
or £400 a year out of my own pocket - on the
church - I prefer to have one who is under my
control and not under the control of the doctor."

On this point I could get nothing definite

Influence of Religion and Church.

Mr. Pass' theological position.

43
from Mr. B. but in the course of conversation he touched on it several times and admitted among other things that he never gave to anyone who "did not come to them" i.e. to church, club, or mothers' meetings. "I think" he said "it is the duty of the church to ~~confer~~ confer her charity to her own people". He also mentioned however that he gave soup tickets to the cadgers and criminals in Norfolk Prison. He said that he cooperated with the C.O.S.

Almost the first thing Mr. B. did was to tell me at considerable length the old story of the decay of ethics since the death of Bradlaugh and the spread of ~~an~~ agnosticism and indifference.

Mr. Pass is the Superintendent of two London City Missions: as he received me in a carriage, talked about charal celebration etc. this rather surprised me, and I had to ask him plainly what he was in order to explain the mystery. "Well" he said "I was brought up in the strictest evangelism,

Other Religious influences.

45
and to preach in a black gown and so on: but gradually I have fallen into line with the more modern school. We don't have any ritual, any vicars or generations in the church, though I think they are very suitable to the church of a great parish like Sandgate. As to the City Missionaries I began as a superintendent 40 years ago and have always remained one, though if I had to begin again I would not accept the post: they don't look for the church: anyone they get hold of they send to some Mission Hall or Chapel.

But Mr D. is I think a broad high churchman. "I've still got a good deal of the old evangelical leaven in me," he said "my great aim is to bring people to Christ."

Mr Luff is practically the only non-conformist of any importance in the district: in spite of some falling off in his work owing to the decay of the neighbourhood he "still keeps things hammering". But most of his congregation now are people who have lived here and now live further

a field. Mr B. complains of Mr Luff or his
 looker poaching. "I'm excellent friends with Luff"
 he said "but I had to give him a slap about it.
 the other day. We rescue people from the gutter and
 then his lookers come and bid them to come to the
 Talmuch. Now I never interfere with anyone who is
 at the gutter: if a man tells me that he goes
 to Luff's I say "Oh, that's all right."

Local Government.

Before the new act Mr B. was chairman of
 the Sanitary Board and gave a true account of
 the filth and corruption when he first knew it,
 as also of the feasting and drinking. But now it
 is a first-rate body, and about the most go-
 -a-head body in London. Some of the working class
 members are excellent.

Police and S.M.

Mr and Mrs Ross are qual-aporers of
 temperance and have for years vigorously opposed
 license: they have always met with the greatest
 opposition from the ~~the~~ local police, and so
 encouragement from Scotland Yard. Mr B's view

Prostitution.

Crime.

Health and Housing.

Personal.

47
is that practically the Poor Law have bought everyone, church, police and all. He denounced the way in which all the local and clergy accepted money from the Poor Law, who thus closed their mouths.

"Any amount of fornication but little systematic prostitution."

Rosalee Buildings district a laund. of criminals. The Norfolk Arms a notorious place of resort for them.

Health good but for infant mortality. The route between High St. and Curtain Road might with advantage be cleared out.

Mr. Puse is a courteous but rather fatigued old gentleman: very little good I should think as a parish priest. I fancy ~~however~~ that he spends little time to his parish, but rather to public and min. - decessal work.

Character of population.

Proprietor touched.

Amias

March 7th.

To 80 with
outward 21

City Road

Interview with Mr. F. W. Ford, St. Matthew's
Church

Mr Ford is a man of about 45: very small, slight and delicate looking: intensely evangelical in appearance.

He has been here only for two months and therefore knows little about the parish; but to the best of his ability has filled in our form, and I add what little further he said.

The parish has probably been going down for 20 years at least and is now almost entirely of the ~~the~~ artisan class, on the whole a very steady, respectable lot.

Mr F. partly confessed that this has been a purely congregational church drawing almost exclusively from Barnsbury and Highbury and that the parishioners have scarcely been touched at all except by visiting

There is a good congregation on Sunday morning

Education.

Relief.

53
and in the evening the church is practically full, from 500 to 600. Exclusive middle class people in the city. The Daily Times are nothing more than "family prayers" for my family.

Mr Ford's only innovation so far is the introduction of Sunday afternoon lectures for men, which began in Lent and will if possible be kept up throughout the year. They are to be "less devotional and more educative" than the ordinary P.S.H. Mr F. thinks the men of the neighborhood to be of an unusually intelligent type and he said "if you want to get hold of them you must meet them on their own ground." The first course of lectures is on "Christianity and its Difficulties". Two lectures have been held: at the first there were about 12 men, at the second 20.

At Day and Sunday schools are about 500 children.

About £30 or £40 a year is spent

55
The large Congregational Church in City Road is
said to be in very low water.

Mr F. described himself as 'a liberal
churchman with a desire to cooperate with anyone
as far as possible though I don't think that
has quite been the tradition of this parish'. His
predecessor was Mr & Perry now ~~also~~ ^{rector} of St
Luke's

S. Matthew's, City Road.

LENT, † 1898.

MY DEAR FRIENDS,

The approach of the Season of Lent reminds me that it is my duty to address to you a few words on that universal rule and custom of the Church which appropriates Special Seasons for special religious exercises. If there were nothing else to be said upon the subject except that this *is* the universal rule and custom of the Church, that alone would, to every wise man, be an important consideration; for it is not wisdom, but folly, which disregards the weight of established usage. I do not think however, that ecclesiastical laws of religious observance are to be regarded in the light of what Butler calls "positive" duties—duties which have neither virtue nor reason apart from the fact that they have been commanded. On the contrary they have been commanded because of their reasonableness and efficacy,—because they embody the widest experience of the devotional needs of human nature. And this I think is peculiarly the case with the observances which are connected with the Season of Lent.

When William Wilberforce was engaged in the agitation which resulted in the freeing of all slaves under the British Flag, a certain Bishop enquired of the philanthropist if he did not find the constant activity and unrest of public life very prejudicial to the welfare of his soul. "Really, I don't know," replied Wilberforce, "I am so busy that I have no time to remember that I have a Soul." Of course the utterance was a noble one. It was the utterance of a man whose very self was lost in zeal and labour for a public good. Nevertheless his words suggest a very real spiritual danger. It is not a good thing that we should be ever so absorbed in the activities of private or public life that we have no time to devote to the higher purposes of life, no time to remember that 'we have a soul.'

Services during Lent.

ASH WEDNESDAY.

7 a.m. } Celebrations of Holy Communion.
 8 a.m. }
 9 a.m. Children's Service
 10.30 a.m. Matins.
 11 a.m. Litany, Communion Office, and Holy Communion.
 8 p.m. Evensong, and latter part of Communion Service.

SUNDAYS IN LENT.

1st Sunday. Morning—The VICAR.
 Evening—Rev. W. E. H. SOTHEY, Vicar of S. Barnabas, S. Lambeth.
 2nd „ Morning—Rev. R. WHINERY.
 Evening—The VICAR.
 3rd „ Morning—The VICAR.
 Evening—Rev. J. BASIL RUST, Vicar of All Saint's, Buxton Street, N.
 4th „ Morning—Rev. R. WHINERY.
 Evening—The VICAR.
 5th „ Morning—The VICAR.
 Evening—Rev. G. S. POWNALL, Domestic Chaplain to the Archbishop of Canterbury.
 Palm Sunday Morning—Rev. R. WHINERY.
 Evening—The VICAR.

On Sunday afternoons in Lent, the Vicar proposes to lecture in Church, at 5 o'clock, on "Christianity and its difficulties." These lectures are intended chiefly for men; but all who may be interested in the subject are invited, irrespective of sex.

The course will be as follows:—

1st Sunday. What is Christianity.
 2nd „ Theological and Philosophical difficulties of Christianity?
 3rd „ Scientific difficulties.
 4th „ Political „
 5th „ Social „
 6th „ Moral „

The Week-day services during Lent will be as usual; but addresses will be given at the Wednesday evening and Friday evening Services.

On Wednesdays, a course of Sermons will be preached by the Rev. R. WHINERY.

Subjects: 1. Watching.
 2. Praying.
 3. Loving.
 4. Hoping.
 5. Resting.
 6. Dying.

On the first three Fridays in Lent, the preacher will be the Rev. T. EDWIN HOWLETT, vicar of St. Michael's, Stoke Newington, who will take for his subject, "Abraham," "Daniel," and "Job," as types of character. On the last three Fridays, the Vicar will give Addresses on "Alms," "Prayer," and "Fasting," as types of Christian duty.

Confirmation.

On Wednesday, May 18th, at 8 p.m., a Confirmation Service is appointed to be held at St. Matthew's. Preparation Classes will be commenced early in Lent, and due notice of these will be given in Church. It is hoped that, if the hours chosen for these classes should be inconvenient for any wishing to present themselves for Confirmation, notice of this fact will be given to the Clergy.



On the other hand a Bishop of a later day was once visiting one of his country clergy, and, charmed with his Church and parish, suggested that it would be an appropriate innovation if the Vicar would hold a "quiet day" for his friends and neighbouring clergy. "A quiet day!" replied the Vicar, "My Lord, what we want here is an earthquake." Now this reply suggests another danger not less grave, though perhaps less obvious, than the former. It is the danger of the spiritual lassitude which results from the monotonous routine of unrelieved regularity. There is not doubt that regularity and repetition, while they form habit, weaken impression; and an unrelieved round of duties, of whatever kind, tends necessarily to become formal and mechanical, and to require less and less the co-operation of mind and heart. Hence the spiritual necessity of special seasons which break the continuity of life.

Now it may seem at first that these two spiritual dangers are mutually exclusive; and that here in London, at all events, it is the restlessness of life rather than its monotony against which it is necessary to protect ourselves. But I am rather inclined to regard the dangers as coincident and co-operative. The unceasing activity of life in the world, requires as its relief and foil the rest of spiritual service and devotion; but the fact that we turn to the Church as a source of rest from the world tends to make our spiritual life passive and unenergetic, frequently even perfunctory and formal. Hence we need Special Services and seasons which shall break the placid course of our common and complacent worship, and rouse us to earnestness, self-discipline, and human service. And this is precisely the meaning and purpose of the Season of Lent.

On the inner pages of this paper, you will find our Lenten arrangements. I sincerely trust that many of the congregation will avail themselves of the opportunities which these services offer. I hope too that some who have not been hitherto in the habit of attending the Church, may find in these arrangements something which may draw them to us; and I pray that the Lenten Season may be an occasion of spiritual blessing to our Church collectively, and to each one individually of its members.

I am, my dear friends,

Your faithful friend and Vicar,

FRED. W. FORD.

THE CHURCH OF THE PEOPLE IN LONDON: INFLUENCES

(continued from page 56)

—: meaning and to show that it is the work of the Church:—

(a) The Church is the only body which is not subject to secular control.

(b) The Church is the only body which is not subject to secular control.

(c) The Church is the only body which is not subject to secular control.

(d) The Church is the only body which is not subject to secular control.

(e) The Church is the only body which is not subject to secular control.

(f) The Church is the only body which is not subject to secular control.

(g) The Church is the only body which is not subject to secular control.

(h) The Church is the only body which is not subject to secular control.

(i) The Church is the only body which is not subject to secular control.

Form A. — The Church of England.

Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry.)

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

- (a) What is the general character of the population?
- (b) What portion do the ministrations of the Church touch?
- (c) What persons are employed? (stating duties and whether paid or not)
- (d) What buildings are used? (including mission rooms, schools, and clubs)
- (e) What services or other religious meetings are held, and by whom and by how many attended?
- (f) What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c.
- (g) What Educational Work is done?
- (h) To what extent are the people visited? (by Clergy or District Visitors)
- (i) What arrangements are there for nursing the sick?
- (j) To what extent is charitable relief given or administered by the Church?

General Questions—

- (k) Under what other religious, charitable, or philanthropic influences do the people come?
- (l) What co-operation is there between the Church and other bodies.

Remarks with reference to the district are invited on—

- (I) Local Government (including Poor Law administration)
- (II) Police
- (III) Drink
- (IV) Prostitution
- (V) Crime
- (VI) Marriage
- (VII) Thrift
- (VIII) Health
- (IX) Housing and Social Condition generally

Working class — not destitute

Relatively small numbers —

2. Clergy — 2 Paid Lady Workers
6 Voluntary District Visitors.

Ch. Schools. Club & Museum Room —

Ordinary Services — well attended —
Daily services poorly — lectures to
men improving —

Young Men Society — weekly —
Girls Society — (2) weekly
Working Men's Club — weekly
Children's dinner — weekly —

Day Schools. & Sunday Schools.

Every house once a month — 5
visitors — Clergy or messengers —

not quite satisfactory —

Under Rules of M.V. & R.A.

There is a Congregational
Church in the Cef. Rd.
not very active —

All are connected with
C.O.S.

Cef Rd not sufficiently
covered after —

Criminal Section comes down
Cef Rd.

Not a marrying ch. for poor — fees lower
elsewhere

Ram R.

good

Fair —

Parish S. Matthias Cef Road.

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

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

Character of population

Persons employed.

Phil Dr. p.

March 14th.

6/19
Interview with Mr. W. Bayly White. (2)

Mark's, Old H.

Mr White is a gray-haired man of from 40 to 50: handsome intelligent face, but that rather of an artist than a parson. He has been here for 11 years.

Nearly all the poorer parts of the parish in Finchley having been pulled down for warehouses the parish is now mainly decent working class with a sprinkling of poor and criminals in Vinegar ground. The rest of streets behind Champion's Vinegar which on our map are colored pink but which now look much poorer. Cabinet making is the staple industry of the people.

The Curator. One day spent. As to voluntary work Mr White was absolutely vague as to other questions of figures.

Church and Schools.

Amos.

Social Harmonies.

From on Sunday and usual in the week.
Mr W. has a very excellent choir, which he
trains himself.

Once a month, I think, after Sunday, Amos or
Sunday, the Choral and Orchestral Society give an
Oratorio or Cantata in the church, when it is well
filled. As to the ordinary congregation I could get
no figures, but gathered that it was very venial and
not large, and consists mainly of middle class non-
parishioners, though many of them have been parishioners.
"They scarcely ever leave us" said Mr W. and I
imagine he has gathered round him a congregation of
musical enthusiasts like himself. The musical
element is introduced I imagine mainly because Mr
W's tastes run that way, but the reason he gave
for it was that "it stirs up interest and sets
in opposition to the Sunday League with its wretched
band".

Mother's Meeting.

Band of Hope.

Choral Society mentioned above: this has on 50

Education.

Visiting.

Nursing.

Charitable Relief.

65
members and is the only thing about the church
with much go in it.

Clubs and Institutes have been tried and failed.

Day Schools attracting the children of small
tradesmen.

Sunday School with about 400 children.

"Everybody is visited: I don't suppose that any
parish is better visited."

Apparently nothing is done: it is not the duty of
the church to provide nurses but "to attract the people
to church".

From £25 to £40 is spent yearly, all apparently
in tickets for coal, grocers, bread etc. Besides this a
good many tickets are given to the church. ~~There is~~
the charity is confined to church people.

