

B 259

Nonconformist

Brompton

District 27

Book No

XCI



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B 259

[i]

District 27

Name	Chapel or Mission	Address	Page
Wilson M ^r Jn. C.	L.C.M. Redfield La. Earl's Court ✓		1
Garden Rev. J.	Gnslow Bapt ^l Neville St. 24 Elmstone Rd. Fulham		19
Gordon Rev. Father	Superior Brompton Gratory, Brompton Road		27
Milne Rev. R.	S. Kensington, Presb ⁿ	22 Seacroft Villas	41
Coventry Wm Rev Father	P.C. Ch. Our Lady of Seve. Saton	264 Fulham Rd.	51

District 28 - Nonconformists cont^d

Akehurst Father	R. Cath: Pro-cathedral Presbytery, 1 Leonard Place		79
Tasler Father	" Pottery Lane ✓	" Pottery Lane	91

[ii]

Mr John C. Wilson. L.C.M.
St John's Mission

LWT
24/3/99

The District

The Earls Court Poor patch

St Matthias' parish.

Wes Bus 27
109
WWT 27
10

Mr John Chas. Wilson. London City Missionary;
St John's Mission, Redfield Lane, Earls Court. S.W.

Mr Wilson is a big dark man of 50. A shrewd
Yorkshireman, with cautious and resourceful. Has been
here 6 years. Came from Bermondsey, where we met
him when engaged on the map, of which a copy had
been presented to him.

His district here is large, being bounded south by the
Old Richmond Road, west by the West London Railway, north
by Walsgrave Road + ~~Stafford~~ Scarsdale Villas, and east by
Marlowes Road. Within this area however his work
is chiefly in the triangular patch of poor north of Earls
Court Station, the turnings off Earls Court Road and
the various mews.

The whole of the pink patch by Earls Court has deteriorated
during Mr W's time, except Kenway Road + Providence Terrace,
which are about the same. Walsgrave Road + Terrace +
Redfield Lane are probably purple. Rents are causing
the change; the old people move out & are replaced
by a lower class, who crowd the houses. Pay 12s a week
for little 4 roomed houses in Child Street. People are

not

Wilson. L.M.

3

not extremely poor but are crowded. No 8 Redfield Lane is a fair sample of the new order of things. Lower floor, man, wife & 2 children. Man is a butler & has a pension from the Army, and wife takes dressmaking (man abt 30/- & wife 16/- a week). Man only home occasionally. Live rent free by letting remainder of house. Front room, two young women, dressmakers - comfortable. Back room. Coachman - earning 28/-, decent fellow. Top floor front. Man (just dead), son & daughter. Lad is a porter at some flats (Brix Mansions), girl does a little washing and goes on the street at night. Back room is occupied by a charwoman.

Whilst we were talking of this neighbourhood, Mrs Wilson, a big motherly woman came in. She takes an interest in the Invasion work & appeared to know the people as well as her husband. Her opinion is not very flattering. The people think of Bermondsey as a low place but Mrs W. regards the Bermondsey folk as far superior to these (she lived in Fort Road). The women here dress well and if you see them out you would think they were somebody but see their homes! Dirt & crowding are general and gossiping and nips of gin a part of the morning work.

The people in the News (Letcham & Radley) are not

poor

A woman on the
Earls Court Women

The coachmen are really the best class, with which Mr W. has to do.

Building used.

Persons Employed

Wilson - L.M.

poor with few exceptions. Usually coachmen, and they have to be steady and clean or they would have to go. The poorest parts are Pembroke Place and Pembroke Place west, near the north end of the East Court Road. Good many Dutch, costers &c. All houses let in tenements. "We call it Bermoudey" & ^{in making this observation} here they think of the streets by the river.

St John's Mission Hall holds about 160; occupies the ground floor of the building. They have 4 classrooms above and 3 or 4 other rooms occupied by Mr & Mrs Wilson. The Mission premises belong to St John's Presbyterian Church & the work is carried on in connection with that Church & Mr S Horne's Church. Persons living north of ~~St~~ Stratford Road are referred to Mr Horne; others to St John's.

Has a fair number of workers, 40 at least, including members of St John's. 16 S. S. teachers.

For Services see list on next page.

Services.

Wilson Lcm

CONGREGATIONAL MISSION.

ST. JOHN'S MISSION HALL,
20, REDFIELD LANE.

COMMITTEE.

THE REV. C. ANDERSON SCOTT Convener.
MR. W. L. WATSON, DR. JOHN A. VOELCKER, MR. R. GORDON SHAW,
MR. A. F. DOUGLAS, MR. J. A. SWANSTON,
MR. D. J. SPROAT AND MR. ALEX. TAYLOR.

Treasurer.—
Secretary.—DR. J. A. VOELCKER, 20, Upper Phillimore Gardens, W.
Resident Missionary.—MR. J. C. WILSON, 20, Redfield Lane, S.W.
The Committee meet in February, May, and October.

MISSION HALL ARRANGEMENTS.

SUNDAY.

SUNDAY SCHOOL 3 P.M.
BIBLE CLASS FOR LADS 3 P.M.
EVANGELISTIC SERVICE 7 P.M.

MONDAY.

MOTHERS' MEETING AND CLOTHING CLUB 2.30 P.M.
BOYS' GUILD 8 P.M.

TUESDAY.

GIRLS' SEWING CLASS (October to May) 5 P.M.

WEDNESDAY.

GIRLS' TEMPERANCE CLUB 5.30 P.M.
PRAYER MEETING AND ADDRESS 8 P.M. — 25 to 30

THURSDAY.

GIRLS' CLUB 8 P.M.

FRIDAY.

MEN'S SICK CLUB 8 P.M.
MEN'S SOCIAL CLUB 8 P.M.

SUNDAY SCHOOL.

MR. D. J. SPROAT, 2, Prince Teck Buildings Superintendent.
MR. J. C. WILSON, 20, Redfield Lane Secretary.
MR. GEO. MURRAY Librarian.
MR. WIBER, 22, Aynhoe Road, Brook Green, W. Treasurer.
Teachers, 16; No. of Scholars on Roll, 135; Average Attendance, about 95.

average 75
over 100 in the
winter

See back for

statistics of attendance &c. P.T.O

Loss some of their people during the summer.
The coachmen go away with their families. Get
a good number of men: coachmen, grooms & police.
Their people are mostly servants of one kind or another.

Services.

BIBLE CLASS FOR LADS.

MR. WESTERTON Teacher.

MEN'S CLUB.

REV. C. ANDERSON SCOTT President.

1st Branch—Sick Benefit Society.

MR. J. C. WILSON Chairman and Secretary.

MR. WAY Treasurer.

No. of Members, 66.

2nd Branch—Social Club.

MR. WAY Chairman.

MR. J. C. WILSON Secretary and Librarian.

No. of Members, 30.

GIRLS' TEMPERANCE CLUB.

MISS E. MEAD Superintendent.

Assisted by MISS RIDPATH and MISS BURCHETT.

No. of Members, 65; Average Attendance, 45.

BOYS' GUILD.

MR. D. J. SPROAT President.

MR. MURRAY } Vice-Presidents.

MR. WIBER }

No. of Members, 43.

MOTHERS' MEETING.

MRS. ANDERSON SCOTT President.

MISS CAMPBELL Treasurer of the Savings Bank.

MRS. LORIMER Treasurer of the Clothing Club.

Members of Mothers' Meeting, 40; Average Attendance, 25; Members of Clothing Club, 36; Depositors in Bank, 36.

GIRLS' CLUB.

MISS GORDON President.

MISS MEAD, MISS MASON and the MISSES CHAPMAN, Lady Workers.

No. on the Roll, 44; Average Attendance, 25.

GIRLS' SEWING CLASS.

MISS LOCKE President.

MISS E. CAMPBELL Treasurer.

No. of Members, 29; Average Attendance, 25.

7

Loss some of their people during the summer.
The coachmen go away with their families. Get
a good number of men: coachmen, grooms & police.
Their people are mostly servants of one kind or another.

Visitation

Charitable Relief

The Anglican Churches

The Mission People at Church

Wilson - L.M.

Has 500 visitable families and gets round to them about 4 times a year. Visits special cases much more frequently. The attendance at the Mission Hall is mostly the result of visitation. -

Not much relief here. Lady A lady sends him letters for the Strangers Friend Society, each of which is worth 12/- (2/- a week for 6 weeks), these he uses as he likes, mostly for cases of sickness or special need. Not much out of work - nothing like Bermondsey for. Mr Wilson is rather strict in his views about relief. Thinks the district has been demoralised by gifts. St Matthias and St Cuthbert's have sisters and lady visitors and they just flood the district and continually supply not the people's needs but "a pause - " well, they ask for anything and they get it".

The High Churches are very busy but don't get the working people. The congregations are well to do - "the upper ten, swells".

He gets about 40 of the mission people to St John's every Sunday morning. At one time none went & he wanted to get them, so he & his wife

Co-operation

Poor Relief

Police

Drunk

Prostitution

11
Wilson - L.M.

went into a big gallery at St John's & then invited the Mission people to come & they came gradually. They do not like to go into the body of the church, where they would meet their employees. "Why I do not like to feel comfortable in the body of the building, rubbing shoulders with General This & the other".

No co-operation except between the Presbyterian Church & Mr Home's (the Congregational) as to relief. Mr Home takes all cases north of Stratford Road.

Not much out relief. They say 'Come in'. A few cases in Pembroke Place & Pembroke Place West.

Have "some splendid fellows amongst the police". Some attend the mission & one (Sergeant Curzon) is mentioned in the Report as taking the Sunday services.

No regular drunkards but always at it. A good many farriers here & these seem to be regular soakers.

Finborough Road is notorious for prostitutes
and

Influence of Earls Court Exhibitions

Wilson - L.C.M.

13

and there are a number of bad houses in the Earls Court district. The Exhibitions have a very bad effect, attracting numbers of these women. Some only ply their trade here; other take lodging in the neighbourhood. So great is the demand for lodgings at Exhibition times from this & possibly legitimate causes that some of the people prefer to keep their rooms empty until the season begins. Thinks the district has become worse during the past two years.

The work is in denominational & is growing steadily. "The number of meetings does not increase but each year seems to increase the work". Mr Wilson has a free hand given him & thinks the results are good. Sixteen joined St John's Church this month from the Mission and a number go to Mr Horne's. He does not influence them to join any particular church. When he notices a change in the life of anyone, he speaks to them. He gets them to sign a Believers' Roll - a simple confession of faith in Christ - this is done publicly in the Mission Hall. If they do not join a church ^{within 3 or 4 months} after, he brings the matter before them again, pointing out their responsibility & the necessity of joining a church.

