

B (263)

Clergy

in

Brompton

District 27

Book N^o XCV



R COLL U

B 263

[i]

District 27

Minister	Parish Church	Address	Page
St. John Rev. J. S.	St. Matthias, Earls Ct ^e Curate	3 Earls Court Square	1.
Westall Rev. H.	St. Cuthbert, Philbeach Gdns	Clergy House, Philbeach Gardens	13.
Jones for Canon Covington	Rev. H. B. Holy Trinity, Brompton	Vestry	29.
Webb-Peploe Rev. H. W.	St. Paul, Gnslow Square	Vicarage, 25 Gnslow Gdns.	37.
Cardley Wilmot " E. A.	St. Jude, S. Kensington	Vicarage, S. Kensington	51.
Hopkins Rev. Evan H.	St. Luke, Redcliffe Square	Vic. 32 Redcliffe Square	61.
Du Boulay Rev. W. J.	St. Mary Boltons	[Form filled in &c]	71
Ridgeway Rev. F. E.	St. Peters Cranley Gdns	Vicarage, Cranley Gardens	75

not numbered

April 14th. 1888

Wednesday 27

27

Interview with Rev. J. S. St. John, Curate
of St. Matthias, Park's Court.

During the illness of Mr. Davidson, the
Vicar of St. Matthias, I saw Mr. St. John, one
of the curates. He is a middle aged man, nearly
50 I should say: short, stout, clean shaven;
an advanced High Church but less sacerdotal
than most of them: a pleasant, kindly little man,
mellow and with a great fondness for children
~~men~~ who are his special charge for the church.

In a parish of about 6000 about 3000
are of the working class all living in the group
of streets to the east of Park Court Road. There
is no object poverty here but rents are high
and there is much crowding. The people are
mainly connected with horses, coachmen, cabmen,
housekeepers etc or find employment in the
Exhibitions at Park's Court, which have led to
a good deal of casual work, and have in
other ways helped and diminished the

neighbourhood. The yellow struts of the parish
Pewee Road and last's house by have gone down
and are no longer rich: the tendency of the
neighbourhood is to flatter rather than honour.

The church is of the usual high
character with immense services, about eight
on Sundays and three on week days. It is
well filled on full both on Sunday morning and
evening, and there are over 800 communicants on
Easter Sunday. Those who come are almost
exclusively well-to-do though scarcely wealthy:
but there is not a penny of endowment and
the clergy (four) are paid and the services
maintained entirely out of the offerings and
subscriptions of the congregation. As with all
the forward churches, the congregation is largely
non-parochial. But though the church is well
filled with well-to-do people Mr St John thinks
that among such the spirit of worship is
increasing. It is becoming more and more the
custom "to put in an appearance" at one service

and give up the rest of the day to pleasure:
especially the use of Sunday as a day for
entertaining is increasing.

The working class members of the parish only
attend the church in the smallest numbers: a few
who have been caught young and converted ~~and~~
come but for the baptizing the seniors and the
preaching are quite beyond them: occasionally after
illness they will come for a Sunday or two out-
of gratitude for kindness, but they cannot understand
the service and drop away again: nothing but
a simple mission service will attract them and
for a mission church there is no room in the
parish. Sisters in the parish who have worked
in Kensington describe the poor here as much more
difficult to influence: ~~than~~ this is attributed in the
main to the healthy character of their surroundings.
Mr St John thinks too that all who have to do
with houses are now too utterly indifferent.

At the close is a long list of Sisters in
connection with the church. Nearly all of them are of

a purely religious character, and those which are not are unimportant.

There are Day Schools in connection with the Church lately built at a cost of £6000 and only opened this week: already 124 children have come back, there being no temporary building meanwhile.

The Sunday School has about 200 children, and there is a Children's Service every Sunday with about 600 children and their attendant adults: these children are of all classes. This service is Mr St John's special care.

There is home to home visitation in the poorer streets by Sisters and District Visitors.

There is a Relief Committee meeting weekly. The amount Mr St. J. could not give last year as it was very small and confined almost entirely to sick cases: others are passed on to the C.O.S.

As to other agencies the only one is the Mission in Redfield Lane (Mr Wilson). Mr H. J. spoke kindly of Mr Wilson who he thought did not work against the church, but devoted his ~~own~~ energies to those who were going wrong.

The only two general questions on which so much was said were drink and prostitution. Of drink there is a great deal among the horse people.

Prostitution is the great curse and scandal of the neighbourhood. Mr H. J. thinks there are no better in the parish but Earl's Court Road is full of prostitutes at night. Milbourn Road just outside the parish swarms with bottles, many of which belong to one man, a German; the police will do nothing and Mr H. J. hears that they are in collusion with the keepers. It is said too that a certain firm of agents follow the trade and exact higher rents for houses which they know are to be used for the purpose.

*GUILDS AND CHARITIES CONNECTED WITH
S. MATTHIAS'*

GUILDS AND SOCIETIES.

1. CONFRATERNITY OF THE BLESSED SACRAMENT. — Superior, the Vicar. Apply to E. H. Blackett-Ord, Esq., 41, Eardley Crescent.
2. GUILD OF ALL SOULS. Superior of Earl's Court and West Brompton Branch, the Vicar. Apply to E. H. Blackett-Ord, Esq., 41, Eardley Crescent.
3. GUILD OF CHURCH WATCHERS. Apply to Mrs. Mitchell, 100, Philbeach Gardens.
4. GUILD OF THE HOLY SPIRIT (for Lads.) Apply to the Chaplain, The Rev. E. P. Lewis, 27, Warwick Road.
5. GUILD OF S. HUGH (for Altar Assistants.) Warden, the Vicar. Apply to the "Cereemoniarius," Mr. W. G. Thompson, 168, Finborough Road, S.W.
6. GUILD OF S. AGNES. (Women and Girls.) Apply to Miss Twining, 184, Cromwell Road. Treasurer, Miss Douglas, 14, Cromwell Crescent.
7. MISSIONARY GUILD. Secretary, Lady Noel-Walker, 10, York Mansions. Treasurer, C. E. Cree, Esq., 12, Nevern Road.
8. OXFORD MISSION TO CALCUTTA (S. Matthias Branch). Office said 1st Tuesday in the month, at 5.30 p.m. Secretary, Miss E. V. Preston, 47, Lexham Gardens. Chaplain, The Vicar.
9. MISSIONARY ASSOCIATION OF SS. MARY & JOHN, Poona. Office said 1st Tuesday in the month, at 5.30 p.m. Secretary, Miss E. V. Preston, 47, Lexham Gardens. Chaplain, The Vicar.

Monday was devoted to the preparation of the Stalls, and work.
Emmett, who had kindly undertaken this very arduous part of the chemical process), and which reflected great credit on Miss muslin, (N.B. Muslin that had been made unflamable by a ness and skill of the decorations, which were in red and white. Here we should like to say a grateful word as to the tasteful- and decorating of the various Stalls.
The requirements of the L.C.C. having been duly satisfied we were fully launched on the Monday morning in the erecting us the most generous help.
They have recognized that the work of re-building our Schools was *their* work almost as much as it was our work, and have given experienced throughout from the St. Cuthbert's people generally. And here we gladly recur again to the great kindness we have as regards the circumstances.

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10. BLOEMFONTEIN MISSIONARY GUILD (S. Matthias' Branch.) Office said 2nd Tuesday in each month at 5.30. Secretary, Miss Douglas, 14, Cromwell Crescent. Chaplain, Rev. E. P. Lewis.
11. MISSIONARY GUILD for the DIOCESE of NEW WESTMINSTER. Office said 3rd Tuesday in the month, at 5.30 p.m. Secretary, Miss Spark, Strathallan House, Wetherby Road. Chaplain, Rev. G. H. Ward.
12. MISSIONARY GUILD for the DIOCESE OF CAPE TOWN. Office said 4th Tuesday in the month, at 5.30 p.m. Secretary, Miss Emily Kendall, 26, Palace Gardens Terrace, Kensington. Chaplain, Rev. J. S. St. John.
13. UNIVERSITIES' MISSION TO CENTRAL AFRICA. Office said 4th Tuesday in the month, at 5.30 p.m. Secretary, Miss Denison, 196 Cromwell Road, S.W. Chaplain, the Rev. J. S. St. John.
14. TEMPERANCE GUILD. Apply to the Hon. F. Bethell, 134, Cromwell Road.
BAND OF HOPE: (Boys,) Hon. F. Bethell, 134, Cromwell Road.
(Girls) Miss Amy Schooling, 12, Eardley Crescent.
15. ENGLISH CHURCH UNION. Apply to E. H. Blackett-Ord, Esq., 41, Eardley Crescent.
16. C.E.W.M. SOCIETY. Apply to Hon. Sec. C. Lymebeer Harding, Esq., No. 1, Flat, 36, Hammersmith Road, W.
17. FULHAM SICK CLUB. Apply to Dr. Farr, 116, Earl's Court Road.
18. LADIES requiring SERVANTS or CHARWOMEN, or those seeking such employment. Apply to Mrs. Elwin, 208, Earl's Court Road
Wednesdays 10--11 a.m.
19. THE INSTITUTE. Apply to the Master, Charles E. Cree, Esq.
20. THE SLATE CLUB. Apply to Secretary, Mr. W. H. Mugford, 152, Adrian Terrace, Redcliffe Sq., S.W. Hon. Treas., Mr. J. B. Turner 199, North End Road, Fulham, S.W.
21. SUNDAY SCHOOL (Boys). Apply to Mrs. Parr, at the Church; (Girls) Apply to Sister Emily Harriet, S. Matthias' House. (Infants) Apply to Miss Ada Douglas, 14, Cromwell Crescent.
22. GIRLS' FRIENDLY SOCIETY. Apply to the Hon. F. Bethell, 134, Cromwell Road.
23. CHURCH EMIGRATION SOCIETY. Apply to Miss C. Denison, 196, Cromwell Road.
24. KENSINGTON NURSING ASSOCIATION. Apply to The Superintendent, 1, Bedford Gardens, Kensington.
25. S. MATTHIAS' HOUSE, 20, Hogarth Road.—Apply to the Sister in charge.
26. LADIES' CHOIR for Saints' Days. Apply to the Hon. Secretary, the Choirmaster, 64, Avonmore Road, S.W.
27. ECCLESIASTICAL WORK SOCIETY for Maintaining and Providing Vestments, &c., for the Church. Apply to Mrs. St. John, 61, Eardley Crescent, S.W.

13
Interview with the Rev. H. Westall, Vicar of S. Cuthbert's, Philbeach Gardens, at the Vicarage. (E.A.) Mar. 22.

Mr. Westall is a man of 50 or so, and has been at S. Cuthbert's for 16 years from its start, that is, as a parish, and from the days when the only buildings were an iron church. It is one of the centres of the extremes of the "Catholic" revival, and was, I believe, the church at which Kensit made his first demonstration of protest against ultra-ritualism. Mr. W. is a man of a very different type to all others that I have seen of his class. He is robust but more common; a mixture of bluntness, of pushfulness, & assurance; his manner and perhaps still more his magazine give the impression that he feels that he has something to run, and, although he probably believes in this something very fully, he impresses one as an obstinate schemer rather than as a man urged on by a sense that what he is defending and promulgating has a profound spiritual import and meets profound spiritual needs. I suppose that he does feel this, but his tone is slightly vulgar, and he gives the same feeling of surprise at finding him to be a very prominent figure in the present High Church movement, as when one meets a prominent labour leader or party man and finds him as ignorant as he is cock-sure, and detects the wire-puller rather than the man who is inspired by great ideas.

Westall - S. Cuthberts

(2)

Facts (local): the district is mainly well-to-do, but the people rarely have much or anything to spare. There are a good many retired Army men. On the whole the district is going down, and boarding-houses are rapidly on the increase, for instance, all the houses but one in Templeton Place (now Haroldstone Road) are so occupied. Families often live in them, and the reason for this, as often for the number who are taking flats, is the worry it is to get and to manage servants. The Exhibition Earl's Court has also brought things down, and rents have declined, e.g. in Philbeach Gardens, from £160 to £130 or less. The enormous line of cabs that the Exhibition brings also constitutes another local nuisance, for it is often a mile or so in length.

Facts (parochial): Staff: Vicar and four curates, of whom two are volunteers; 12 district visitors; 30 S.S. teachers; and a good many other helpers. Most of these appear to be combined into Guilds which are a prominent feature in the scheme of parish organizations. The following were mentioned: Of S. Peter's, being those who have done or who are doing the stone carving in the church (Very much of this is being put in, and when completed the completed the building will be remarkable. For instance, it is intended to complete the facing of the whole of the nave this year.)

The Guild of S. Joseph (those who are at work on the wood carving of the stalls of the church); The Guild of S. Margaret of Scotland (those who work the embroideries e.g. for the altar etc.) All the members of these Guilds are, of course, communicants. They work in the building adjoining the church called Philbeach Hall, a very handsome structure. (after my interview I was taken round, and saw the various Guilds at work. It was a busy and interesting and unusual scene. They were all ladies, (many of them young) save for one young fellow in the room of the Guild of S. Peter.) Other Guilds, without the bond of any handicraft, are those of S. Oswald (for young men of from 16 and upwards), with 40 members; and the Guild of S. Mary the Virgin, (with 50 members). Buildings: the Church (950); Philbeach Hall (many rooms; one large one holding 400). Attendances: S. M. full, that is, at the 11.30 celebration, 900; S.E. not so full; (a good many late diners among the morning congregation) perhaps 6 to 700. Many outsiders come to the church, but many from the parish; some working class, but the congregation mainly well-to-do. The present crisis has tended to improve both the attendances and the offertories. Easter Communion (490 names given in); Monthly communions made (600). Sunday School: Register, 500; Average, 400 or more. The children largely from outside the parish. The

Westall - S. Cuthberts (4)

ordinary class system adopted. Many scholars from Fulham.

For nursing they have the services of a trained volunteer.

Social agencies not important: Provident Fund; Boet Club ~~(xxxxxxxxxxxxxxxx)~~; etc. All members of social agencies, clubs etc. are within the pale of the church.

Relief: not much; about £80 in '98; distribution mainly by the District Visitors. Richmond Place (over Lillie Bridge) visited and relieved; many of the S.S. children come from there; it is a portion of S. Matthew's parish, but there is "almost an understanding" that this part is worked from S. Cuthbert's. They also visit people who are attached to them who may be living in S. John's, but Mr. Westall's manner when touching on this point of extra-parochial ministrations made me suspect that the outside offices of S. Cuthbert's were not always very cordially welcomed by the neighbouring clergy.

They have raised £60,000 in 16 years, and this without any large sums.

Many confessions are made, and many who come are unknown. Assumed when names are not given that the individual prefers to remain anonymous, and names are not asked for. Many of these unknown persons come regularly. (It did not seem to be very healthy, this emergence of an unknown person from an unknown parish, and ^{the} apparent secrecy

Westall - S. Cuthberts (5)

of the proceeding. But Mr Westall appeared to be quite willing to acquiesce in it, so far as these stranger adults were concerned) The treatment of their own people, that is, of the young who have been trained under them is different, although Mr. W. was not explicit as to where in the difference lay, and as to the measure of discipline they tried to enforce. It was clear, however, that their own young ~~were~~ ^(although some of these go elsewhere) people, and older too, perhaps, were expected to confess to their own priests. He said that the discontinuance of the practice on the part of those who had started at S. Cuthbert's was very exceptional -- perhaps there had been two or three cases. All classes come to the confessional, from the very poor to the well-to-do. The majority are women, but, added Mr. W. "there are so many more of them".

There are no other religious centres in the parish, although a good many R.Cs. and Noncons. are living in it. He mentioned the Sisters of the Holy Family, ^{who have} an elementary school that has been started with the primary object of training teachers to go out to the Colonies, and teaching there in "Catholic" High Schools. The Sisterhood is three years old; Gore is the Head, and the Abp. of Canterbury their Visitor. A Miss Mason is the ~~now~~ resident Head.

Opinions: That brothels are exceptional in the par-

Westall - S. Cuthberts (6)

ish, but that there are some; they are much more numerous; however, south of the Richmond Road. Drinking among well-to-do women has decidedly increased.

Asked ³ to what he thought the sequel to the present difficulties in the Church would be, he could venture on no opinion, but clearly thought that things looked rather black. Mentioned the Archbishops' Court, and the case of S. Cuthbert's which is down to come on on May 8, the points being the ceremonial use of incense and lights. ~~xxxxxxx~~ They had just heard to their regret that the Court is to be a real court, with Counsel; ~~xxxxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxxxxxx~~ this had not been expected. Asked what he would do if judgment ~~went~~ against him he could not say. "Argument is so strong on their side that he does not think he would be justified in giving up the contested points. An adverse judgment might, moreover, be given "in consequence of public clamour". And supposing judgment ~~does~~ prove to be adverse, and he refused to obey, what ~~?~~ then? "The next step no man can say."

S. Cuthbert's, Kensington.

PHIL BEACH GARDENS.

No. 92.]

MARCH.

[1899.

* SERVICES *

Daily:		Sunday:	
EUCARIST ...	7, 8 and 9	EUCARIST	7, 8, 10 and 11.30
"	Tues., 6, 7, 8 & 9	"	1st Sunday, 6, 7, 8, 10
"	Thurs., 7, 8, 9 & 10.30		and 11.30
MATINS ...	10	MATINS ...	10.45
EVENSONG ...	6	CATECHIZING ...	4
COMPLINE ...	9	EVENSONG ...	7
LITANY, Wed. and Friday	12.30		

- March ¹⁹ 5.—Corporate Communion of the Guild of S. Joseph, at 7.
 " 15.—G. A. S., 6.30 p.m.
 " 20.—S. Cuthbert, Bp.—EUCARISTS, 7 to 9 and at 10.30.
 " 22.—Universities' Mission, 6.30 p.m.
 " 25.—Annunciation, B. V. M.—EUCARISTS, 6, 7, 8 and 10.30.