Mr W. had to work with the C. O. S. but
found it made the church unpopular and gave it
up.

Influence of religion.

Other religious influences.

Police.
Drift.
Crime.
Health.
Housing.

Personal.

67
This church is close to the Hall of Science, and there are still a good many men in the neighborhood who call themselves Atheists, but they are no longer aggressive, and most of them send their children to Sunday School.

The Wesleyans are a power in the neighborhood, as also the Quakers. There is a small Mission in Venetian grounds which is decaying, and will probably fall into the church soon or later.

Not efficient.

Putty good: houses well conducted.

A good many criminals in Venetian grounds.

Excellent:

Some insanitary houses in Venetian grounds, especially Putty Phillips. There should be a law that no two families should share a W.C.: also in Phillips each tenement should have a separate pipe to the main drain.

I feel that I really know very little about the

69

White on his ^{work} parish: but about the latter I
doubt if there is anything to know. As to Mr W.
he is personally a pleasant-tempered man without
I imagine any great religious fervor, or enthusiasm
of any kind outside his music. He is married to
a really terrible looking wife, and has a poor notion
of an elderly curate, whom he brought in to the
interview.

See note to Church [BK 55 page 41]

March 19th.

with District 4

5

14

Interview with Rev. J. H. Southwate, St. Paul's, Park Tree St.

Mr Southwate is a man of about 45: curly and rather heavy looking: bald: large dark moustache: an eminently respectful face. He has been here for 18 months and was for some years senior curate to Pargal Bromley, and was for a year with Haigh of Holy Trinity, Islington.

Character of population.

Mr L. thinks that in one report for last year he gave his parish as the third poorest in London but is anxious to know "which are the two which are poorer." One of his Staccones who has worked in Bethnal Green says there is nothing there poorer. Mr L. has himself visited nearly the whole parish and says that he scarcely comes across a room without initial signs of poverty and squalor. The people are nearly all Catholics and lodged in a number of tenements especially in Park Tree St. Mr L. had asked his workers to send him some account of their respective districts preparatory to

Persons employed

Buildings.

Services.

to my visit. These I have inserted at the end partly for such information as they contain as to the district - partly as light upon workers. The street analyzed is see list, about the list in the parish.

The people in the red streets of the parish are non-resident shopkeepers and manufacturers.

The probable fate of this parish is to be cleared for ~~the~~ warehouses, which already cover a large part of it.

See list. There are in addition two visitors, and about 30 Sunday School Teachers, who all live in the neighborhood, but none of them in the parish.

Church and Mission Hall.

See list. one.

The morning congregation is from 50 to 60, Sunday 250: not many of them I think are parishioners, but the congregations are increasing, and especially the parochial element. Mr. A. succeeded the Notaries

CLERGY.

Rev. J. H. LEWTHWAITE, M.A., B.C.L., Vicar, 45, Colebrooke Row, N.
 Rev. COX SMITH, M.A., Curate, 10, King's Square, E.C.

SCRIPTURE READER.

Mr. MUSGRAVE.

PAROCHIAL MISSION WOMAN.

Mrs. LEE.

SUNDAY SCHOOL SUPERINTENDENTS.

Miss PYKE and Mr. COLLARD.

ORGANIST.

Mr. A. TRICKETT, F.C.O.

CHOIR MASTER.

Mr. HACKETT.

CHURCHWARDENS.

Messrs. COLLARD and HACKETT.

DEACONESS.

Miss CONNELL, Mission House.
 Miss MOTHERSOLE, Mission House.

The Clergy are in attendance at the Vestry every morning at 11 a.m. to receive notices of sickness, and applications for Hospital and other letters.

Notices of Banns of Marriages, etc., should be left with Mrs. LEE, 52, Central Street, or at Mr. LONGHURST'S, 85, Goswell Road.

Fees: Banns, 1s. 6d.; Marriage, with Certificate, 9s. 6d.

All seats are Free.

SERVICES.

Sunday morning, 11 a.m.
 Sunday evening, 6.30 p.m.
 Thursday evening, 7.30 p.m.

HOLY COMMUNION.

First Sunday in the month after morning service, and 2nd and 4th Sundays, 8.30 a.m.
 Third Sunday in the month after evening service.

CHURCHINGS.

Every week-day morning, at 11 a.m.
 Thursday, at 8 p.m.
 Sunday, at 4 p.m.

BAPTISMS.

Sunday, at 4 p.m.
 Wednesday, at 11 a.m.
 Thursday, at 8 p.m.

OTHER SERVICES.

Sunday School, at Mission Hall, 10 a.m.
 Youths' Bible Class, at the Vestry, 3 p.m.
 Children's Service, at the Mission Hall, 6.30 p.m.
 Service at the Mission Hall, 8.15 p.m.
 Sunday School for Infants, at Mission Hall, 3 p.m.
 Sunday School for Boys and Girls, at the Church, at 3 p.m.

MONDAY.

Mothers' Meeting and Clothing Club, at Mission Hall, 2.30 to 4 p.m.
 Bible Class for Women in the Vestry of the Church, 8.30.
 Girls' Club Meeting, at Mission Hall, 8.30.

TUESDAY.

Junior Band of Hope for Boys and Girls, at the Mission Hall, at 7 p.m.
 Senior Temperance Society, at the Mission Hall, at 8.30 p.m.

WEDNESDAY.

Maternity Society, at the Vicarage, 2.30 to 5 p.m.
 Sons of Temperance Provident Association, at Mission Hall, at 8.30 p.m.
 Instruction Class for Men and Women, Mission Hall, 8.30 p.m.

THURSDAY.

Evening Service with Sermon, 7.30 p.m.
 Baptisms and Churchings, 8 p.m.
 Choir Practice, 8.30 p.m.
 Girls' Club, Mission Hall, 8.30 p.m.

FRIDAY.

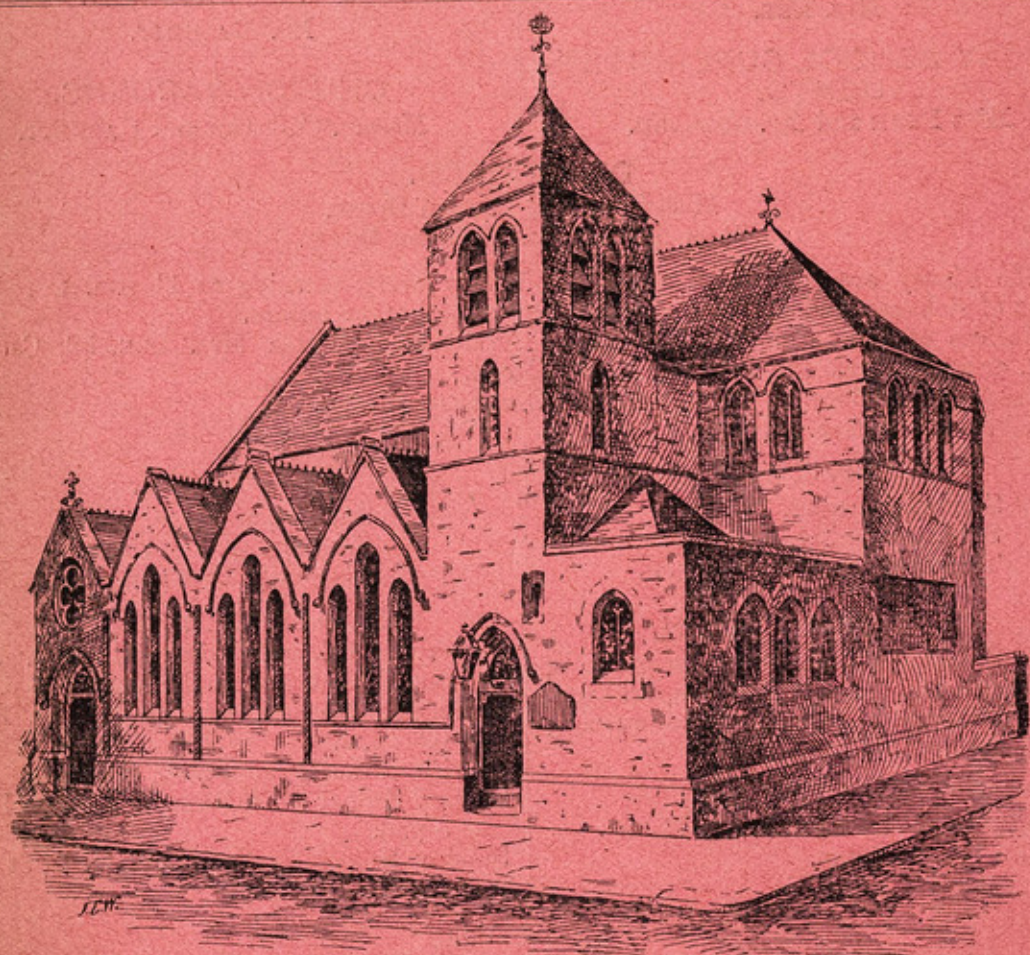
Men's Club, at Mission Hall, 8 p.m.

SATURDAY.

Magazine Visitors' Meeting, at Mission Hall, 8 p.m.
 Communicants' Class for Girls, Mission Hall 8 to 9 p.m., every third Saturday.

The Magazine is under the management and superintendence of Miss EASTERLING.

ST. PAUL'S, GOSWELL ROAD, PARISH MAGAZINE.



SPECIAL NOTICE!

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POTOSI SILVER—Tea Spoons from 1/3 1/2 doz. Desert Spoons and Forks from 3/6 1/2 doz.; Table Spoons and Forks, 4/6 1/2 doz. Recommended and Guaranteed to wear white throughout. [etc.]

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BUILDERS' IRONMONGERY—Nails, Screws, Hinges, Springs, Locks, Bolts, Brackets, etc., etc.

Social Agencies.

77
Mr. Styler Heming, who, though he had been there since the church was built, appears to have been 'eccentric' if not mad: he was chiefly notorious as a beggar, but in addition to this he treated his church in a peculiar way: kept an umbrella stand next the altar, and had mottoes painted about the church, e.g. "Gang, werry" and "It's all right: God's when he was". Late in life he took his M.A. degree and sent round a notice ~~that~~ to the parishioners that on a certain Sunday he would appear in his hood: but beyond giving relief to any who asked, he utterly neglected the parish.

The Thursday evening service is an imitation of Mr L's, and he gets from 70 to 80 at it.

See list.

The Temperance work both Senior and Junior is said to be of an unusually vigorous character, but otherwise there are on a small scale, though working up. The Men's Club has from 70 to 80 members of a rough class, who none of them at present come to church.

Education.

Nursing.

Visiting.

Charitable Relief.

Other religious agencies.

Managers.

79
Sunday School with from 5 to 600 on the books
and about 350 in attendance. To get children to a
Sunday School says Mr L. you must be almost at
their door, and the secret is to have a branch if
possible in each poor street or district.

Send to Gloomslay Nurses.

The whole parish is systematically visited.

From £30 to £40 a year is being spent,
almost entirely on the sick. Mr Hemmings used to
give largely not only to parishioners but to almost
anyone who called on him: it was his ambition
to be known as a philanthropist.

There are no chapels in the parish, but
some go to Dr Parker's and to the Wesleyan Chapel
in the City Road St. John's Sq.

This though less so than under Mr Hemmings,
is a great marrying church. He used to marry

Honour.

Personal.

[unclear] [unclear] [unclear]

anyone without asking any questions and used
to put up the ~~Rev.~~ Banns without giving any address
or parish. The average age of those married in the
church is very young.

My (a) d.

Mr Leathwaite is of a distinctly common place type,
but a practical man and a hard worker.

See Note to Church [BK LV. page 41]

value. Unfortunately drink
and improvidence makes the
lot of the poor harder than it
would be.

note
The rest of St. Paul's parish
consists of stumblers, shopkeepers.
In some to have a little and in
others generally in many at one
say that I have found the people
mostly poor & very many extremely poor.
A large proportion of the men
are labourers only, and do not
obtain work all the year
through. Some are carmen
and they are more certain of
employment, but the vast majority
of the lumber people are labourers
of various kinds and labour is
not like technical skill for
it has not the same commercial

83
value. Unfortunately drink
and improvidence makes the
lot of the poor harder than it
would be.

The rest of St. Paul's parish
consists of string line, shopkeepers
together with some factories
and a few large carrying depôts
and other places of business.

T. J. Bennett.

25
Scripture Reader

The district which I visit comprises
the following streets— Compton Street,
Compton Passage, Allen Street, Berry St.,
Little Sutton Street, Great Sutton Street,
& Ludlow Street.

With regard to the district in question,
we have the two extremes of poverty, and
industry and wealth. As represented by the
trades people and manufacturers in Roswell
Road & Great Sutton Street. ^{and little Sutton St. & very poor} With the
great majority of the people however it is
the one continual fight against great
poverty. And the difficulty of making two
ends meet.

There are all kinds of trades represented, principally
barbers, laborers, costermongers, shoeblacks,
bill-posters, charwomen, shoemakers,
dressmakers, and mantle-makers, and box-
makers working at home, and flower sellers.

Some of the poverty is doubtless due to the
thrifless habits of the people, and partly
by the iniquitous sweating system, but

also by the drunken habits, which
in this district as elsewhere are very
marked amongst the poorer class.

The morals of the people, are regretted
a very low ebb, with of course bright
exceptions. And there is a general
indifference to religious subjects.
And only a very small percentage,
attend any place of worship.

St. Paul's

Having been invited by
the vicar of St. Paul's Church-
well, to visit in his parish
I started out one afternoon
to begin work.

I confess my heart failed
a little when I surveyed the
scene, - a long narrow street
with tall houses on either side
innumerable dirty little
children playing in the
gutters, whilst harpies
disagreeable odours awaited
one at every turn.

The interior of these dwellings

Corresponded as I expected
with the exterior, richly
stair cases, led to dirty
over crowded rooms, & dark
cellar-like abodes, inhabited
by care-worn men & women,
who bore in their faces,
traces of sorrow & privation.
Small wonder is it that
many of these poor people
lose heart, & give themselves
up to their fate, finding
their only pleasure in the
public houses, which seem to
flourish at every corner.

87
But on the other hand many
there are who nobly do battle
with their adverse circumstances
& manage to pay their rent
& to keep themselves & their
families respectable, by
dirt of honest toil.
As one looks upon them,
one ceases to wonder how they
have fallen so low, the
wonder is rather, that they
have not fallen further, &
one longs to hold out a
helping hand, to these wretches.