Temperance

Example & Precept

Wilson - L.M.

During our talk the subject of temperance work arose. Mr & Mrs W. are strongly in favour of abstinence & both regarded the drinking habit as one of the curses of the district. They have no adult temperance society or meeting however & for this Mr W. gave his reasons. It appears that the wealthy worshippers at St John's ^(Presbyterian Ch) occasionally come & give an entertainment or concert to the Mission Hall folk. On these occasions, the carriage brings round wine and a great variety of refreshment, liquid & solid. Two of the classrooms are set apart, one as a smoking room, the other as a ladies retiring room, whilst in a third the refreshments are tastily arranged on side tables. At the interval, they say to him "Now Wilson, you keep them amused, talk to them or something" "I get the wife to sing a solo" quoth Wilson. They go upstairs & have a good time and at least two of the Mission people have to be up there acting as servants. They see all that goes on & the next Sunday it is all over the Mission. He can't ask these people to become abstainers in the face of that: it seems like humbug.

I rather liked Wilson. He is a steady, consistent hard worker, without a trace of humbug. The Mission is kept beautifully clean, everything in its place & I have not doubt that the "signs of progress" mentioned in the Report are the results of his persistent efforts.

MISSION HALL REPORT

For the Year ending December 31st, 1898.

The close of another year finds the work of the Mission Hall in full activity, and its various branches can give a record of satisfactory progress.

The first matter to be mentioned with pleasure is the termination of the vacancy in the Pastorate of St. John's Church and the settlement of our new Pastor, Mr. Anderson Scott. Both Mr. and Mrs. Scott identified themselves so much when at College Park with Mission Work, that we know that the agencies carried on at our Mission Hall will have their active support and sympathy. Mrs. Scott has already taken in hand the direction of the Mothers' Meeting.

From the Committee there were, until quite the close of the year, when Mr. Paul left us, no removals, though Mr. Alex. Taylor's absence in Australia deprived us of his help for a considerable time. Mr. Paul, as long as he was with us, took always a great interest in the Mission, frequently attending and conducting its Services on a Sunday evening.

Mr. Wilson, our Resident Missionary, has carried on his work uninterruptedly, and has been much encouraged in it by the signs of progress which have shown themselves, and the testimony to the good which the Mission is doing in its different branches of work. The health of Mrs. Wilson, which in the early part of the year gave cause for much anxiety, happily improved, and she has been able, as before, to prove an invaluable helper to her husband in his work.

Among the regular attendants at the Mission Services there have happily been no removals by death. The serious illness, however, of Miss Lappington has withdrawn her from

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for the girls, conducted by Miss M. Mead has kindly undertaken to have a wood chip carving during the winter. The girls has been opened, of which

Miss Mead still continues her work of the Club.

The Ice Club has continued, as before, with guidance and help. Musical drill, and a business address, constitute the business of the Club. A Social Outing took place in May at College Park. Campers gave, in March last, an address and secured a sufficient sum to meet the

The Y. W. C. A. has not been as well supported here as last year. There are now 29 members, with an increase of 7. The number of lady teachers is 7. The year was very successful last winter, and a Swimming Club was formed. Several friends, the boys much interested. Mrs. Crerar also very kindly aided of the funds, but this was, in consequence of the season, postponed. Mr. Wiber.

has been most successful. 14 new members were taken at the recent division of funds, the share, this being in excess of

is also well supported, and Mr. Mackenzie presents of books, magazines, and papers. Mrs. Mackenzie, Miss Carmichael, Mr. Shaw, Mr. Pattison, Mr. W. Brown, Mr. J. F. Anderson, and Mr. Vestgarth. Letters for the "Sick Man's

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Her absence
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The Summer Treat was held in June at Bricket Wood, St. Albans, the day being fortunately very fine.

At the Harvest Festival in October the new Pastor was introduced to the Sunday School and gave an address.

On Christmas Day the scholars attended a Special Service for Young People at St. John's Church.

The Winter Treat was given a few days later in the Mission Hall, the Pastor being present. Miss Mackenzie very kindly provided a musical entertainment, and gifts were sent by Miss Dunn, Mr. Japes and Mr. J. F. Anderson.

During the year addresses were given to the Scholars by the Rev. Mr. Ferguson, on Missions in Formosa, and by the Rev. Dr. Dalziel, on Mission Work in Zululand.

Mothers' Meeting.—During the vacancy in the Pastorate the Mothers' Meeting was maintained by the help of Mrs. Mason and Miss Harvey. Now, however, Mrs. Anderson Scott has taken charge of the Meeting, and has the valued assistance of Mrs. Lorimer and Miss Campbell, who continue to manage the Clubs and Savings Bank, and of Miss Harvey, who shares in the conduct of the Meeting. The number on the roll is about 40 and the average attendance 25.

Girls' Club.—All the members will welcome the return of Miss Gordon, who has shown such activity in this branch.

The Girls have shown much interest in the meetings of their Club, and the marked improvement in their perseverance over the needlework and other employments provided for them has been very gratifying to the workers.

The Annual Outing to Riddlesdown was on Whit-Tuesday, May 31st. This year, 30 of the girls have been induced to become members of the Scripture Union. A Bible Class for members of the Club who go nowhere else, meets on Sunday afternoons at 18, Kensington Gate; the number on the roll is 12, and the average attendance has been 6. There is a

successful Singing Class for the girls, conducted by Miss M. Chapman, and Miss Grace Mead has kindly undertaken to teach some of the members chip carving during the winter.

A Savings Bank for the girls has been opened, of which Miss Mason has charge. Miss Mead still continues her valuable help in all the work of the Club.

The Girls' Temperance Club has continued, as before, under Miss Edith Mead's guidance and help. Musical drill, singing, &c., with short address, constitute the business of each evening. The Annual Outing took place in May at Petersham Park. The members gave, in March last, an entertainment, which realised a sufficient sum to meet the present needs of the Club.

The Girls' Sewing Class has not been as well supported this year as previously. There are now 29 members, with an average attendance of 25. The number of lady teachers is 7.

The Boys' Guild was very successful last winter, and, on the conclusion of the session, a Swimming Club was formed through the kind support of several friends, the boys much appreciating this institution. Mrs. Crerar also very kindly offered to give a concert in aid of the funds, but this was, in consequence of the lateness of the season, postponed. Mr. Law's place has been now taken by Mr. Wiber.

The Men's Sick Club has been most successful. 14 new members have joined, and at the recent division of funds, £1 1s. 5d. per member was the share, this being in excess of any previous division.

The Men's Social Club is also well supported, and Mr. Wilson desires to acknowledge presents of books, magazines, papers, &c., received from Mrs. Mackenzie, Miss Carmichael, Mr. Swanston, Mr. Gordon Shaw, Mr. Pattison, Mr. W. Anderson, Mr. Thomas Brown, Mr. J. F. Anderson, and others; and also the gift of letters for the "Sick Man's Friend Society" from Mrs. Westgarth.

The Rev J. Garden
Onslow Baptist Church

27/3/99
S.A.

Personal

The People reached

Buildings used

Persons Employed

Services

St Paul's parish.

West 27
20
East 29
11

19

Interview with

The Rev J. Garden, Minister of Onslow Baptist Church,
Neville Street, Brompton. Seen at his residence: 24 Elmstone Road
7 ulham S.W.

Mr Garden is a stout bearded man of 40 to 45. Earnest, ~~frank~~ tactful; genial manner. Has familiar with "Life & Labour" but had not read all the books. Has been 10 years at Onslow Chapel.

Draw their people almost entirely from the Brompton side. Have a large number of domestic servants, and coachmen. Some tradesmen and a few working people from the south ^{side} of the Brompton Road. Has tried to get the working people from the south but they are unresponsive.

Church (650) and hall holding 400 to 500. Use the Hall for school and a large room behind the chapel for class ^{rooms}.

Has 40 to 50 voluntary workers including 31 S.S. teachers, 14 tract distributors and an evangelistic band. No paid workers except ministers.

For services, see cover of magazine on next page.

Garden - Baptist

PRICE - - ONE PENNY.

The Monthly

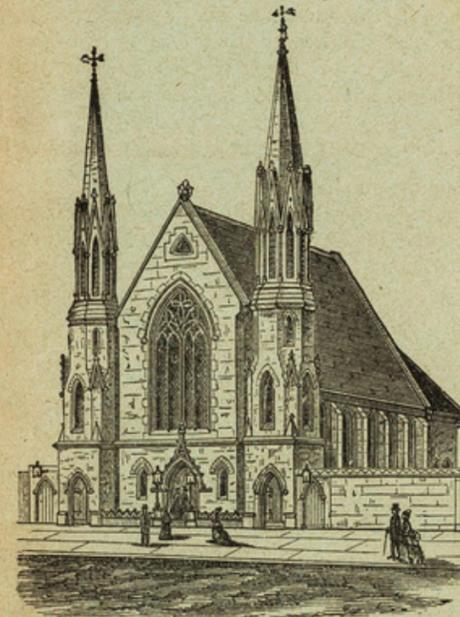
An Interesting and Instructive Evangelical Magazine.

IN CONNECTION WITH
ONslow BAPTIST CHURCH,
NEVILLE TERRACE, SOUTH KENSINGTON.

No. III. Vol. IV.

MARCH, 1899.

ENTERED AT STATIONERS HALL.



Onslow Baptist Church,

PASTOR - - - REV. J. GARDEN.

SUNDAY SERVICES:

Morning at 11; Evening at 7.

Sunday School:

Morning at 10, and Afternoon at 2.45.

On the First Sunday in the Month the School does not meet until 3, when an Address is given by the Pastor.

Bible Class for Young Women

In the Deacons' Vestry at 3, conducted by Mrs. Garden.

Bible Class for Young Men

In the Upper Vestry at 2.45, conducted by Mr. Gearing.

Sunday Prayer Meetings

In the Upper Vestry at the close of the Afternoon School; also at 6.30 in the Deacons' Vestry.

Evangelistic Services

are held on Sunday evenings in the Hall, immediately after the Service in the Chapel, during the Winter months, and in the open air in the Summer months.

WEEK-NIGHT SERVICES.

MONDAY—

Bible Reading conducted by the Pastor in the Deacons' Vestry, at 8.15.

The Pastor will be in his Vestry on Monday evenings from 7 to 8, for the purpose of seeing any members of the Church or Congregation.

Band of Hope at 7.

TUESDAY—

Teachers' Training Institute, 8.30.