CHURCHINGS before any Weekday Service.

BAPTISMS, Sundays at 4.45, and at any time by arrangement.

CONFESSIONS, Fridays and Saturdays at 6.30; also Friday before 1st Sunday at 4 p.m.

It is Suggested

To wipe thoroughly your feet on the mat at the door of the Church, and use the hassocks as kneelers only. This practice will make them last longer, and save trousers and dresses from injury.

In service, for men to sing with the men of the Choir—and women with the boys—and not to sing both men's and boys' verses.

That communicants should approach *immediately* the bell rings which tells that the Priest has made his Communion. The men first, then the women.

To use the Rosary silently, remembering that the chinking of beads is an annoyance to those who can do without it—and are as good as those who find it helpful. The Abbé Grou, a French Jesuit who attained some literary distinction, could not have loved it much if his words mean anything. "Take notice that the institution of the Rosary took place in a century of profound ignorance, when the greater part of the faithful knew nothing of mental Prayer."

To be in punctual time for Service—especially for Mass—not *after* the clock has struck—not five minutes later than that. Certainly not just before the canon.

Not to Communicate if not in time to hear the Gospel.

Always to extend the *right* hand for the Blessed Sacrament. Some left-handed people forget this.

SOME ITEMS OF ACCOUNTS, 1898.

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
Ordinary Offertory	1,059	13 4	Clergy	430	3 6
Clergy	76	15 3	General Expenses	434	12 7
Interest	107	0 0	Choir	297	5 6
Poor	86	18 3	Interest	245	0 6
School Treats, &c.	77	8 4	Poor	84	7 11
Altar Flowers	10	13 3	School Treats	69	19 7
General Expenses and			Altar Flowers	16	10 4
Debt Fund	1,490	14 8	Repaid Loans	1,310	0 0
Jumble Sale	31	10 0			
	£2,940	13 1		£2,887	19 11

Total collected from Opening Day, £55,180:4s. 3d.

—† The Forty Days †—

SO far Lent, although earlier in the year than in 1898, has shown no falling off in the number of worshippers at the early Masses. This is a matter of great thankfulness. Let any one come regularly and fall down and worship before that Mystery, and *anything* is possible—they may grow in grace and knowledge to any extent of holiness. That is the enlightenment, the instruction, the guide and help of every life, and without it whatever a man may seem, he has no strength. So, of course, when there is a crowd gathering round the Mass, there is joy and the voice of praise and thanksgiving in the hearts of those who are set as watchmen in God's inheritance. Weather, temperature and health very probably affect the attendance, and in the case of the old, the sick and infirm, nothing is to be said about absence, but there is somewhat of disappointment when a slightly wet morning, or excessive cold, or a threatening of rain, can reduce the number of worshippers! Damp weather does not alter the Truth that the early visitors are supposed to be in search of, or do away with the needs and wants that they feel. There are few who should allow such hindrances to prevent them. As Lent deepens and the spiritual diseases of the sick soul become healed, people should be braced up to face more arduous exercises rather than faint and fail over those already attempted. The Holy Week papers will be issued in due course giving the various Services and Preachers. But it will be a welcome announcement that the Three Hours' Service will be conducted by Mr Girdlestone, who has taken it at S. Cuthbert's before, and whose name there requires no comment. Still, while he pre-eminently and all the other Preachers will edify and encourage, do not mistake, the place of all others for Holy Week is the Mass. *There* nothing comes between the worshipper and God—*there* the soul looks straight and steadily towards Him Whom its prayer addresses. *There* desire to see God and you will see Him! *There* desire to have your way made clear before you, and He will show it you step by step! *There* is the strength of these unrestful and

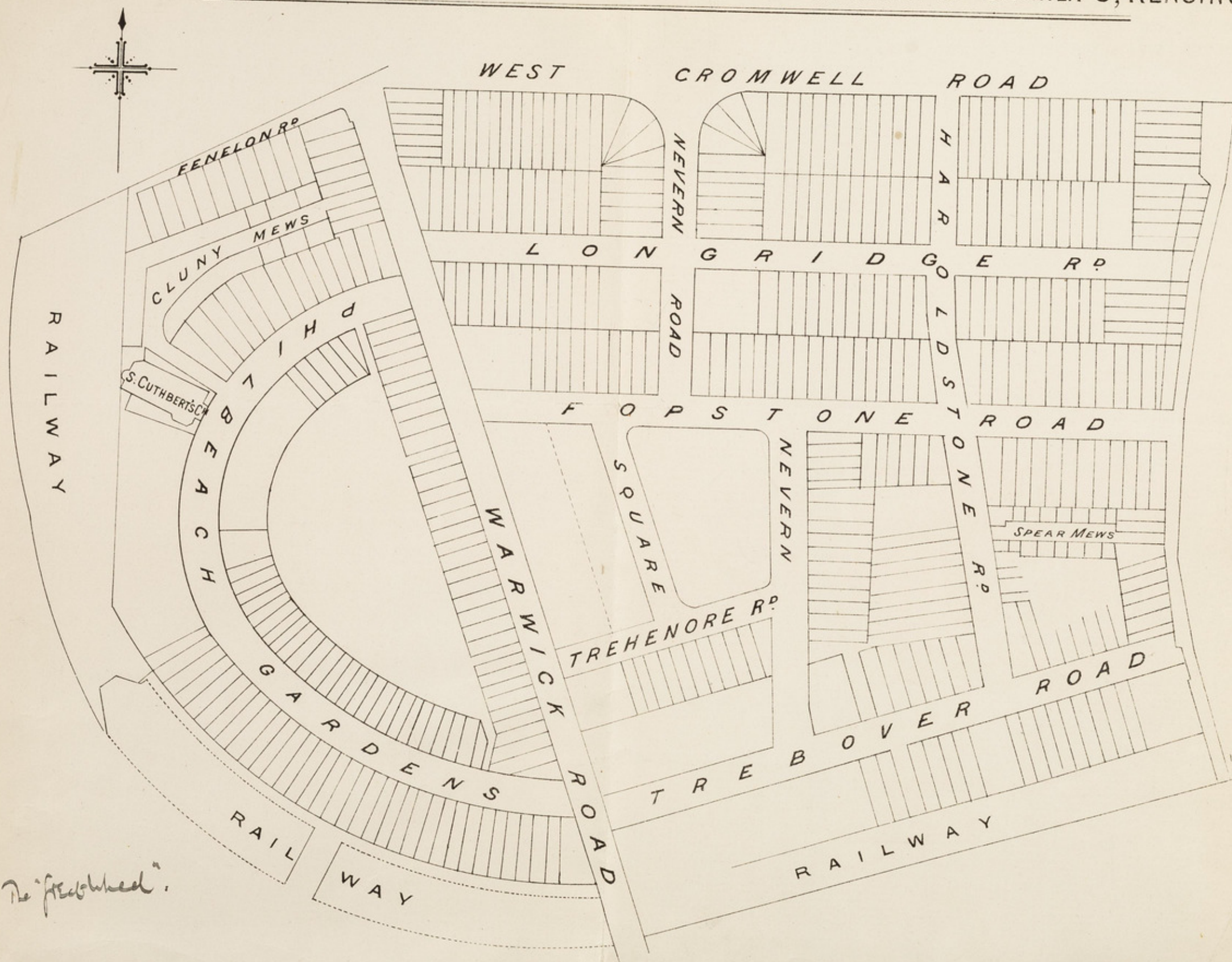
Can the Bishops be aware that they are driving men to other communions, because according to the truth, "by their fruits ye shall know them"—*they* cannot be considered to be Bishops who would sign away the rights of the Catholic Church? What has preserved the Episcopacy their position, their palaces and income, but the wonderful movement, the vigour and result of which are the astonishment of the age! And yet it is that movement that at the moment they unite to cripple, and that at the instigation of one whose methods they agree in condemning. Could anyone suppose that if the deadness and dulness of fifty years ago had continued that the Establishment would have survived twenty years? It is all very well to say that the Oxford movement never contemplated the result that to-day shows. Neither did the earlier evangelical expect to be the parent of the Oxford. Both have been over-ruled to bring about strange results, and who knows what shall be after this present issue.

The Episcopal interference could be borne with, nay, received with satisfaction if it came sooner and without suspicion of outside pressure. To-day it is objected to because it almost looks like an attempt to meet the popular demand which knows not what it wants, and is supposed to be satisfied with the removal of a few additions which have no doctrinal significance, and so are allowed by one Bishop and strictly forbidden by another. Oh, what an opportunity is given to-day for a Bishop to testify to the truth! What an opportunity to send down to posterity a name that henceforth shall be honoured like the Saintly Laud's! What an opportunity for the Apostolic spirit to assert itself, and, if

necessary stand out against the world and declare the deep convictions of belief! The name of such an one shall gather glory as time runs on, and all generations shall call him blessed. Bishops, look beyond the Prayer Book, as that book bids men do—look behind the times of compromise and Protestant narrowness, and through the so-called Reformation—turn away from the tumultuous clamour of the crowd whose cry is ever, "Crucify Him! Crucify!"—speak as Bishops not only of the Church of England, but of the one Holy Catholic and Apostolic Church—declare at whatever cost for all that is primitive, all that is

Catholic, all that the Church of God has ever believed, trusting results to a higher guidance than your own".

NEW DISTRICT OF S.CUTHBERT'S ENTIRELY TAKEN OUT OF THE PARISH OF S.PHILIP'S, KENSINGTON.



The "fresh blood".

Can the Bishops be aware that they are driving men to other communions, because according to the truth, "by their fruits ye shall know them"—they cannot be considered to be

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Interview with the Rev. H.B. Jones, Senior Curate of Brompton Parish Church, in the Vestry. (Mar. 23.99.) E.A.

The appointment had been with the Vicar, Canon Covington, but he had to leave to keep some appointment at London House, and had arranged for me to see Mr. Jones. The Canon was himself in the Vestry when I arrived, busy with his ladies -- it was the weekly meeting of district visitors -- and I did not speak to him. He is a man of perhaps 60; gray; tall; rather dour in look; has been at the church for 20 years; is a man of liberal theology, and his letter in the Annual Statement that we have is above the average for fulness of statement and frank liberality of expression. Light on his position is perhaps thrown by the fact that I noticed a bill with Prof. Bonney's name as a preacher on the church gates.

Mr. Jones is an intelligent, but not very inspiring man, of perhaps 32. He was lame; had a thoughtful face; and appeared to lack all enthusiasm.

Facts (local): The parish includes 1500 poor, made up of charwomen, "farriers etc. and all the necessary dependents of the rich". Part of it is on the Cadogan Estate, on which the tendency is to build flats, and for the poor to be displaced. No block dwellings have been put up. In the Report on p. 6 he marked the poor streets as follows

Jones - Holy Trinity

(10)

Chapel Place, Cheval Place, Middle St., Montpellier Row, Rutland St., and Yeoman's Row, with Crescent Place, Lloyd Place, and New St. as having a half mixture of the poor.

Mews he did not mark, and did not include ^{them} among the poor bits.

Facts (parochial): Staff and workers: Vicar and ~~two~~ ^{three} curates, one of the latter only taking a certain amount of Sunday work; ^{a Mission Woman;} 8 or 9 district visitors; about 35 S.S. teachers; and a few others.

Buildings: the church (1500); two schools. The church is dwarfed by the Oratory, which is not only by far the more imposing building, but has the more prominent position, shutting out the parish church.

Attendances: S. morning: fairly well attended, during the season -- 750 to 800; Sunday evening, 350 to 400, in the winter, when it is best; Poorer folk, servants, etc.

Communicants: Easter, 300; Regular Communicants, 175, not including the High Festivals; monthly aggregate perhaps amounts to from 90 to 100 individuals.

Sunday School: register, 300; average, 220. Social agencies are unimportant.

For the sick, they send to the Jubilee Nurses.

Relief is given by the district visitors and the clergy, and, in comparison with the people of Hoxton, from where Mr. J. came to Brompton, they are a pampered set. *2000, done - £150.*

Opinions: That the Oratory had the effect of bringing

24
Church of the Holy Trinity,

IN THE DISTRICT PARISH OF

BROMPTON, S.W.

TWENTY-FIRST ANNUAL LETTER

TO THE

PARISHIONERS AND CONGREGATION.

CHRISTMAS, 1898.

LONDON—
THE MIDDLESEX PRINTING WORKS,
180, BROMPTON ROAD, S.W.

33
Jones - Holy Trinity (3)

a good many wealthy Catholics into the n'hood, and even constituted a difficulty for the church work. Other difficulties he traced to the "respectable apathy" of the rich, and the prevailing indifference of the poor. He suggested that perhaps of the latter, ~~perhaps~~ 10% might be put down as blackguards. As regards prostitution, he considered that solicitation was a greater local difficulty than the existence of disorderly houses. Eight or ten kept women in Beauchamp Place, but he believed no brothels.

Housing, on the whole, not bad. Troubled in Yeoman's Row by unrecognised lodgers, and perhaps 10% of the poor homes are really overcrowded.

Things in this parish appear to be at rather a low ebb, and they are now able to do little to help the parish of Holy Trinity, S. Giles, which is supposed to be ~~an~~ affiliated. The assistance was described as "spasmodic"; in '98 they sent £15. The district was taken up in '89, in consequence of an investigation and an impulse springing from the publication of The Bitter Cry of Outcast London. (See Report, p. 30.)

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Church Lads

CHURCH OF THE HOLY TRINITY,

IN THE

DISTRICT PARISH OF BROMPTON.

POPULATION BY CENSUS, 1891, 10,419.

Patron.

THE LORD BISHOP OF LONDON.

Vicar.

WILLIAM COVINGTON, M.A.,
St. John's College, Cambridge,
Prebendary and Canon (Non-Residentiary) of Portpool in
St. Paul's Cathedral.
Examining Chaplain to the Lord Bishop of London.

Assistant Curates.

H. B. JONES, M.A., Cavendish College, Cambridge.
R. L. DOUGLAS, M.A., New College, Oxford. *[Sunday Clerk]*

Assistant Curate (Appointed).

J. C. F. WIMBERLEY, M.A., Trinity Hall, Cambridge.

Churchwardens.

W. RIGDEN, Esq., M.D.
Mr. BARR.

Sidesmen.

Mr. ASHBY.	Major COCKLE.
Mr. BEARDSMORE.	Mr. DRINKWATER
T. BARCLAY COCKERTON	F. FINCH, Esq.
Esq.	Mr. HOWARD.
W. B. BYLES, Esq.	Mr. SADLER, Sen.
Dr. CHITTENDEN.	W. B. WHITMORE, Esq.,
Mr. W. T. CLARKE.	M.D.

HOLY TRINITY, BROMPTON.

Church Council.

Ex-officio Members.

The VICAR. The CHURCHWARDENS.

The ASSISTANT CURATES.

The SIDESMEN

(As printed on previous page).

Elected Members.

Right Hon. The EARL OF CAWDOR.

Major-General FESTING, R.E.

J. GUSCOTTE, Esq.

E. STAFFORD HOWARD, Esq.

Sir TREVOR LAWRENCE, Bart.

Sir J. RANKIN, Bart., M.P.

Right Hon. Lord ROOKWOOD.

P. F. WALKER, Esq.

H. P. WOLRIGE-GORDON, Esq.

HOLY TRINITY, BROMPTON.

Vestry Clerk and Accountant.

Mr. W. F. DEVEREUX.

Collector of Pew Rents.

Mr. W. F. DEVEREUX.

Vestry Woman.

Mrs. STOKES. *= Monica Stokes*

Caretaker.

Mr. SPRINGETT.

Pew-openers.

Mrs. COX.

| Mrs. HOUNSELL.

Baptisms and Churchings at any Service, except 11.0 a.m. and 7.0 p.m. on Sundays, on which day they are taken at 3.45 p.m. only.

Notices respecting Marriages and the Publication of Banns will be received in the Parish Room, every day, from 12.0 to 1.0 o'clock, where also information may be obtained respecting Sittings in the Church, and Pew-rents paid.

N.B.—It is particularly requested that all applications for interviews with the Clergy may be made at the Church after Service, and not at their private residences.

The Clergy attend in the Parish Room every day after the 12.0 noon Service. The Vicar attends on Wednesday and Friday after the Litany at 12.0 noon.

Attendance is given in the Parish Room every day from 12.0 to 1.0 o'clock, for the transaction of all Parochial business.

LIST OF STREETS IN THE PARISH.

Alexander Square
 Alfred Place East
 Alfred Place West
 Beauchamp Place
 Beaufort Gardens
 Brompton Road
 Brompton Square
 Bute Street (2—22, even)
 Chapel Place
 Cheval Place
 Crescent Place
 Cromwell Gardens
 Cromwell Houses
 Cromwell Mews
 Cromwell Place
 Cromwell Road (1—19)
 Cromwell Road (Nos. 37
 to 45)
 Egerton Crescent
 Egerton Gardens
 Egerton Mansions
 Egerton Mews
 Egerton Place
 Egerton Place Mews
 Egerton Terrace
 Exhibition Road
 Fulham Bridge Yard
 Fulham Road (2—78, in-
 clusive, even)
 Fulham Road (1—75 in-
 clusive, odd)
 Glendower Place
 Hans Road
 Harrington Road (1—21,
 odd)
 Harrington Road (to
 Queensberry Place)
 Lloyd's Place
 Middle Street
 Montpelier Row (22—38)

Montpelier Street (1—13,
 odd)
 Montpelier Street (2—18,
 even)
 North Terrace
 New Street
 Onslow Crescent
 Onslow Place
 Onslow Square (2—42)
 Onslow Square 1—75)
 Onslow Villas
 Ovington Gardens
 Ovington Mews
 Ovington Square
 Pelham Crescent
 Pelham Mews
 Pelham Place
 Pelham Street
 Prince's Mews
 Prince's Gate (65—72)
 Queensberry Pl. (east side)
 Queensberry Mews East
 Relton Mews
 Rutland Street
 Rutland Mews South
 Sloane Street (1—4 inclusive)
 South Street
 Station Buildings
 Sydney Place
 Sydney Mews
 Sumner Place (East side)
 The Residences, South
 Kensington Museum
 Thurloe Houses
 Thurloe Mews
 Thurloe Place
 Thurloe Place Mews
 Thurloe Square
 Yeoman's Row

ORDER OF CHORAL WEDDINGS.