Corrupt with lips troubled sea

with

Stair

Over

Cellar

by

who

traces

Small

Many

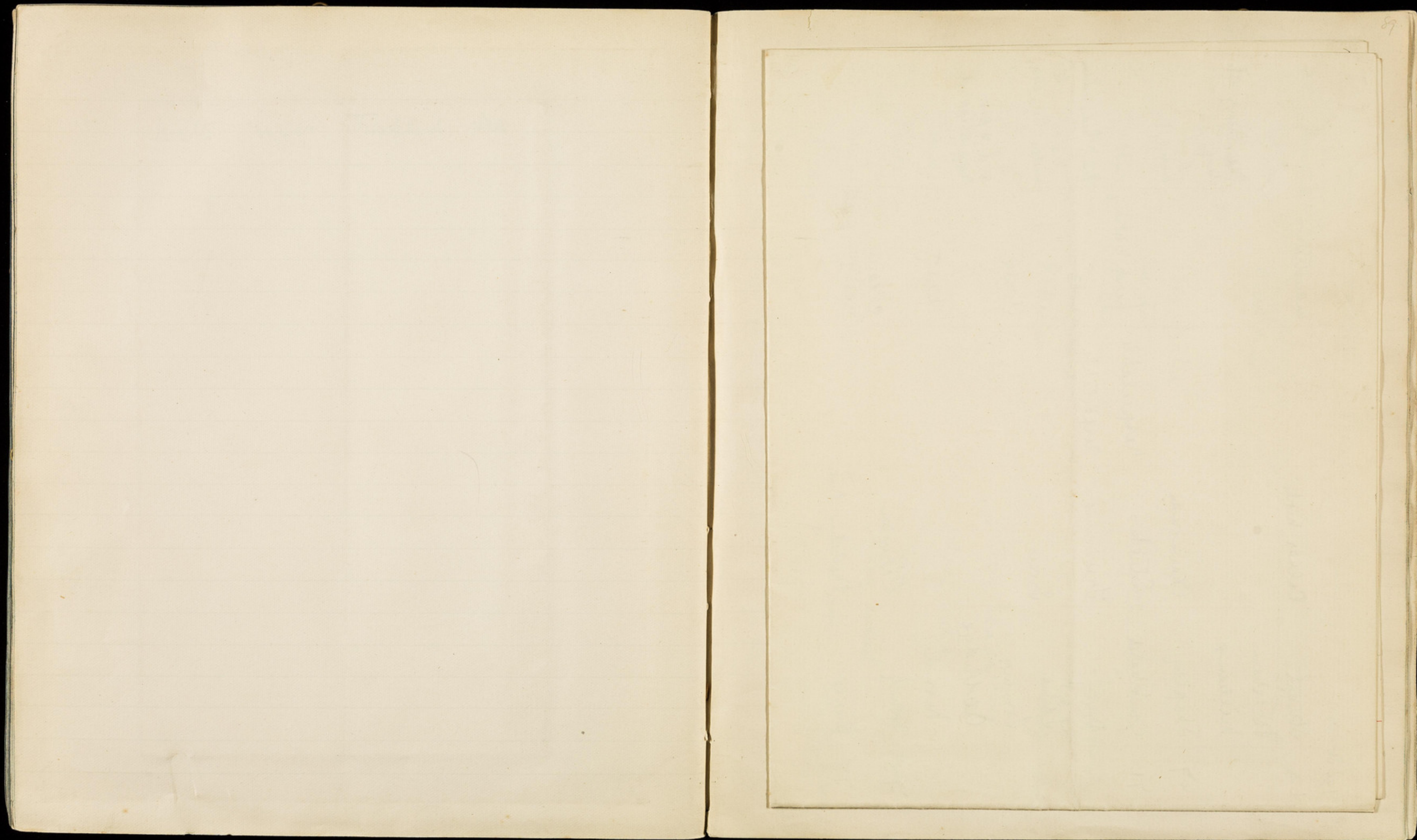
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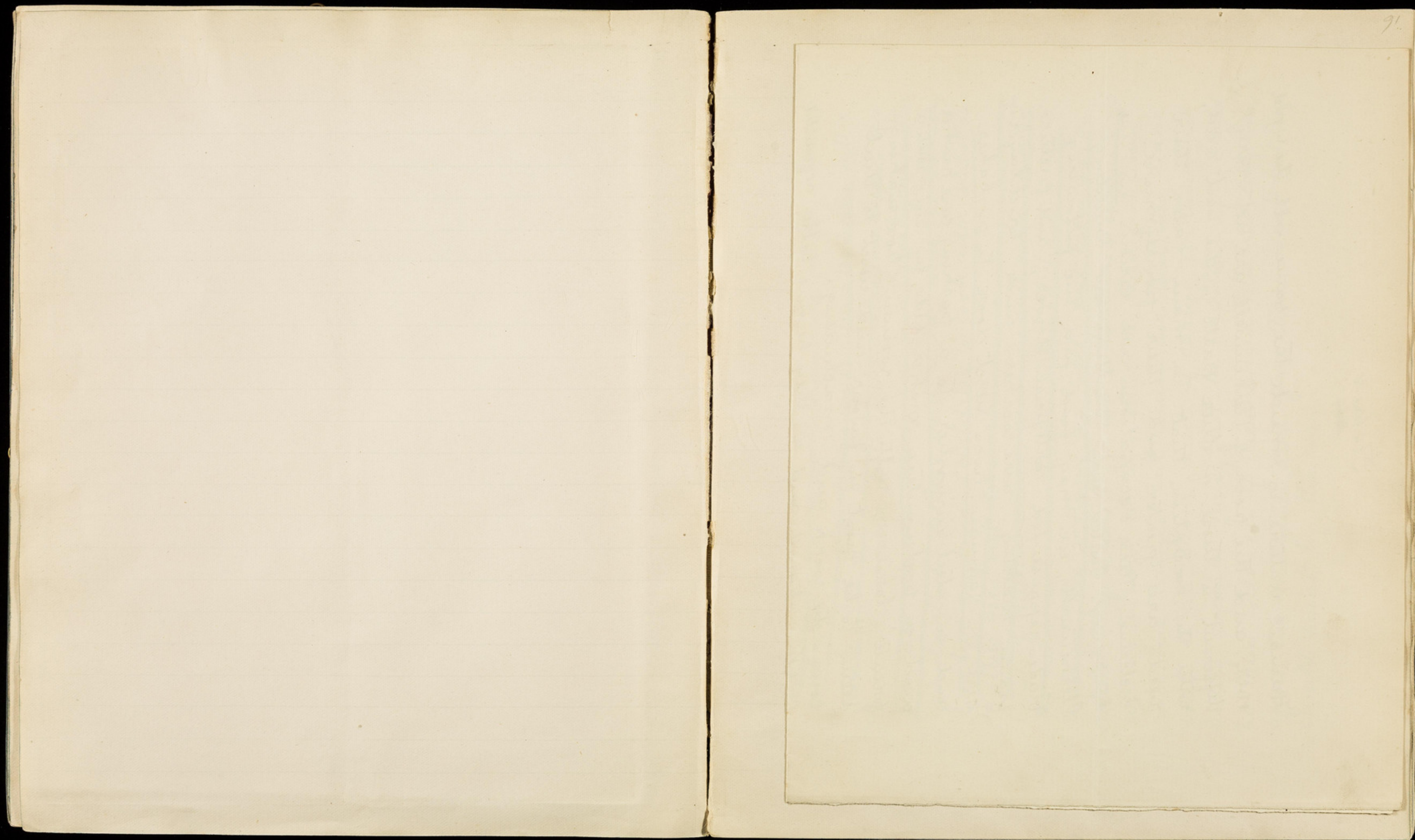
Public

flour



See St. no.	Name.	Occupation.	Morals.	Habits	Condition.
1	Dickson. Gaylor. Taylor. Tyler.	Printer			widow 3 Children poor, widow. 1 child
3.	Loch. Milkins	Umbrella Maker. S. Lulu's Vestry	immoral drinking	dirty dirty untidy	wife blind very poor, well to do.
5.	Scarborough. Richardson. Grayson.	Gilder. Dressmaker.		Clean & tidy. untidy. drinking man, tidy wife.	very poor.
7.	Webster. Kangesser. Brown. Aykam.	Cabman. Lin Smith. Brass Foundry wife street hawker		drinking dirty	very poor. 4 children
9.	Kitchin Morris. Frost. Taylor. Sanderson.	wife Mantle- maker. Brick-layer Stick Polisher Brick Layer.	Honest	industrious hard-working untidy, but steady	respectable little poor out of work, very short of work. Plenty of work.
13.	Linners (German)	Tailor.		Steady industrious	well to do.
15	Webb. Griffiths	Reaper Maker	Seemingly by his		respectable very poor. very respectable
17	Gardiner.				
19.	Early. Nicholls. Jones.	Doek Labourer. Leather bag maker		Man drinks woman hard working very clean. nice people.	poor.
21.	Stratton.				
23.	McGrath. McGrane.				very poor.

Que St.	Name.	Occupation	Morals.	habits	Condition	Que St.				
25.	Arnold. McCrea.	Dress-maker			Very poor.	63.	Stuart Belsham. Williams	Collar work	industrious	Man nearly stone deaf
27.	Edwards Ryan. Butter.	Boat maker Carter		Very Clean & tidy	Here	65.	Shipley	Charwoman.	widow	
31.	Maller.	Orchard			Large family	71.	Guichard	Sticks.	Respectable.	hard working
33.	Magginn	Cable-maker.			old widower. 3 children		Perry.	Trimming.	respectable	Man, bed, widower
33.	Cook.	Reverend					Lane.	Ironer.		widow, very poor.
35	Dyton.	Street hawker		Clean, hard work	widow.		Young			old & poor. Man crippled
	Angus. Sangster.	Painter		dirty untidy			Adridge			
37.	Dull.			dirty	widow, poor.	73	Young.	Carman	dirty	
39.	Wright.	Orange.		Clean, hard work.		75.	Pierce.	Butcher's Miss	clean. nice young people	
	Karnon			hard-working.	very poor, widow large family					
41.	Such.	Iron jobber		dirty						
	Ryan. Rope. Harris.		M. Co.		well to do.					
43.	Hitchin Bolton. Kitchingham.	Painter. Machinist- Racking Cases.			widow 5 children very poor man ill.					
45	Malins Robinson. Mallins.	working		Clean & hard working.	widow poor.					
47	Gregory. Lawton.		respectable							
51.	Still well Topley.		M. Co. respectable.	dirty						
5	Topley.			dirty						
55.	Topley.				old, poor.					
57.	Harman. Robinson Kins	Smithfield Barbub. Cycles.			dirty old hachel.					



St. James

Human nature is much the same all the world over, and the poor of Clerkenwell are not very different to those of other parts of the East End, with the exception that in many cases their needs are greater and their poverty more extreme. Their occupations are various, in the buildings visited viz. Bartholomew Buildings Clerkenwell, we may find the following trades represented artificial flower, and picture frame making, wire workers and bricklayers, here a cabinet maker lives next door to a baker and a steel-burnisher to a packing case maker and a portmanteau maker side by side with a printer's labourer; with the women box making seems to be most in favour and next to that comes tie-work and machining. Children abound and as they become better acquainted, greet you in a way that is more friendly than polite, but poor little souls they know no better, and little wonder left to themselves as much as they are. In one house we find great-grandmother, grandmother, mother and child, and the former has her great grandchildren to look after whilst their mother goes out to work. Cases of intemperance are to be met with amongst the men, and alas! that we should have to say it, amongst the women as well; but taken as a whole they seem to be as industrious and as willing to work as any others in their position, and one cannot but remember that they have souls to be saved, and in caring for these, their bodily wants must not be forgotten, if we would be true followers of the Saviour who had compassion upon the multitude, and gave them to eat, lest they should faint by the way.

Character of population.

March 22nd.

Interview with Mr. H. Magdalen Evans,
Michael, Mark St. Fishery.

5/3

2

Mr Evans is a man between 30 and 40: tall,
big, and strong: clear shaven; fresh, healthy complexion.
Received me in a carriage.

Mr E. has been here for 6 years and came to
a difficult job. The church with a large convent and
brotherhood attached to it was built 30 years ago.
Just before Mr E. came there was some great scandal
in connection with the organization, the details of
which he did not tell me. The result was that
the convent was severed from the church, the schools
were closed, and the church was left without workers.
Mr. E. came here without any workers and for
some time had to do everything for himself "run to
camp, round the soup cans."

The population is about 5000 almost entirely
in poorships: there have been chambers for workmen
since Mr E. came, but these are now likely to
remain stationary. The people are not the poorest,

Persons employed.

Buildings.

Services.

95
mostly I want working class people with work in the city,
or neighbouring factories or warehouses.

Two Curates. Nurse. Two Sisters
about 12 voluntary workers, one from the West-Ind. the
others from North London.

Church. Schools. Anger House.

On Week Days:- Celebrations at 7.30, and 8.30. Evening
at 8 with an after Mission Service or Instructions.
On Saint's Days there ~~are~~ is a celebration at 6.45 to
enable people to get to their work by 8.

On Sundays:- Celebrations at 8 and 9.

Matins at 10.45.

High Eucharist at 11.15.

Children's Service in afternoon.

Evening with after Mission Service at 7.

At the early celebrations on Sunday there were from 25 to 30,
at 11.15 from 120 to 150: in the evening from
200 to 300. But all the numbers are increasing.

The week-day congregations are often as good as a

Social Agencies.

97
Sunday: Last Friday for instance there were about 150 at early celebration, all people who had to be at work by 8. The people who come may not all be parishioners, but they are genuine members of the working class living in the neighbourhood. There is none among them who earns over £150 a year.

The Communicants on Easter Sunday number about 150.

Mr. S. complains that he suffers from want of fund, want of workers, and want of accommodation for social work. He has reopened the schools and has ten but they are hopelessly gloomy and insanitary: but then are:-

2 Mothers' Meetings.

Band of Hope.

Classes for girls.

Club for my rough lads once a week.

Last year a club was opened for the roughest class of men, locally called 'The Pot-house' but it has had to be at closed for want of proper accommodation.

Mr. S. also complains that social work is undervalued

Education.

Visiting.

99
difficult. by the intense selfishness of the people: the
logs of Mark H. went associate with the logs of Duke H.
and so on. "You want a church in such street" said
Mr. S.

Sunday School with about 250 in attendance:
worked on the Sapienter system. "The children are
getting tremendously keen about it" it meaning not so
much the system as the High Church doctrine taught.
"You wait till this generation of children grow up" said
Mr. S. "I'm prepared to bet my bottom dollar that
they will never change."

The whole parish has ~~been~~ been visited since Mr.
S. came but not systematically: with the recent advent of
the Sisters there is now regular visitation. But Mr.
S.'s plan has always been "to go for the individual:
to get them one by one" and with this object he will
visit those whom he has a chance of getting hold of
constantly. He now visits outside the parish when
asked to.

Nursing.

Acute Relief.

101
Haw Parish Nurse and sometimes find for John
Larkins.

from £70 to £80, nearly all to sick or
convalescent cases. Mr. E. does not work with the
C.O.S. "They told me in argument: but in practice
it will not work. I don't dare to recommend anyone
to go to the C.O.S." But in spite of these views
Mr. E. imposed upon me several times that the
curse of all spiritual work in the neighbourhood was
the lying that goes on; and he makes it an
invariable rule to help all without inspection of
 creed: the first thing he says when visiting sick
people is "look here do you want ~~you~~ me to
pray with you or not: you can have your Beef Tea
without it." He is at present helping the most
aggressive Atheist in the parish. So well known is
his objection to combine the priest and the whining spirit
that he has heard of members of the congregation
almost starving rather than come for relief.
"I help you" he says to the sick "not because I
want you to come to church but because of our

High Church practices.