WEDNESDAY—

Service in the Hall at 7.30. *About 50.*

Young Men's Christian Society in the Upper Vestry at 8.45. *About 16 attendance*

Young Women's Christian Society in the Deacons' Vestry at 8.30. *About 30 attendance*

Dorcas Society on the Wednesday following the first Lord's Day of the month, in the Deacons' Vestry at 3. All ladies of the congregation are invited.

Tract Society on the second Wednesday of the month after the Evening Service.

FRIDAY—

Choir Practice at 8 in the Organ Gallery.

SATURDAY—

Prayer Meeting in the Large Vestry at 8 o'clock; conducted by the Pastor. *About 20.*

Friends desirous of taking Sittings may have them appropriated, by applying to the Deacons after any of the Services.

ONSLow BAPTIST CHURCH.

"JESUS ONLY"

MOTTO FOR 1899.

Annual Church Meeting.

At the Annual Church Meeting held on Wednesday, March 1st, the following friends were accepted as members of the Church: Miss Bertha Tilmayer, Miss Ada Rayment, Miss Dora Hawkins and Miss Marie Flagellan. Miss Alice Sibbick was dismissed to the Church at Toronto, Canada.

The Accounts for 1898, having been duly audited, were read and adopted. The Balance Sheet showed that financially the affairs of the Church were sound and satisfactory, there being a substantial balance in hand. The Deacons of the Church were all very heartily thanked for the valuable services rendered during the past year, and were re-elected to office. Hearty votes of thanks were also accorded to the leaders of the different Societies connected with the Church, special mention being made of the Choir. The delegates of the Church to the Baptist Union, London Baptist Association, and Protestant Dissenting Deputies were thanked for their services and re-elected. At the close of a somewhat prolonged, but very harmonious gathering, Mr. Chisholm, our esteemed Senior Deacon, moved that a hearty vote of thanks be given to Mr. and Mrs. Garden for their faithful, devoted and much appreciated services rendered to the Church during the past year. This was seconded by Mr. G. Gamble, and carried with acclamation. The Meeting terminated with the Doxology.

Sunday School Teachers' Annual Meeting.

The Teachers' Annual Meeting was held on Tuesday, February 7th. The Chair was taken by the Pastor. The attendance was good, and the Meeting throughout was characterized by a spirit of hearty unanimity. The officers of the School were very cordially thanked for their services and were re-elected. Many complimentary references were made in the course of the evening to the different Societies and workers connected with the School. The general condition of the School calls for much gratitude. The management is excellent. The teaching efficient. To all parents in the neighbourhood who are in want of a thoroughly good Sunday School for their children, a Sunday School where the children will be taught the Word of God, and nothing but the Word of God, we unhesitatingly recommend our Onslow Sunday School. Our Superintendent is Mr. J. A. Curtis, 20, Barclay Road, Fulham, and our Secretary Mr. G. P. Chisholm, 11, Elm Park Road, Brompton.

Band of Hope.

On Monday, February 27th, an interesting Magic Lantern Entertainment was given in connection with the weekly meeting of the Band of Hope, by Mr. A. Duff. The Band meets every Monday evening at 7, and is conducted by Miss B. Robbins.

International Bible Reading Association.

The Annual Meeting of the Onslow Branch of the International Bible Reading Association will be held on Thursday, March 9th, when a report will be presented by the Secretary, Miss Collins. The Pastor will preside, and after the more formal business is over, Mr. J. A. Curtis will give a Lecture on the History of our English Bible, illustrated by the aid of the Oxy-hydrogen Lantern. Admission free. It is hoped that all the members of the Association will endeavour to secure a good gathering by coming themselves and by bringing their friends.

Distribution of Prizes.

The Annual Prize Distribution in connection with the School will be held on Thursday evening, March 16th. The chair will be taken by the Pastor at 7.30. Addresses will be given by several friends. It is intended, however, that the young people themselves should, by recitations and singing, contribute the greater part of the programme. The parents of the children are very specially invited to this Meeting. A hearty invitation is also given to all the members of the Church and congregation and friends connected with the School.

A Ramble through Bonnie Scotland.

A Lecture on the above subject, illustrated by the Oxy-hydrogen Lantern, will be given on Thursday, March 23rd, by Rev. J. Garden. The Lecture will commence at 8 o'clock. Admission by ticket, sixpence each. The proceeds of the Lecture will be devoted to the Magazine Fund.

Old Scholars' Meeting.

Will friends please note that this Meeting will be held this year on Wednesday, April 12th; not on Tuesday the 11th, as has been usual.

Social Meeting.

On Wednesday evening, March 22nd, a Social Meeting is to be held in the Hall for the members of the Church and congregation. Tea and coffee will be served from 6.30 to 7.30. After which there will be a Devotional Meeting, at which addresses will be given by the Pastor and Mr. J. S. Dent.

The Forthcoming Mission.

We are most anxious to enlist the sympathy of the entire Church and congregation in behalf of our Mission commencing on the last Sunday in April. Many active workers will be required. We shall be glad, therefore, if those who are prepared to help will communicate with us.

J. GARDEN

List of Serv

Notes on Services

Visitation

Charitable Relief

Garden Baptist

23

Sunday congregation is well dressed; very few poor. A well educated people earning good money. Morning & evening congregations vary little in numbers. Between 300 and 400. Get rather poorer class to the evangelistic service in the Hall. but not quite the poorest. Only succeeded in getting the latter to free teas and then they made "an awful mess" in the Hall. As the building is let for a High school during the week, the teas had to be dropped. Place could not be cleared in time.

To the Sunday school, a good many come from the poorer homes & from the crews. Scholars on books: 265. Average attendance, Morning 74 Afternoon. 160

The ~~Sunday school~~ ^{Teacher Training} Institute was intended for all the teachers in the district. Those from other schools soon dropped off.

No regular system of visitation, except by tract distributors. Referred to the difficulty of visiting servants, now trying to visit 12000 people, in connection with a forthcoming mission.

Has the Communion Fund for poor members. Raised just over £20 last year. Has a small fund which is spent on coals and other relief ~~from~~ for those outside the church. 5 regular pensioners are assisted from the Communion Fund. The Tract distributors report cases to Mr Garden. Used to relieve but do not encourage them to do

Anglican Churches

Church Membership

Drink

Prostitution

Garden Baptist

25

so now as they were taken in & people ~~only~~ expected help. Ladies are sent and they get help at their discretion.

Neighbourhood is well looked after by Rev Webb-Peploe. He is friendly but there is no co-operation. W.P. was asked to Mr G's chapel but he told Mr G. that he was afraid to come as it would weaken his own influence. He had on one occasion asked for the use of the chapel baptistry and held a ~~for~~ baptismal service there, baptising four persons (by immersion). The neighbouring churchmen complained to the Bishop about this.

Membership of the church is 260; just doubled in the 10 years Mr G. has been there. They lose a good many by removals; young people especially, when they marry. Usually go west or southwest: Wandsworth, Wembleton. Servants also leave with their families.

Drink does not show itself here. Drinking is done in the house.

Prostitution also is not open. A number of kept women

Taken as a whole, there has been little change in the neighbourhood, during Mr Garden's 10 years here.

Holy Trinity parish.

97. Report of interview with the Rev. Father Gordon, Superior of the Brompton Oratory, at the Oratory. (E.A.) Mar. 27. 99. *West 21* *12*

Father Gordon is with one exception the senior of the Oratory, and next year he celebrates the jubilee of his priesthood. He is thus an old man, and to a natural charm of manner, the dignity of years is added. The actual working of the parish allotted to the church is not in his hands, but he gave me many particulars of the work. Partly by the formation of another district to the South, and partly by demolitions, the ~~wx~~ number of parishioners is much smaller than of old, and the numbers on their census are small. There used to be about 3000; now the numbers are put at 1600. Of these about 1000 are poor and working-class. The work of visitation is thereby affected, but the ~~xxxxxxx~~ ^{real sphere} of the Oratory and ~~the~~ its ministrations are largely extra-parochial. ~~xxxxxxxx~~

There are 15 priests living here, and four novices. Of the ~~one~~ ^{novice} one is appointed to the special care of the parish, and two others as his assistants. But all help more or less. The parish is in a sense a work of supererogation, the first objects of the Order being to preach and to provide the ministrations of the confessional. The charge of a district was undertaken in order to strengthen the work, but if it were taken away or given up, The Oratory, with all its more distinctive characteristics wd.

Gordon - R. Catholic

(2)

continue. The original constitution of the founder of the Congregation of the Oratory, S. Philip of Neri, is maintained, and thus (1) ~~each~~ ^{The} Oratory is self-governing; (2) every three years the Superior is elected at a special college, the procedure being very much like that observed at the election of the Pope. Four Assessors are also elected by the common suffrage, and these, in conjunction with the Superior, appoint to the other offices, including to ~~those~~ that of the parish priest. No members of an Oratory take the customary vows of religious orders, and, so far from taking the vow of xix poverty, they are obliged to be able to maintain themselves, S. Philip having conceived the idea of having always "free Fathers", -- those, that is, who could leave if necessary, as from old age, and support themselves. And Father Gordon cited the freedom that it ensured him in his own case. Many of the Fathers appear to have commanded considerable fortunes, and at the time of the building of the present Oratory, one of the then Fathers empowered the community to raise £20000 on his estates to meet expenses. (The Duke of Norfolk gave another £20000, and many other private benefactions of large amount were forthcoming. Only about £13000 was subscribed by the general public. In all about £130000 has been spent on the building.)

The Buildings of the Oratory include in addition to

Gordon - R. Catholic

the great church, which can seat 2000 and can hold 3000, the House, and two Schools. The House is planned on a spacious scale, and, before leaving Father Gordon took me over it: the large Refectory, where they dine in silence, and the Combination Room in which they do not drink wine and in which no smoking is allowed (except on one occasion when they had two Bishops staying in the house who begged for permission to produce their pipes!) but in which they talk together for half an hour; the beautiful Library; his own private room, study and bed-room combined ("each of us has a single room") neither luxurious nor the room of an ascetic; and the Chapel called the Little Oratory, with the large club room of the brothers of the Little Oratory. Also I was taken into the large garden behind, because "I always think that it gives the best view of the Church", and had the suite of rooms pointed out that were allotted to Newman, when he came to stay at the Oratory from Birmingham as Cardinal, at the time that Millais was painting his portrait. Finally I was shown the Sacristy and the Church, and every where my guide was charming and filled with an affectionate pride in the associations and in the beautiful spaciousness of his domain.