The order of a Choral Wedding at this Church is as follows :—

The boys of the choir meet the bride at the west door, and make a procession, singing a hymn, to the steps of the chancel, where the first part of the service is performed.

The processional psalm is sung, while the clergy, the bride and bridegroom, and bridesmaids, enter the chancel, and advance to the Communion table.

After the homily ("All ye that intend, etc.") a hymn is sung. If an address be given in place of the homily, this hymn may be before or after the address, as the preacher wishes.

When a Bishop or the Vicar of the Parish is present, the general blessing is given, which closes the service.

While the signing is taking place in the vestry, an anthem or a hymn is sung.

Hymn Cards, containing the words of the hymns and anthem, can be printed for distribution if wished. The cost is 12s. 6d. for 100 copies, and 3s. 6d. additional for every extra 50.

Notice of a Choral Wedding can be given in the Parish room or sent to the Vicar; and it is requested that it may be given, if possible, *eight clear days* before the wedding day.

HOLY TRINITY, BROMPTON.

TABLE OF FEES.

JANUARY, 1898.

	£	s.	d.
Publication of Banns	0	1	6
Certificate of Banns	0	1	6
Marriage by Banns 8.0 a.m. to 10.0 a.m. ..	0	10	6
Do. do. 10.0 a.m. to 1.0 p.m. ..	1	1	0
Do. do. 1.0 p.m. to 3.0 p.m. ..	2	2	0
Marriage by Licence 8.0 a.m. to 10.0 a.m. ..	1	1	0
Do. do. 10.0 a.m. to 12.0 noon ..	2	2	0
Do. do. 12.0 noon to 3.0 p.m. ..	4	4	0
Marriage by Special Licence	10	10	0
Organist, Fee for Special Service	2	2	0
Choir Fee Ditto	2	2	0
Use of Awning at Door	1	1	0
Use of Red Felt	1	1	0
Church Servants	0	10	0
Commissionaires	0	10	0
Certificate of Marriage	0	2	6
Certificate of Burial	0	2	6
Certificate of Baptism	0	2	6
Special opening of Church	0	10	6
Special warming of Church	1	1	0
Opening Register—First Year	0	1	0
Do. do. Each subsequent Year	0	0	6

There is no fee of any kind for Baptism.

WILLIAM COVINGTON, M.A., *Vicar.*

WALTER RIGDEN, }
FREDERICK BARR, } *Churchwardens.*

SCHOOL HALL, MONTPELIER STREET.

The Trustees have decided that the new Hall may be let upon the following terms :

I. For any purpose not immediately connected with the Church—

(a) Afternoon (without the use of gas) .. £2 2 0

(b) Evening (with the use of gas) .. 3 3 0

II. For purposes immediately connected with the Church—

(a) Afternoon (without the use of gas) .. Free

(b) Evening (with the use of gas) .. £0 10 6

All payments to be made in advance, and in each case a fee of 2/6 to be paid to the caretaker.

The Trustees reserve to themselves the right to refuse the use of the Hall if they shall think fit. In certain cases they will require a deposit and a guarantee against injury to the building.

Special Terms will be accorded to Charitable or Local Societies.

CONFIRMATION.

The CONFIRMATION will be held at Brompton Church on July by the Lord Bishop of London. It is requested that names of candidates may be sent in at once. Classes will be held on Sunday Afternoon and in the work-day afternoons and evenings, to meet, if possible, the convenience of all.

LIST OF MEETINGS NOT MENTIONED IN THE CALENDAR.

SUNDAY SCHOOL TEACHERS' MEETINGS.—January 12th (to arrange treat). March 9th (S. Kensington S. S. Teachers' Union). May 18th (arrange place of treat). July 13th (details of treat). October 19th. November 30th (change books).

SCHOOL CONCERT.—February 3rd

TREATS.—January 13th (Sunday School Infants). January 20th (Sunday School Seniors). July 21st (School Parade). July 27th (Infants). July 28th (Seniors).

COMMUNICANTS' MEETING.— (Confirmees).

CONFIRMATION. —

CHILDREN'S SERVICES.—February 5th, March 5th, April 2nd (Easter Day), April 23rd (Temperance Sunday), May 21st, (Whitsun Day), June 11th (Hospital Sunday), July 2nd, July 30th, October 1st, October 29th (Harvest Festival), December 3rd (C.M.S.), December 31st.

MISCELLANEOUS.—January 8th, Vicar's Address. February 11th, Lincoln Examination. February 15th (Ash Wednesday) Ladies Visit Schools, Vicar's Mission Address, 8.30 p.m. March 31st (Good Friday), Passion Music. April 3rd, Election of Churchwardens. May 11th (Ascension Day), C.E.T.S. Service in Church. October 27th and 29th (Harvest Festival).

SPECIAL SERMONS.—February 12th (S.P.G.) April 23rd (C.E.T.S.) May 7th (Bishop of London's Fund). June 11th (Hospital Sunday). June 25th (Q.V.C.F.) December 3rd (C.M.S.)

CHURCH COUNCIL.—February 14th, April 18th, November 7th.

SCHOOL TRUSTEES.—February 7th, March 7th, May 2nd, June 6th, July 4th, October 3rd, October 31st, December 5th.

FUNDS AND CHARITIES RECOMMENDED FOR SUPPORT.

Affiliated Parish.	Assistant Curate Fund.			Benevolent Fund.			Bishop of London's Fund.			Brompton Hospital.			Church Choir.			Church Fund.		
£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Church Restoration.	Churchyard Improvement Fund.			Church Lads' Brigade.			Coal and Clothing Club.			Cot and Convalescent Fund.			Dispensary.			Hospital Sunday		
Mission Woman.	Mothers' Help.			Mothers' Meeting.			National Schools.			Needlework.			Nurse Fund.			Organist.		
Parochial Paper.	Rescue.			School Extra.			Sunday School Fund.			Temperance Society.			Vicarage.			Y. R. M. F.		

I am desirous of subscribing the above amounts to the Funds under which they are entered.

Name

Those who may be able and willing to help any of the above Charities are requested to fill in this form, and forward it to the Vicar, or place it in the plate, and application will be made for the payment of the subscription.

A great nation trembling to discover the weakness of some of the vital parts. The death of two statesmen, who must for ever take high rank upon the roll of fame. England rousing herself from her usual stolidity and declaring by the unanimous voice of both of her great parties, that she must carry out without interference that rescue of the oppressed, to which her honour was pledged. Of such events history is made, and of such events the period over which we look back to-day has had perhaps more than its share.

It is not, however, my province here to speak at any length of such matters. Only the duty of a citizen is an essential part of the duty of a Christian, and such matters touch very closely our citizenship in no mean city.

But I am concerned with our own Church, and our own parish. I only make incidental mention of more secular interests, because they are affected by our religion, and by the purity of our religion. In the past year we have been witnessing, with sorrowful hearts, the declining and diminishing power of two great nations which once stood in the fore-front of Europe, and we have not failed to thank God from the bottom of our hearts that He has given to the Teutonic races that emancipation from the thralldom of superstition, in the strength of which they have been developing their powers now for 300 years. The process of development and the process of degradation are equally sure and slow. The manhood of a nation lives and thrives in the freedom of a scriptural faith. It pines and withers in the stifling air of an intellectual dungeon. All its highest instincts crave for the pure breath of the open heaven. If they cannot find that, they beat themselves against the bars of the bondage of unreason. Failing to find liberty, they re-act into license, and license ends in atheism. God's noblest work, the soul of man, ceases to believe in the very existence of its Creator because of the falsities which it is asked to believe in that Creator's name. So the blight of unbelief has fallen upon the men of the

Latin races, because they have not shaken off the captivity of mediæval superstition.

Yet upon a free race such as ours, which has in it so much of the Teutonic, so little of the Latin, it is marvellous that some should wish to rivet again the chains of error. How strange must be their reading of the history of Latin Christendom: how blind their eyes to the certain results which that history declares to have always and inevitably followed from the doctrines and the practices which they desire to revive. Surely it is the madness of an intoxicated dream to suppose that England, having once known freedom, will ever again suffer herself to be riveted in bondage, or permit the great comprehensiveness and the large toleration of her national Church to cover the intrusion of disloyal teaching. Certainly there is no great society in Christendom, save the English Church, where the present position of affairs would be tolerated for one week. It is because she desires to offer to the nation not one rigid monotony, but a wide variety of custom, and all just liberty of thought, within the limits of her Prayer Book and her Articles; it is because of this that she has borne so long the foreign doctrine and the use of new ceremony in public worship. An Act of Uniformity which should assimilate all the services of all the churches to one stiff model would be a disaster of the first magnitude. But an Act of Uniformity which, by certain rubrics, prescribes certain services, places "a hedge" around those services by the decisions of the Courts, and by the discretion of the Ordinary, then leaves all within the hedge to the loyalty of the officiating minister.—Such an Act of Uniformity is not only a necessity but a blessing to a comprehensive society. Sects may love shibboleths. A Church must have reasonable freedom. All is not good because it is Protestant. All is not bad because it is Roman. He who is loyal to the principles of the Reformation, he who is obedient to his superior officer, he who remembers his ordination vow and keeps it, he may face, without fear, the agitator and the aggrieved parishioner.

But I turn, as in private duty bound, to matters more parochial, wherein of history there is but little to relate. The problems and the difficulties of our parochial life have scarcely changed during the past twelve months. At the head of them all stands, as before, so now, the problem of the schools, and the great question as to how far we are justified in continuing the great efforts which for so many years we have made for their maintenance. Year by year the cost increases; year by year it is absolutely necessary to offer higher salaries if the efficiency of the staff is to be maintained. The unlimited purse of the School Board has enabled it to enter upon a career of extravagance upon which, at present, public opinion has placed no check. It has attracted, by large salaries much, though not all, of the best talent of the teaching profession. We cannot complain if those highly-trained and efficient teachers who for the love of the Church system prefer to remain at lower salaries outside the pale of the Board, ask us to make their payments in some degree proportionate to the excellence of their work, and not altogether inadequate when compared with the payments of the Board. To do this is very difficult in a Voluntary School. Yet without it efficiency is impossible; without it we should have to be contented with third-rate teachers, producing inferior results. Such has never been our policy. We cannot, indeed, expect to produce showy results in scholarship examinations by setting special teachers to coach our most clever children, and send in those children crammed as by private tuition. This the School Board does, though this the School Board has not the shadow of a right to do. But we can produce, and we do produce, in our Government Examinations results which no School Board can excel, and we do earn, as we earned last year, the highest possible grants in every respect. Some of our teachers also have most generously given of their own spare time to aid their pupils in their

private study. Some of these pupils have gained scholarships, some have been highly distinguished in the examinations.

Are we strong enough to continue this essentially Voluntary system? Is it possible to face the ever-increasing strain not only of finance but of administration also? The parishioners, the parents of the children, and the congregation must answer the question. I for my part should require to be compelled by some irresistible force to answer it in the negative; and a sad day will it be for me, a day which I pray may never dawn, upon which you, the supporters of the schools, tell me plainly that you are not willing any longer to continue the unequal struggle. For the present certainly that word must not be spoken. Most of the experts on educational matters are distinctly of opinion that our English system of education needs revision—that we are not making the best possible use even of the existing mechanism. Many think that the gigantic network of Voluntary Schools throughout the land ought, in some way or other, to be made of more use. It ought to be possible to solve the problem, so as to permit the nation to pay for the secular, and the Church for the religious teaching in her own buildings. Whether the Bill now promised will indirectly contribute towards this end it is impossible to say; but changes are in the air—changes which may make of yet higher value the splendid heritage which our fathers have bequeathed to us—and if upon the brink of those changes we individually, as a parish, should sacrifice that heritage, we should be as soldiers surrendering their beleaguered fortress when reinforcements were in sight. Far be it from us to enter upon a course so unwise, though by it we might gain immediate relief from an almost intolerable strain. In years to come it would lay upon us the unceasing and just reproach of having neglected the trust confided to our care, and allowed our momentary difficulties to obscure the permanent interests of the parish. In the sure confidence that

you will not do this, I appeal to all whom my words may reach. Help us not only to keep our schools, but to keep them also in a state of high efficiency. So only can we do our duty in the difficult position wherein it has pleased God to place us; so only can we hand over, in unimpaired integrity, to future generations our inherited privilege of teaching the children.

In the discharge of that duty, in the exercise of that privilege, let us go prayerfully and steadily forward with the phylactery of God's Word, not superstitiously, but emblematically bound upon our foreheads. In quietness and confidence shall be thy strength.

It was necessary thus to put in the forefront of my letter the two most prominent questions of ecclesiastical importance, the crisis in the Church, and the maintenance of Church Schools, in both of which the whole nation has a vital interest. To ourselves at home in our own parish, matters of domestic policy are not less important. And amongst them of course the Church must always stand first. The Church, which, by the grace of God, we have been enabled to render so beautiful. We cannot look back without feelings of the deepest thankfulness upon that restoration, which, by the erection of the chancel, and the Parish Room, the reconstruction of the roof and of the galleries, the building of the tower, of the new organ, the noble decorations of the mosaics, the new stained glass, the pulpit, the lectern, and the West-end screen, converted the sad and unattractive building of 20 years ago into the glorious fabric of to-day, at a cost of nearly

£10,000.

It would be wrong to say that the restoration is complete. The side walls of the chancel have not yet received their mosaics, the North and South aisle windows still disfigure the Church. But these we could not touch, and cannot touch, while the school question remains unsolved. It was no small matter

to purchase, at a cost of £8,000, the magnificent building in Montpelier Street, to rescue it from becoming a home of infidelity, and to turn it, at a cost of nearly £3,000, into a centre of sacred influence for good upon many generations. For this we gladly stopped the church restoration, knowing that, in the sight of God, our Church and Parish could have no nobler decoration than hearts of children drawn to Christ; in that decoration we, by the grace God, are glorying to-day. The lives of the the young men and the young women, whom we are sending forth to the battle of life, equipped with all the armour of God, shall crown our work.

Therefore, not with sorrow, but rather with a sense of duty rightly done, do we record the fact, that for the last ten years we have been spending upon the children what we might have spent upon ornamentation and music. To the completion of the decoration we have given but little thought, and for music we have learnt to depend more I suppose than any other Church in the West End of London, upon the voluntary help of our friends. Of this I would speak with very deep gratitude. It is a great thing that a Church, amid such surroundings as ours (1) should sing good congregational music, (2) should have a volunteer choir, (3) should glory in the fact that a very large proportion of its members have grown up from boyhood to manhood in its ranks.

Upon each one of these three points I could speak at great length. All three bring comfort and encouragement to my heart, amid the many burdens of this Parish. But of them all I have only space to say that the simplicity and the congregational character of our worship in this Church has been to me a happiness beyond words during the whole of my ministry here, and I have never ceased to thank Him, who is the giver of all good gifts, for the inestimable blessing of a long series of highly valued fellow labourers, who, in the ministry, in the Church, in the choir, in the schools, and in the

use the pathway through the churchyard. At this time last year I felt bound to use some very strong words on the subject. It may be that those words, printed and circulated in the neighbourhood, have produced some effect. Even now the treatment of our sacred enclosure is scandalous ; but it is not quite so bad as it was. Even now the labour of keeping the pathways in decent condition is enormous, and if the members of the congregation could see them, ere they are cleansed, there would be, I am certain, an immediate demand that they should be closed altogether. But the closing of the narrow pathway on Sunday has had an excellent result. People have now learnt that none of our pathways are public, but are private pathways opened by us, and maintained by us at a very great cost. On Sunday it is found impossible to keep order, to guard, to protect the whole of our half-mile of passage way. We, therefore, close part of it, in order to be able to keep open the rest. Some of our friends are asked to make a very slight detour. We are grateful to them for so readily understanding the cause, and acquiescing in the arrangement, of which we have fully proved the benefit. But even now there are many residents, on the north side and on the south, who seem quite unconscious of the greatness of this charge. Four-and-a-half acres of churchyard, with 1,760 yards of railing and 880 yards of pathway to be maintained, to be kept open freely for their convenience. I appeal to them very earnestly to make our burden lighter by more generous contributions.

And now as always, so again to-day, for the twenty-first time, I close the annual account of my stewardship with warmest thanks to those who help me so affectionately in my arduous duties ; to my senior colleague, who has indeed borne with me during the past year the burden and heat of the day : to the Sunday School Teachers and District Visitors : to the Churchwardens and Sidesmen, and School Trustees and Church Council, I offer most heartfelt acknow-

ledgments of all that they have done for the church which they love ; and I pray that in the coming year we may, by God's blessing, work together with one heart and soul, seeking His glory alone. Amid all the troubles of this restless age, amid all the distracting cries of theological discord, resting upon the eternal Rock of Faith in God through Christ, in quietness and confidence finding our strength.

Your faithful servant,

WILLIAM COVINGTON.

VICARAGE, BROMPTON, S.W.

January 1st, 1899.



APPENDIX I.

ASSISTANT CURATE FUND.