103
Common Humanity". Mr S. admitted of course in conversation that he wanted to get them to the Church, but he is convinced that to have religious tests of any kind for whif or admission to clubs etc is the most certain way to ruin the influence of the church. "It is my belief" he said "that when certain influences are withdrawn from the fact that there will be a great show up as to what is what the apparent success of a good many organizations. You must get at them by individuals and not wholesale."

This church has the reputation of being ~~the~~ ^{the} highest than St. Columba. There is "moral compulsion" on all regular members of the church to confess: and for this reason parents often keep back their children who attend the Sunday School from confirmation.

Messrs John Kensit and Co often visit the Church: only last Sunday they had to be turned out for "travelling and swearing". They called one of the churchwardens a "devil" and addressed Mr S. as Satan. But from his parishioners since the early days,

Other religious influences.

Drink.

168
in consequence of the scandal, Mr P. has had no opposition: on all religious matters they are indifferent and "don't care whether I stand on my head or my heels," but they recognize that he is "their parson" and are prepared to act as buttresses of the church of "God" for "himself and Co."

Scarcely anyone goes anywhere: "out of the 5000 in the parish" said Mr P. "I believe I get more than anyone else": but he mentioned Congregationalists in Willow St., and Old St., Whitfield's Tabernacle, Wesley's Chapel, and Cuff's.

With the non-conformists generally Mr P. is on the most friendly terms: he never attempts to proselytize: "I go only for the pagans: I am always delighted to find people who believe in anything: I always tell them that my end is lost, but that they will get to Heaven right enough." In spite of these liberal opinions Mr P. has been vilified by one of the Congregational bodies: their name "brave about telling David lies."

Drink and Rivalry are the two great obstacles.

Police.

Thrift.

Managers.

Housing.

107
to religious effort. The drink is appalling; but Mr. S. is not at all keen about temperance organization, which he looks on as failures. It is hopeless to expect help from the police who are as bad as the others, and at night at all events always smelt of drink. Apart from this failing the police are a first-rate set of men.

Have no thrift organizations outside the Mothers' Meeting; but the people are thrifty. Most of the men in clubs.

A very large number of rectors and impropriators, most of them forced. Mr. E. always tells them that in these cases they ought to be named before the Registrar: it is blasphemous to ask God to bless the union under the circumstances.

The Parish Meetings are good from the sanitary point of view; but from the moral and religious side Mr. E. thinks them utterly bad: they lead to so much gossip, scandal, and immorality. The presentation

Personal.

109
which Church goes here to Eden is more too in a
Building than elsewhere.

Mr Evans is a good fellow: a hard working
parish priest. I can't quite understand why he
should be so extreme in doctrine: he has nothing
of the saint or the ascetic in appearance or
manner and, unless he is a hypocrite - which I do
not think he is - is unusually broad in his
sympathies.

Character of population.

March 29th.

5
10
Interview with Rev. J. Longridge, (2)
Clement City Road.

Mr. Longridge is a man of about 60: small, plain and insignificant in appearance: but with a face which lights up pleasantly when he smiles. He has been here for 13 years.

Our interview was carried on under difficulties. Mr. L. is evidently a very shy, reserved man: but in addition to this he speaks in a very low rather indistinct voice, and has a habit of finishing many sentences in a sort of manner of which I could catch nothing. To add to the difficulties the vicarage is in a very narrow stone paved street down which huge vans kept clattering about once a minute, and during their transit I could only see the movement of Mr. L.'s lips.

Working class of all kinds except the roughest; but especially carmen, bricklayers etc. A large part of the people live in Buildings: a large spacious block has recently been put up. There are very few

~~Persons employed.~~ Miltons.

Persons employed.

Services.

Social Affairs.

112
Families in the parish with less than two rooms.

Church. Hall. Club Room. Class Room. All these buildings are in one block.

Two Curates. Mission Women. 4 Visitors. Including the Choir about 40 voluntary workers.

See over
At the three celebrations on Sunday morning there are about 150; in the evening about 250. Of these a considerable number live outside the parish, though all are in the neighborhood. Very few men come though lately they have been getting a better hold of young people and getting some ^{young} men in.

The services are very high.
The innumerable week-day services draw about 25- a day.

Mothers' Meeting.

Girls' Club

Church Ladies' Brigade with about 80 boys: this

S. Clement's, City Road.

MONTHLY CHRONICLE.

No. 1.

JANUARY, 1898.

One Penny.

Services.

Sundays.		Week Days.	
		EUCARIST.	EVENSONG.
Holy Eucharist	8 a.m.	Mon. 8 and 8.30 a.m.	7.30 p.m.
"	10 a.m.	Tues. 7 " 8 "	7.30 "
" (Choral)	11.30 a.m.	Wed. 8 " 8.30 "	8.15 "
Sunday School	10.45 a.m. and 3.30 p.m.	Thurs. 7 " 8 "	7.30 "
Children's Service, 1st Sunday	3.30 p.m.	Fri. 8 " 8.30 "	8.15 "
Young Women's Bible Class	3 p.m.	Sat. 8 " 10 "	7.30 "
Men's Bible Class	5.45 p.m.	Litany and Baptisms, Wed. & Fri. 2 "	
Baptisms	4.15 p.m.	Discussion Class for Men, Wed. 9 "	
Evensong and Sermon	7 p.m.	Women's Bible Class, Thurs. 8.15 "	
Children's Service in Hall	7 p.m.	First Evensong of Holy Days 8.30 "	
		Mothers' Union, Every Tuesday 3 "	
		Mothers' Meeting, Mondays... 2.30 "	

GUILD OF S. CLEMENT'S WARD MEETINGS.

1st Sunday...	B.V.M....	4.30 p.m.	S. Monica...	Every Wednesday	3 p.m.
2nd "	S. Agnes I.	4.15 "	S. John	3rd Tuesday	8.30 "
3rd "	S. Agnes II.	4.15 "	C.B.S.	2nd Wednesday...	8.30 "
4th "	Good Shepherd	4.15 "	G.A.S.	1st Tuesday	8.30 "

CLERGY.

REV. JAMES LONGRIDGE
 REV. CHAS. R. J. WALLACE
 REV. R. E. KNIGHTLEY

Clergy House, Nelson Street.

VISITORS.

SISTER MARY, 29, Windsor Terrace.
 SISTER LAURA, " "

MISS O'NEILL, 29, Windsor Terrace.
 MISS WALLIS, 49, Bath Street.

CHURCHWARDENS.

Mr. H. SAYERS & Mr. H. JUDGE.

SACRISTAN.

Mr. E. ARMOUR.

ORGANIST.

Mr. BELL.

SIDESMEN.

Mr. CHESMAN.

Mr. BRACE.

Mr. WALKER.

Mr. SMITH.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR TO ALL OUR READERS.

The Christmas season brings with it the usual parochial festivities, which are fixed for the following dates:—

- Dec. 28.—The Mothers' Meeting, Tea and Entertainment.
- " 29.—The Sunday School (Boys and Girls).
- " 30.—The Infants' Tea.
- Jan. 3.—Mens' Supper and Smoking Concert.
- " 4.—Ward of St. Monica and Mothers' Union.
- " 11-15.—The Bethlehem.

Very few subscriptions have as yet reached us for the expenses of these entertainments. We do not want to be left in debt over them.

CHRISTMAS.

The Services at St. Clements were of the usual character. The Festival began with Solemn Evensong and Procession at 9 p.m. on the Eve. Midnight Mass was sung as usual at 11.45. On Christmas morning Holy Communion was given at 7.15, 8, 9, 10, a.m., and at 11.30 a.m. High Mass was sung. The music, which included Gounod's Sanctus and Benedictus from the Messe Solennelle, was accompanied by Mr. W. F. Cheesman on the cornet. The communicants were not accurately counted, but there were over 150.

BRIGADE NOTICES.

The long-expected gymnastic apparatus has been purchased. It consists of horizontal bars, parallel bars, vaulting horse and spring board, and boxing gloves.

The lads have been fortunate in securing the services of Messrs. Bradbrook and Frampton, friends of Lieut. Harvey, as instructors, and Mr. A. Wheeler has undertaken to superintend the boxing.

Our newly-formed football team pluckily entered the London Junior Association. They have had to meet teams who have for the most part been in existence for several years, and although we cannot as yet record any victories, the lads have played up well in losing games. We hope they will stick to it and take their beatings in good humour, as that is the only road to future success.

On Christmas night the lads had a substantial supper of sandwiches, mince pies, tea, coffee, lemonade, nuts and oranges, which was followed by a "smoker" in which Messrs. Cheesman, Gillbe, W. S. Preedy, Mr. Arcen and his two

Master F. Cheesman and others of the lads contributed songs and recitations. The catering was done for us by Lieut. P. Roberts. The party broke up after an evening in which all seemed to enjoy themselves, about 11 p.m.

On Tuesday, 14th, a very well attended concert was given by Mr. and Mrs. Pratt and friends, a very novel feature being an exhibition of the phonograph by J. R. Perfect, jun. The first part of the programme included some excellent songs and a capital performance by a band of mandolines and banjos, which not only discoursed excellent music but formed an effective and pleasing group upon the stage.

The second part of the entertainment was "The Lottery Ticket," in which the characters were sustained by Mrs. Pratt, Miss L. Williams, Messrs. E. Armour, H. E. Pratt, and Mr. H. Gilbert. The scenery was kindly lent by Mr. J. E. Perfect, of the Parkhurst Theatre, Holloway.

We have not yet received the financial result of the performance, but we believe it to be very satisfactory. Our very cordial thanks are due to the performers for the pains and trouble taken in giving us so good an entertainment.

THE BETHLEHEM.

The tickets for the Tableaux are now out and should be applied for at once. The days for adults are the 12th, 13th and 14th. The 11th will be reserved for our own children, and on the afternoon of Saturday, 15th we hope as usual to welcome children from some neighbouring schools. We believe that the Tableaux are a real help to people in realizing the scenes of our Blessed Lord's early life.

THE NEW MAGAZINE.

Our readers will perceive that the inside of the *Chronicle* is now changed. We have discarded *The Dawn of Day* and adopted GOODWILL, which, though more expensive, will, we hope, be more extensively taken in, and we are quite sure will be well worth the small sum of 1d. charged for it. "The opinions of the Press" describe GOODWILL as "refreshing reading after most Parish Magazines." "Always interesting, and good value for the penny demanded." "As a magazine for localising far and away ahead of any. There is nothing of the namby-pamby which characterises the majority of such publications."

The *Chronicle* can be obtained at the Church on the first Sunday of each month, and we trust that the small number of 150 copies, which is all that we get at present, will be sold out every month.

Education.

Visiting.

Nursing.

Charitable Relief.

Influence of church.

117
Mr L. thinks is their most successful social work.
There is a Men's Discussion Meeting once a week

Sunday School with about 500 children. Teachers
not satisfactory, but have no time for classes.

There is no home to home visitation. "The
whole parish is certainly not visited" said Mr L.

Send to Bloomsbury House.

Give about £30 a year in tickets: all to the
sick. Co-operate with C. O. S.

Mr L. thinks that including the children
the church touches about 1000 out of 5000. He
describes the people as utterly indifferent, and thinks
that there is "much less sense of the need of religion"
than there was 30 years ago. Mr L. is obviously depressed
and thinks the church is making no advance: the
only hopeful sign is that the children have lately
seemed to be keener about the church and its

Other religious influences

Police.

Drink.

Marriage.

Drift.

Health and Housing.

Personal.

177
Doctrines.

The Wesleyans are active and get a large number of children to Sunday School in Radnor St. No one else is doing anything, and the adults go nowhere.

Very efficient.

Not a Methodist parish: no temperance organisations.

Improvement.

Not much.

Good.

There is something about Mr L's face which leads me to think that if one got to know him and he took off the reserve, which almost amounts to pompousness, he might be an interesting man, as he is I should think a good one. I can see no sign of great activity in his parish except in the multiplicity of services, but Mr L. has twice been mentioned to me as doing good work, and my belief then is something more than his modesty allows him to disclose: but whether the efforts the results are obvious

121
meagre.

Mr L. received me in Cassock and greeted me in a room, apparently the dining room, which suggested wretchedness, and he looks worn and weary.

He took me over his book of buildings. The church a very long bare unattractive building with only one aisle: this and all the other rooms gloomy and depressing.

123
Report of interview with the Rev. Henry Swann, Vicar of
S. Thomas, Charterhouse, Goswell Road. (E.A.) (Mar. 23. 98.)

Mr. Swan has been at S. Thomas' for 17 years, and is having the satisfaction of seeing the parish gradually disappear before his eyes. Apart from the schools there is little going on, and most that is done is really non-parochial in character. A good deal of light is thrown on the state of things by the fact that one of the churchwardens lives in Highbury Place, and the contributions intended for the magazine are sent to some one living in Amhurst Rd. Hackney. Only about half the children of the Sunday School live in the parish, and only about 25 or 30 of the 125 communicants. On our map the parish looks like one of the blackest corners in the whole of London, but only about $\frac{1}{2}$ is now residential, the whole of the part south of French Alley, with the exception of a few houses still standing, having been turned into warehouses. And the rest of the parish is probably destined to the same transformation, and already even in some of the few residential streets one can see the advance guard of a business premise put up where a lease happens to have fallen in. It is for this and this alone that the process of transformation delays. In addition to the demolition of the smaller houses, the large open space off the Golden Lane that was vacant for years waiting for a plan

is being built upon of railway extension that never came off. On some of the sites very large warehouses or workrooms have been put up, and the general aspect of the place is very similar to that of many of the streets to the north of the City itself or rather will be when things have settled down and roads have been made. At present there is a good deal of chaos, and it is a matter of surprise that such big and expensive buildings have been put up in such tucked away corners. But the places are rarely offices, and the market for the goods made or stored here is doubtless being created elsewhere. It is enough to be so near the City, and an immense saving in land values and rentals is secured.

With the exception of the dotted warehouses mentioned, Hatfield St. and the rest of the parish north of French Alley remain pretty much as they always have been. The houses remain and the people although constantly changing in personnel remain much the same in general character. The great change has been the structural transformation. But Mr. S. thinks that there is very little real black in the parish and that dark blue rather than the more sinister colour would be truer of the district. He admits the sporadic crime, and as he said (certainly very truly of himself) the best people to ask about the criminals are not the

not the clergy but the police. We walked over nearly the whole of the parish after talking and the people are certainly poor and shiftless: rents are high and the proximity of the City is the great attraction. Something may always turn up there, and in any case there is the hawkers' line in Cheapside. There is an analogy I think between the relation of the people here to the City and that of their confreres of the neighbourhood off Drury Lane to the Strand. Both classes pick up as best they can the chance crumbs of wealth--- both crumbs and wealth secured sometimes by shady and sometimes by reputable means.