The Church ranks as one of the fashionable centres of Catholicism in London, but Father Gordon said that the congregations were representative of most classes. On

Gordon - R. Catholic

(4)

Sunday morning there are six Masses and some figures that he gave me ranged from 2783 to 3531. The average might be put, he thought, at 3000. The greatest congregation at any single service comes in the evening, and the average for this was put as high as 2000. Many non-Catholics come then, and it is the medium through which many of their converts reach them. Father Gordon is "rather fond of statistics" and has kept the figures of the converts who have come to the Oratory for many years. For the decade ending '66 the average each year was 171; for that ending '76,, 133; for that ending '86, 124; and for that ending '96, 117. But the decline is misleading, as when the Oratory was in its earlier years it had a larger and more neglected parish to glean in. Now, the people come much more. He is well satisfied. Then they were often families; now as a rule ^{it is} individuals, who come, and each unit has in a sense a greater significance.

At Vespers on Sundays at 3.30 the average is perhaps 600. There is a daily service with sermon, save on Saturdays, at 8, with a very fair attendance, many working men and working girls attending, "finding it to be a good and helpful way of ending their days".

The following list shows the various "works carried on in the Oratory Parish"; it illustrates two things (1) the special provision that is made to retain the hold on the young as they grow up. Thus the boys from the Parochial

Gordon - R. Catholic

(5)

Schools are drafted as far as possible, into the S. Joseph Confraternity, and later into S. Patrick's. The boys of (mainly the children of small tradespeople) the Middle Schools go to S. Philip's, and later into the Brotherhood of the Little Oratory. The last mentioned, whose Chapel has been mentioned, are mainly young men, engaged in business, and largely clerks. New members are made to serve a probationary term of six months, and are then admitted by the Rector of the Brotherhood. They form an order of the third estate. A large club room is at their disposal; they pay nothing and have no rights. By avoiding these, difficulties of control are also avoided. There is another large club room for the working-men, the principle being acted upon that classes may be ignored for religious but cannot be for social purposes. (2) the appended accounts point to the fact that there is plenty of money available for charitable purposes. This was definitely stated by Father Gordon; administration is personal and it is fairly certain that the R.C. poor of this parish get as much, perhaps more than is good for them. Children's holidays are worked in connexion with the C. H. Fun@.

I did not discuss general questions with Father Gordon, but he himself raised the housing question, and is impressed by the crying and increasing need of Chelsea of accommodation for the working-classes. "The government

will have to take the matter in hand". He was inclined to blame Lord Cadogan for neglecting this local need, and said that he was developing his property through a syndicate and thus shelving the responsibility for the actual plans adopted. He contrasts unfavorably with the Duke of Westminster, as the presiding landlord of Mayfair.

At the present moment the Oratory is the best adapted R.C. church in London for great ceremonial, and it has been borrowed so often by the Cardinal that their own people are inclined to complain. But this will be altered when the new Cathedral is completed. He was inclined to criticize this as too large for the purposes of Catholicism in London. In another way the Oratory is likely to be relieved when the great building is finished, in as much as ~~the~~ must be widely known. At present, the Oratory is the best known church in London, and one consequence is that they get a very large correspondence from all parts and on all subjects, Catholics writing to them because they know of them and not of any one else. This celebrity gives therefore much trouble, of which they would gladly be in part relieved. Another class of work, appropriate to their order, is providing the offices of the Confessional for many Catholics who are not permanently resident in London. Many Americans come to them, and, among their converts, ~~there~~ are many from the other side of the Atlantic.

WORKS CARRIED ON IN THE ORATORY
PARISH.

PAROCHIAL SCHOOLS.—One for Boys.

One for Girls.

One for Infants.

MIDDLE SCHOOLS.—One for Boys.

Girls { The work of the Daughters
and { of the Cross at St. Wil-
Infants. { frid's Convent.

CONFRATERNITIES.—1. St. Patrick's, for Men.

2. " " Women.

3. Children of Mary.

4. St. Joseph's, for Boys leaving
Parochial School. 100

5. St. Philip's, for Boys leaving
Middle School.

6. Angel Guardians for Girls.

7. Two Sunday Schools.

8. Ladies' Work Society.

ALMS.—1. Distributed by Parish Fathers.

2. By the Daughters of the Cross at St.
Wilfrid's Convent; tickets for pro-
visions, coals, &c.

3. Clothes given to children at Christmas.

4. Free Dinners to school children in the
Winter.

5. School and Confraternity Feasts.

6. Boot Clubs at the various Schools.

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FORTY-SECOND

ANNUAL REPORT

OF THE

SCHOOLS & CHARITIES

OF THE

PARISH OF THE ORATORY,

SOUTH KENSINGTON.

FOR THE YEAR 1897.

London.

1898.

WORKS CARRIED ON IN THE ORATORY PARISH.

- PAROCHIAL SCHOOLS.—One for Boys.
 One for Girls.
 One for Infants.
- MIDDLE SCHOOLS.—One for Boys.
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 and of the Cross at St
 Infants. Wilfrid's Convent)
- CONFRATERNITIES.—1. St. Patrick's, for Men.
 2. " " Women
 3. Children of Mary.
 4. St. Joseph's, for Boys le
 Parochial School.
 5. St. Philip's, for Boys le
 Middle School.
 6. Angel Guardians for Girls
 7. Two Sunday Schools.
 8. Ladies' Work Society.
- ALMS.—1. *B. P. & W. Little Oratory*
 Distributed by Parish Fathers.
 2. By the Daughters of the Cross at
 Wilfrid's Convent; tickets for
 visions, coals, &c.
 3. Clothes given to children at Christ
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SUBSCRIPTIONS to the Parish Schools and Charities and the other Funds, and all communications on Parochial matters should be addressed to the Rev. EDWARD CREWSE, The Oratory, South Kensington, S.W., who will gratefully receive any gifts for the Poor, such as Hospital Letters, Cast-off Clothing for either sex, Books, Games, Periodicals, &c.

REPORT.

PARISH SCHOOLS.

SCHOOL SUPPORT FUND.

THE total Income of the Parish Schools for the year ending February 28th, 1898, has been £1101 5s. 4d., while the Expenditure has been £1082 7s. 11d., to which must be added the deficit of last year, £38 17s. 9d. This makes the School Support Fund close with an *overdrawn balance* of £20 0s. 4d.

Small though this deficit may be, it is a great disappointment to the Managers to be obliged to end the year with a deficit at all. They had confidently hoped for a more substantial share in the proceeds of the Aid Grant under the Education Act of 1897, but the Westminster Diocesan Association reduced the amount allotted to our Schools to a very narrow limit. It would seem that the Association hardly took a true measure of the necessities of these Schools; but this is probably due to its being a newly constituted body, and it is to be hoped that greater experience in the duty of allocating the Aid Grant will lead to a more equitable distribution in future years.

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Attention was drawn in last year's Report to two very necessary items of Expenditure. One of these has been met by a gift of new desks of the most approved modern pattern to the Girls' School, for which our most grateful thanks are due to a generous benefactor. It has unfortunately not been found possible within the limits of the means at our disposal to carry out the much needed renewal of the floor in the Boys' School, but it will be absolutely necessary to meet this expense during the coming year, and it is to be hoped that Subscriptions and Donations will come in so generously that the School may escape the misfortune of ending the year with a heavy deficit.

Very gratifying Reports have been received from Her Majesty's Inspector, showing that the Boys' School has earned the highest possible Grant, and great praise is given to the Staff for their zealous work during the School-year.

"Order and Tone" are again reported as good in the Girls' School, and Reading and Writing are the subjects picked out for commendation. The Infants' School has also gained a special mark for good "Order."

Religious Instruction has been carefully carried out by the Fathers in charge of the different Schools, which has been rewarded by excellent Reports from the Diocesan Inspectors.

MIDDLE SCHOOL.

BROMPTON AND CHELSEA MIDDLE SCHOOL FOR BOYS.

A great step has been made towards increasing the efficiency of the Teaching Staff in this School. Her Majesty's Inspector last year pointed out that the strength of the existing Staff barely satisfied the minimum requirements of the Education Department, and recommended that an additional Assistant Teacher should be secured. The alternative of employing Pupil Teachers however had the great advantage of preparing suitable candidates for the career of Schoolmaster, a duty which it was felt could not be overlooked by the Managers of a Catholic School. A generous benefactor, recognising the grave requirements of the School in this connection, which were advanced in last year's Report, nobly came forward with an offer to provide the necessary funds for the salaries of two Pupil Teachers,

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who have thus been employed during the past year with satisfactory results.

The number on the Register is at present 102, which is the highest total that has been reached since the School was opened. Satisfactory results have been obtained in the year's work, and the value of the Shorthand and Typewriting, which form part of the School course, is being amply proved by the facility with which many of the Boys have secured excellent places in the city.

The Confraternity of St. Philip for Boys leaving School continues to flourish under the charge of Father CORRY, who also acts as Confessor to the Boys. Thanks are due to Mr. DUFFY and Mr. ARCHBOLD for their unflinching aid in the work of the Confraternity.

ST. WILFRID'S CONVENT, CALE STREET.

MIDDLE SCHOOL FOR GIRLS.

This School, under the care of the Daughters of the Cross, continues in an excellent and satisfactory condition. The Report of Her Majesty's Inspector speaks in the highest terms of the "Order and Tone"

of the School, and singles out for praise the very careful and skilful tuition imparted to the scholars. It is also gratifying to note the excellent progress made in French, which has elicited great praise from H.M. Inspector.

There can be little doubt that when the Teaching Staff has been increased to meet the rapidly growing requirements of the School, past successes will seem but small in comparison with those which await the Daughters of the Cross in the near future.

There have recently been clear indications that the Government intends to follow its measures for the assistance of Voluntary Elementary Schools, by efforts to support Secondary Education as part of the National System.

The importance to our work of such a movement will be very apparent when we consider the great changes which are in progress in our district. For some time past the poorer quarters have been gradually disappearing. Everywhere enormous blocks of buildings and first-rate shops are springing up in the place of the demolished dwellings of the very poor. The result has been to create around us a large and growing community of middle-class people, who have to find means of Education for their families.

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This Education must be of the very best for Girls no less than for Boys, for every day sees larger opportunities for the employment of female clerks in every kind of office. Education alone opens the way to these situations, and parents, if they fail to find a really first-class Middle School in Catholic hands, must be tempted to make use of the opportunities offered by Protestant Institutions.

There is thus an immense demand for just such a Middle School as the Daughters of the Cross are in a position to provide, and no effort should be spared to seize such an opening for gaining the very class which the Catholic Church in England has hitherto found it most difficult to touch.

RELIEF AND GENERAL PARISH FUND.

The Subscriptions and Donations to this Fund have been well maintained. It must always be remembered that this is the only source on which the Parish Fathers can draw to meet the numberless needs of the various works and Confraternities under their charge. Not only the actual relief of the Poor,

but every item of expense, except School-maintenance comes under this head.