Dr.	£	s.	d.		Cr.	£	s.	d.
Balance, 1897	14	19	4		Salaries	315	0	0
Subscriptions	228	6	6		Printing, Stationery, &c.	3	6	9
Offerories	24	14	3		Report	1	10	0
Easter Offering per Vicar	20	0	0					
Deficit	31	16	8					
	£319 16 9					£319 16 9		

WILLIAM COVINGTON, *Treasurer.*
W. F. DEVEREUX, *Accountant.*

APPENDIX I.

ASSISTANT CURATE FUND SUBSCRIPTIONS.

	£	s.	d.
Abercromby, D. J., Esq.	3	3	0
Ashby, Mr.	1	0	0
Bairdsmith, Mrs.	2	2	0
Bell, Mrs. R. C.	2	0	0
Bevan, F. A., Esq.	5	0	0
Bishop, A. Conway, Esq.	3	3	0
Burton, Miss	2	0	0
Byles, Mrs.	1	11	6
Byles, W. B., Esq.	3	3	0
Cawdor, Right Hon. Lord	4	0	0
Chance, J. T., Esq.	20	0	0
Chittenden, Dr.	1	1	0
Cockerton, T. Barclay, Esq.	5	5	0
Cockle, Major	2	2	0
Coleridge, A. D., Esq.	1	0	0
Courtenay, Miss	3	0	0
Croft, Miss	0	5	0
Cumberlege, E., Esq.	1	1	0
Cumberlege-Ware, Mrs.	5	5	0
Cumberlege, The Misses	3	0	0
de Coster, Mrs.	1	1	0
Elliott, Miss	1	0	0
Festing, Major-General	2	0	0
Finch, F., Esq.	0	10	0
Findlay, Miss	2	0	0
Gordon, H. W., Esq.	1	0	0
Gordon, J. E., Esq., M.P.	5	5	0
Hoare, Mrs.	10	0	0
Howard, E. Stafford, Esq.	1	0	0
Humphrey, Mrs.	10	0	0
Inchiquin, Dowager Lady	1	1	0
Jones, Owen, Esq. (the late)	1	1	0
Kennedy, J. E., Esq.	1	0	0
Kerr, Hon. Mrs.	10	0	0
King, Miss Bolton	2	0	0
King, Mrs.	3	0	0
Lake, Miss K.	1	0	0
Langworthy, Mrs. (1897)	5	0	0
Do. do.	5	0	0
Langworthy, Miss M. L.	5	0	0

	£	s.	d.
Lathbury, D. C., Esq.	2	2	0
Lawrence, Sir Trevor, Bart. .. .	5	0	0
Ledsam, D. B., Esq.	1	1	0
Lloyd, Dr.	2	0	0
Long, Miss M.	2	0	0
Longman, The Misses	0	10	0
Mackintosh, Miss	1	1	0
Mallett, B., Esq.	2	0	0
Manders, C. H., Esq.	1	0	0
Maunsell, Mrs.	10	0	0
McLean, F., Esq.	2	2	0
Moncrieff, General	1	1	0
Moore, Mrs. Cornwallis	2	0	0
Mould, J. T., Esq.	2	2	0
Normanton, Dowager Countess .. .	2	0	0
Oldfield, E., Esq.	1	0	0
Palmer, Col. F.	2	0	0
Pearson, Lady	1	1	0
Pender, J. D., Esq.	5	0	0
Peyton, Dowager Lady	1	0	0
Pollock, E. M., Esq.	2	2	0
Porter, Col. J.	5	0	0
Probyn, Mrs.	1	11	0
Rankin, Sir J., Bart., M.P. .. .	11	1	0
Reeve, Mrs.	1	0	0
Rigden, W., Esq., M.D.	1	1	0
Robinson, Lady	2	2	0
Rookwood, Right Hon. Lord .. .	5	0	0
Sibthorpe, Mrs. Waldo	1	0	0
Stewart, Hon. Fitzroy	1	1	0
Symonds, Mrs.	1	1	0
Talbot, Hon. Miss	2	0	0
Teesdale, Mrs.	2	2	0
Thompson, Mrs. Anstruther .. .	1	0	0
Trefusis, Hon. H.	3	0	0
Trefusis, Hon. M.	2	0	0
Trefusis, Hon. Miss	2	0	0
Walker, Mrs.	2	2	0
Walker, P. F., Esq.	1	1	0
Wayte, Rev. W. (the late) .. .	1	1	0
Whitmore, W. B., Esq., M.D. .. .	2	2	0
Total	£228	6	6

APPENDIX II AFFILIATED PARISH FUND.

	£	s.	d.	Cr.	£	s.	d.
Balance, 1897	1	1	0	Sent to Mr. Evans	15	6	0
Subscriptions	15	5	0	Report	1	0	0
	£16	6	0		£16	6	0

SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.
Herbert, Lady	1	1	0	Abercromby, D. J., Esq. .. .	1	1	0
Bairdsmith, Mrs.	1	1	0	Maunsell, Mrs.	10	0	0
Byles, W. B., Esq.	1	1	0				
Byles, Mrs. B.	1	1	0	Total	£15	5	0

WILLIAM COVINGTON, Treasurer.
W. F. DEVEREUX, Accountant.

APPENDIX II.

"BITTER CRY" COMMITTEE.

The following is the report of the Committee appointed to consider what action this Parish should take in response to the pamphlet, entitled, "The Bitter Cry of Outcast London."

We, the undersigned Members of the above Committee, desire to report as follows:—

1.—We have tested by the personal investigation of several of the lay members of the Committee, and by the employment for a short time of a paid agent, the statements made in "The Bitter Cry," and we find them in no way exaggerated.

2.—We have waited for the Report of the Royal Commission on the subject, now recently issued, and we find that that report confirms our experience in all respects.

3.—After careful and protracted investigation of the titles of one or two blocks or streets of tenement houses, we find the interests involved to be so complicated, and the sums asked so exorbitant, that we are not prepared to recommend that the Parish should undertake anything in the direction of the purchase of property with a view to the improvement of tenement dwellings.

4.—But we find that, while many Agencies and Commercial Companies are at work improving and rebuilding the worst class of dwellings, the agencies available for the equally pressing work of improving the moral and spiritual condition of the people, are in many districts lamentably inadequate to their requirements and sorely need help.

5.—We recommend that this Parish give help, both personal and pecuniary, to some such object.

6.—After careful inquiring we have selected the district called "The Great Wild Street Mission," now under the charge of the Rev. D. Rice-Jones, M.A., Author of "From Cellar to Garret," and "In the Slums."

7.—The population of this district, of which nearly the whole inhabit tenement dwellings, is about 6,000 and its limits are, on the east, Lincoln's Inn Fields; on the west, Drury Lane; on the north, Great Queen Street; and on the south, Clare Market.

8.—We recommend that our Parish guarantee to Mr. Jones the sum of £100 at least, out of which Mr. Jones shall undertake to employ a permanent Mission Woman to work amongst his people.

9.—We recommend that this guarantee be given at first for one year only, and be renewed, if circumstances admit, in the January of each succeeding year.

10.—We invite also the assistance of those who are able and willing to work personally in the Great Wild Street district, or to aid Mr. Jones in the instruction or amusement of his parishioners.

11.—We have received Mr. Jones' assent to the above arrangements, if they can be carried out.

12.—We recommend that the money be raised by means of a "one-guinea" subscription amongst the Parishioners and Congregation, and we subjoin a list of sums already promised or paid.

13.—We recommend that the Fund be called "The Great Wild Street Drury Lane" Fund, and be managed by a small Committee appointed by the Church Council.

14.—We are unwilling to conclude this report without expressing the hope that a larger work for the aid and improvement of the Great Wild Street Mission and District may grow out of this, which we recommend as a commencement.

WILLIAM COVINGTON.
F. C. CARR-GOMM.
KENELM E. DIGBY.
JOHN MURRAY.
A. H. HALLAM MURRAY.
GEORGE H. MONCRIEFF.
P. F. WALKER.
UGHTRED J. K. SHUTTLEWORTH.

N.B.—At Christmas, 1889, the Rev. D. Rice-Jones resigned his charge of the Great Wild Street Mission, and the district has now passed into the hands of the Vicar of Holy Trinity, St. Giles. By a resolution of the Committee, which met on Friday, January 24th, 1890, it was decided that for the future any money collected should be passed on to the Vicar, but that no exact guarantee of the amount should be given.

BENEVOLENT FUND.

WILLIAM COVINGTON, *Treasurer*.
W. F. DEVEREUX, *Accountant*.

BENEVOLENT FUND
SUBSCRIPTIONS.

	£	s.	d.
Abercromby, D. J., Esq.	2	2	0
Bucknall, E. A., Esq.	2	0	0
Burton, Miss	1	0	0
Byles, W. B., Esq.	1	1	0
Campbell, Mrs.	4	0	0
Cole, Lady J.	1	0	0
Coleridge, A. D., Esq.	1	0	0
Courtenay, Miss	2	0	0
Festing, General	1	0	0
Goding, Mrs.	1	0	0
Gordon, H. Wolrige, Esq.	3	0	0
Howard, E. Stafford, Esq.	1	0	0
Jones, Owen, Esq. (the late)	0	10	6
Lawrence, Sir Trevor, Bart.	2	0	0
Maunsell, Mrs.	3	0	0
McLean, F., Esq.	2	2	0
Moncrieff, General	2	11	0
Mould, J. T., Esq.	1	1	0
Pender, J. D., Esq.	1	0	0
Probyn, Mrs.	1	1	0
Rookwood, Right Hon. Lord	3	0	0
Sibthorpe, Mrs. Waldo	5	0	0
Teesdale, Mrs.	1	1	0
Trefusis, Hon. H.	5	0	0
Walker, P. F., Esq.	1	1	0
	<hr/>		
	£48	10	6

APPENDIX IV.

CHURCH COUNCIL.

CONSTITUTION.

ADOPTED MAY 14TH, 1878.

1. There shall be a Church Council, composed of the Vicar, Churchwardens, Sidesmen,* and Seatholders in the Parish Church, not exceeding twenty-five in number.

2. The first members of the Council shall be—Messrs. Chisholm Batten, Fitch, Owen Grant, Guscotte, Haslam Hume, Melvill, Oldfield, Pearson, Pollard Teesdale, and Major Festing; and a Secretary shall be appointed, who shall keep the Minutes.

3. The Council shall meet three times in the year, viz.: in the months of February, June,† and November, and each meeting shall be convened by the Secretary.

4. Any member not attending any of the ordinary meetings during the year, or ceasing to be a Seatholder in the Parish Church, shall, *ipso facto*, cease to be a member of the Council.

5. The Council may from time to time elect members to fill up vacancies.

6. A committee of six members—three to be named by the Vicar, and three to be chosen by the Council, at the meeting in February in each year—shall be appointed to assist and consult with the Vicar on any matters which may arise during the year.

7. The Secretary shall, by direction of the Vicar, or upon the requisition in writing of any six members, convene a special meeting of the Council, giving not less than ten day's notice thereof. The subject to be brought before any special meeting shall be stated in the notice convening it, and no other matter shall be considered at it.

* Added by Resolution, 1886.

† Altered to—1st Tuesday in February, 2nd Tuesday after Easter, 1st Tuesday in November: by resolution, 1890.

APPENDIX V.

BROMPTON CHURCH CHOIR.

<i>Precentor.</i>		<i>Organist.</i>	
THE VICAR.		MR. W. J. WATERMAN	
<i>Secretary.</i>		<i>Librarian.</i>	
MR. W. F. DEVEREUX.		BAILEY.	
<i>Altos.</i>			
MR. W. F. DEVEREUX,		ASHBY,	
MR. G COOPER,		J. KEMPSON,	
THORNTON,		W. PICKEN.	
BAILEY,		J. HOPKIN.	
<i>Tenors.</i>			
MR. WITHEY,		MR. H. CLARKE,	
MR. H. COOPER,		MR. DEEKS.	
<i>Basses.</i>			
MR. BIGGS,		MR. A. WATERMAN,	
MR. W. J. CLARKE,		MR. KASHNOR,	
MR. W. GOODGER,		MR. BABER,	
MR. W. T. CLARKE,		MR. CHAMPION,	
MR. FARQUAHARSON.			
<i>Choir Boys. 1st Grade.</i>			
<i>Choir Boys. 2nd Grade.</i>			
CHALKLEY,	|	GOODGER,	| EAGLESTON
<i>Choir Boys. 3rd Grade.</i>			
CLARKE,	|	KEMPSON,	
CARD,	|	ABLITT.	
<i>Probationers.</i>			
SEARS,	|	TILLEY,	| DOWNING,
WADE,	|	CHAMBERLAIN	| MESSER.
<i>Candidates.</i>			
WATSON,		H. LINES,	
L. LINES,		KEMPSON,	
HOLT,		HOPKIN,	
BERRY.		CUTLER.	

CHOIR FUND.

WILLIAM COVINGTON, *Treasurer*
W. F. DEVEREUX, *Accountant*.

*£5 2s. 10d. paid in 1897 account.

CHOIR FUND.

	£	s.	d.
Anon.	0	10	0
Abercromby, D. J., Esq.	2	12	0
Bairdsmith, Mrs.	1	1	0
Bairdsmith, Miss E.	0	5	0
Byles, W. B., Esq.	2	2	0
Chance, J. T., Esq.	5	0	0
Cockle, Major.	2	1	0
Courtenay, Miss	1	10	0
Festing, General	1	0	0
Findlay, Miss	1	10	0
Howard, E. Stafford, Esq.	1	0	0
Jones, Owen, Esq. (the late)	1	1	0
Kennedy, J. E., Esq.	1	0	0
King, Mrs.	1	10	0
Lake, Miss K.	1	0	0
Lawrence, Sir Trevor, Bart.	1	0	0
Maunsell, Mrs.	2	0	0
Moon, E. R. P., Esq., M.P.	0	5	0
Normanton, Dowager Countess	1	0	0
Oldfield, E., Esq.	1	0	0
Peyton, Dowager Lady	1	0	0
Porter, Colonel	1	0	0
Probyn, Mrs.	1	0	0
Rankin, Sir J., Bart., M.P.	2	10	0
Rigden, W., Esq., M.D.	1	11	0
Rookwood, Right Hon. Lord	2	0	0
Whitmore, W. B., Esq., M.D.	1	1	0
Total	£38	9	0

BROMPTON CHURCH CHOIR.

BOYS.

- 1.—The boys will be divided into six classes :
 (A) SOLO BOYS. (B) CHOIR BOYS (1ST GRADE).
 (C) CHOIR BOYS (2ND GRADE). (D) CHOIR BOYS
 (3RD GRADE). (E) PROBATIONERS. (F) CANDI-
 DATES.
- 2.—Candidates for Admission must enter in Class F, and will not be moved into a higher class until the next quarter day, except under special circumstances.
- 3.—No boy will be made a solo boy until he has sung a solo in church to the satisfaction of the Vicar and Choir-master.
- 4.—The moving of boys from one class to another will rest entirely with the Vicar and Choir-master.
- 5.—All boys will be expected to be present punctually at the choir practices, and the services which they have to attend, and the Choir Class on Sunday.
- 6.—The practices are on Mondays, Tuesdays, Wednesdays and Thursdays, at 6.45 p.m., on Fridays at 8.0 p.m., and the Band practice as arranged by the Vicar.
- 7.—The Services to be attended are :—
 Sunday, 11.0 a.m., 3.15 p.m., 7.0 p.m.
 Thursdays, 8.30 p.m., and any special occasions.
- 8.—All boys will be marked late at a choir practice if they come within five minutes after time.
- 9.—All boys will be marked absent from a choir practice if they come more than five minutes after time.
- 10.—All boys will be marked late for a service if they come within five minutes before the hour appointed.
- 11.—All boys will be marked absent from a service or class if they come after the hour appointed.
- 12.—Boys not conducting themselves to the satisfaction of the Vicar and Choir-master will be punished by :—
 (a) FINE. (b) DEGRADATION. (c) DISMISSAL.
- 13.—Any boy injuring a surplice, a cassock, or the choir music, must pay the cost of the injury done.

14.—Any boy talking after the prayer is said on going into church, or in church, or before the prayer is said on coming out of church, will be severely punished.

15.—Any boy misconducting himself, or not exerting himself to do his best, may be degraded into a lower class.

16.—The Vicar may at any moment dismiss any boy from the Choir, paying money due to date less fines.

17.—The decision of the Vicar and the Choir-master must in all cases be final, and no complaints against the decision can, in any case, be listened to.

18.—All boys on the list will receive their education free in the Brompton Schools, must attend School regularly, and will be fined one penny for each school absence.

18a.—Any boy leaving School and wishing to remain in the Choir will be put into a lower grade.

19.—Any boy absenting himself for more than a fortnight, without good reason, will be considered to have left the Choir and must re-enter into a lower class.

20.—Any boy wishing to leave the Choir must give a fortnight's notice, and late and absent marks will count against his pay to the end of that fortnight.

21.—Power is reserved to the Vicar and Choir-master to remit the fines of any boy whose attendance and conduct shall have been eminently satisfactory.

(A) *Of the Solo Boys.*

22.—Their number will be limited to two.

23.—They will be paid quarterly at the rate of £6 per annum.

24.—They will be fined 3d. for every late mark, and 6d. for every absent mark against their names in the Choir Book.

25.—Their parents may be required to sign an agreement.

(B) *Of the Choir Boys (1st Grade.)*

26.—Their number will be limited to four.

27.—They will be paid quarterly at the rate of £5 per annum.

28.—They will be fined 2½d. for every late mark, and 5d. for every absent mark against their names on the Choir Book.

29.—Their parents may be required to sign an agreement.

(C) *Of the Choir Boys (2nd Grade.)*

30.—Their number will be limited to four.

31.—They will be paid quarterly at the rate of £4 per annum.

32.—They will be fined 2*d.* for every late mark, and 4*d.* for every absent mark against their names in the Choir Book.

(D) *Of the Choir Boys (3rd Grade).*

33.—The number will be limited to six.