The STAFF consists of 2 clergy and a mission-woman, and the only other workers seem to be the Sunday-school teachers. The latter are 25 in number, and are all non-parishioners -- helpers from outside who have been obtained by Mr. Swann. For BUILDINGS they have the church (holding 450); and the two good schools. A list of the SERVICES is given on page . The Sunday evening average is 120, and in the morning there are "distinctly less", --perhaps on an average 60. There are about 125 communicants, but as said only about 25 or 30 are parishioners. All are fairly regular. There are about 260 on the S. School register, and 200 come on the average. But even here the non-parochial element preponderates, and at least $\frac{1}{2}$ come from beyond the

parish borders. The strong element of the school is the children who come to the day-school, and these are a better class for the most part to those living in the parish. And it is very difficult to get the two classes to mix: sometimes we get in a fresh batch of them, but they always tend to get off again. Asked what happened to the children of the parish itself, Mr. S. said that some went to S. Giles Cripplegate, and some to Reuben May's Mission, and a lot went nowhere. There seems to be no SOCIAL AGENCY of importance, but it is far otherwise with EDUCATION. There are 2 schools with 600 scholars, and the school is a higher elementary one. The minimum fee is 6d., and children come from over a considerable area. There are a certain no. of exhibitions and of the 150 or so of the children of the parish who attend, a considerable no. hold these. But even then the "parish" is not S. Thomas but has to be widened out to include the whole of S. Luke's. There are also

well-attended evening classes

Kensington, and these are made

for pupil-teachers are held

or early evening, and some on Saturday mornings and these are attended by about 140. The educational work is probably the most serious thing attempted in the parish, and as we have said its connexion with the parish is mainly due to a chance localization.

THE DAY SCHOOLS.

We are glad to be able to announce the following further successes of the scholars:

Henry A. Jerome has won a Christ Hospital Scholarship, value £200.

Jesse Huntingford and Horace Thomson have won L.C.C. Junior County Scholarships, value £60.

From Parish News
Feb. 1911

parish borders. The strong element of the school is the children who come to the day-school, and these are a better class for the most part to those living in the parish. And it is very difficult to get the two classes to mix: "sometimes we get in a fresh batch of them, but they always tend to get off again". Asked what happened to the children of the parish itself, Mr. S. said that some went to S. Giles Cripplegate, and some to Reuben May's Mission, and a lot went nowhere. There seems to be no SOCIAL AGENCY of importance, but it is far otherwise with EDUCATION. There are 2 schools with 600 scholars, and the school is a higher elementary one. The minimum fee is 6d., and children come from over a considerable area. There are a certain no. of exhibitions and of the 150 or so of the children of the parish who attend, a considerable no. hold these. But even then the "parish" is not S. Thomas but has to be widened out to include the whole of S. Luke's. There are also well-attended evening classes held in connexion with S. Kensington, and these are mainly attended by adults. Classes for pupil-teachers are held -- some in the afternoon (late) or early evening, and some on Saturday mornings and these are attended by about 140. The educational work is probably the most serious thing attempted in the parish, and as we have said its connexion with the parish is mainly due to a chance localization.

"A fair amount" of VISITING is done, mostly by the mission-woman. "Is the parish covered systematically in any given period?" "Oh dear no!" The people are very fluctuating and thus difficult to get to know, but in addition to such inherent difficulties of this part of the work, it almost seemed that the parish, in the ~~same~~ that one expects, for instance, a keen East End parson to interpret his duties, was somewhat overlooked. "The people are a queer lot; they are constantly changing; and the parish is being rapidly transformed: you surely can't expect very much to be going on under such conditions!" That seemed to be rather the point of view adopted. No arrangements are made for NURSING. The people "look after each other" a good deal, or go the hospital or the infirmary! In view of what their homes are often like, much better that they should". In CHARITY about £30 a year is given away. Mr. S. repeated the old criticisms of slowness, hardness, and expensive officialism against the C.O.S. There are plenty of OTHER AGENCIES in the neighbourhood, -- near enough for the women to attend their mothers' meetings, "and I dare say that many of our women go to half a dozen". But there is nothing actually in the parish except Reuben May's Great Arthur St. Mission. The vicar knows Mr. May and thinks him sincere, with an honest wish to relieve the very poorest. His methods are however quite indiscriminating

and he probably does a lot of harm. Considerable nos. attend his meetings, but at a centre at which it is notorious that gifts in kind are going, nos. are of course no guide in measuring influences. A large sum is collected, and no accounts are ever published, because Mr. May has to live on the Mission and does not wish to state the fact in black and white. (In going round the parish we passed by the Mission and looked in. A tea had just finished, and the atmosphere was objectionably close, betraying the recent departure of the great unwashed. A few figures --- perhaps half a dozen, had stayed behind, and they were those of perfect misery and degradation. Humbug or not one felt that it was at least no sinecure to work in such surroundings and for such wrecks of humanity. Mr. May was on the premises, but I did not ask to see him. The attendant was quite anxious that I should do so, but I thought he would come in his turn, and continued my round with the vicar.

Mem: perhaps to see Mr. May it will be best to call some afternoon without notice.)

On the general questions Mr. Swann had little to say of value. He thought the police efficient. DRINKING is no worse and no better than elsewhere. I asked if he thought intemperance was the great obstacle to reform, and he, thinking that I meant in the religious life, said that the

Swann. (7).

drinkers were no more indifferent than the others. And sometimes you found the teetotaliers getting a new sort of religion of their own! Not so much PROSTITUTION as indifference to purity. Much co-habitation. "Any THRIFT?" "Ah! thrift? No. Heath pretty good. Housing very indifferent. The houses are all old and quite unfitted in their accommodation to the large nos. who occupy them.

"And has the parish gone up or down?" "They have cleared away some of the worst slums, but for the rest it is pretty much as I found it."

Mr. Swann is a well-groomed man of 50; closely shaven; bad chin; tall, and getting a little corpulent; at first a little pompous; looks like a butler; is no fool, but I can't understand why he should be starved.

See Visit to Church. BK. LV. p 37.

March 25th.

137

Interview with Rev. H. M. Patch. (St. Mary 2)
Charterhouse, Golden Lane.

Mr Patch is a man of about 60: tall,
thin: well cut features: clean shaven: grey hair:
a country looking man with a pleasant cordial manner.
He received me in a carriage.

This is Mr P's first ~~to~~ car in London,
and he has been here for 6 years, coming from Torquay.

The parish contains only about 2000 inhabitants
a large part of it having been given to the church
before Mr P. came. Of these 2000 about 1000 are
in the Model in Roscoe St. and as in the neighbouring
parish of St. Paul are large carmen, draymen, horsemen,
and men employed in the City. Such sordid poverty as
there is in the Parishes is either the result of drink,
with sometimes very sad cases of men who have had
through increasing age: but through the Parishes generally
there is a fair level of comfort: they are very
carefully and efficiently managed and no overcrowding or
excessive dirt is possible. So far from agreeing with

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Diamond Merchants

68 & 70, GOSWELL ROAD
(Corner of Old Street).

ALL WORK DONE ON THE PREMISES.

REPAIRS, CLEANING, AND ALTERATIONS
PROMPTLY ATTENDED TO AT VERY
REASONABLE PRICES.

Gentlemen's Own Material made up.
(The High Pavement).
121, GOSWELL ROAD
Tailor and Clothier.

258, GOSWELL ROAD, E.C.

J. Sparrow & Son,

Hat and Umbrella Store,
GENTLEMEN'S

409, CITY ROAD
(Near "Angel").

Umbrellas Recovered at short notice.

A GREAT VARIETY OF FANCY GOODS.

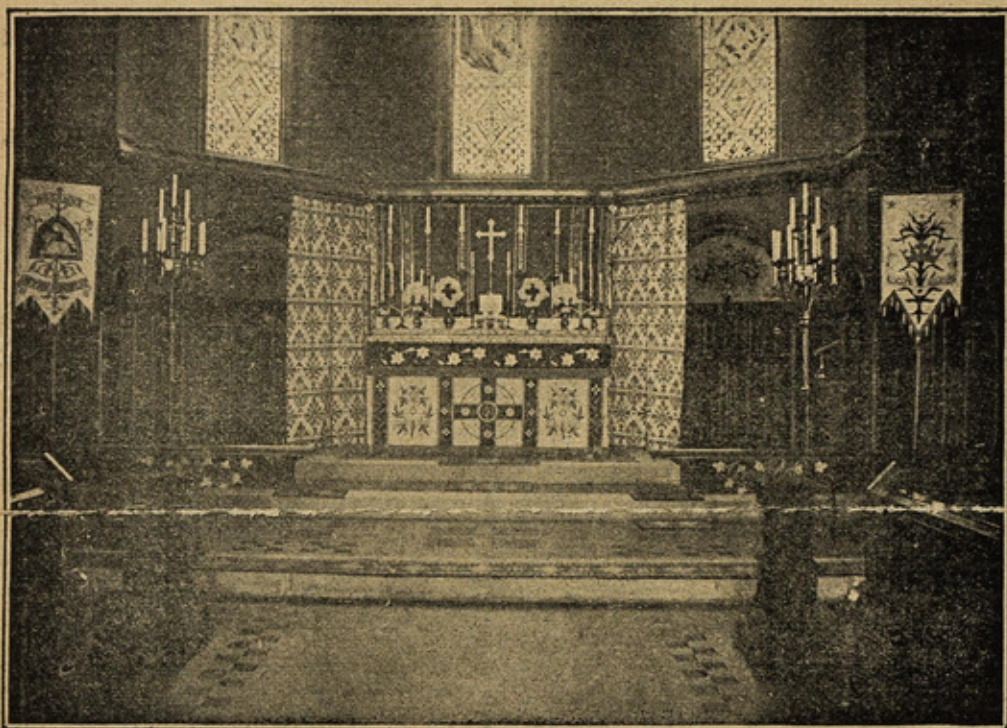
Cigarettes by Weight,
From 5d. per oz.

198, GOSWELL ROAD, E.C.
(Wholesale and Retail).
The Goswell Cigar Stores

Prescriptions prepared with Pure Drugs at very
Reduced Prices.

S. Thomas, Charterhouse, Parish Magazine.

FEBRUARY, 1898.



Clergy.

REV. HENRY SWANN, M.A., St. Thomas Charterhouse Vicarage, Goswell Road E.C.
REV. EDWARD TURNER BAKER, M.A., 17, Duncan Terrace, N.

CHURCHWARDEN: H. R. JONES, Esq., 43, Highbury Place, N.

Services.

SUNDAYS.

HOLY COMMUNION—First Celebration	8.30 a.m.
On the First and Third Sundays in Month—Second Celebration	11.15 a.m.
On the Second and Fourth Sundays—Second Celebration	9.30 a.m.
MATINS AND SERMON	11.0 a.m.
On the First and Third Sundays in Month	10.45 a.m.
BAPTISMS AND CHURCHINGS	3.15 p.m.
CHILDREN'S SERVICE	3.50 p.m.
EVENSONG AND SERMON	7.0 p.m.

HOLY DAYS.

HOLY COMMUNION	8.30 a.m.
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WEEK DAYS.

Thursday, Celebration of Holy Communion	8.30 a.m.
Wednesday and Friday, Evensong	8.0 p.m.

March 25.5.

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Interview with Rev. H. M. Patch, St. Thomas, Charterhouse, Golden Lane.

Mr Patch is a man of about 60: tall, thin: well cut features: clean shaven: grey hair: a country looking man with a pleasant cordial manner. He received me in a carrock.

This is Mr P's first car in London, and he has been here for 6 years, coming from Torquay.

The parish contains only about 2300 inhabitants a large part of it having given place to warehouses, before Mr P. came. Of these 2300 about 1800 are in the middle of Roper St., and as in the neighbouring parish of St. Paul are largely carmen, draymen, horsemen, and men employed in the City. Such sordid poverty as there is in the Parishes is either the result of drink, with sometimes very sad cases of men who have had to rough living, etc.: but through the Parishes generally there is a fair level of comfort: they are very carefully and efficiently managed and no overcrowding or excessive dirt is possible. So far from agreeing with

Character of population.

The Weekly News

AND CLERKENWELL CHRONICLE.
The well-established Newspaper of the Districts of
CLERKENWELL, ST. LUKES, AND THE
CHAPELHOUSE.

EVERY FRIDAY. ONE PENNY.

A General, Masonic, Business, and Family
Newspaper,

SUITED TO ALL CLASSES.

CLASSIFIED ADVERTISEMENTS:

20 Words, 6d.; Three Times, One Shilling.

PUBLISHING OFFICES:

258, GOSWELL ROAD, E.C.

FRED MARSHALL,

Tailor and Clothier

121, GOSWELL ROAD

(The High Pavement).

Gentlemen's Own Material made up.

REPAIRS, CLEANING, AND ALTERATIONS
PROMPTLY ATTENDED TO AT VERY
REASONABLE PRICES.

ALL WORK DONE ON THE PREMISES.

BOWMAN, Ltd.,

Wholesale Jewellers and

Diamond Merchant

68 & 70, GOSWELL ROAD

(Corner of Old Street).

'Ye Ladde Owen' Drug Stores,

311, GOSWELL ROAD, & 2, PENTON STREET

(Near the "Angel").

WINTER REQUISITES.

BRONCHIAL COUGH MIXTURE.—7d., 1s., and 1s. 9d.

per bottle.

INFLUENZA MIXTURE.—7d., 1s., and 1s. 9d. per bottle.

ANTISEPTIC THROAT PASTILLES, in accordance

with the formula of Dr. Bark, of the Liverpool

Throat Hospital, 9d. each; 1s. 3d. per 4lb., or

in tin boxes 9d. each.

BELLADONNA PASTILLES, for the Hack, Side, or

Chest.—9d. each; 1s. 3d. per 4lb., or

in tin boxes 9d. each.

DATURA ASTHMA CURIE, for the relief of Asthma,

Hay Fever, Bronchitis, and diseases of the res-

piratory apparatus.—In tins, price 1s.

COUGH LOZENGES (Chinese, Liquorice, and Choro-

dane).—14d. per oz., 3d. 1lb.

COUGH LOZENGES, prepared in accordance with the

formula of the Brompton Chest Hospital. They

contain no opiate.—4d. per oz., 1s. 3d. 1lb.

JUBBERS and PASTILLES (Glycerine, Voice, Dece-

table, Black Currant, &c.).—2d. per oz., 7d. 1lb.,

2s. per lb., in tin box.

GOD LIVER OIL (Finest, New Norwegian).—7d., 1s.,

and 1s. 9d. per bottle.

GLYCERINE (Warmed Pure, for Medicinal Use).—

In bottles, 1lb., 4d.; 1lb., 8d.; 1lb., 1s. 4d.

CHEST PROTECTOR (Single and Double).—1s. to 3s.

BRONCHITIS NETTLES.—2s., 2s. 6d., and 3s. 6d. each.

RESPIRATORS.—Metallic, 1s. each; 1s. 3d. each.

1s. 6d. each; Gold and Silver-plated, 2s. to 3s. each.

Prescriptions prepared with Pure Drugs at very

Reduced Prices.

The Goswell Cigar Stores

(Wholesale and Retail).

198, GOSWELL ROAD, E.C.

Cigarettes by Weight,

From 5d. per oz.

A GREAT VARIETY OF FANCY GOODS.

PIPES CLEANED, MOUNTED, & REPAIRED.

Established Half a Century.

J. Sparrow & Son,

GENTLEMEN'S

Hat and Umbrella Store,

409, CITY ROAD

(Near "Angel").