It is with extreme regret that we have to record the loss of a most generous and loyal supporter of all the Oratory Charities, by the death, during the year, of General Sir Arthur Herbert, K.C.B. May he rest in peace.

The Daughters of the Cross continue their arduous work of visiting in the Parish, and the best thanks of the Fathers are due to them for their kindly co-operation.

We take this opportunity of expressing our grateful thanks to the Ladies who have so generously given many warm articles of clothing for the School Children at Christmas.

CONFRATERNITIES.

CONFRATERNITY OF ST. PATRICK FOR MEN AND WOMEN.—These works continue to prosper. THE SECTION FOR MEN, under the direction of Fr. CREWSE, holds its meetings in St. Joseph's Hall, which is open every day from 6 p.m. to 10 p.m.

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THE SECTION FOR WOMEN has its monthly meetings at the Oratory Girls' School, Stewart's Grove, under the direction of Fr. CHRISTIE. The attendance of late has been exceptionally good.

THE CHILDREN OF MARY.—This Association, under the direction of Fr. CATOR, fully keeps up its numbers. The members meet on Sunday afternoons at St. Wilfrid's Convent, and on the first Sunday of the month at 4-30 p.m. they have a Special Benediction and Instruction.

CONFRATERNITY OF ST. JOSEPH.—The object of this Confraternity is to keep together Boys who have left our Public Elementary Schools so as to ensure their frequentation of the Sacraments. The Confraternity meets, under the direction of Fr. BURNHAM, on Sundays at 4-30, and also on Wednesday and Friday evenings at 8 p.m. There is a Special Mass on the first Sunday of the month at S. Joseph's Altar which is well attended by the Members. The Drum and Fife Band is in a flourishing condition and continues to be a source of great attraction. Fr. BURNHAM would gladly communicate with ladies who require lads for morning work, and with firms requiring older boys.

THE CONFRATERNITY OF THE ANGEL GUARDIANS for Girls leaving School has been well attended. The meetings are held at St. Wilfrid's Convent on Thursday evenings at 7.30 p.m. We owe a heavy debt of gratitude to the ladies who have so kindly devoted themselves to the work of assisting this Confraternity, and to whom belongs the greater share of merit for the good which has resulted.

SUNDAY SCHOOL has been well attended. The Girls meet at St. Wilfrid's Convent under the care of the Daughters of the Cross. The Boys meet at the Oratory Boys' School under the superintendance of Miss MARGARET KERR, assisted by several other ladies. Our best thanks are due to these ladies who have restored life and vigour to a work which had lately rather decreased.

THE LADIES' WORK SOCIETY has been well supported during the year, and thanks are due to the Lady President, Mrs. CHRISTIE, and to the other ladies, who, we understand, have contributed to raise the Society to its present flourishing condition. Owing to the change in the method and time of carrying out the Sale of Clothing, which we mentioned in last year's Report, not only has the Society

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SUBSCRIPTIONS AND DONATIONS.

	School Fund.	Parish Fund.	Middle School Fund.
	£ s. d.	£ s. d.	£ s. d.
Anonymous	2 0 0	1 0 0	
" (per Fr. Antrobus)	5 0 0		5 0 0
" (per Fr. E. S. Crewse)		25 0 0	15 0 0
Antrobus, Very Rev. Fr. ...		21 0 0	
Ball, Mrs.	1 0 0	4 0 0	
Barclay, Mrs.	1 0 0		
Bastard, Mrs.		5 0 0	5 0 0
Berners, Miss	5 0 0		
Best, Rev. Fr.	1 0 0		
Birch, Messrs.		5 5 0	
Bishop, W. H., Esq.	12 2 0		
Bowden, Rev. Fr. Sebastian			20 0 0
Bowden, Miss	5 0 0	10 0 0	
Bowden, The Misses	2 0 0	2 10 0	
Brophy, M., Esq.	3 3 0		
Buckler, C. A., Esq.		2 2 0	
Blumenthal, Madame	5 0 0		
Campbell, Mrs. Colin	1 0 0		
Campbell, Miss	10 0 0	1 0 0	
Cargill, James, Esq.		6 0 0	
Cave, T. Lawrence, Esq.	10 0 0		
Cave, Mrs.	5 0 0	10 0 0	25 0 0
Chichester, Miss	2 0 0	1 0 0	
Chichester, Miss C.		1 0 0	
Christie, Mrs.	10 0 0	5 0 0	10 0 0
" (Feasts)		1 0 0	
" (Dinners)		10 0 0	
Christie, Rev. Fr.	5 0 0	1 1 0	5 0 0
Clerke, Aubrey St. John, Esq.	5 0 0	3 0 0	
Clutton, Mrs.	5 0 0		
Colegrave, T. Manby, Esq.	10 0 0	1 0 0	

	School Fund.	Parish Fund.	Middle School Fund.
	£ s. d.	£ s. d.	£ s. d.
Craney, Mrs.	1 1 0		5 0 0
Crealock, J. M. S., Esq.	5 0 0		
Currie, Mrs. Bertram	7 0 0		
D'Arcy-Irvine, Mrs.	2 0 0		
Delacour, Mrs.		5 0 0	
" (for Children to the Country)		5 0 0	
DuBosc, Miss	5 0 0		
Duffy, Mr. J.M. (per) for Type-writer			5 3 0
Duncombe, Miss	10 0 0		
Egerton, R. A., Esq.	7 7 0	3 3 0	
Engelbach, G. F., Esq.	1 1 0	1 1 0	
Fegen, Mrs.	1 0 0	1 0 0	
FitzGerald, Francis, Esq.	5 5 0		
Galton, Major	5 5 0	2 2 0	
Hamill, Mrs.		10 0 0	1 1 0
Herbert, Genl. Sir A., K.C.B. (In Memoriam)	10 0 0		
Herrick, Mrs.	10 0 0		
Higgins, Miss	1 0 0		1 0 0
Holland-King, W., Esq.	3 3 0		
Hoole, Stanley, Esq.	2 2 0		
Hooper, Miss	5 0 0	5 0 0	
Howard, The Lady Mary Fitzalan		5 0 0	
Howard, The Lady Margaret Fitzalan		5 0 0	
Humble, John, Esq.	5 5 0	2 2 0	
Johnson, Horace, Esq., M.D.	4 4 0		
Kerr, Vice-Ad., Lord Walter, K.C.B.	10 0 0	10 0 0	
Langton, F. R., Esq.		5 0 0	
Lapizburru, D. (In Memoriam)	2 2 0		
Lyll, W. H., Esq.	6 6 0	10 10 0	3 3 0
Lyll, Mrs. (for Dinners)		1 0 0	
Lyons, Mrs.	1 0 0	2 0 0	

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	School Fund.	Parish Fund.	Middle School Fund.
	£ s. d.	£ s. d.	£ s. d.
Macdonald, Hon. Lady ...	8 8 0
Manning, Mrs. ...	10 10 0	...	...
Mansfield, A., Esq. ...	2 0 0	2 0 0	...
Mansfield, Mrs. Horace ...	5 0 0	...	...
Mathew, Mr. Justice ...	2 2 0	5 0 0	...
Mathew, Lady ...	...	1 1 0	...
(Feasts) ..	...	1 0 0	...
Mills, Richard, Esq. ...	10 0 0	...	...
Morison, F. W., Esq., M.D. ...	...	2 2 0	...
Munster, J. P., Esq. ...	2 2 0	1 1 0	...
Nicolson, Miss ...	10 0	...	...
Norfolk, The Duke of, E.M., K.G. ...	20 0 0	30 0 0	30 0 0
Norris, Mrs. ...	10 0 0	5 0 0	...
(Dinners) ...	...	3 0 0	...
O'Beirne, Mrs. ...	...	3 0 0	...
O'Connor, Mrs. Denis ...	4 0 0	...	...
Paynter, Miss ...	7 0 0	2 0 0	...
(Band & Dinners)	...	1 0 0	...
Police, Walton Street Division	...	3 10 0	...
Pope, Miss (Dinners) ...	...	5 0	...
Purcell, Mrs. ...	10 0 0	...	10 0 0
Ram, Stephen, Esq. ...	5 0 0	...	...
Ram, Miss ...	2 0 0	1 0 0	...
Read, T. L., Esq. ...	...	5 0 0	...
Rideout, Mrs. ...	5 0 0	5 0 0	...
Roberts, Mrs. ...	2 0 0	2 0 0	...
Roskell, Allan, Esq. ...	10 0 0	10 0 0	...
Russell, Mrs., of Aden ...	...	...	5 0 0
Scott-Douglas, Lady ...	2 0 0	...	...
Sherborne, The Lady ...	...	5 0 0	...
Shiple, Orby, Esq. ...	3 0 0	4 10 0	...
Spaul, Mr. G. ...	1 1 0	...	...
S. T. ...	80 0 0	16 0 0	40 0 0
Stanton, Rev. Fr. ...	...	5 0 0	...
Stourton, Miss ...	10 0 0	...	...
Subscriptions, Small (various)	...	...	3 4 3
Sweetman, Mrs. ...	7 0 0	5 0 0	...

	School Fund.	Parish Fund.	Middle School Fund.
	£ s. d.	£ s. d.	£ s. d.
Talbot, Rev. Fr. ...	...	...	...
Talbot, Major, The Lord Edmund, M.P. ...	25 0 0	...	...
Talbot, Miss ...	...	1 0 0	...
Taylor, E. C. Chevalier, Esq. ...	...	1 1 0	...
Tobin, Miss ...	...	5 0 0	...
Turner, Lady ...	...	1 1 0	...
Vaughan, Mrs. ...	10 0	10 0	...
Walker, Mr. F. ...	10 0 0	...	...
Walker, Mr. (for St. Patrick's Confraternity) ...	...	6 0 0	...
Walsh, The Comtesse ..	...	5 0 0	...
Ward, F. R., Esq. ...	10 0 0	10 0 0	...
Ward, R., Esq. ...	2 0 0	1 0 0	...
Warner, Mrs. ...	...	5 0 0	...
Westby, Mrs. ...	...	10 0 0	...
Wheble, The Lady Catherine...	2 0 0	3 0 0	...
Wheble, Miss Ursula ...	2 0 0	...	...
Whitmore, Capt. J. C. Douglas	15 0 0	10 0 0	...
White, The Misses ...	1 1 0	...	...
Woodward, Mrs. ...	2 2 0	...	...
Wyatt, C. W. Esq. ...	10 0 0	1 0 0	...

WORKS CARRIED ON IN THE ORA
PARISH.

PAROCHIAL SCHOOLS.—One for Boys.
One for Girls.
One for Infants.