34.—They will be paid quarterly at the rate of £3 per annum.

35.—They will be fined 1½*d.* for every late mark, and 3*d.* for every absent mark against their names in the Choir Book.

(E) *Of the Probationers.*

36.—Their number will be limited to eight.

37.—They will be paid quarterly at the rate of £2 per annum.

38.—They will be fined 1*d.* for every late mark, and 2*d.* for every absent mark against their names in the Choir Book.

(F) *Of the Candidates.*

39.—Their number will be limited to twelve.

40.—They will be paid quarterly at the rate of £1 per annum.

41.—They will be fined ½*d.* for every late mark, and 1*d.* for every absent mark against their names in the Choir Book.

42.—Application for admission to be made to

THE VICAR, *or to*

MR. W. J. WATERMAN, Choirmaster, *or to*

THE HEAD MASTER, Brompton Higher
Grade National Schools

N.B.—The above rules will be strictly enforced.

APPENDIX VI.

CHURCH FUND.

FOR THE MAINTENANCE OF THE CHURCH AND ITS SERVICES.

Dr	£	s.	d.	Cr.	£	s.	d.
Subscriptions	..	66	4	6	..	109	12
Offeratories..	..	93	12	7	..	30	3
Boxes	..	0	13	8	..	28	12
For Use of Parish Room by Guilds, &c.	..	13	5	0	..	26	7
Deficit	..	152	2	6	..	20	7
					..	60	8
					..	5	5
					..	8	0
					..	0	18
					..	10	0
					..	1	10
					..	15	17
					..	2	10
					..	3	0
					..	3	7
					..	3	2
						£325	18
							3

W. F. DEVEREUX, *Accountant.*

WILLIAM COVINGTON, *Treasurer.*

APPENDIX VI.

CHURCH FUND SUBSCRIPTIONS.

	£	s.	d.
Abercromby, D. J. Esq.,	1	1	0
Bairdsmith, Mrs.	1	1	0
Beardsmore, Mr.	0	10	0
Burton, Miss	2	0	0
Byles, W. B., Esq.	1	1	0
Cawdor, Right Hon. Earl of	2	0	0
Chance, J. T., Esq.	5	0	0
Chance, Miss	0	10	0
Clive, General	4	0	0
Cockle, Major	1	1	0
Courtenay, Miss	1	0	0
Festing, General	2	0	0
Gordon, H. Wolrige. Esq.	1	0	0
Jones, Owen, Esq. (the late)	0	10	6
Kennedy, J. E., Esq.	1	0	0
King, Mrs.	1	0	0
King, Miss C... .. .	0	10	0
Lake, Miss	1	0	0
Langworthy, Miss	5	0	0
Lawrence, Sir Trevor, Bart.	2	0	0
Ledsam, D. B., Esq... .. .	1	1	0
Mackintosh, Miss	1	1	0
Manders, C. H., Esq.	1	0	0
Maunsell, Mrs.	10	0	0
McLean, F., Esq.	2	2	0
Moncrieff, Gen.	2	0	0
Mould, J. T., Esq.	1	1	0
Oldfield, E., Esq.	1	0	0
Pender, J. D., Esq.	1	0	0
Peyton, Dow. Lady	1	0	0
Porter, Colonel J.	1	0	0
Probyn, Mrs.	2	2	0
Rankin, Sir J., Bart., M.P... .. .	2	0	0
Rookwood, Right Hon. Lord	2	0	0
Russell, Miss	1	1	0
Symonds, Mrs.	0	10	0
Talbot, Hon. Miss	1	0	0
Walker, Mrs.	1	1	0
Whitmore, W. B., Esq., M.D.	1	1	0
Total	£66	4	6

APPENDIX VII.

BROMPTON CHURCH RESTORATION FUND, 1898.

Dr.	£	s.	d.	Cr.	£	s.	d.
Balance, 1893	18	17	9	Jones & Co., for Cleaning and Re-	26	19	6
Offeritory	7	5	1	pairing Organ, 1894	1	4	5
Due to Vicar	3	11	1	Report	1	10	0
				Stationery and Parochial Paper			
					£29	13	11

W. F. DEVEREUX, Accountant.

WILLIAM COVINGTON, Treasurer.

APPENDIX VIII.

CHURCH DECORATION FUND FOR FESTIVALS.

* Dr.	£	s.	d.	Cr.	£	s.	d.
King, Mrs.	0	10	0	Deficit	29	7	7
Anonymous	0	3	0	Flowers, &c.,	0	10	0
Boxes	1	0	9	Carrier, Wire, &c.	0	10	3
Due to Vicar	28	14	1				
					£30	7	10

W. F. DEVEREUX, Accountant.

WILLIAM COVINGTON, Treasurer.

APPENDIX IX.

CHURCHYARD IMPROVEMENT FUND.

Dr.	£	s.	d.		Cr.	£	s.	d.
Subscriptions ..	45	12	6		Deficit, 1897 ..	13	6	2
Offertories ..	11	0	4		Caretaker's Salary ..	26	10	0
Coffee Stall Rent ..	3	0	8		Extra Labour ..	0	18	2
Rent for Advertisement ..	..	..	..	on	Mr. Ashby's account ..	52	11	6
Railing ..	..	..	..	..	Printing and Stationery ..	2	15	0
Grant from School Extra Fund ..	..	..	..	..	Report ..	2	0	0
Easter Offering per Vicar ..	..	..	..	..	Miscellaneous ..	1	5	1
Deficit ..	17	12	5					
	£99	5	11			£99	5	11

WILLIAM COVINGTON, *Treasurer.*
W. F. DEVEREUX, *Accountant.*

APPENDIX IX.

CHURCHYARD IMPROVEMENT FUND
SUBSCRIPTIONS.

	£	s.	d.
Abercromby, D. J., Esq. ..	1	1	0
Bairdsmith, Mrs. ..	0	19	6
Bevan, F. A., Esq. ..	5	0	0
Burrows, Sir F. A., Bart. ..	1	0	0
Byles, W. B., Esq. ..	1	1	0
Campbell, Mrs. ..	1	1	0
Festing, General ..	1	0	0
Graham, J., Esq. ..	1	0	0
Goding, Mrs. ..	0	10	0
Goldfrap, Miss ..	1	1	0
Hanbury, E. S., Esq. ..	2	2	0
Hill, Mrs. Rowley ..	1	0	0
Hurst, Major ..	0	10	6
Kingscote, Mrs. ..	1	0	0
Knight, Mrs. Barry ..	1	1	0
Lawrence, Sir Trevor, Bart. ..	1	0	0
Ledsam, D. B., Esq. ..	1	1	0
Macintosh, Miss ..	0	10	6
Maunsell, Mrs. ..	1	0	0
McDonald, Admiral Sir R. ..	1	1	0
Moon, E. R. P., Esq. M.P. ..	1	0	0
Mould, J. T., Esq. ..	0	10	6
Mudie, Messrs. ..	1	1	0
Nicoll, W. E., Esq. ..	2	2	0
Normanton, Dowager Countess ..	2	0	0
Oldfield, E., Esq. ..	2	10	6
Probyn, Mrs. ..	0	5	0
Rankin, Sir J., Bart., M.P. ..	2	0	0
Reeve, Mrs. ..	1	0	0
Rookwood, Right Hon. Lord ..	2	0	0
Roberts, Mrs. ..	1	0	0
Sanford, Colonel ..	1	1	0
Sibthorpe, Mrs. Waldo ..	1	0	0
Trefusis, Hon. Miss ..	1	0	0
Walker, P. F., Esq. ..	1	1	0
Walker, Miss ..	1	1	0
Whitmore, W. B., Esq., M.D. ..	1	1	0
	£45	12	6

APPENDIX IX.

CHURCHYARD RULES AND REGULATIONS.

The following Rules and Regulations have been agreed to by the Vicar and Churchwardens, and must be strictly observed:

1.—The Churchyard is open only by permission of the Vicar and Churchwardens.

2.—In order to preserve the privacy of the right of way, the Churchyard will be absolutely closed one day in each year, and at such other times as may be found necessary.

3.—All persons passing through must pass by the pathways provided, and must not trespass upon the flower beds, or upon the ground allotted to the graves.

4.—Any person picking flowers, injuring any tree, plant, shrub, railing, or seat, or committing any nuisance, will be prosecuted according to law.

5.—Dogs cannot be admitted unless led by a cord. Dogs found loose will be taken to the Police Station by the Caretaker.

6.—Persons carrying any article which is likely to interfere with the comfort of the foot passengers cannot be permitted to pass through.

7.—No trolley, bicycle or wheeled vehicle (except perambulators under the following rules) will be allowed to pass through.

8.—Perambulators in charge of competent persons will be allowed to pass through by the Avenue, the broad Pathway to the west of the Church, and the Prince's Garden's Gate when this route is open, but not at other times.

9.—Perambulators must on no account be taken by the narrow Pathway adjoining the Chancel of the Church, or by the Ennismore Garden steps.

10.—Perambulators are only permitted to pass upon condition that they are so wheeled as not to inconvenience foot passengers.

11.—The Caretaker will at once remove from the premises any person scattering rubbish or refuse, or in any way interfering with the cleanliness of the Churchyard.

12.—Any person found climbing over any railing or gateway which is closed will be prosecuted for trespass.

13.—No games may be played except by express permission, in writing from the Vicar.

14.—The Rules are framed for the preservation of order, and with the desire to maintain the pathway and the open space of the Churchyard for the comfort and convenience of the neighbourhood, and the public are earnestly entreated to aid the authorities in enforcing their observance.

N.B.—By virtue of the statute 23 and 24 Vic., cap. 32, all persons committing any trespass, or misbehaving themselves in this Churchyard, are liable to a fine of £5, or two months imprisonment without the option of a fine.

APPENDIX X.

BROMPTON CHURCH

YOUNG MEN'S CLUB.

(Arrangements under revision).

President:—CANON COVINGTON.

Manager:—Rev.

Hon. Sec.:—Mr. H. W. TILLEY.

HONORARY MEMBERS.

E. R. P. MOON, Esq., M.P.	Mr. DEVEREUX.
Mr. STADEN.	„ ASHFORD.
„ WATERMAN.	„ WITHEY.

COMMITTEE:

THE VICAR (<i>ex officio</i>)	Mr. H. W. TILLEY.
Mr. W. H. WEEDEN.	„ E. KASHNOR.
Mr. G. WOOTTON.	„ GENDLE.

The Club Rooms are in the Gymnasium at Montpelier Street, and are open on Tuesday and Friday evenings, during the Winter months. Games, books, gymnastic apparatus, &c., are provided for the use of the members, the latter under the direction of a competent instructor.

YOUNG MEN'S BIBLE CLASS.

A Bible Class for young men is held at the Schools, Montpelier Street, on Sundays, from 4.15 p.m. to 4.45 p.m.

YOUNG MEN'S CLUB RULES.

- 1.—All members of the Young Men's Club are expected to attend the Bible Class held in connection with the Club on Sunday Afternoons, from 4.15 to 4.45.
- 2.—The Club is managed by a Committee elected annually at the commencement of each season.
- 3.—The Club colours are blue, with a white stripe.
- 4.—Candidates for membership must be at least 15 years of age.
- 5.—Candidates must be proposed and seconded by members, and elected by the Committee.
- 6.—The Club is open on Tuesday and Friday evenings, from 8.0 to 10.0 p.m.
- 7.—The subscription is 2s. 6d. for the season of six months, and payable in advance.
- 8.—Any member failing to pay his subscription within a month after it falls due, shall receive notice from the Secretary of his suspension from the Club.
- 9.—Any member damaging apparatus or furniture will be required to pay for the damage done. Refusal to pay will involve either suspension or expulsion from the Club at the discretion of the Committee.

APPENDIX XI.

DISTRIBUTION OF OLD CLOTHING.

Gifts of old clothing for distribution amongst the needy will be gladly accepted. They may be sent to the Vicarage, or to the Parish Room, between 12.0 and 1.0. Such articles as are not appropriate for distribution will be sold, and the proceeds given to the poor.

Such articles as are suitable for distribution will be given to deserving applicants, who must be provided with a District Visitor's Order.

APPENDIX XII.

LONDON DIOCESAN CHURCH LADS' BRIGADE
BATTALION XIII., BROMPTON COMPANY.

PATRON:—

THE REV. PREBENDARY COVINGTON, M.A.

CHAPLAIN:—

THE REV. H. B. JONES, M.A.

CAPTAIN:—

MR. D. FASSAM.

LIEUTENANTS:—

MR. E. KASHNOR. MR. H. W. TILLEY.

NON-COMMISSIONED OFFICERS:—

COLOUR-SERGEANT:—W. DEEKS.

CORPORALS:—G. WILLIAMSON, H. LYNCH.

LANCE-CORPORALS:—F. CARD, F. EAGLESTONE.

BROMPTON COMPANY RULES.

- 1.—Members are expected at all times and in every way to set an example of good conduct to their comrades and other boys.
- 2.—Members must attend either one of the Sunday Schools, or the Company Bible Class, which is held in the Parish Room on Sunday afternoons at 3.15 p.m.
- 3.—No member's drill shall count unless he be present at Roll Call; the Roll shall be called immediately after the "Fall in."
- 4.—At the Bible Class or Sunday School no member shall be given the full attendance mark unless he be present at prayers. No mark will be given to a member who is more than ten minutes late.
- 5.—Members must salute their own and all other officers of the Brigade on all occasions.
- 6.—Each member shall be held responsible for the careful keeping of the uniform issued to him.
- 7.—The uniform may be worn only on parade, and at such other times as may be sanctioned by the Captain.
- 8.—Any member who misses three consecutive drills without leave from the Captain, or three consecutive Bible Classes without leave from the Chaplain, shall have his name struck off the roll.
- 9.—For any breach of these rules a member's name shall be entered in the Company's defaulters' book. Such entries shall count against a member becoming "efficient" or obtaining promotion.

LONDON DIOCESAN CHURCH LADS' BRIGADE (BROMPTON COMPANY).

<i>Dr.</i>	£	s.	d.	<i>Cr.</i>	£	s.	d.
Balance from 1897	..	1	8	9	Messenger and Postage	..	..
Members' Subscriptions and Fines	..	4	4	0	Repair of Window	..	..
Drum and Fife Band	..	0	5	9	Bible Class Attendance Cards..	..	0 1 6
Crystal Palace Fête	..	0	15	7	Crystal Palace Fête	..	0 3 2
Whitsun Monday Excursion	..	1	1	0	Whitsun Monday Excursion	..	0 15 7
Donations:—					Pipe and McGill	..	1 2 0
Anonymous	..	2	0	0	Benevolent Fund Loan—part repaid	..	4 0 3
Mrs. Probyn	..	0	10	0	Affiliation Fee (1898-99)	..	2 0 0
Grant from Benevolent Fund	..	2	12	0	Rent, Gas, &c.	..	1 1 0
Offertory	..	1	1	7	Guildhall Display	..	2 12 0
					(Railway Fares..	..	0 2 0
					{ Police	..	0 10 6
					{ Postage	..	0 5 0
					Batt. Commander	..	0 10 0
					Balance in hand	..	0 6 7
						..	0 7 1
							£13 18 8

Outstanding Loan (Benevolent Fund), £8 is 8d.

Audited and found to be correct.

W. F. DEVEREUX, *Accountant.*

HENRY B. JONES, *Trasurvir.*

January 4th, 1899.

APPENDIX XIII.

COAL AND CLOTHING CLUB.

[illegible]

WILLIAM COVINGTON, *Treasurer.*

W. F. DEVEREUX, *Accountant.*

SUBSCRIPTIONS.

[illegible]

APPENDIX XIII.

COAL, CLOTHING, BLANKETS, BURIAL
AND SAVINGS BANK.

CLUB RULES FOR 1899.

1.—The Card must be kept clean, and produced upon all occasions when deposits are paid. It forms a receipt for the money paid in and entered upon it.

2.—The deposits shall be 3d. per week regularly up to 10s. upon each card, and any person failing to deposit for three successive weeks shall cease to be a member of the Club.

3.—Deposits will be received by the Lady Visitors of the Districts, or at the Parish Room any day between 12.0 and 1.0, or at the Mothers' Meetings (for Members only), or by the School Teachers.

4.—Deposits may be withdrawn at any time by giving a fortnight's notice; but in this case no premium will be added.

5.—Money may be drawn out at any time to pay *Undertaker's bill for burial*, upon condition that the bill be produced receipted, and that the card belongs strictly to the family in which the death occurs. Premium in this case 2d. in the shilling. This rule does not apply in the case of the death of a child unbaptised, or under one year old, or illegitimate.

6.—Money will be paid out at the Parish Room (with interest at the rate of $\frac{1}{4}$ d. in the shilling upon cards fully paid up) on the first Monday in December *only* at 12.0 noon.

N.B.—Money cannot be entrusted to children under twelve.

7.—Orders will be given for *Coal or Clothing or Blankets* at the Parish Room (with interest at rd. in the shilling upon cards fully paid up) on the second Monday in December *only*, at 12.0 noon.

8. —No family may receive interest upon more than ten cards.

9.—If the rules and regulations be in any way broken, the Vicar reserves to himself the right to return, without interest, the sum which has been paid.

Apply for all information and for Cards (1d. each) to the District Visitor, or to the School Teacher, or to the Parish Room any day between 12.0 and 1.0.

APPENDIX XIV.

COT AND CONVALESCENT FUND.

Balance	£	s.	d.	Railway Expenses of Patients	£	s.	d.
Subscriptions	6	1	0	Board for Patients	10	1	2
Offertories	6	0	6	Printing and Stationery	12	0	0
Brompton Jubilee Convalescent Fund	1	4	11	Report	2	0	0
Part Railway Fares paid by Patients..	10	0	0		1	0	0
Deficit	1	5	4				
	0	9	5				
	£25	1	2		£25	1	2

WILLIAM COVINGTON, *Treasurer*.
W. F. DEVEREUX, *Accountant*.