Umbrellas Recovered at short notice.

Persons employed.

Buildings.

Amies.

See also ?

139
his neighbor Mr. Smith that - Buildings are bad from the moral and spiritual point of view Mr. P. is rather inclined to think the opposite.

Outside the Buildings there are some squatted huts left, especially Mayhew's yard, and the street market of white cross h-lands to make the whole district rough.

One Curate. Two Kilburn Sisters (but not from the notorious hithood): the Sisters are excellent women, but getting old and quite useless.

Mr. P.'s great complaint is of the impossibility of getting workers: not the Red-End and so on.

Church. Schools. Mission House.

See paper over.

When Mr. P. came there were about 15 in the church on Sunday morning: now he gets about 50 and this he regards as "almost" the only encouraging feature of the work "it shows that a few are prepared to exercise the real self-denial of getting up earlier".

The Sunday congregation is about 150: both morning

THE
ST. MARY CHARTERHOUSE,
GOLDEN LANE,
MAGAZINE
AND
Church News.

FEBRUARY, 1898.

REV. HUBERT M. PATCH, S. Mary's
Vicarage, Goswell Road, E.C.
REV. H. L. LANGLEY,
24, Barbican, E.C.
MR. JOHN WILLIAMS.
MR. BARNARD GRAY. } Churchwardens.

MR. J. E. JACKSON.
„ MACKNEY.
„ W. WILLIAMS.
„ WOODIN.
„ FOAD. } Sidesmen.

Christmas Festivities

All our Christmas Festivities have given, we trust, much enjoyment to those who joined in them; they certainly gave much happiness to those who provided them—To witness the pleasure of those in whom so deep an interest is shown all the year round is a Christmas joy worth cultivating.

Our first party consisted of those who attend our Mothers' Meetings. There was a good attendance, one of the best of the whole year! and a bountiful tea was provided by the Sisters, assisted by friends who never fail us on these occasions.

Mr. Cyril S. Cobb again brought his lantern and some beautiful slides, his own production, which he explained to us with the skill of one who had visited the famous places and knew well what he was talking about, and we were all deeply interested.

Before leaving, each of the Mothers received a useful present, representing the toil and labour of friends who Dorcas-like spent much time in making garments for those to whom they would prove a boon and a delight.

We hope our band of Mothers will not only keep together during the present year, but that they will do their best to invite their neighbours and friends to join them on Monday afternoon or Tuesday evening.

Lady Conyngham's New Year's Day Dinner followed, and the only drawback to the happiness of the guests was the absence of the kind donor of the Feast. The best possible wishes for a long life of happiness and blessing were expressed by one and all.

Then came the Choir and Church Workers' Dinner at The Champion Hotel. A larger number than we have ever had before joined the party, though we must regret that some of our good friends were prevented by working overtime from being present and adding to the general enjoyment. No speeches and many excellent songs were the order of the evening, and soon after 11 we parted, hoping to spend another such evening next Christmas. We liked our new quarters very much.

The Parochial Tea was a little disappointing. Reparations were made for 150 or 160, and only 90 took tickets for this Annual Social Gathering of the parish and congregation. As our congregations have certainly increased, it was to be expected that we could have had a greater rather than a smaller attendance. Perhaps it was a mistake to fix a day so near

Christmas, had it come off later in the month it is thought that many would have come who did not favour us this year with their company. The Entertainment provided by the kindness of friends outside the parish was greatly appreciated by the audience, and our grateful thanks are again offered to those who took such an interest in the parish and spared no pains to amuse us and give éclat to this much looked forward to gathering.

The Infants' Tea and the Sunday School Children's Tea were both delightful. Our Mothers might well be proud of the looks of the dear little infants, and thankful to see the high spirits of the elder children. The conduct of the boys and girls improves every year, and this year they were especially good, and they evidently enjoyed the story Mr. Langley was kind enough to read to them; a few more slides to illustrate the story would have been welcome, but the attention of the children was maintained throughout, a testimony to the interest of the story and the way in which it was told by Mr. Langley.

A few more Teachers and many more children would raise the spirits of those working in this parish, and it is not improbable that 1898 will see this wish fulfilled.

The following subscriptions have been received towards the cost of the Treat:—Miss Ethel Lea-Smith, 21s.; Miss Wade, 2s. 6d. And now we must speak of what is before us!

S. Mary Charterhouse Nads' Club

The members and friends of the Club will give a grand Dramatic Entertainment in the Golden Lane Schoolroom, on Monday and Tuesday, February 14th and 15th. The first piece is an Operatic Farce, entitled "The Illustrious Stranger," by J. Kenney. The beautiful scenery, specially painted by first-class amateur artists, comprises six different scenes, all of them most delightfully realistic; while the exquisite artistic costumes which have been procured regardless of expense for this occasion, would fairly astonish Sir Henry Irving and Oscar Barrett, could they only see them. The members of the Club are to be highly commended for the indefatigable efforts they have made to adapt themselves to their various characters, and Mr. Luff has devoted many long evenings in instructing them how to do so. We feel sure that their hard work of the past few weeks will result in a complete success. The Entertainment will conclude with a Farce in one act, "The Fish out of Water."

Lent

The Holy Season of Lent will soon be here, and we should prepare ourselves for its solemn observance before Ash Wednesday comes; making up our minds what the fruit shall be—what aim we shall have—what means we will use to attain it. We are able to announce that there will be Special Services in the Church on Wednesdays and Fridays, and the sermons will be preached on the Wednesdays by the Rev. R. P. Newhouse, Assistant Priest of All Saints, Boyne Hill, and on the Fridays by the Rev. F. Allen, Vicar of Romford. Both our Preachers come from a distance, and we trust they will find many eager to profit by their instructions. The subject of the sermons on the Wednesdays will be—"The Atonement."

The Sermon at Evensong on Quinquagesima Sunday, February 20th, will be preached by the Rev. Canon Newbolt. Please note this, and invite friends to come with you.

Mr. and Mrs. Limbrick have provided the parish with a valuable possession—two new tea urns. These were much wanted, as our old ones have done yeoman service in the past, and now deserve to be pensioned off. Our best thanks are proffered to those who have been so active in collecting the money.

The following have paid their annual subscriptions for the Magazine for 1898:—Mrs. Wood, 2s. 6d.; Mrs. Rumboll, 2s. 6d.; Miss Grew, 2s.; Mrs. Huntley, 2s. 6d.

Baptisms

January 16—Margaret Emma Jepson.
" 20—William Henry Wood.
" 23—Charles Bernard Limbrick.
" 23—Joseph James Hill.
" 23—Charlotte Elizabeth Tuck.

Church Services

WEEK-DAYS.

Holy Communion, 7.30 a.m.

Matins, 8 a.m.

Litany, on Wednesdays and Fridays, at 12.30 p.m.

Evensong, 8 p.m., except Mondays and Thursdays, at 4 p.m., and Fridays, at 8.30 p.m.

SUNDAYS.

Holy Communion, 8, and 11 a.m. (Choral), also on the 1st Sunday in the month, and on Great Festivals, at 9 a.m.

Matins and Litany, 10.30 a.m.

Children's Service, 3.45 p.m.

Evensong, with Sermon, 7 p.m.

The Sacrament of Holy Baptism is administered whenever required. The Church in her Rubric says "that Sundays and other Holy Days, when the most number of people come together, are the most fitting days for the celebration of this Sacrament."

Churchings, before any Service. Marriages are celebrated between 8 a.m. and 3 p.m. Fees for Banns, 2s.; for Marriage, 5s.

Notices

Communicants' Class.—In Church on Wednesday evenings, before first Sunday in month, or before Great Festivals, at 8.30.

Sunday School.—Morning at 10.30; afternoon at 3 o'clock, Schools, Golden Lane.

Mothers' Meeting.—Mission House, Mondays, 2, and on Tuesday Evenings, at 6.30.

Penny Bank.—Mondays, at Mission House from 1 to 2.15.

Guild of St. Agnes.—Meets the second Wednesday in month, at 8.30 p.m.

Young Women's Bible Class.—Monday evenings, the Mission House, at 8.30.

Girls' Bible Class.—Thursday evenings, at 8.30.

Women's Bible Class.—Thursday evenings, Mission House, 8.30.

Working Men's Club.—Golden Lane School every evening from 7 to 10.30. On Saturdays, from 3 to 11.

Young Men's Friendly Society.—Golden Lane Schools, Monday, Tuesday, Thursday and Saturday from 7.30 to 10.

Parish Library.—Open Thursday evenings, 7 to 8 o'clock, at the Mission House.

Girls' Friendly Society and Club.—Golden Lane Schools, the Club Room is open every evening in the week from 8 to 10 p.m.

Temperance Guild.—1st and 3rd Monday in the month, at 8.30, the Mission Room.

Band of Hope.—In the Mission Room, every Thursday, 6.30—7.30.

Messages for the Clergy, Sisters, may be left at the Mission House, Warwick Place, Whitecross Street.

NOTICE.—The Sisters may be seen at the Mission House every evening from 6 to 7 o'clock, but not in the mornings.

Social Affairs.

and evening there are very few men. The people on all parishioners or on the immediate border: a few St. Paul's people may come to St. Mary's and vice versa. Mr. P. describes himself as "rather more advanced than Mr. Smith".

Mr. P. says that he has tried Mission since but the people don't care about them: nor do they care for sermons: "if the Bishop were announced to preach I don't believe he should get an additional 6 from the parish".

See list.

Humorously the Men's Club is the most successful: about 80 regular attendants: but there is no spirited result. Mr. P. made "the mistake of letting in a local politician" who was the club for business reasons.

The Boys' Club is small and all are expected to attend church.

The Temperance work is not satisfactory: but "it gives sea to the conscience": without some temperance agency one scarcely dares to rebuke the drunkard.

Worship.

Visiting.

Nurses.

Charitable Relief.

Other religious agencies.

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Sunday School with about 330 children and 20 teachers, who as teachers are exceedingly inefficient - but "one values the fact that they are doing something for the church."

They are regularly visited both by visitors and
Angels.

And to Bloomsbury House: but all serious cases go to hospitals, and this Mr P. thinks is one cause of the weakness of the church: in the country the clergy see all the sick, and this is their great chance of knowing and being known.

The amount-price will be found in the Report:

Mr P. works with the C.O.S. and says he hates the dock system: "if I give anything to any except the sick, I usually give £1: what is the good of a shilling?"

None in the parish, but Parkside Row Church

Drink.

Mariage.

Personal.

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and Lyric Mission just outside: they draw a lot of people "by methods which I do not like" said Mr P.

Mr P. when he came to London was astonished at the shamelessness of women about drink. In his first year he took the elite of his mother's meeting ~~for~~ to a picnic in the country and was shocked to hear that they all went into a public house before starting. He cannot even get ^{some} members of his congregation to give up the practice.

Mr P. talked at great length on the iniquity of the system of marrying people out of their own parish: he has known instances of bigamy, and incest (girl married to uncle) as the result.

Mr Patch is one of those persons who though producing a small outward result represents the Church of England with a certain dignity and courtesy which is not common, and which probably makes him a welcome visitor in the homes of his parishioners: but he has

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probably letter written in his work - to do parish at
Tongay: for his manner perhaps suggests the drawing
room rather than the parlour.

See road to Church (p. LV. page 39).

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S. Mary Charterhouse,

GOLDEN LANE.

Report and Balance Sheet.

1897.

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S. Mary Charterhouse,

GOLDEN LANE.

REPORT AND BALANCE SHEET, 1897.

Church Services.

SUNDAYS.

Holy Communion, 8 and 11 a.m. (Choral), also on the 1st Sunday in the month, and on Great Festivals, at 9 a.m.

Matins and Litany, 10.30 a.m. *Children's Service*, 3.45 p.m.

Evensong, with Sermon, 7 p.m.

WEEK DAYS.

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Parish Library.—Open Thursday evenings, 7 to 8 o'clock.

Temperance Guild.—First and third Monday in the month, at 8.30, the Mission Room.

Band of Hope.—Thursdays at 6.30, Mission Room.

REPORT FOR 1896-97.

THE Report this year will not take up much space nor be wearisome to our good friends and patrons. They are never forgotten at St. Mary's.

Every week our intercessions are offered for those who help our work by prayer and alms, as well as for those who so cheerfully give up their time and expend their strength in personal endeavour to help the poor and needy, and to draw to the knowledge of God those who know not His love, tenderness, and compassion.

The work that these kind helpers do is often dull and monotonous, and with seemingly small results, but the result to those who offer themselves to labour for God, can never be small. Our cry is still for more helpers. It is not that we want to increase our organisations, but we want to make them more effectual—to strengthen the work that we have set ourselves to do. It is too much for our present staff working as hard as they do.

For instance, we have not half enough Sunday School Teachers, our schools are starved, and hardly any of our teachers have leisure to look after the girls and boys in the week. We ask God every week for more helpers—if it be good for us He will send them—but it is our part to make our needs as widely known as possible.

The Parish owes an immense debt to those who toil from morning till night through the week and give up part of their Sunday leisure to take a class in the Sunday School. The great Head of the Church will himself reward, nay, is now rewarding them.

The Temperance Guild wants workers too, to visit regularly the members, and, in cases where the temptation may have been too strong for their steadfastness, to encourage the faint-hearted, and lift them up, and place them once again in the ranks of strugglers to be free.

Our Boys' Club might well number ten-times more than it does but here again, we make but little progress for lack of help.

It would never do, in Golden Lane, to open the doors to all and everyone who would join us, with only one of the Clergy to look after the lads, the elder ones upstairs, the younger ones below. If we had more money to spend we should like to turn our Boys' Club into a company of the Church Lad's Brigade.

The Working Men's Club, managed by a committee elected by the men, is in a flourishing condition as far as members go. We have more than 80 members, and during the five years the Club has been working, no less than 400 *bona fide* working men have become members. We lose many through change of residence. Men have to follow their work; but when old members return to the district, they constantly turn up at the club again, and this speaks well of its usefulness and popularity. We have not yet learnt how to pay our way, but we don't sink deeper into debt. None of the money subscribed by our friends, goes to the support of the Club, its balance sheet is not in our year's account.

Our half-penny dinners last winter brought us nearly 5,000 customers.

The effort to promote thrift by the establishment of a penny savings' bank, has been very successful. It is always safe to prognosticate the success of a work when we get the right person to take it in hand, and we have been especially fortunate in getting Miss CLAYTON to make this one of her many works of love for the poor. Her encouraging words to the depositors must often send them away more fully resolved to keep up their payments, and induce others to follow their wise example. There are now 150 depositors, a year ago there were 85.

Again we have to thank the Misses POULTON and the Cottagers at Coggeshall, for their care of our children in the summer holiday. The Children's Fresh Air Fund again sent nearly 100 of our children for a fortnight into the country, and the benefit to the parish has been very great. There has been much sickness this summer, we have never had such an epidemic of diphtheria before. Thank God, not a single death has taken place, but the after-effect on some of the children has been to leave them weak and unfit for school.