MIDDLE SCHOOLS.—One for Boys.
Girls (The work of the Da
and } of the Cross at S
Infants. { Wilfrid's Conven

- CONFRATERNITIES.—1. St. Patrick's, for Men.
- 2. " " Wom
- 3. Children of Mary.
- 4. St. Joseph's, for Boys I
Parochial School.
- 5. St. Philip's, for Boys I
Middle School.
- 6. Angel Guardians for G
- 7. Two Sunday Schools.
- 8. Ladies' Work Society.

- ALMS.—1. Distributed by Parish Fathers.
- 2. By the Daughters of the Cross
Wilfrid's Convent; tickets for
visions, coals, &c.
- 3. Clothes given to children at Chris
- 4. Free Dinners to school children
Winter.
- 5. School and Confraternity Feasts.
- 6. Boot Clubs at the various Schools

St. Mary Abbot's parish (28)

41
Interview with the Rev. R. ^{Went} Milne, ^{Wm} Minister of the S. Kensington Presbyterian Church, ²⁸ Emperor's Gate, at his residence 22 Scarsdale ^{Willas.} (H.B.) Mar. 28.99.

Mr. Milne is a young Scotchman of perhaps 32 years of age. He has been at Emperor's Gate for 7 years, and does not appear to lead a very flourishing or important centre of the Kirk. He divides his people into 3 classes: upper middle, leisured, many Anglo-Indians etc.; Scotch domestic servants; and the lower middle. The ~~ixxxx~~ last include a certain number of young women (assistants etc.) but not many young men. As a whole the congregation appear to be somewhat heterogeneous, and difficult to weld together. The attempt to establish a feeling of unity among them "is one of my greatest difficulties".

He is alone on the staff, but at a mission attached (see later) there is a London City Missionary. He has difficulty in getting men to become elders of the church but for other kinds of help, manages very well. The number is not great, however, even including the 10 S.S. teachers. Young people are quite as ready, if not more so than the older to respond to claims on time. The elderly leisured man is not easy to move, and there are many of these among the members.

BUILDINGS: the church (800); and a hall underneath, of the same dimensions. The Mission Hall, built sometime

Milne - Presbyterian (2)

after his arrival and on his initiative, holds 250. The Church was bought from the Baptists about 20 years ago.

ATTENDANCES are not large; on Sunday mornings (300); in the evenings perhaps 150. More servants than. The season affects numbers a good deal. Membership, 187.

SOCIAL AGENCIES are unimportant, and the chief work that Mr. Milne has to put before himself is to preach. Much importance is attached to the sermon, and preparation takes up much of his time. No discourse is more appreciated than one giving a careful exposition of the Bible. His own experience and the crowds who went to hear Dr. White when in London a short time ago, makes him think that the interest of people in the Bible is strong at the present time, especially in its historical treatment, and in its exposition as a record of a continuous revelation. Thus his own work, and that of the Mission and of everything attached "is mainly religious" in character. A good deal of his own time too has to be given up to visiting among his own people, who "are very kind; welcome him as a friend, and expect to see him a good deal".

The Mission is in Estcourt Road, Fulham; was started to supply an apparent local need, and for the good of his own people; the congregation meets all expenses, except part of the salary of the Missionary, which is shared with the L.C.M. All other helpers come from Emperor's Gate.

Milne- Presbyterian (3)

There is an overflowing S.S. with some 300 children trying to attend in a room that only holds 250, and others being turned away. The evening service is well attended, but the very poor are not attracted. It is a decent working-class congregation. Both he and his missionary try and work without giving much away, and the poor fund is not large, either at Emperor's Gate or at the Mission. They have a sharing out sick club, and temperance agencies, but, as stated, the work is mainly religious in character. the evening service, the Sunday School, and the visiting making up by far the greater part of what is attempted.

There is no reason to suppose that it either more or less successful than at many other centres of the same kind.

Mr. M. is not himself of a very sanguine temperament, and the impression he gives is that of a conscientious and not very hopeful man. He is neither strong enough nor buoyant enough to stir his people up, and is not quite satisfied in his heart, I think, with the thoughtful sermons that he doubtless gives them week by week. But such a congregation as he has described must be a terribly difficult mass to leaven and to move.

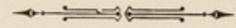
He mentioned Mr. Horne's Church as representing the Nonconformity of the district, but said that by far the greater part of the religious life emanated from the Church of England. Also, he thinks that by far the greater propor

tion of the people living round go nowhere, certainly with any regularity. He is friendly with a good many of the clergy, mainly the Low Church. He complained of the action of mistresses who were themselves very High Church not infrequently weaning their young Scotch servants away from the church of their fathers.

He did not give his n'hood a clean bill as regards prostitution and bad houses of the more expensive kind, but, like the canny Scot he is, refused to mention the names of any streets, although it was clear that he had some in his mind. Earl's Court Station, and, to a less extent, Kensington High St. ~~xxxxxxxxxxxxxxxx~~ are spots much more frequented by women than they were a few years ago, and solicitation is common outside both. Earl's Court is the worse of the two, and the proximity of the exhibition is given as a cause. So many people come, and the women have a wider field to ~~xxxxxxxx~~ work in.

Mr. Milne's attitude of mind towards his church probably resembles that of Mr. Ross, in Eastbourne Park, but he is not Mr. Ross' equal in ability or in power, and if he sympathised with Mr. Ross' criticisms of Presbyterianism as it is found in the West End, I should not expect him to let his opinion find expression. He is a quiet, dependable, studious man, rather spiritless, very cautious, with no great sense of humour.

South Kensington Presbyterian Church,
EMPEROR'S GATE, S. W.



OFFICE-BEARERS, 1899.

MINISTER.

Rev. ROBERT MILNE, 22, Scarsdale Villas, Kensington, W.

ELDERS.

Mr. J. J. HORSTEAD, 1, Young Street, Kensington, W.
Mr. CHARLES TODD, 10, Elm Park Terrace, Fulham Road, S.W.
Session Clerk, Mr. C. TODD.

MANAGERS.

The MINISTER and ELDERS, *ex-officio*.
Mr. WALTER BROWN, 178, Fulham Road, S.W.
Mr. A. J. CRICHTON, 37, Abingdon Villas, Kensington.
Mr. SEYMOUR HARE, 112, Elm Park Gardens.
Dr. JAMES HARPER, 25, Rosary Gardens, S.W.
Secretary, Mr. A. J. CRICHTON.

ORGANIST.

Mr. J. S. GILES, 17, Sutherland Street, Pimlico, W.

TREASURER.

Mr. J. J. HORSTEAD, 1, Young Street, W.

SEAT-LETTING COMMITTEE.

Mr. J. J. HORSTEAD, Dr. JAS. HARPER.
Attendance is given every Thursday Evening for the Letting of Seats,
or application may be made to the Church Officer on Sundays.

SUSTENTATION FUND ASSOCIATION.

Mr. A. J. CRICHTON, 37, Abingdon Villas, W., *Treasurer*.

COLLECTORS.

Mrs. CAMPBELL. | Miss M. MACKENZIE.
Miss ARDLEY. | Miss TODD.

LADIES' WORKING ASSOCIATION.

COMMITTEE, 1899.

Mrs. CAMPBELL, *President.*

Mrs. HARPER.
Mrs. CRICHTON.
Mrs. LORIMER.

Mrs. PAGE.
Mrs. SCANNELL.
Miss TODD.

Mrs. LORIMER, 17, Stanwick Road, West Kensington, W., *Treasurer.*

WOMEN'S MISSIONARY ASSOCIATION.

Rev. R. MILNE, *President.*

Secretary and Representative to the Central Committee, Miss TODD,
10, Elmpark Terrace, Fulham Road.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

Miss McGRIGOR, 37, Palace Gardens Terrace, Kensington, W., *Representative on Ladies' Committee of the South Kensington Branch,*
for which she will be happy to receive subscriptions.

TRUSTEES.

Sir GEORGE B. BRUCE.
Mr. R. T. TURNBULL.

Mr. THOMAS BELL.
Mr. CHAS. TODD.

Mr. J. J. HORSTEAD.

SUPERINTENDENT OF SUNDAY SCHOOL.

Mr. McKENZIE, 27, Turnville Road, West Kensington, W.

HOUSE COMMITTEE.

Mr. TODD.

Mr. HORSTEAD.

CHURCH OFFICER.

Mr. BAKER.

ESTCOURT ROAD MISSION,

LILLIE BRIDGE ROAD, FULHAM.

SUPERINTENDENT.

Rev. ROBERT MILNE.

MISSIONARY.

Mr. N. BARRASS, 63, Peterborough Road, Parson's Green, S.W.

TREASURER.

Dr. JAMES HARPER 25, Rosary Gardens, S.W.

SERVICES.

SUNDAY.....Children at 2.45 p.m.

Open Air Meeting at 6 p.m.

Adults at 7 p.m.

MONDAY.....Mother's Meeting at 2.30 p.m.

Women's Sick Club at 4 p.m.

Men's " " 7 ,

Prayer Meeting at 8 p.m.

WEDNESDAY..Band of Hope at 6.30 p.m.

Bible Class, Adults at 8 p.m.

THURSDAY....Young People's Service at 8 p.m.

CHURCH ARRANGEMENTS.

PUBLIC WORSHIP every Lord's Day at 11 o'clock a.m. and 7 p.m.

MEETING FOR PRAYER AND EXPOSITION OF SCRIPTURE every Thursday Evening, at 8 p.m. *Prayer dot 30*

MEETING FOR PRAYER on Saturday Evening, at 8.30.

THE ORDINANCE OF THE LORD'S SUPPER is dispensed on the First Lord's Day in each month—

In the Morning: January, March, May, July, September, November.

In the Evening: February, April, June, August, October, December.

THE ORDINANCE OF BAPTISM is administered when occasion requires.

MARRIAGES are solemnized in the Church.

THE SUNDAY SCHOOL meets at 10 o'clock and at 3 o'clock in the Lecture Hall.

THE CHOIR meets for Practice on Thursday Evening, at 8.30 p.m., and Members of the Congregation who are interested in music are especially invited to be present.

THE MINISTER'S BIBLE CLASS meets on Wednesdays at 8.15 p.m.

Hymn Books may be obtained from the Church Officer—Prices 9d. & 1s. 4d.

Dist: 27 Report of an interview with the Very Rev. Father Coventry, Prior of the Roman Catholic Church of Our Lady of Seven Dolours, and Head of the Province of the Servite Fathers to whom this church belongs. Seen at the house adjoining the Church, at 264 Fulham Road. (E.A.) Jan 4.1900.