SUBSCRIPTIONS.

Pender, J. D., Esq.	..	..	£ s. d.		
Maunsell, Mrs.	..	..	1 0 0	..	£ 0 10 0
Oldfield, E., Esq.	..	..	3 0 0	..	
Muntz, Mrs.	..	..	1 0 0	..	
	..	..	0 10 6	Total	£ 6 0 6

APPENDIX XV.

BROMPTON DISPENSARY.

Dr.	£	s.	d.	Cr.	£	s.	d.
Trefusis, Hon. Miss	..	0	10	0	..	8	13
Walker, P. F., Esq.	..	1	1	0	..	0	10
Inchiquin, Dow. Lady	..	1	1	0	..	0	10
Oldfield, E., Esq.	..	1	0	0	..	0	10
Kennedy, J. E., Esq.	..	1	0	0	..	0	10
Maunsell, Mrs.	..	3	0	0	..	0	10
Probyn, Mrs.	..	1	1	0	..	0	10
Received for Stationery, &c.	..	0	10	0	..	0	10
		£9	3	0		£9	3
						0	

54

55

APPENDIX XV.

BROMPTON AND KNIGHTSBRIDGE
PROVIDENT DISPENSARY.

28, FULHAM ROAD.

The Provident Dispensary is established in order to secure on provident and self-assisting principles, medical attendance, advice and medicine during illness for the working classes, domestic servants, and other persons who are unable to pay the usual medical charges.

Persons whose average gains do not exceed thirty shillings per week, and domestic servants whose wages do not exceed £16 a-year, are eligible for membership.

The benefits of the Institution are intended for persons living in the Parishes of Brompton and All Saints', Knightsbridge, but may be extended to others at the discretion of the Committee.

The scale of Monthly payments is as follows:—

For a Man over 18 years of age	..	8d.
For a Woman over 18 years of age	..	6d.
For a Man and Wife	..	1s.
For each Child of one family under 14	..	2d.
For a Man, Wife, and Children under 14	1s.	6d.
For a young person from 14 to 18..	..	4d.
For a widow ..	..	4d.

No married man or woman can be admitted unless all his or her children under 14 years of age join at the same time, and in such case not more than three children will be charged for.

As the Dispensary is intended for those who are willing to lay by a small sum each month in time of health as a guarantee for medical advice and medicine in sickness, applicants *actually suffering* from illness, and *requiring* immediate medical attendance must pay an Entrance Fee of 5s.

The Collector attends at the Dispensary, 28, Fulham Road, every Saturday Evening from 7 till 8 o'clock, to receive applications for membership. Applications, however, may be made at other times and days. Copies of the Rules may be had at the Dispensary, price 2d.

No.	Street.	Visitors.
-----	---------	-----------

SOUTH SIDE.

1	New-street,	
2	Lloyd's-place.	
	Ovington-mews,	
3	Egerton-mews,	
4	Yeoman's-row, 9-23 odd,	Mrs. Stokes
5	Yeoman's-row, 25-33 odd	Mrs. Stokes
6	Yeoman's-row, 35-49 odd,	Mrs. Stokes
7	Yeoman's-row, 51-69 odd	Mrs. Stokes
8	Yeoman's-row, 46-68 even	Mrs. Stokes
9	Crescent-place,	
10	Cromwell-mews,	Miss Findlay
11	Queensberry-mews East	
	Thurloe-place-mews,	
12	Sydney-mews,	
	Pelham-mews,	
	Thurloe-mews,	

NORTH SIDE.

13	Relton-mews	Mrs. Covington
14	Chapel-place, 2-22 even,	Miss Walker.
15	Chapel-place, 24-46 even,	Mrs. Stokes
16	Chapel-place, 48-56 even,	Mrs. Stokes
17	Montpelier-row,	
18	Middle-street	Miss E. Mould.
19	Rutland-street, 1-11 odd,	Miss Bennett
20	Rutland-street, 13-29 odd,	Miss Foote
21	Rutland-street, 2-18 even,	Mrs. Maunsell.
22	Rutland-street, 20-28 even	Miss Mould.
23	Prince's-mews,	
24	Rutland-mews South	
	Cottage-place,	

Hospital Sunday Fund—Subscriptions.

	£	s.	d.		£	s.	d.
Finch, F. Esq.	0 10 0	Hoare, Mrs.	..	..	10 0 0
Cadogan, Lady H.	1 0 0	Cooper, V. Esq.	..	..	0 2 6
Goding, Mrs.	2 0 0	Ballon, Mrs.	..	..	2 2 0
Muntz, Mrs.	2 2 0	Tebay, Miss	..	..	0 15 0
Trefusis, Hon. M.	1 1 0	Chance, J. T., Esq.	..	..	20 0 0
Trefusis, Hon. E.	2 0 0	Mallet, B., Esq.	..	..	1 0 0
Trefusis, Hon. H.	2 0 0				
Pender, J. D., Esq.	5 0 0				
Porter, Colonel	1 0 0				
Abercromby, J. D., Esq.	5 0 0				
Total							£55 12 6

Hospital Sunday Fund.

[illegible]

	£	s.	d.		£	s.	d.
Offertory, May 19th	..	..	..	Cheque sent to Society ..	0	18	2
				

Queen Victoria Clergy Fund.

Anon.	£	s.	d.
Offertories, May 1st	0	10	0
Miss Langworthy	4	18	9
Major Hirst	1	1	0
General Moncrieff	1	1	0
	2	2	0
	£	9	12
	9		
Cheques sent	..	..	..
Stamps and Advertisements	..	..	..
	£	8	11
	1	1	8
	60		

APPENDIX XVIII.

BROMPTON JUBILEE CONVALESCENT FUND.

I.—CAPITAL ACCOUNT.

Dr.	£	s.	d.
By India 3 per cent Stock: Cost ..	383	8	4

II.—CURRENT ACCOUNT.

<i>Dr.</i>	£	s.	d.	<i>Cr.</i>	£	s.	d.
To Balance at Bank, Jan. 1st, 1898	..	5	5	By Cheque to Mrs. Covington, for Con-			
" Dividends	..	11	2	valent Patients	..	10	0
	..		4	Balance at bank, December 31st, 1898	..	16	7
						6	
					£16	7	6

R. A. ROBINSON, *Trustee.*

APPENDIX XIX.

LAY HELPERS' ASSOCIATION.

HON. SECRETARY, MR. R. WITHEY.

The members of the Society have associated themselves together for the purpose of assisting in the work of the Parish and have agreed to observe the following rules:—

1.—Every member shall endeavour by his life, conversation and example, to influence for good all those with whom he is brought into contact.

2.—Every member shall endeavour, so far as his occupation elsewhere will permit, to do some work, however small, in the Parish.

3.—Every member shall endeavour to attend at least once in the month the meetings which are held.

4.—Every member shall both strive and pray that a blessing may rest on the work of the Parish.

5.—The work of a Layman is most acceptable in (1) Sunday School. (2) Choir. (3) Temperance Society. (4) Clubs and Guilds. (5) Visitors.

N.B.—On certain Sundays (see next page) a celebration of the Holy Communion will be held in the Church at 8.0 a.m., at which members will be invited to meet together.

NOTICES FOR THE YEAR.

SUNDAY SCHOOL TEACHERS' MEETINGS

Thursday, Jan. 12th.—Arrange Treats.
 „ Mar. 9th.—Sunday School Teachers' Union at Brompton.
 „ May 18th.—Arrange Treats.
 „ July 13th.—Details of Treat.
 „ October 19th.
 „ Nov. 30th.—Change Books.

GUILD AND LAY HELPERS' CELEBRATIONS, 8 A.M.

Sunday, Feb. 19th.—1st in Lent.
 „ April 2nd.—Easter Day.
 „ May 21st.—Whitsun-day.
 „ July —(After the Confirmation).
 „ Oct. 29th.—(Harvest Festival).
 Monday, Dec. 25th.—(Christmas Day).

CELEBRATIONS FOR THE AGED AND INFIRM, 12.0 NOON.

Thursday, March 30th.—Maundy Thursday.
 „ May 11th.—Ascension Day.
 Wednesday, Oct. 18th.—S. Luke's Day.
 Thursday, Dec. 21st.—S. Thomas' Day.

LAY HELPERS' MEETINGS.

Thursday, Feb. 9th.
 „ July 6th.
 „ November 9th.

CHILDRENS' SERVICES, 3.15 P.M.

Sunday, Feb. 5th.
 „ Mar. 5th.
 „ April 2nd.—Easter Day.
 „ „ 23rd.—C.E.T.S.
 „ May 21st.—Whitsun-day.
 „ June 11th.—Flower Service.
 „ July 2nd.—
 „ „ 30th until October 1st.
 „ Oct. 29th.—Harvest Festival.
 „ Dec. 3rd.—C.M.S.
 „ „ 31st.—Sunday after Christmas.

APPENDIX XX

PAROCHIAL LIBRARY.

The Parochial Lending Library, which was opened in March, 1878, has been found to be a most useful institution, affording much pleasant and instructive reading to the children of the Schools, as well as to many adult members of the Parish.

The Library contains between six and seven hundred volumes, and is greatly helped by donations of books, which are gladly received.

The books are kept at the Parish Room, and may be exchanged on Mondays, 2.30 p.m. to 4.0 p.m. by members of the Mother's Meeting only; Tuesdays, Wednesdays, Thursdays, Fridays, 12.30 to 1 p.m., by subscribers only. Subscription $\frac{1}{4}$ d. per week, payable on Tuesdays.

Books must not be kept more than one week. Fine for books kept over the week $\frac{1}{4}$ d. per day. It will be necessary to close the library on certain days.

TEACHERS' LIBRARY.

In order to aid the teachers in the preparation of their lessons and in their general studies a teachers' library has now been formed, and suitable books will be gratefully received at the Parish Room, or by Miss Adela Walker, Hon. Sec., at 13, Cromwell Road.

1.—The library is open to all those who are teachers or assistant teachers upon the books of the Sunday-School.

2.—The library is open after the Litany on Wednesday, and after service on Thursday evening, and at the teachers' meetings.

3.—Any teacher may take out a book on payment of 1d. and may keep it four weeks, or less, but not more.

4.—Fine for keeping a book more than four weeks 1d. per week.

5.—Books must be returned uninjured and in good condition.

6.—No subscription is necessary for lesson books, which may be kept for one year.

7.—Teachers are earnestly requested to increase the size of the library by presenting or collecting suitable books.

8.—It may be necessary to close the library on certain occasions.

APPENDIX XXI.

MOTHERS' HELP FUND.

For assisting poor married women at the time of their confinement with Clothing and other comforts.

The Boxes are under the charge of the Mission Woman, who visits the patients. A recommendation from a District Visitor and two responsible householders is required in each case.

		65	
Dr.		£	s. d.
		1	18 8
Balance		4	2 6
Subscriptions:			
Pearson, Lady			
Hurst, Major			
Maunsell, Mrs.			
Abercromby, Mrs.			
Deficit			
		£6	1 2

H. M. COVINGTON, Treasurer.
W. F. DEVEREUX, Accountant.

APPENDIX XXII.

MRS. COVINGTON'S MOTHERS' MEETING, NEEDLE WORK AND BLANKET CLUB.

<i>Dr.</i>	<i>£ s. d.</i>	<i>Cr.</i>	<i>£ s. d.</i>
Balance	Premiums ..	..
Mrs. King	Expenses of Teas ..	..
Mrs. Maunsell	Materials ..	..
Mothers' Payments	Printing and Stationery ..	..
Deficit	Report ..	..
	<u>£21 13 3</u>		<u>£21 13 3</u>

H. M. COVINGTON, *Treasurer.*
W. F. DEVEREUX, *Accountant.*

66

APPENDIX XXIII.

HOME MISSION FUND. With which is incorporated the Y.R.M.F. and the Bible Woman Fund.

<i>£ s. d.</i>	<i>Cr.</i>	<i>£ s. d.</i>
Subscriptions	Salary of Bible Woman ..	..
Offeratories from Private Communion ..	Printing, Stationery, &c., ..	..
Grant from Coal and Clothing Fund ..	Report .. ..	..
Grant from Benevolent Fund

W. F. DEVEREUX, *Accountant.*

WILLIAM COVINGTON, *Treasurer.*

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SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.
King, Mrs.	Talbot, Hon. Miss
Pender, J. D., Esq.	Rookwood, Rt. Hon. Lord
Walker, P. F., Esq.	Lawrence, Sir Trevor, Bart	..	..	..
Sibthorpe, Mrs. Waldo	Mackintosh, Miss	..	..	..
Oldfield, E., Esq.
Pearse, E. B., Esq.
Probyn, Mrs.
	Total	£14	13	0

ORGANIST'S SALARY FUND.

WILLIAM COVINGTON, *Treasurer.*

68

Total

ACCOUNT KEEPING, STATIONERY AND PAROCHIAL PAPER.

WILLIAM COVINGTON, *Treasurer.*

W. F. DEVEREUX, *Accountant.*

APPENDIX XXVI.

BROMPTON NATIONAL HIGHER
GRADE SCHOOLS.

CHURCH YARD SCHOOL.

SENIOR BOYS ONLY.

MONTPELIER STREET SCHOOLS.

INFANTS.

JUNIOR BOYS AND GIRLS.

SENIOR GIRLS.

HOURS:

SUMMER ... 9.15 a.m.—12.15 2.0—4.30 or 4.45.
 WINTER ... 9.15 a.m.—12.15 1.30—4.0 or 4.15

Trustees:

REV. CANON COVINGTON (*Chairman*).
 J. T. MOULD, Esq.
 M. BAINES, Esq., M.D.
 J. F. CHANCE, Esq., M.A.
 E. R. P. MOON, Esq., M.P.
 MAJOR-GEN. FESTING, R.E.
 J. GUSCOTTE, Esq.
 MR. BARR.
 MR. ASHBY.
 W. RIGDEN, Esq., M.D.
 MAJOR COCKLE.

Hon. Secretary and Accountant—MR. W. F. DEVEREUX.

SENIOR BOYS' DEPARTMENT.

CHURCHYARD SCHOOL.

HEAD MASTER	..	..	..	MR. FASSAM.
FIRST ASSISTANT	..	..	..	MR. ELLIOT.
GYMNASTIC INSTRUCTOR	..	..	..	Do.
CARETAKER	..	..	..	MRS. COX.

Lincoln Scholars:—

WILLIAM CLARKE, PERCY BAILEY.

Alfred Shelford passed the London County Scholarship Examination. There were five candidates.

MONTPELIER STREET SCHOOLS.

ORGANISING MISTRESS—MISS PAGNONI.

INFANT DEPARTMENT.

FIRST ASSISTANT	..	MRS. JOHNSON.
PUPIL TEACHERS	{	MISS FOWLER.
		MISS BATT.

JUNIOR BOYS' & GIRLS' DEPARTMENT.

FIRST ASSISTANT	..	MISS JACQUES.
SECOND ASSISTANT	..	MISS CHANT.
THIRD ASSISTANT	..	MISS WRIGHT.
FOURTH ASSISTANT	..	
PUPIL TEACHERS	{	MISS SLACK.
		MISS SPENCE.
SENIOR .. ..	..	MISS BROWN.
JUNIOR .. ..	..	MISS ANNESS.

SENIOR GIRLS' DEPARTMENT.

FIRST ASSISTANT	..	MISS BENNETT.
SECOND ASSISTANT	..	MISS BURROWS.
THIRD ASSISTANT	..	MISS JOHNSON.
FOURTH ASSISTANT	..	MISS JONES.
FIFTH ASSISTANT	..	MISS WATTS.

COOKERY INSTRUCTOR	..	MISS DAVSON.
SCIENCE LECTURER	..	MISS HARDY.
FRENCH MISTRESS	..	MADAME HELLER.
SHORTHAND & TYPEWRITING	}	MR. NICHOLLS.
INSTRUCTOR		

As soon as girls have passed through the standards, they are drafted into either (1) the Science Class, where they are trained as teachers, or prepared for Scholarship Examinations; (2) the Commercial Class, where special attention is given to Typewriting and Shorthand; (3) the Civil Service Class.

French and Drawing are taught throughout the School; Shorthand, Book-keeping, and Dressmaking to all girls above Standard V.

GYMNASIUM.

The Gymnasium is fitted with all necessary apparatus, and screened into two parts for use as a winter playroom.

SCHOOL SUBJECTS.

INFANTS.

Kindergarten Exercises, Musical Drill, and the usual Infant lessons.

STANDARD I.

Scripture, Reading, Writing, Arithmetic, Elementary Geography, Singing, Needlework, Knitting, Calisthenics.

STANDARDS II., III.

As for Standard I., with History, Dictation, Grammar, and French.

STANDARDS IV., V. VI.

As for Standard III., with Composition, Science, Hygiene, Botany, Physiology, Singing by Note, French, Literature, Drawing, Drill, Calisthenics.

SPECIAL FOR BOYS.

Book-keeping, Elementary Algebra, Carpentry, Shorthand, Swimming.

SPECIAL FOR GIRLS.

Domestic Economy, Book-keeping, Needlework, Knitting, Cookery, Swimming.

CALISTHENICS AND MUSICAL DRILL.

Are taken regularly every week.

GYMNASIUM. COOKERY. DRILL.

The Gymnasium is fitted with moveable Gymnastic Apparatus, and the Cookery Room with suitable appliances for Cookery Lectures.

Musical and Military Drill is now taken regularly in the Drill Room or on the Playground (at the Church).

HOLIDAYS.

Christmas, 2 weeks; Easter, 1 week; July, 5 weeks.

INSPECTION AND SCHOOL FESTIVALS.