No money has been spent on the adornment of the Church; we have not reached that ideal attained by so many parishes, where, every year, something is added to beautify the House of God. We ought to aim at it—but at present our efforts must be

confined to keeping out of debt and getting together a fund for maintaining the fabric of the Church in a condition of thorough repair. The roof continues to give us trouble and anxiety for the future. We are, however, delighted to mention that, the carpet in the Sanctuary, which was very old and worn, and no longer fit for its old position, has been replaced by an exceedingly handsome one, the gift of an old drover, an act of gratitude for the happiness and peace brought to him by the Ministrations of the Church in his last illness.

We will conclude this short survey of a part of the work that we are trying to do at St. Mary's, by once more thanking all our kind friends for their sympathy, generosity, and labours.

That so many persevere in their efforts to help us, that we retain the services of the old Churchwardens, Sidesmen, Choir, District Visitors and Sunday School Teachers, is a cause of great thankfulness and a token of their devotion to their work for God in this small corner of the vineyard.

HUBERT M. PATCH,

S. Mary Charterhouse Vicarage,

Goswell Road, E.C.

Dr.	GENERAL ACCOUNT.		Cr.	
	£	s. d.	£	s. d.
Arbuthnot, Miss	1 10 0	Church Account 24 16 2½
Armitage, Mrs.	5 0 0	Additional Clergy Fund 27 8 2
Arnold, Edward, Esq.	5 5 0	Fresh Air Fund 13 4 4
Baillie, Mrs.	1 0 0	Mission House Fund..	.. 29 12 6
Barff, Rev. A.	2 2 0	Magazine Fund 0 11 5
Black, Miss	0 10 0	Transferred to Reserve Fund	65 13 10½
Black, Miss Lucy	1 10 0		
Briggs, Miss	0 5 0		
Candy, Miss	0 2 6		
Candy, Miss M. M.	0 2 6		
Churchill, Miss..	..	2 0 0		
Cobb, J. F. Esq.	5 0 0		
Cockburn, H. Esq.	3 3 0		
Dallaway, Miss..	..	2 0 0		
Carried forward	29 10 0	Carried forward ..	161 6 6

Dr.

General Account—continued.

Cr.

	£ s. d.		£ s. d.
Brought forward ..	29 10 0	Brought forward ..	161 6 6
Deedes, Miss ..	3 0 0		
de Vere, Mrs. ..	3 0 0		
Durrant, Miss Maud ..	1 0 0		
Easton, Mrs. ..	3 0 0		
Elwyn, Canon ..	1 10 0		
Everett, Miss (Coggeshall) ..	0 10 0		
Gooch, Miss ..	5 0 0		
Groombridge, Offertory at ..	1 16 0		
Hulett, Miss ..	0 5 0		
Huntley, Rev. O. C. and Mrs. ..	20 0 0		
Johnson, Arthur, Esq. ..	2 0 0		
Johnson, Miss Lily ..	1 0 0		
Johnson, Miss Louie ..	2 0 0		
Johnston, Miss ..	5 0 0		
Kitson, J. Esq., and Mrs. ..	2 2 0		
Kitson, W. H. Esq., and Mrs. ..	2 2 0		
Latham, Miss ..	5 0 0		
Lee, Mrs. ..	2 0 0		
Mason, Miss Hannah (Sale of lamp shades) ..	0 10 6		
Miller, Mrs. ..	1 0 0		
Moberly, Mrs. ..	5 0 0		
Newbolt, Canon ..	20 0 0		
Newhouse, Rev. R. P. ..	5 0 0		
Newland, Mrs. ..	0 10 0		
Newland, Miss ..	0 10 0		
Potter, Mr. E. ..	1 1 0		
Potter Miss Eleanor ..	1 1 0		
Ridge, Collected by Mrs. ..	0 10 0		
Reeder, Miss ..	0 5 0		
Rumboll, Mrs. ..	5 0 0		
Sanders, Miss L. ..	0 10 0		
Secretan, Henry, Esq. ..	5 0 0		
Skinner, Miss ..	1 1 0		
Smith, Miss Lea ..	1 0 0		
Smith, Miss M. ..	1 0 0		
Spragge, Mrs. ..	1 10 0		
S. S. ..	5 0 0		
Stanton, Jas. Esq. ..	5 0 0		
Stanton, Mrs. ..	1 0 0		
Tansley, Miss Kate ..	0 10 0		
Taylor, Mr. (Barbican) ..	1 1 0		
Webb, Miss ..	0 10 0		
Willington, Rev. J. R. ..	1 1 0		
Wilson, Mrs. (Luneville, Torquay) ..	1 1 0		
Woodhouse, Miss Secretan ..	5 0 0		
Yorke, Mr. (By sale of cushion) ..	1 0 0		
	£161 6 6		£161 6 6

The following sums have been received since Easter:—

Chambers, Miss ..	1 1 0
Rawson, Mrs. ..	0 10 6
Churching fees..	1 7 2

1.—THE SISTERS' ACCOUNTS.

DR.	Relief Fund.	CR.
RECEIPTS.	EXPENDITURE.	
Balance from last year .. 3 4 10	Milk and Egg Tickets .. 14 17 6	
Metropolitan District Visiting Society's Grant .. 15 0 0	Meat .. 8 8 4	
H. Laming, Esq. .. 1 0 0	Grocery .. 4 3 6	
The Honorable Mrs. Forester .. 5 8 0	Bread .. 0 3 11	
Mrs. C. W. Russell .. 1 5 0	Coals .. 0 8 1	
" A. Gibbs .. 1 13 4	Beef Tea, Jelly, &c., for sick .. 2 14 7	
" Roberts .. 1 1 0	Doctors, Medicine, &c. .. 0 10 6	
" Work party .. 0 10 6	Cleaning, Errands, and other work .. 8 1 7	
" Wilson .. 1 1 0	Books, Stationery, Parcels .. 5 18 6	
" Taverner .. 0 5 0	Clothing and Bedding .. 2 10 9	
Miss Brown (Collected) .. 3 10 0	Money given .. 1 11 6	
" Deedes for Tickets .. 0 13 0	Money lent .. 3 8 1	
" Special Case .. 0 5 0	Furniture and Repairs .. 2 12 1	
" Browning for Tickets .. 1 8 6	Extra fuel for Mission and Class Room .. 0 8 1	
" Pearson .. 1 0 0	Breakfasts and Teas .. 0 15 10	
" M. A. Pearson .. 1 0 0	Confirmation Expenses .. 0 2	
" Harrison .. 1 0 0		
" Dowson .. 1 0 0		
" Threlfall .. 1 0 0		
Anonymous .. 0 1 6		
Loans repaid .. 2 12 5		
Sales .. 8 3 3		
Deficit made up by Grant from General Fund .. 4 12 9		
<u>£56 15 1</u>	<u>£56 15 1</u>	

DR.	(b) Christmas Dinners.	CR.
RECEIPTS.	EXPENDITURE.	
The Dowager Marchioness .. 5 0 0	Dinners on New Year's Eve to Widows and others at Mission House, and to other poor people at their own homes .. 2 6 6	
Miss Deedes .. 0 3 0	Clothes for the above .. 0 10 6	
	Meat, Grocery Tickets and Puddings given by Miss M. Deedes to poor Members of the "Girls' Friendly Society," and others, on Christmas Eve .. 2 3 0	
	Tickets for Christmas Dinners given by Miss Deedes .. 0 3 0	
	Balance ..	
<u>£5 3 0</u>	<u>£5 3 0</u>	

DR.	(c) Destitute Children's Dinners.	CR.
RECEIPTS.	EXPENDITURE.	
Balance from last year .. 12 13 3	Dinners and Repairs (New Boiler, Water supply, &c. 32 17 9½)	
Grants D.C.D. Society .. 15 0 0		
By Mr. Turner .. 10 0 0		
Children's pence .. 4 12 3		
Dinners sold .. 0 14 9		
Miss Tufnell's Sunday School Children's Offerings during Lent .. 0 1 11½		
<u>£43 2 2½</u>	Balance in hand.. <u>£32 17 9½</u>	
	<u>£43 2 2½</u>	

DR.	(d) Convalescent Home Cases.	CR.
Mrs. C. W. Russell .. 2 0 0	Seven Women, two Children sent to Convalescent Home .. 5 8 0	
" Deedes .. 3 1 0		
Miss M. Deedes .. 0 7 0		
<u>£5 8 0</u>	<u>£5 8 0</u>	

DR.	(e) Summer Excursions and Christmas Treats.	CR.
RECEIPTS.	EXPENDITURE.	
The Honorable Mrs. Forester .. 2 13 10	Mothers' Meeting Excursions .. 9 9 7	
Mrs. Deedes .. 1 8 0	Infants' Tea .. 1 6 2	
" C. W. Russell .. 1 0 0	Mothers' Meeting Tea and Entertainment at Christmas .. 3 12 11	
" Laming .. 0 10 0	Infants' Christmas Tree Entertainment and Tea .. 2 5 6	
" Banon .. 0 10 0	Bible Class Children's Tea .. 0 13 10	
" Ralph Price .. 0 5 0		
" King .. 0 2 0		
Mr. Lake .. 0 10 0		
Miss Dorothy Laming .. 2 10 0		
Sales .. 7 19 2		
<u>£17 8 0</u>	<u>£17 8 0</u>	

DR		(f) The Needlework Society.		CR.	
RECEIPTS.		EXPENDITURE.			
	£ s. d.		£ s. d.		
Balance in hand from last year	1 3 4	Materials	37 1 9		
Lady Maud Rice	1 0 0	Paid Women	27 7 7		
Mrs. C. Stewart	5 0 0				
Mrs. H. Taylor	2 0 0				
Miss Deedes	1 1 0				
" Threlfall	1 0 0				
" H. F. Laming	0 10 0				
Sale	1 0 0				
Work Sold	34 19 9				
Work Sold in the Country by		Balance in hand	1 4 5		
Mrs. C. Stewart	17 11 8				
Dorcas Society for Materials ..	0 8 0				
	<u>£65 13 9</u>		<u>£65 13 9</u>		

MISSION HOUSE AND RELIEF FUND.

DR.		II.—Vicar's Account.		CR.	
RECEIPTS.		PAYMENTS.			
	£ s. d.		£ s. d.		
Baker, Rev. Dr. ..	5 0 0	Gas, Water, and other Rates			
Le Bas, Rev. H. V. ..	5 0 0	and Taxes	19 15 5		
Biddell, Miss May ..	1 0 0	Insurance	1 1 6		
Nicholson, Miss ..	5 0 0	Cleaning	4 3 6		
E. P.	10 0 0	Printing, &c.	3 18 11		
St. Thomas, Church-		Subscription to Fore Street			
wardens of	1 1 0	Dispensary	1 1 0		
S. S.	5 0 0	Coal	1 18 0		
Williams, Benjamin,		Relief of Poor	15 6 5		
Esq.	1 0 0	Parish and other Teas, &c. ..	2 11 4		
Working Men, for		Cash Box	0 11 0		
use of Piano	0 5 0	Factory Girls' Fund	1 1 0		
From General		Repairs	11 10 5		
Fund	29 12 6				
	<u>£62 18 6</u>		<u>£62 18 6</u>		

DR.		No. 2.—CHURCH ACCOUNT.		CR.	
RECEIPTS.		PAYMENTS.			
	£ s. d.		£ s. d.		
Offeratories, Collections, &c.—		Coke	4 6 0		
General	68 3 8½	Gas and Lighting ..	20 16 10½		
Alms Box	0 8 7	Fire Insurance ..	3 4 0		
	<u>68 12 3½</u>	Cleaning Materials ..	1 4 10		
Special Offerings from Offertory—		Washing Linen ..			
Church of England		Surplices, &c. ..	4 0 3		
Temperance So-		Books, Printing, &c. ..	1 17 1½		
ciet, 2nd Sunday		Choir Expenses ..	3 13 5		
after Easter	1 11 5	Altar Expenses—			
Girls' Friendly So-		Bread, Wine, &c. ..	2 3 5		
ciet Sick Fund,		Organ Tuning ..	4 4 0		
3rd Sunday after		Salaries, &c.—			
Easter	0 14 7½	Organist	19 6 8		
Bishop of London's		Verger	22 19 0		
Fund, 5th Sunday		Choir Boys	8 4 0		
after Easter	2 9 9½	Organ			
Hospital Sunday		Blower	6 15 0		
Fund, 2nd Sun-			<u>57 4 8</u>		
day after Trinity	5 17 5½	Special Offerings—			
Diocese of Rock-		Church of England			
hampton, 4th Sun-		Temperance So-			
day after Trinity	3 11 11	ciet	1 11 5		
Towards Flower		Girls' Friendly			
Service Expenses,		Society	0 14 7½		
5th Sunday after		Bishop of London's			
Trinity	0 4 5½	Fund	2 9 10		
East London		Hospital Sunday			
Church Fund,		Fund	5 17 6		
23rd Sunday after		Bishop of Rock-			
Trinity	2 10 4	hampton	3 11 11		
Special Offering—		East London			
Sexagesima Sunday	5 0 0	Church Fund ..	2 10 4		
Indian Famine		Indian Famine			
Fund, Quinquage-		Fund per Bishop			
gesima Sunday ..	4 11 10½	of Lucknow	5 6 11		
First Sunday in			<u>22 2 6½</u>		
Lent ditto	0 15 0	Expenses of			
Year's payment for		Flower Service ..	0 9 9		
permission		Miscellaneous ..	0 13 6		
to open windows			<u>0 13 6</u>		
overlooking					
Churchyard	5 5 0 5 5 0				
From General					
Fund	24 16 2½				
	<u>£126 0 4½</u>		<u>£126 0 4½</u>		

DR.		No 3.—ADDITIONAL CLERGY FUND.		CR.	
RECEIPTS.		PAYMENTS.			
	£ s. d.		£ s. d.		
Ecclesiastical Commissioners	109 11 2	Rev. W. H. Kingdon ..	18 18 0		
Returned Income Tax ..	4 0 0	" C. F. Jones	122 1 4		
From General Account ..	27 8 2				
	<u>£140 19 4</u>		<u>£140 19 4</u>		

DR.		No. 4.—MAGAZINE FUND.		CR.	
RECEIPTS.		PAYMENTS.			
£	s. d.	£	s. d.	£	s. d.
Received from Sale of Magazine during year 1896 ..	11 14 3	Printing and Postages ..	12 5 8		
From General Fund ..	0 11 5				
	<u>£12 5 8</u>			<u>£12 5 8</u>	

No. 5.—CHILDREN'S SUNDAY SCHOOL, HOLIDAY
AND FRESH AIR FUND.