Our letters had been addressed to Father Mullarkey, but no answer had been received. On Wednesday, after a long interval, I wrote again, saying that I would call the next day. It appears that Father Mullarkey has ceased to hold the office of Prior, and, although still there, his place has been taken by Father Coventry. ^{Letter} ~~The~~ introduced himself simply as Father Mullarkey's successor, and during our conversation impressed me throughout with his strong individuality. He is a man of about 40; somewhat aristocratic in appearance and in tone; handsome; outspoken to an unusual degree; dogmatic, assertive, and betraying the intellectual limitations of the dogmatic mind; essentially virile. The latter characteristic was so marked that one had a feeling of surprise, of anomalousness, when told, as I was in answer to a question on the point, that the distinctive duty of the spiritual life ⁿ of the members of his order was to plead at the feet of Mary. He quoted a longer sentence from the rules of his order that I do not remember, but the above is what it amounted to. He clearly felt himself to be, and was proud at the thought, a sol-

Coventry - Catholic

(2)

dier in the great army of the Church, and a captain in one of the regiments -- his Order. He referred, indeed, to the military analogy in replying to my question about the Servites, saying that all the Orders of the Church were differentiated in some way, had their special task, just as the infantry, the artillery, and so forth have theirs in the secular armies of the world. When I left, I asked his name, and it threw a good deal of light on the impression that he had made; doubtless, if he had not taken the vows of the Church, he would have been riding across country, driving four in hand, or fighting.

The Servites have four Houses in England, and, so far none either in Scotland or Ireland. It is intended to establish one in Ireland, and this will be attached to the English Province, of which Father Coventry is Head, subject, of course, as all the great Orders of the Catholic Church are, to the General of the Order in Rome.

For the last six or seven years Father Coventry has been stationed at the House of the order at a little place on the Sussex coast, not far from Arundel. Before that he was at Fulham for some years, remembering it before the Chelsea Embankment was made. But he has no intimate knowledge of recent conditions or of recent changes. He did not appear to think, however, that anyone else would know much more, and even of the priest who is in special paroch-

Coventry - Catholic

(3)

ial charge, he said that he did not think that he would be able to tell me much morexx than he could himself. His own duties take him away a good deal to other parts of the country, but he, with the rest, takes his share of the mission work. The area covered is divided up into district and the "fact is we divide the work up amongst ourselves and deal with it in that way".

~~xxxxxx~~ Until the last few years the parish included the district now handed over to the Mission under Canon Keens, and then, and before the rebuilding of many of the poorer streets, the Catholic population was considerably larger than itxx is at presnat. But for some little time he thinks that there has been little change in its composition. Their census comes to something over 4000, and their people are of every class, from the top to the bottom of the social scale.

Of the lower grade he has a low opinion, and, interpreting at first my special object as ~~information~~ ^{being} to know what his opinion was as to the great "besoin" of the moment in dealing with them, he said that it seemed to him to be primarily of a social character. Large sections of the people are "paupers", not technically such, but pauperized both in their material and in their spiritual life. To religion they are dead, and it is useless therefore at the outset to offer them religion.

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A word that he frequently used was "pagan", applying it even to the spiritual paupers of his own church, although later on he claimed for them the germs of a religious sentiment. To his mind, outside the Catholic class in the lower reaches of society, an absolute paganism prevails; even within the Catholic sphere it is almost absolute. It is largely bred of indifference, wilful. But inherited conditions, and both physical and moral, accentuate it. It is true that a Catholic never quite ignores the claims of the Church, inasmuch as children are baptized, women are churched, and priests are sent for in cases of sickness. It is the old story of recourse to Mother Church in the crises and trials of life. But there is no thought of her at other times; mass is not attended, and even the Easter duty is not made. To a people so inclined, it is folly to offer in the first instance the ministrations of the church. "You must first catch your hare", and he is going to endeavour to organize the work of the parish in recognition of this fact. To this end, therefore, he is at this moment starting some new club rooms which are to be open on various nights in the week each night for a different class -- factory girls, youths, boys, etc. etc. Laymen and lay women are to help, and not in vain does he hope that the net of the social club will be spread before these shy and erring children of the church.

In addition to these new club rooms which are to be started, and the Church, there are the Schools, the number of scholars at which is tending to increase -- a sign, as he said, that their own people are not being driven away quickly at the present moment, although, like Canon Keens, he looks forward to a greater displacement in the not distant future.

There are eight priests at the Church, but all are Servites, and thus have their own religious life and religious duties to attend to. If they had been ordinary secular clergy, he supposed that the staff would have been three or four, his implication being that, for ordinary mission duty, the eight might be regarded as equivalent to that number. Constitutionally, their relation to Cardinal Vaughan is identical with that of all the other branches of the great Communities of the Church that we have come across: they are under him in so far as they have charge of a district; within their own church and in their own house they are independent: he could take away their parish, but has no power either of appointment or removal.

The Servite Church is a favourite one in the district, and the numbers who attend are not likely therefore to be by any means drawn exclusively from their own parish. On the other hand some of their own people would pre-

fer the ordinary:

"It is a case of give and take". Thus, he did not mention the numbers who made their Easter duty at this church; average Sunday attendances at the masses he put down at something over 2000.

The amount of relief given away ^{was} he thought ~~was~~ about £200 a year, half of this coming from the members of the local committee of the Soc. of S. Vincent de Paul. The rest was raised and given by the priests themselves, each one managing things for himself. Apart from the Soc. there is no Committee and no organization. On the other hand, the giving does not appear to be on a large scale, and I do not think that the Prior is himself the sort of man who would condescend to bribe or who would tolerate a weak system of largesse and of doles.

A propos of converts, he said that their church was not like the Oratory -- they did not receive an exceptionally large number. They were rather under than above the proportion that would normally have come to them, which would be about 50, on the average for the country. Their yearly average was probably something like 30.

At the beginning of our conversation, a good deal had been said about semi-pagan Catholics; at the end ^{he} talked about "Christian England". Naturally, he has a poor opinion of the religious life of the country. "Civilized,

Coventry - Catholic

(7)

if you like, the most civilized indeed of every country; I am an Englishman myself and believe it to be so; perhaps we might even say Christianized, but not Christian.

The clergy of the English Church are not Christian; I believe that there is hardly an English Bishop who is really Christian in the Catholic sense, or they would not speak as they do. No, no; Unitarianism, that is the religion of the Church of England to-day; and the clergy are philanthropic; they are not Christian. ~~—~~ The best of them are beginning to see it; are coming, have come over to us. Has it

ever struck you that although you often hear of Anglican clergy giving up this or that position in their own church and being received into ours, that the converse step is

practically never taken? This shows where the strength really lies. No, no; the English ^{clergy + laity,} are not Christian. The common attitude is reflected in a story I heard the other day

of an English lady, a member of the Anglican Church, who was introduced to a Roman Catholic. She expressed her pleasure; said she had known several; they were so very inter-

esting. Why interesting? said the Catholic. Oh! was the reply, "They always put their religion first"! That's it;

the Protestant does not understand this; he is not really Christian, because if he were, religion would be bound to come first". I asked if there was any country of which it

Coventry - Catholic

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could be said that the people ~~xxx~~generally were Christian~~s~~ Religious, in the ~~xxxx~~ sense which he had in his mind, and he answered without hesitation, that the bulk of the people would be found to be so in every Catholic country.

"Even in miserable Italy, in unhappy and unfortunate France the heart of the people is sound at the core." The special trouble in each country he laid ~~the~~ ^{to the charge of} the Freemason~~s~~: "They are at the bottom of all the mischief", and then he went on to say that in England itself it is the Freemasons who are the chief bulwark of a Church that has so little Christianity; so little authority; so little power of interpreting and of ~~xxxxxxx~~ teaching a definite body of Christian doctrine as the Church of England. They know that if the Church goes under they will go under with her, and therefore they support her, impotent and unsettled though she be.

As I left, Father Coventry, who had been very friendly all through, mentioned the difficulty that he thought anyone would have in writing on Catholics, from a non-Catholic standpoint. The conversation had yielded little that was definite, and left the feeling that many statements that he had reiterated stood much in need of analysis. But it was inevitable that they should be left hanging from the unknown heavens, and in any case the re-

(9)

velation of something of the mind and a good deal of the
temper of a real man had been not uninteresting and very
interesting.

Book continues at page 79

St Philip's parish.

Interview with Father Akehurst, of the Pro-Cathedral,
S. Kensington, at the presbytery, 1 Leonard Place. (E.A.)
AD. 29.99.

The appointment had been made with Father Fanning,
the senior of the staff, but, with apologies, he had left
Father Akehurst to see me, and I could not have wished for
a better substitute.

The Catholics of the district attached to the Pro-
Cathedral are mainly well-to-do, and number from 4 to 5000.
There are very many servants, however, and perhaps a fourth
of the total should be described as very poor. The latter
are mainly Irish cockneys, navvies, labourers etc. They
change constantly in personnel, but are persistent in statu-
s. Nearly all are unskilled. Drink is their besetting
vice. The well-to-do include many Irish of the better
class; many old English Catholics, ~~xxx~~ and a good many for-
eigners. Of the total he thinks that nearly one half are
converts, and these are nearly all from the Church of Eng-
land. On the general question of conversions to the Cath-
olic Church he gave the following figures: ~~the~~ for the
last five years the average in the country generally had
been 30,000, and ~~that~~ of these 9000 came over in the Dio-
cese of Westminster. Most go either to the Oratory or to
Farm St. At the Pro-Cathedral itself last year there were
380 received.

Akehurst - R. Catholic (2)

The staff at the Pro-Cathedral is now 4 priests. There used to be 8, and the present number is not enough. The difficulty is to get men, and the inducements that the Church can offer in the way of stipend constitutes no attraction. Plenty of men come into the Church, but they rest on her bosom; they do not take up her sword or her cross.

In addition to the Priests, there is a ladies visiting society (20); a branch of the Soc. of S. Vincent de Paul (12 gentlemen); there is an Orphanage, kept by 12 pious ladies; and there is a Convent attached. In this there are 70 nuns, and I believe they teach. But the Order is a closed one; they never come out. He was speaking to one of the Nuns the other day, who was saying, "Ah Father, how I should like to see the Pro-Cathedral", and she had been there ^{close by,} for 30 years.

(1000 to 1200)
In addition to the Cathedral, and the other places just mentioned, they have 3 or 4 schools, for all grades, in Kensington Square, and it is in them, I believe, that these cloistered nuns teach; they have clubs in Holland St. (a men's club, with 40 members and a boys' with 30; everything of this kind is small).