THE GOVERNMENT INSPECTION takes place in APRIL, and a SCHOOL PARADE and ENTERTAINMENT on the Playground at the Church in July.

THE TRUSTEES' EXAMINATIONS are held in APRIL and OCTOBER and are followed by a CONCERT and DISTRIBUTION OF PRIZES.

MUSIC LESSONS.

Special arrangements can be made with the Mistresses, or with Mr. Waterman (Organist of Brompton Church), for piano lessons after school hours. Mandoline and Violin Classes are held by Miss Wright and Miss Chant.

CARPENTRY CLASS.

The following are the rules:—

- 1.—Meetings, Thursday, 4.15 to 5.15 p.m. in term time.
- 2.—Fee 1d. per lesson, payable in advance.
- 3.—No member to be allowed to work until his fee is paid.
- 4.—Any boy absenting himself (except on account of illness) three times consecutively, will be considered as having left the class, and his place will be filled up from the next boys on the list of applications.
- 5.—Boys will be required to pay for any damage caused to tools or property through carelessness, and for any careless waste of material.
- 6.—No boy must commence work without the direction of the teacher.
- 7.—At the end of the lesson the work-room to be cleared up, and tools put away. All present to assist in this.
- 8.—It must be distinctly understood that the above payment in no way covers the cost of conducting the class.

(Subject to alteration and modification.)

FEES PER WEEK.

Choir Boys	..	..	..	..	..	Free.
Standards VI., V., IV.,	..	..	..	..	..	6d.
Standards III., II.	..	..	..	..	..	5d.
Standard I.	..	..	..	..	..	4d.
Infants	..	..	..	..	..	3d.
Special Classes	..	..	..	..	..	9d. to 1s. 6d.

It is necessary to charge for certain Books and apparatus, and for use of typewriter.

The fees are reduced in certain cases.

BALANCE SHEET FOR THE YEAR ENDING APRIL 30TH, 1898.

Audited and found correct,

W. F. DEVEREUX, *Accountant.*

F. A. BEVAN, Auditor.

WILLIAM COVINGTON, *Treasurer.*

* Some portion of this deficit has been paid off by the Government Grant since received.

SUBSCRIPTIONS FROM MAY 1ST, 1897 to
APRIL 30TH, 1898.

	£	s.	d.
Abercromby, D. J., Esq.	4	4	0
Allin, T. C., Esq.	2	2	0
Anon.	0	2	6
Baines, M. Esq., M.D.	1	1	0
Bevan, Miss	5	0	0
Bevan, F. A., Esq.	10	0	0
Biddulph, Lady E.	5	0	0
Burton, Miss	3	0	0
Byles, W. B., Esq.	3	3	0
Cawdor, Right Hon. Earl	10	0	0
Chance, J. T., Esq.	10	0	0
Chenery, Mrs.	0	10	0
Cockle, Major.	2	2	0
Coleridge, A. D., Esq.	1	0	0
Courtenay, Miss	2	0	0
Croft, Miss	2	0	0
Cumberlege, The Misses	3	0	0
Daley, Miss	2	0	0
Fenton and Barnes, Messrs.	0	10	0
Finch, F., Esq.	1	1	0
Garbett, Mrs.	1	1	0
Gibson, Miss	0	4	0
Goding, Mrs.	1	10	0
Guscombe, J., Esq.	2	2	0
Hopkin, Mr.	0	5	0
Hurst, Major	2	2	0
Jones, Owen, Esq. (the late)	1	1	0
Kennedy, J. E., Esq.	2	0	0
Kerr, Hon. Mrs.	2	0	0
King, Mrs.	2	0	0
Langworthy, Miss	2	10	0
Langworthy, Miss M. L.	5	0	0
Lawrence, Sir Trevor, Bart.	5	0	0
Lennox, Lady H. Gordon	2	2	0
Longman, Misses	2	2	0
Mackintosh, Miss	1	1	0
Mallett, B. Esq.	1	0	0
Maunsell, Mrs.	20	0	0

	£	s.	d.
McLean, F., Esq.	2	2	0
Mildmay, Mrs. St. John	0	10	0
Melville Charity Grant	60	7	6
Moon, E. R. P., Esq., M.P.	3	0	0
Moon, Mrs.	3	3	0
Moore, Mrs. Cornwallis	2	0	0
Moncrieff, General	2	2	0
Oldfield, E., Esq.	2	0	0
Pearson, Lady	3	3	0
Peyton, Dowager Lady	1	0	0
Pollock, E. M., Esq.	2	2	0
Probyn, Mrs.	1	1	0
Rankin, Sir J., Bart., M.P.	2	0	0
Russell, Miss	1	1	0
Sanford, Colonel	1	1	0
School Fees, Choir	10	0	0
Simpson, H. B., Esq.	1	0	0
Sibthorpe, Mrs. W.	2	0	0
Symonds, Mrs.	2	2	0
Thompson, Mrs. Anstruther	2	0	0
Trefusis, Hon. Miss	2	0	0
Vicar, The	20	0	0
Walker, P. F., Esq.	2	2	0
Walker, Mrs.	2	2	0
Wyate, Rev. W. (the late)	1	1	0

£251 15 0

BROMPTON NATIONAL SCHOOL SUBSCRIPTIONS
RECEIVED FROM MAY 1st TO DEC. 31st, 1898.

	£	s.	d.
Abercromby, D. J., Esq.	3	0	0
Ashby, Mr.	0	10	0
Biddulph, Lady E.	5	0	0
Burton, Miss	3	0	0
Burton, Miss	1	0	0
Cadogan, Lady H.	1	1	0
Cawdor, Right Hon. Earl of	10	0	0
Carleton, Miss	0	10	0
Cockerton, T. Barclay, Esq.	2	2	0
Cole, Lady J.	0	10	0
Courtenay, Miss	1	0	0
Edwards, Mr.	1	0	0
Festing, Major-General	2	0	0
Goding, Mrs.	2	0	0
Greener, Mrs.	0	10	0
Hoare, Mrs.	1	0	0
Hook, A. F., Esq.	1	1	0
Humphrey, Mrs.	10	0	0
Lake, Miss	0	5	0
Lathbury, D. C., Esq.	2	2	0
Lawrence, Sir Trevor	7	0	0
Ledsam, D. B., Esq.	1	1	0
Lloyd, Dr.	1	0	0
McLean, F., Esq.	2	2	0
McLean, Mrs.	1	0	0
Manders, Mrs.	2	2	0
Mallett, B., Esq.	2	0	0
Moncrieff, General	1	1	0
Moore, Mrs. Cornwallis	2	0	0
Mould, J. T., Esq.	1	1	0
Oldfield, Hon. Mrs.	4	0	0
Pollard, Mrs.	0	5	0
Porter, Colonel	5	0	0
Rankin, Sir James, Bart., M.P.	5	0	0
Robinson, Lady	2	2	0
Rookwood, Right Hon. Lord	3	0	0
Russell, Miss	0	10	0
Senior Girls	2	2	0
Stuart, Hon. Fitzroy	1	1	0
Talbot, Hon. Miss	5	0	0
Teesdale, Mrs.	2	2	0
Trefusis, Hon. M.	1	0	0
Warburton, Mrs.	1	1	0
Whitmore, W. B., Esq., M.D.	1	1	0
Whitmore, Mrs.	0	5	0

£101 7 0

APPENDIX XXVI.

ELEMENTARY SCHOOL EXTRAS FUND.

JANUARY TO DECEMBER, 1898.

Dr.	Cr.
Subscriptions	Deficit,
Grant from Melville Charity	Messrs. Dove Bros., Building a/c
Collected by Teachers for Summer Treat	Bandmaster
Proceeds of Infants' Concert	Expenses of Infants' Concert
" Prize Giving	" " Summer Treat
" School Parade	Hire of Vestry Hall (for 1899)
Bookcase sold	Scholarship, S. and A. Department
Boxes	Extra Labour, Hire of Van, &c.
Deficit	Tuning Piano
	Repairs to Typewriter, &c.
	Grant to Churchyard Fund
	Printing, Stationery, and Advertisement
	Report
	Prizes
	Sundries
£ s. d.	£ s. d.
31 5 0	98 10 5
50 0 0	50 0 0
2 14 6	7 10 0
7 4 3	4 10 1
22 13 0	1 11 4
9 10 11	12 17 10
8 0 0	6 6 0
0 18 3	10 0 0
99 15 1	1 10 0
	0 3 6
	2 6 0
	10 0 0
	6 3 0
	1 10 0
	16 6 6
	2 17 2
£232 1 10	£232 1 10

Audited and found correct :—
W. F. DEVEREUX, Accountant.

WM. COVINGTON, Treasurer.

SCHOOL EXTRA SUBSCRIPTIONS,

JANUARY TO DECEMBER, 1898.

	£	s.	d.
Bairdsmith, Miss	1	0	0
Bevan, F. A., Esq.	5	0	0
Biddulph, Lady E.	1	1	0
Burton, Miss	1	10	0
Byles, W. B., Esq.	1	1	0
Chance, J. Fred., Esq.	10	0	0
Cockle, Major.. ..	1	0	0
Croft, Miss	1	0	0
Fell, Mrs.	1	1	0
Grant from Melville Charity	50	0	0
Kerr, Hon. Mrs.	2	0	0
King, Mrs.	3	0	0
Pagnoni, Miss.. ..	1	10	0
Walker, Miss	1	1	0
Wayte, Rev. W. (the late)	1	1	0
	£81	5	0

DAY SCHOOL.—It has been arranged that

GYMNASTIC CLASSES

For Girls, in the Day Schools, shall be held as follows;—Monday and Wednesday, 4.0 p.m. to 5.0 p.m. Fee 1d. per lesson.

Girls will be required to provide themselves with a suitable dress.

A Mistress will always be present at the Girls' Class.

The number in each class will be limited.

Boy's Classes, Tuesday and Thursday. Fee 1d.

CRICKET AND FOOTBALL CLUBS.

These Clubs have been established in connection with the Senior Boys' School. All boys wishing to become members, must pay an entrance fee of 6d., and a weekly subscription of 1d.

The Clubs are managed by the boys, under the supervision of the Head Master.

A School Library has been formed in connection with the Senior Boys' School. Any boy may have the use of the Library upon payment of 2d.

SWIMMING CLUB.

The children attend the Chelsea Swimming Baths during the summer months. The Boys' and Girls' Schools have been affiliated with the Chelsea and Kensington School Swimming Association. We can, therefore, enter for the various competitions held in the district.

The affiliation fee also enables boys and girls to be examined for the proficiency certificates awarded by the London Swimming Association.

SCHOOL LIBRARY.

Any girl above Standard III. may have the use of the Library upon payment of $\frac{1}{2}$ d. per book

Books exchanged out of School hours.

SPECIAL CLASSES.

Mandoline and Violin Classes are held after school hours.

Teacher Miss CHANT, Mandoline.

" " WRIGHT, Violin.

The more advanced members of these Classes are selected for the School Band.

SCHOOL BAND.

RULES.

1.—New members to pay an entrance fee of 3d.; those using the school instruments 3s.

2.—Rehearsals to be held every Wednesday at 12.15. Members absent without permission to pay 1d. fine; anyone absent two successive practices to leave the band.

3.—Members late at a special practice to pay 1d. fine.

4.—Children using the school instruments are responsible for damage while in their possession.

5.—All music to be well practised before rehearsal. Members not keeping this rule will be dismissed from the Band.

Lincoln Scholarships.

I.—Two for Boys and two for Girls are competed for in February, by the children of the elementary school.

II.—They consist of certain payments from the Lincoln bequest, but do not include free education in the Schools, *i.e.*, Lincoln Scholars pay their full school fees according to their standards.

III.—Lincoln Scholarships are only tenable during attendance at the school. But they are not vacated by a girl who is moved up into the Organised Science School.

Prizes in the Elementary Schools.

I.—A weekly attendance ticket is given on Monday morning to every child who has attended nine times in the previous week.

II.—An attendance prize is given to those who earn 17 tickets from September 1st. to January 20th, and to those who earn 20 tickets from February 1st to July 20th,

III.—Form prizes are given to the first children in each class. These prizes are determined not by any special Examination, but by adding together the marks gained at the Quarterly Examinations in April and October.

N.B.—Particulars as to the Savings' Bank, and the Clubs, and the Provident Dispensary may be had in the Parish Room any day between 12.0 and 1.0 o'clock.

APPENDIX XXVII.

SUNDAY SCHOOL.

<i>Dr.</i>	£	s.	d.	<i>Cr.</i>	£	s.	d.
Subscriptions ..	36	4	6	Deficit, 1898 ..	36	19	3
Offeratories ..	4	13	7	Expenses of Christmas Treat, 1898 ..	15	14	6
Circus Tickets sold for Christmas Treat ..	2	3	3	" " Summer Treat ..	14	16	6
Books sold ..	0	2	6	" " Infants' Treat ..	2	5	9
Tickets sold for Summer Treat ..	4	10	5	Books, Printing, Prizes and Magazines ..	15	15	2
Collected by Miss Mould ..	9	0	0	Cleaning, &c. ..	14	6	0
Easter Offering per Vicar ..	20	0	0	Subscription to Sunday School Institute ..	1	1	0
Deficit ..	26	2	11	Report ..	1	10	0
				Sundries ..	0	9	0
	£102	17	2		£102	17	2

W. F. DEVEREUX, Accountant.

WILLIAM COVINGTON, Treasurer.

APPENDIX XXVII.

SUNDAY SCHOOL FUND
SUBSCRIPTIONS.

	£	s.	d.
Abercromby, D. J., Esq. ..	1	0	0
Bairdsmith, Miss ..	1	1	0
Bailey, Mrs. ..	0	5	0
Beardsmore, Mr. ..	0	5	0
Burton, Miss ..	1	10	0
Byles, W. B., Esq. ..	2	0	0
Byles, Mrs. ..	1	1	0
Cockle, Major ..	1	1	0
Courtenay, Miss ..	1	0	0
Coleridge, A. D., Esq. ..	0	5	0
Findlay, Miss ..	4	0	0
Foote, Miss ..	0	5	0
Hammond, Mr. ..	0	10	0
Hurst, Major ..	1	1	0
Kennedy, E. J., Esq. ..	1	0	0
Kennedy, Miss ..	0	12	6
King, Mrs. ..	1	4	6
Lake, Miss ..	1	0	0
Lawrence, Sir Trevor, Bart. ..	2	0	0
Maunsell, Mrs. ..	1	0	0
Moon, E. R. P., Esq., M.P. ..	1	0	0
Mould, J. T., Esq. ..	0	10	6
Mould, Mrs. ..	0	5	0
Nesbit, Miss ..	0	10	0
Oldfield, E., Esq. ..	1	0	0
Pagnoni, Miss ..	0	10	0
Pearson, Lady ..	1	1	0
Rankin, Sir J., Bart., M.P., ..	2	0	0
Rankin, Lady ..	1	1	0
Rookwood, Right Hon. Lord ..	2	0	0
Thompson, Mrs. Anstruther ..	0	5	0
Trefusis, Hon. Miss ..	1	0	0
Walker, P. F., Esq. ..	1	1	0
Whitmore, Mrs. ..	2	0	0
Total ..	£36	4	6

APPENDIX XXIV.

SUNDAY SCHOOL.

GENERAL SUPERINTENDENT—THE VICAR.

BOYS' SCHOOL.

SUPERINTENDENTS—Rev. R. L. DOUGLAS, M.A.
Miss BURTON.

Class.	Class.
B I.—Mrs. Covington	B V.—Miss Clark.
B II.—Miss Bairdsmith	B VI.—Miss D. Tilley
B III.—Miss Nesbitt	B VII.—Miss Orsborn
B IV.—Mr. E. Belcher	B VIII.—Mr. G. Finch

GIRLS' SCHOOL.

SUPERINTENDENTS—Rev. R. L. DOUGLAS, M.A.,
Miss FINDLAY.

Class.	Class.
G I.—Miss Bennett	G VI.—Miss Charlick
G II.—Miss Kennedy	G VII.—Miss Finch
G III.—Miss A. Walker	G VIII.—Miss Cokayne
G IV.—Miss B. Walker	G IX.—Miss Barr
G V.—Miss Kilner.	G X.—Vacant

INFANTS—Miss WESTON.

MORNING TEACHERS.

BOYS.	GIRLS.
Class	Class
B I.—Mr. Gendle	G I.—Miss Hulse
B II.—Vacant	G II.—Miss Bannerman
B III.—Vacant	G III.—Miss Cokayne.
	G IV.—Miss C. Hulse

APPENDIX XXIX.

SUNDAY SCHOOL—continued

CHURCH YARD SCHOOL

SUPERINTENDENTS—Rev. H. B. JONES, M.A.

Miss MOULD.

TEACHERS.

Class I. Girls.	Class I. Boys.
(M.) Mr. Coleridge.	(M.) Vacant
(A.) Miss Coleridge	(A.) Miss Pagnoni
Class II.	Class II.
(M.) Miss F. Coleridge	(M.) Miss Card
(A.) Miss Bennett	(A.) Miss Bannerman
Class III.	Class III.
(M.) Miss Bennett	(M.) Vacant
(A.) Miss E. Mould	(A.) Miss Stokes
Class IV.	(A.) Miss J. Stokes
(M.) Miss E. Lloyd	
(A.) Mrs. Bailey	
Class V.	
(M.) Miss Tatman	
(A.) Miss Hulse	

APPENDIX XXVII.

CHILDREN'S SERVICES IN CHURCH.