DR.		No. 5.—CHILDREN'S SUNDAY SCHOOL, HOLIDAY AND FRESH AIR FUND.		CR.	
RECEIPTS.		PAYMENTS.			
£	s. d.	£	s. d.	£	s. d.
All Saints' Torre Children's Lent Offering ..	3 0 0	Cleaning and Repairs ..	0 10 8		
Browning, Miss ..	0 10 0	Sunday School Books, &c. ..	3 8 0		
Perry, A. E. Esq. ..	0 10 6	" Prizes ..	3 18 6		
Dr. Rumboll (F.A.F.) ..	1 0 0	Sunday School Association ..	0 5 0		
Mrs. Rumboll (S.S. Treat) ..	0 10 0	Summer Treat ..	12 12 4		
Ditto (F.A.F.) ..	0 10 0	Winter " ..	1 8 4		
S. S. ..	4 0 0	Expenses to Country of Factory Girls and Children..	12 16 1		
Towle, Rev. C. S. ..	6 8 6	Payments to Fresh Air Missions—			
Wade, Miss ..	0 5 0	Perry, A. E. Esq. ..	0 10 6		
Williams, Mr. John ..	0 10 0	Dr. and Mrs. Rumboll ..	1 10 0		
Mr. Daniell, for Cleaning Schools ..	17 4 0	S. S. ..	2 0 0		
From Children, for Expenses to Country ..	0 3 0	Towle, Rev. C. S. ..	6 8 6		
From General Fund ..	18 14 3	Balance of Children's payments..	3 17 8		
	<u>£49 5 7</u>			<u>£49 5 7</u>	
Mrs. Forester, for Sunday School Treat, per Sister Margaret ..	1 18 2	Towards Sunday School Treat at Christmas..	1 18 2		

DR.		No. 6.—CHURCH REPAIR FUND.		CR.	
RECEIPTS.		PAYMENTS.			
£	s. d.	£	s. d.	£	s. d.
Balance from last Year ..	92 3 6	Extra Insurance during Re-pairs..	0 15 0		
Ecclesiastical Commissioners ..	120 0 0	Mr. Hollingsworth ..	146 0 11		
Rev. E. Hoskins ..	1 0 0	Mr. Taylor ..	3 12 7		
Miss Secretan Woodhouse ..	0 3 6	Mr. Walker, Repairs to Organ ..	21 10 0		
		Balance ..	41 8 6		
			<u>£213 7 0</u>		
		Mr. Taylor paid since Easter	34 0 9		
		Also leaving an actual balance of ..	7 7 9		
			<u>£41 8 6</u>		
				<u>£213 7 0</u>	

We certify that the foregoing General, Church, Additional Clergy, Magazine, Church Repair, Sunday School, and Vicar's Mission House Accounts are correctly extracted from the Parish Books of Account in the Custody of the Vicar.

10, STAPLE INN, 19th May, 1897.

W. SHELDRAKE,
H. J. SHELDRAKE.

GIFTS.

Gifts of Clothing from Mrs. Anderson, Mrs. Blackall, Miss Beasley, Miss Browning, Miss Black, Miss Brown, Miss A. W. Dunn, Miss A. Daunt, Miss Evans, The Hon. Mrs. Forester, Mrs. Francis, Miss Grew, Nurse Green, Girls' Band of Hope (Sandgate), Mrs. Harper, Mrs. H. F. Kemble, The Misses Keightley, Mrs. Laming, Mrs. H. Lee, The Misses Laming, Miss Leith, The "London Needlework Guild" (by Mrs. Basil Ellis), Miss L. Nicholson, The Llandrimo Work Party (by Miss Thomas), Mrs. Pennington, Mrs. Pocock, Mrs. Pinney, Miss A. Peddar, Mrs. Roberts' Work Party, Mrs. Streatfeild, Mrs. and Miss Tufnell, Mrs. H. Taylor, S. Thomas, Groombridge Work Party (by Mrs. R. Fisher), Mrs. Wilson, Miss Amy Wynyard, Twenty Minutes' Work Society (by Miss Jeaffreson). Mrs. Waspe.

Sofa Cushion, Mrs Yorke.

Blankets from the Misses Keightley.

Toys from the Children at Streatham (by the Rev. H. Reid).

Dolls for the Christmas Tree from Mrs. Francis, Miss Laming, Miss Leith, Mrs. Chapman, Nurse Langridge and Nurses at North Ormsby Hospital, The Misses Cuming.

Coal and Bread Tickets from Dr. Cardinall and H. Moreland Esq., Mrs. Chapman, Miss Dowson, Miss Deedes, Mrs. Gregory, Lady Prideaux.

Two dozen of Port Wine from M. Cockburn Esq.

Christmas Trees from Miss Bowen and from St. Bartholomew's Hospital, by Nurse Elwin.

Evergreens from Mrs. Hill.

Rabbits from Mrs. Pinney,

Meat from Mr. Weedon.

Bread from Messrs. Spiers and Pond.

Surgical Aid Tickets from H. H. Lee, Esq. and Mrs. Anderson.

Primroses and other Flowers from Phoebe Slater and Florry Luddington, Miss Poulton, Miss Mayo and Cottagers at Pixholme, Miss Clements, The Rev. W. A. G. Gray, Miss B. Bond.

Character of population.

Persons employed.

Milwigs.

March 24th.

Old St.

Interview with Rev. J. H. Perry, St. Luke's.

5
10
2

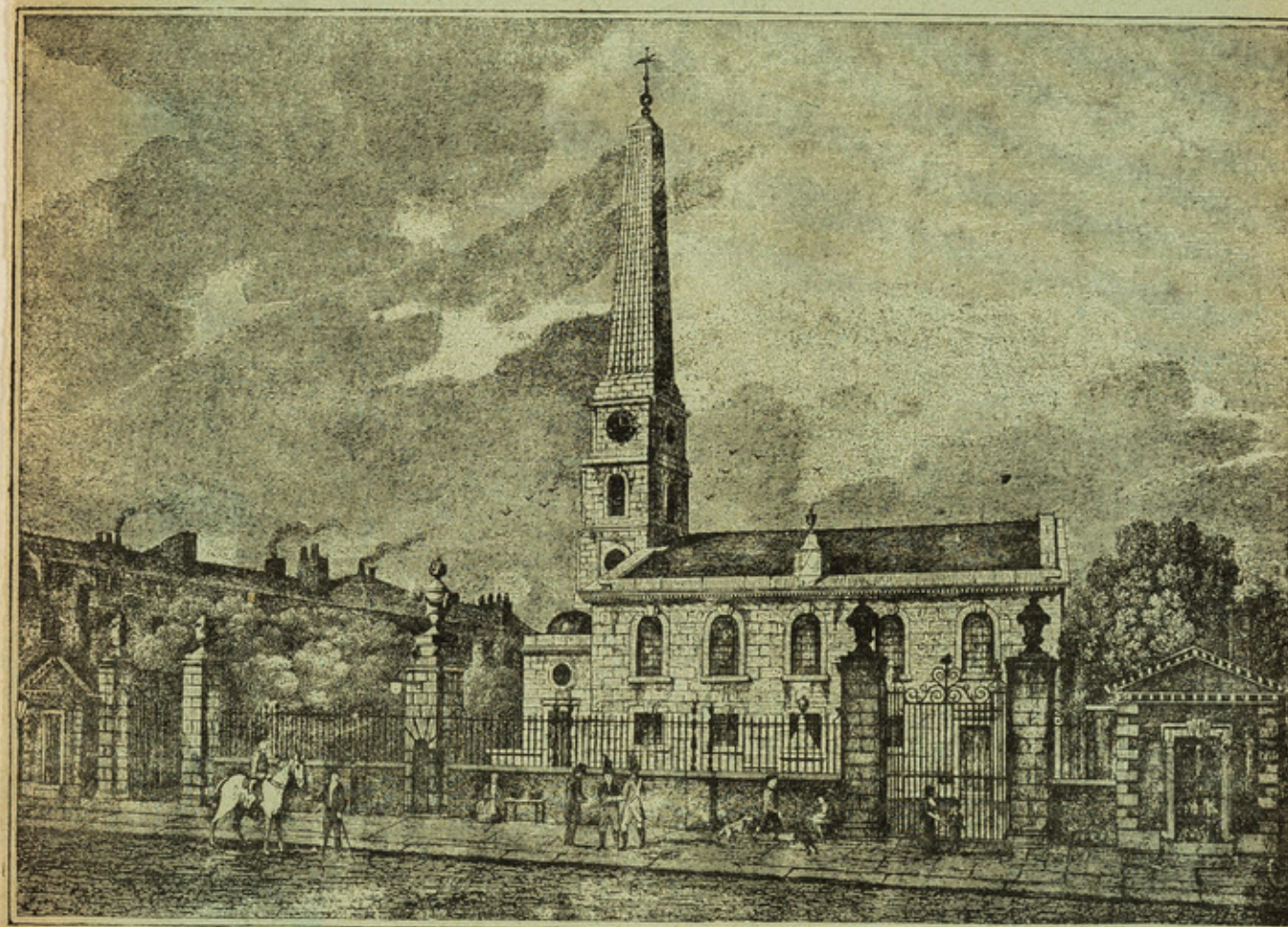
Mr Perry has been at St. Luke's only a month or two, and could therefore tell me little. He succeeded Mr Abbott who, though an excellent man, who had done good work in his day, had been so ill for some years that things were in a low state.

The people are poor working class. Mr P. who has known the neighbourhood for some years thinks there is no downward tendency. But there is a tendency for workhouses to encroach on the district. There are several bad little bits in the parish, e.g. Europa Place, Gannon Place, and Garden Row.

Three Curates. One Mission Woman. 3 District Visitors. About 60 Sunday School Teachers.

Church. Mission Room. Kitchen. Two Board Schools. Lived.

S. Luke's, Old Street, CHURCH MONTHLY.



Clergy.

REV. G. H. PERRY, M.A., The Rectory, Helmet Row.

REV. J. F. SUGDEN, M.A., 16, Helmet Row.

REV. R. H. BIGG, M.A.

REV.

Services.

SUNDAYS—

- 7 a.m.—Holy Communion.
- 8 a.m.—Holy Communion.
- 11 a.m.—Morning Service and Sermon.
- 3 p.m.—Children's Service.
- 7 p.m.—Evening Prayer and Sermon.

DAILY—

- 7 a.m.—Holy Communion.
- 10 a.m.—Morning Prayer.
- 8 p.m.—Evening Prayer.

There is Holy Communion on the first Sunday in the month at the 11 a.m. Service, and on Thursdays at 11 a.m.

There is a Sermon at Evening Prayer on Wednesdays and Holy Days.

BAPTISMS on Sundays at 3.45 p.m., and on Fridays at 8 p.m.

SUNDAY SCHOOLS at Central Street and Bath Street Board Schools, and at the Mission Room, 125, Lever St.

Social Agencies.

Education.

Visiting.

Reading.

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The church holds 1100: the morning congregation is about 100: evening 600. Mainly parochial. The poorer section of the inhabitants attend well: Mr. P. thinks that the old parish churches always attract the poor much better than the modern church: there is something about their traditions which attracts, while the services, whatever the views of the inhabitants, are never extreme in character.

The communicants on the roll are 334.

Three Mothers' Meetings.
Everything else was dead or dying when Mr. P. came though there have been various clubs in the past. He has started a Young Men's Club and a Temperance Society.

Sunday Schools with about 650 children.

The parish has been well visited by Mission Women and Clergy.

And for Monthly Meetings.

Relief.

Other religious affairs.

Trust.

Personal.

He gives pensions to the amount of £50 to £60 a year to old people. Work with C.O.S.

Mr P. mentioned the Wesleyans with their schools in Kaduna St., the Unitarians in George Row (very active socially), and the Quakers in Market Row.

Mr P. has started a Penny Bank and has already about 600 depositors.

Mr P. is a very quiet, reticent, smiling looking man. There is something in his appearance and manner which leads one to suppose that he is that Kara and a good chemist.

April 5th.

with deduct 4

King's Sq.

5/13
Interview with Rev. R. Hepburn, St. Barnabas.

CP ②

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Mr Hepburn is one of the clergy who has only been seen after two unanswered letters and several visits. In spite of his obvious unwillingness to see us Mr. H. received me with great cordiality, and proved such a diffident and empty talker that I wished he had left him alone.

He is a bald, gray haired man of nearly 70; with a large rufous fringe: dressed in a velvet jacket: with much more the appearance of a retired draper than a parson.

Though he talked to me with great vivacity for an hour and a half I could get little out of him: questions he would not answer: or rather he began with a semblance of answering and then drifted away into circumlocution. He gave me the impression however of talking with the deliberate object of hiding the poverty of the land. At one point indeed he said "I want to say far more with you by telling you something good about myself": this was with reference to his voluntary schools, the

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only feature of the work which seems to meet with any success.

Mr H. has been here for 25 years ("24 years too long" he said) succeeding the father of Mr Humphrey Ward. The population at that time was a considerable part of the parish was respectable middle class, including a large number of watchmakers and jewellers: but Mr H. now talks of "one dead level of poverty", and says that even from King's Sq., which looks ~~so~~ eminently respectable, he has had people coming for relief. The people are of the usual character in St. Luke's, labourers, workmen, carmen etc with a good sprinkling of criminals. Nearly all the women work at match-box making etc.

The church of this poverty stricken district is an enormous building, the largest in North London, rated for 2200: it was once the fashionable resort of a good mercantile quarter: but when Mr H. came church life was dead, and he has never been able to put any life into it. He is obviously an indolent man without any calling or qualification for pastoral duties: but he dwells at great length on the ~~poor~~ poverty of

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the neighbourhood, the complete absence of endowments, the
awful expense of the huge church etc: owing to the
difficulty of raising funds the church is in a filthy state,
and is becoming dangerous, & but even to whitewash it
would cost about £150, and Mr H. evidently has
neither the energy nor the inclination for begging.

Details of church work I could get few. The
staff appears to consist only of one curate: but Mrs
Heghizer was mentioned as being very vigorous and if he
may be trusted evidently does much more work than his
husband. Even the Sunday School Mr H. has found too
much for him and has handed them over to his husband
of St. Lawrence Jones who is responsible for their
management, and sends members of his congregation as
teachers: Mr H. does not quite like the arrangement
~~and~~ and described his friend Mr W. as "rather a
harbinger gent."

Of services there are three on Sunday and one
in the week: numbers I could not get: but they
are evidently very small, as Mr H. said that some
years ago he got the present Archbishop of Canterbury
to preach and deluged the parish with 10000 circulars.

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but there was not a congregation of ~~2000~~ 200. It is impossible Mr H. thinks to get a congregation in a poor district without "sensationalism or tomfoolery" of which he meant criticism.

Of social agencies Mr H. mentioned a singing class run by Mrs H., and also a guild for girls recently started for which again Mrs H. is responsible.

Of his schools Mr H. spoke at great length. Mr. Ward who was the most antagonistic of men had visited them almost to decay, and Mr H. had expected and hoped that the numbers ~~to~~ would so decrease on the opening of the Board School ^{as to} justify him in closing them. But though at first there was a falling off afterwards many children came back and after being visited to so the school is now full with 250. The class of children is rather better than in the Board School, but as the neighborhood gets poorer there is a constant deterioration in the school.

Visiting there appears to be none to speak of, only sick people being visited who send for the clergy. The amount of visiting depends to a great extent on the curate and the present war is not.

Personal.

much good at it."

For charitable relief there are no funds: nor with Mr. Stylerman. Henry West. Don has then been any necessity for it in the past: indeed the neighbors have been completely paralyzed.

Mr. H. talked at large of the absence of hostility, indifference, Broadenough etc.

Mr. Hefner though something of a buffoon is probably mentally better equipped than the average parson, but he has mistaken his location.