The congregations at the Pro-Cathedral are mostly Σ made up of servants and of the better class. Many of their poor and others, including many of the rich foreigners,

Akehurst - R. Catholic (3)

go to the Carmelite Church, the 11 o'clock mass, without any sermon! attracting many of their well-to-do. Some of their wealthiest people go to the Oratory.

At the Pro-Cathedral there are 5 masses, and at 7 those who come are mostly servants; at 8 a better off class; at 9 the children; at 10, again a better class, and at 11 a good class. The well-to-do folk who come at 10 are generally those who want to get through their duty easily, this being the ~~the~~ Low, (or short) Mass. The aggregate attendance he put at about 1600 on the average, excluding about 400 children. In the evening, they have a mixed congregation including many more non-Catholics than at other times.

For sick nursing, they go to the District Nurses, whose head-quarters are in Laðbroke Grove.

Their poor are, he thinks, rather spoiled. "The people who are helped here ^{would} support the Missions in East London." But Father Fanning is a ^{very} "tender-hearted Irishman". Although critical of his policy in this matter of relief, Father Akehurst spoke as though he was fond of his superior. Altogether, he thought that about £450 was given away every year, about £100 coming from the General Fund; about £150 from the Ladies' Visiting Society; and perhaps £200 from the Sec. of S. Vincent de Paul. The method of administration was not described, but it may be taken for

Akehurst - R. Catholic (4)

granted that it ^svery largely through personal channels, without any great amount of "organization".

He appeared to think that I should know the name of Miss Stafford, who is a great worker in this part of London, and whose Mothers' Meetings, and Clothing Clubs, and Provident Boot Club etc. seem to have made their mark.

He mentioned the large number of Irish girls who found their way on to the streets, adding, "poverty begins it all".

Father Akehurst is English, sympathetic, keen, highly wrought. He is a man of perhaps 32 or 35, and a charming talker. He has only been at S. Kensington for, I think, three or four years, and is one of the few men who has been in and has come out of the Jesuit Order. He was at Farm St., but his health broke down under the strain of the Jesuit system. Even though every one on this side the Channel agreed that he must leave the Order, the General Superior resisted ~~for~~ some time, so loth are they to let anything be done that may seem to weaken the bond of the vows that are taken. For this reason, until a few months ago, Father Akehurst went to no Jesuit house, so that he might not avoid men of his own standing and the risk of unhinging them. He said a good deal of the intellectual severity of the life of a Jesuit. Their's is a systematic spiritual

life, and they teach, write, and think on religion as they would ^{on} a science. For a certain number of days in each year every Jesuit goes into retreat, but not to star-gaze, as some do, but to think, think, on topics that are set by the priest who is holding the retreat. Meditation is an exacting intellectual exercise, and they have to think on their theme, as they would on a problem in mathematics. And, what is more, they have to write out the results of their meditations. But the intellectual strain of the life, severe though this is, the habitual discipline, the times of silence, the specified periods of self-examination (when they have to dwell on some weakness and to register on a kind of rosary that is worn in the breast and never shown to the public, each time of failure) all this system and severity of exercise, laid down by Ignatius Loyola and at no time modified, would not have brought the special strain of the life that ^{was} ultimately made him break down in nerve and health, and get absolution from his vows. It was the system of public espionage that broke him down, I gathered, more than anything. In accordance with this, every member of the Order is being constantly watched, and every three (or six months, I forget which) no fewer than six reports are sent up to the General Superior. Two of these go from ~~the~~ the two spiritual heads of the house in which you are living.

Akehurst - R. Catholic (6)

or district, in which you are living; two from two other persons who are known; and two others from persons who are not known. The effect of it all on his mind was more than he could stand, and in his own case there was no alternative between leaving and losing his mind and nerve. But, although there was a vein of criticism in his words, he has the profoundest admiration for the Order. It is still the brain of the Church; it was never so powerful or so numerous as to-day; and he finds a reason, if not a complete justification for the system of espionage in the supreme importance of ~~any~~ nothing happening without the heads of the Order knowing, and of preventing any member ^{from} injuring its fair fame. He spoke, with admiration, of the extreme care with which they admitted, and their standard, both as regards morals and intellect. And no one can get in who is a Jew, even by remote descent, and, in this connexion he mentioned a Father of the Oratory, who had wished to join the Jesuits and had been refused.

St. John's parish.

Not abstracted

26 Report of an interview with the Rev. Father Tasker,
Assisi
of the Roman Catholic Church of S. Francis of ~~Assisi~~,
in Pottery Lane, Notting ~~h~~h. Seen at the Presbytery,
Jan. 19. 1900. (E.A.)

Father Tasker is a man of about 50, slight in stature, pale in complexion, and quiet in manner. He wins confidence, and a striking feature of his conversation was the readiness and clearness of his answers, and the distinction that he did not hesitate to draw between the things he knew and those which he only believed or suspected. He has been at S. Francis for 10 years, but knew the district still earlier, his memory carrying him back to twenty years ago or more when the people were for the most part a decent working-class set. He can give no explanation of how the district came to be the dumping ground of the offscouring of London that it is, and attributes it mainly to a local habit of letting, there being no more active source of degradation in his mind, than the plan of letting furnished rooms by the night. These miserable tenancies, when the houses are not common-lodging-houses, ~~are~~ are the rule in S. Katherine's Road, Kenley St., The Crescent, Bangor St. part of Sirdar Road (late S. Clements' Road); and in Mersey Road, and a few others in the immediate vicinity of Latimer Road Station. The usual rent is 8d. and 1/- or 1/2 if there are children, payments being collected daily. These furnished rooms are he thinks more harmful than

Tasker-Catholic (2)

the common lodging houses, largely because they are less under supervision. But the latter are, he thinks, not improving under the control of the L.C.C. It would have been better to have left them in the hands of the police.

Although there is no particular explanation of the deterioration of the district, the houses being decently built, he thinks that it was started on the down-grade at a time when there was a very extensive emigration to America. This depleted many of the houses, and some of those who were left began to take in a lower class of lodger. In time whole houses came to be let on the day system; its profitableness led to it being further adopted, until, as Father Tasker said, it became the local custom.

For badness, Father Tasker put the part of Sirdar St. ~~xxxx~~ just south lying ~~west~~ of the Board School first, with its neighbours Bangor St. and Crescent St. running it closely. Most prostitutes are living in S. Catherine's Road and in Kenley St. Some years ago they were almost the only class living in the former of these, but now they are more scattered. A police estimate put the number living in the district some years ago at 300 and in spite of the scattering, there is no reason to think that numbers are smaller. They generally occupy the furnished rooms, either living with a man, or alone, or two or three together. They are of th

Tasker-Catholic

(3)

lowest class. Father Tasker does not think that there are any real brothels in the parish -- very few, if any, houses that the authorities could touch.

During the last decade there had been no special trend in the parish. The people are a floating lot, but the class remains the same. The root evil is drink. Remove this, and you would remove a half, perhaps two-thirds of the misery and degradation of the district. They are swamped by public houses, bright attractive places, side by side with the most miserable homes. Asked as to the management of the houses, he said that he had many suspicions, but no proof. The complaints that reached him generally pointed to robbery, as, for instance, of a half-drunken customer, perhaps a stranger; or of some ~~xxx~~ ~~xxxxxxxxxxxx~~ unsuspecting customer who puts silver down in payment. The potman is in collusion, and complaint leads to violence and to the speedy eviction of the victim. Circumstantial cases reach Father T. from time to time, but he is well aware how difficult it would be to prove their accuracy.

Local employment ~~xxxx~~ was found by some at Eastman's Dye-works, but the most important was still laundry work, of which the ~~xxxx~~ ^{distill} was at one time a great centre. Some go in for costering, many for flower-selling (often a cloak

for larceny) and many for "totting" the local name for collecting and buying rags and bones. Asked if he thought that the laundry work and other employment for the women had helped to make the men loafers and drunken, he thought not to any great extent, and cited the case of Kensal Green where he was at one time stationed, and where much laundry work was also carried on. The people there were a decent set; "No, in Notting ~~hale~~ we have a different stratum to deal with; and the explanation must be looked for in that fact, rather than in the extent to which female employment prevails.

BUILDINGS: the Church (attractive; holds about 450) and two Schools.

WORKERS: three priests. S. Francis is one of the Community of the Oblates, and in case of need can get help from their own Order at Bayswater. At the present moment, for instance, one of their own staff is away ill, and they are being so helped. In nursing, they get much and valued assistance from the Little Sisters of the Assumption, of whom 15 are living in the Convent in S. James Square, of whom 4 or 5 are available for work in the district. They nurse the sick poor in their own homes. In the Schools they have lay teachers. In the local branch of the Soc. of S. Vincent of Paul there are 8 members --

Tasker-Catholic

(5)

gentlemen. They raise and dispense from £40 to £50 a year. The priests also get some help with their Social Union Clubs, of which they have two, one for boys and one for girls. They generally keep them up to about the marrying age -- 22.

On the Catholic Census of the parish, they have 4000 souls. Many are floating; most are Irish.

From 1100 to 1200 come to the masses on Sundays, including 150 children. About 1500 make their Easter duty at the church. They have some converts, but not a large number. They have to be much on their guard against the "bread and butter converts", and it is the same in administering their relief; they are surrounded by an "essentially begging set".

In addition to the amount raised by the Soc. of V. de Paul, the priests give away about the same amount, some of the money coming from their own pockets and some from what is given or which they raise. One of the priests has no private means, the one who is ill at this moment, and it appeared that a very brotherly care was being taken of him at this moment. The priests use tickets largely in their relief, and use various ~~xxx~~ safeguards against deception and sale. "We get taken in some times" but on the whole Father Tasker appeared to think that things worked fairly well.

Father Tasker praised the work of the Notting Hill and North Kensington Philanthropic Society, saying they helped him to some extent, and that their methods of working were very similar to those of the Catholic Soc. of S. V. de Paul. The Report for 1898.9 shows that the total dispensed by the Soc. in that year was about £400.

There are a considerable number of Mission and other agencies at work in the district, but Father Tasker did not appear to think that any were of great mark. They do not interfere much with him, although he has in the past had to complain to Mr. Roberts, of ~~the~~ S. Clement's, of the action of some of the church visitors in weaning away his girls to the Protestant Club. He wrote, but in reply Mr. Roberts said that he could not undertake to prevent the girls being introduced to the Church of England club, but added that he thought Father Tasker was mistaken in suspecting that any were drawn away. To this the latter replied giving chapter and verse, mentioning, that is, the names both of the girls and of the offending visitors. To this letter he received no answer, but the practice complained of ceased.

After leaving the Presbytery, I walked through S. Katherine's Road, Sirdar St. Bangor St. and one or two others, and all again gave the impression that they are among the worst streets of London.