The arrangements are as follows:—

- 1.—The schools are to assemble as follows:—
 - (a) Chapel Sunday School in the avenue. Girls in front near the Church. Boys at the back, near the gate.
 - (b) Churchyard Sunday School assemble as usual in the School, then march in order to the Church.
 - (c) National Schools near the west door.
- 2.—The place of each class will be distinctly marked.
- 3.—Teachers to be in place by 2.55 p.m.
- 4.—Children to be in place by 3.0 p.m.
- 5.—The children to be arranged two by two, and the teacher to walk with the first two.
- 6.—The schools will enter the church in the above order—*a, b, c*.—by the west door.
- 7.—The superintendent of each school to enter with the leading class, and to help to seat the children, eight infants or seven infants, or six seniors being put in each pew.
- 8.—Teachers to mark their slips after service, but to leave the slips to be given in on the following Sunday.
- 9.—At the conclusion of the service the organ will not be played, and the strictest silence and order must be maintained. Teachers to go out with their children as far as the church gates. The choir will leave the church last.
- 10.—Teachers and children are earnestly asked to join in carrying out the above arrangements that the greatest possible reverence may prevail in the house of God.

APPENDIX XXVII.

RULES FOR THE GUIDANCE OF
TEACHERS IN THE SUNDAY SCHOOL

A.—ATTENDANCE.

- 1.—Teachers are earnestly requested to be in their places ten minutes before the hour fixed, and to give at least two days' notice of any intended absence.

B.—REGISTERS.

- 2.—Registers must be carefully marked according to the scheme on the cover, as the prizes, etc., depend on it.
- 3.—The good mark (*g*) should only be given if the conduct has been really good. It is altogether discouraging to a good

child when one who has been troublesome secures the (*g*) mark.

C.—TICKETS.

- 4.—Tickets are given every Sunday to all children who have brought their books, and whose behaviour has been good.

- 5.—A prize is given for every fifty-two tickets thus obtained.

D.—COT.

- 6.—The children should be reminded on the Sunday before a children's service, that there will be a collection for the cot.

- 7.—Teachers should ascertain what the children have to put in the bag, should enter it in the cot column, but should allow the children to put the money in the bag themselves.

- 8.—Teachers should make a return each children's service, of the number of children in their class who have contributed (not giving the amount or their name).

E.—MAGAZINES.

- 9.—The following are the names and prices of the magazines recommended, which the teachers encourage the children to purchase:—

<i>Band of Hope</i> , ½d.	<i>Boy's and Girl's Companion</i> , 1d.
<i>Our Boys and Girls</i> , ½d.	<i>Boy's Own Paper</i> , 4½d.
<i>Child's Companion</i> , 1d.	<i>Little Folks</i> , 4½d.
<i>Children's Friends</i> , 1d.	<i>Girl's Own Paper</i> , 4½d.
<i>Prize</i> , 1d.	<i>Church Missionary Juvenile</i>
<i>Sunshine</i> , 1d.	<i>Instructor</i> , ½d.
<i>Chatterbox</i> , 3d.	<i>Early Days</i> , 1d.
<i>Sunday</i> , 3d.	<i>Old Jonathan</i> , 1d.
<i>Young England</i> , 3½d.	<i>Onward</i> , 1d.
	<i>and Onward Reciter</i> , 1d.

F.—UNSUITABLE OR NEW CHILDREN.

- 10.—Teachers should immediately bring under the notice of the Superintendent any new child, or any child that is unsuitable for the class.

G.—LIBRARY.

- 11.—The teacher's library is open after service every Wednesday morning and every Thursday evening, and at teachers' Meetings.

N.B.—Teachers are earnestly requested to study also the Vicar's "Hints" which follow.

APPENDIX XXVII.

HINTS TO SUNDAY SCHOOL TEACHERS.

BY THE VICAR.

1.—In undertaking the work of S. S. T. you are undertaking the duty incumbent on all persons, educated morally and mentally, of importing their education to others. Undertake it therefore, solemnly in God's sight.

2.—Do not expect to find it only a pleasure. Expect sometimes difficulties, discouragements, trials, sacrifices of self. Do not undertake it unless you have made up your mind to endure these cheerfully.

3.—But when you have undertaken it, remember the advice of the Preacher: "Whatsoever thy hand findeth to do, do it with thy might."

4.—Remember that your work is not only to teach the truths of the Bible by word of mouth, but also to be a friend of the children in your class, and of their parents.

5.—Remember that discipline in S. S. T. cannot be maintained by punishment, but must be maintained by the gentler working of love, and by the influence of the Teacher over the class.

6.—You must have no likes or dislikes; it must not be known in the class who is your favourite, only you will be most pleased with those that behave best and say their lessons best.

B.—PREPARATORY.

1.—Never take your class (if you can possibly avoid it) without previous preparation; but never stay away because you have not prepared the lesson.

2.—If circumstances have prevented you from preparing the lesson, come to the school as usual, ask if one of the Clergy or the Superintendent can take your class for a short time. After which expand lessons taught by them.

3.—In preparing the lesson first say the Prayer:—

"Grant me, O Lord, the Help of Thy Holy Spirit, to pour into my heart the lessons of eternal truth and life which Thou would'st have me teach Thy children, through Jesus Christ our Lord."

4. Endeavour thoroughly to digest the subject matter of the appointed lesson, so that you may know it yourself. You cannot teach yourself and the children at the same time.

5. Do this, if you can, early in the week, and in spare moments subsequently think over the matter. You will be surprised to find how familiar the subject will then become, and how easily you will teach from it when thus learnt.

6. Master as many as possible of the facts, allusions, illustrations, texts, &c., given in the lesson book. You will not find that you have any too much matter prepared when you come to teach. It is not out of the emptiness, but out of the fulness of the heart, that the mouth speaketh.

7. Do not suppose that all these facts, &c., are given you to repeat to your class in a string. They are to be well digested by yourself in order to nourish, to give strength and vigour to your teaching.

8. If there are any points where the lesson bears upon personal experience, they will be valuable to you in pressing home the lesson. Remember how our Lord taught, *e.g.*, the bird of the air; the lily; the cornfield; the widow's mite; and by these illustrations strive to make the lesson as interesting as possible.

9. It is important that the lesson book should not be taken to the school. Brief notes and texts, &c., may be jotted down on a piece of paper for use in teaching.

10. The Catechism should always be taught and explained in all the senior classes in the morning.

11. Teachers of junior classes should ascertain if their children know the Lord's Prayer, the Apostle's Creed, and the Commandments.

12. All teachers should see that their classes know thoroughly the Responses, and the hymns in common use.

13. In preparing for the Sunday's work, remember that they who seek to do a work for God must ask His aid in private prayer, in frequent attendance at His House: most especially of all in Holy Communion.

C.—PRACTICALLY.

1. Be in your seat as early as possible; at least ten minutes before the time fixed for the opening of the school.

2. Never omit to say the private prayer on coming into school:—

"Assist, I pray Thee, O Lord, and accept my services. Let Thy Holy Spirit help my infirmities, disposing my heart to seriousness, attention and devotion, and helping me to teach Thy children committed to my care."

3. Teach your children, when old enough, to use corresponding words.

4. Do not allow any talking in the class while the school is assembling.
5. Take care that your children are provided with Books of the Service, and that they know and repeat the Responses.
6. In the Responses and singing help and lead the children yourself.
7. When a hymn is given out, let it be the signal for perfect silence, and do not allow the children to commence singing it while the tune is played over.
8. Remember that if the Superintendent or any of the Clergy speak to your class they are indirectly blaming you.
9. If in teaching you come across points of difficulty, do not hesitate to ask the Superintendent or one of the Clergy, to explain them to your class.
10. Endeavour to finish your lesson within half-an-hour of the time of commencing.
11. At the conclusion, let every child sit down in place until told to move by the Superintendent. Classes which do not conform to this rule will be kept till last.
12. Have your class ready to move immediately it is told to do so, and take care that they move in order.
13. Remain yourself in your seat until all the classes are dismissed, that there may be no confusion; then join the other Teachers at the usual place for the Teachers' Meeting.
14. Do not miss the Teachers' Meeting unless absolutely obliged. By missing it you may chance to give much trouble to the managers of the School.

D.—DISCIPLINARY

1. Never stay away without providing a substitute from amongst the supernumerary Teachers whose names are on the List. If you break this rule you upset the whole discipline of the School.
2. In case of unavoidable absence without providing a substitute, two days' notice at least should be given *in writing* to the Superintendent.
3. As to your own behaviour during the Service remember that you have to avoid setting your class a bad example by paying no attention to the Service to attend to them, and you have also to avoid paying all attention to the Service and none to them.
4. In this dilemma endeavour to show them that it is your desire to attend to the Service, if they, by their good behaviour and attention, will allow you.
5. Remember that discipline is most difficult to maintain with no system of punishment, and many Teachers present who are unused to teaching.

6. Remember, therefore, that its maintenance is of primary importance. Do not think that time is lost which is spent in keeping order, for you are thereby assisting the teaching of the whole school.
7. A disorderly class not only learns nothing itself, but prevents others from learning anything.
8. Do not on any account leave your class when you have once taken your seat. The Superintendent, when he passes, will explain any point that needs explanation.
9. Have your lists ready written out, with name of Teacher, letter of class, and date accurately filled in, before you go to school.
10. Do not ask the Superintendent or the Clergy in school-time questions which may be deferred until the Teachers' Meeting.
11. Write on the back of your list any remarks as to the Children, or their Parents, as to sickness, change of residence, &c., which may come to your knowledge in the afternoon, or in your visiting during the week. But do not (unless necessary) mention these matters by word of mouth.
12. Remember that if the last rule be carefully carried out, the S. S. T. will become a great Intelligence Department for the aid of the Clergy and District Visitors.
13. All strange children are to be immediately sent to their own classes. All new children to the seat provided for the purpose.
14. No change will be made in the classes without consulting the Teacher; but Teachers must not raise objections to their classes being divided, or to certain children being moved, merely on the ground of likes or dislikes.
15. Teachers must not object to changes which are made when they are not at their post.
16. Teachers are requested to abstain from making presents to their children.
17. Teachers should do their utmost to come to the Morning School as well as the Afternoon. Experience proves that their children also will come if they set them the example.

E.—SUBSEQUENTLY.

1. On your return home, think over carefully and prayerfully the experience of the day.
2. Analyse the cause of success or failure in gaining the attention and interest of the children, and register them in your memory for future guidance.
3. Visit as soon as possible any child who has been absent, and enlist the parents on your side in the effort to procure regular attendance.

4. Remember that the School looks to you to keep any child given into your charge.
5. In case of any child constantly absent, mention the fact on the back of your list.
6. The best Visitors generally have the most regular classes.
7. Register all visits in column V.

F.—MEMORANDA.

1. The children in the Sunday School are allowed to join the Coal and Clothing Clubs.
2. Bibles, Prayer Books, Hymn Books, may be obtained of the Librarian for the children, under cost price.
3. Teachers should encourage their children to save their halfpence to buy these books, and the current numbers of the Magazines, and to subscribe to the "Brompton Cot."
4. Teachers may take care of the halfpence for their children.
5. Registers and cards are to be very carefully marked according to the scheme on the cover.
6. Registers are to be given in to the Secretary on the Sunday preceding the fourth Thursday in the month. On those afternoons no list need be made out.
7. On the fourth Thursday of each month, the S. S. T. Meeting is held at the Parish Room, at 8.30 p.m. Teachers are earnestly requested to be present.
8. On the Sunday, when the books are given in, teachers must also give in their Lists of Magazines for the ensuing month, which may be written, for convenience sake, on the back of Sunday School Lists.
9. Teachers are earnestly requested to strengthen the hands of the Managers by strictly observing the rules of the School.
10. The more the School increases the more difficult it is to maintain discipline, both among children and Teachers.
11. Teachers should endeavour, therefore, to interest all their friends in the great and blessed work of the Sunday School, and bring in all those who may seem eligible as Assistant Teachers.
12. All Teachers are earnestly invited to attend the Bible Classes and Instruction provided for their aid.

APPENDIX XXVIII.

GIRLS' GUILD.

[illegible]

ROSE PAGNONI, *Treasurer*.
W. F. DEVEREUX, *Accountant*.

(C.E.T.S.)

MISS PAGNONI.

RULES.

- 1.—Members being girls over fifteen years of age, must sign one of the subjoined declarations.
- 2.—The Subscription to be *2d.* per month. Members failing to pay for two successive months, forfeit their card of membership.
- 3.—Members breaking their promise must give immediate notice to the Secretary, and cease to belong to the Society unless re-admitted by decision of the Committee.
- 4.—Members will be expected to attend the Vicar's Bible Class, which is held in the Parish Room on Sundays at 4.15 p.m., unless excused. All meetings will be opened and closed with prayer.

DECLARATION B.

"I hereby agree, with the help of God, to abstain from all alcoholic liquors, except for religious purposes or under medical order, so long as I retain the Guild card."

DECLARATION C.

"I hereby agree to abstain from all alcoholic liquors, except at meal times and for religious purposes."

Meetings in the Parish Room, Tuesdays, 8.30 to 9.30 p.m.

Audited and found correct,
W. F. DEVEREUX, *Accountant*.

J. M. FOOTE, *Hon. Treasurer.*

APPENDIX XXIX.

CHURCH OF ENGLAND TEMPERANCE SOCIETY,
BROMPTON BRANCH.

APPENDIX XXIX.

CHURCH of ENGLAND TEMPERANCE
SOCIETY, BROMPTON BRANCH.

SUBSCRIPTIONS, 1898.

ASSOCIATES.					£	s.	d.
Mrs. Rowley Hill	..	..	..	..	1	0	0
E. Stafford Howard, Esq.	..	..	..	..	0	10	0
Lady Rachel Howard	..	..	..	..	0	10	0
Mrs. Maunsell	..	..	..	..	0	10	0
Miss Hammersley	..	..	..	..	0	10	0
F. Finch, Esq.	..	..	..	..	0	5	0
Mrs. Finch	..	..	..	..	0	5	0
Miss Walker	..	..	..	..	0	5	0
Miss C. Probyn	..	..	..	..	0	5	0
The Misses Mould	..	..	..	..	0	5	0
Miss Foote	..	..	..	..	0	5	0
Miss Findlay	..	..	..	..	0	5	0
Miss Burton	..	..	..	..	0	5	0
Miss D. Kennedy	..	..	..	..	0	5	0
Miss Bennett	..	..	..	..	0	5	0

£5 10 0

MEMBERS' PAYMENTS.

January 10th	..	..	..	..	0	2	11
February 7th	..	..	..	..	0	2	11
March 7th	..	..	..	..	0	2	0
April 6th	..	..	..	..	0	8	4
December 1st	..	..	..	..	0	6	0

£1 2 2

DONATIONS.

Mrs. Maunsell (2)	..	..	..	..	2	0	0
Mrs. Rowley Hill (2)	..	..	..	..	1	10	0
E. Stafford Howard, Esq.	..	..	..	..	1	0	0
" " 100 Free Tickets	..	..	..	..	3	6	8
Mrs. and The Misses Bairdsmith	..	..	..	..	1	0	0
Miss Foote	..	..	..	..	1	0	0
Anonymous	..	..	..	..	1	0	0
A. D. Coleridge, Esq.	..	..	..	..	0	10	0
Mrs. Probyn	..	..	..	..	0	5	0
Miss C. King	..	..	..	..	0	5	0
Miss Burton	..	..	..	..	0	5	0
Miss Findlay	..	..	..	..	0	5	0

£12 6 8

APPENDIX XXIX.

CHURCH of ENGLAND TEMPERANCE
SOCIETY (Brompton Branch), 1898.

Committee:—

President: The VICAR. Chairman: E. STAFFORD HOWARD, Esq.

Hon. Secretary: Vacant.

Hon. Sec.: Miss FOOTE. Hon. Treasurer: Miss FOOTE.

Lady RACHEL HOWARD, Mrs. COVINGTON, Mrs. ROWLEY HILL, Mrs. MAUNSELL, Mrs. FINCH, Miss WALKER, Miss MOULD, Miss E. H. MOULD, Miss C. PROBYN, Miss BURTON, Miss KENNEDY, Miss FINDLAY, Serjeant DAVIDSON.

RULES.

1.—That this Society shall be called the "BROMPTON BRANCH OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY."

2.—The General Management of the Society shall be conducted by a President, Chairman, Hon. Secretaries, Hon. Treasurer, together with a Committee of ten, with power to add to their number; five to form a quorum. The Officers and Committee to be elected at the Annual Meeting, the Hon. Secretaries and Hon. Treasurer being *ex-officio* Members of the Committee.

3.—That there be two classes of Subscribers; namely Associates, contributing 5/- and upwards annually; and Members, who shall subscribe not less than 1/- per annum.

4.—Subscriptions for the year shall become due on the 1st November, and Members' payments at the beginning of each succeeding month's Membership.

5.—That all arrears of Subscriptions must be paid, and the Books cleared at the end of the year, and that any Member disregarding this rule, forfeits his or her rights and privileges until all arrears be paid in full.

6.—That Members consist of two sections, viz: Abstaining and General.

7.—If any Member of either section from any cause, break his or her obligation, he or she shall communicate the fact at once to the Hon. Secretary, who will lay the matter before the Committee, the decision of the latter to be final.

8.—That Meetings for Instruction, Conference, and Entertainment, be held at fortnightly intervals during the Sessions.

9.—That Members of the Society, whose subscriptions are not in arrear, shall have free admission to all Lectures and Entertainments, etc.

10.—That the foregoing Rules shall be altered only at the Annual Meeting, or at a Special Meeting to be called for the purpose, at the instance of not less than three Members of the Executive, and not less than 14 days notice to be given of such Meeting.

Audited and found to be correct,
HENRY B. JONES.

APPENDIX XXXI.

BROMPTON CHURCH NEEDLEWORK GUILD.

BALANCE SHEET, 1898.

<i>Dr.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>
Balance from 1897	1	0	0
Collected by Mrs. Covington	4	7	6
Sale of Garments	6	7	2
	<hr/>		
	£11	14	8

<i>Cr.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>
Harvey, Nicholls & Co.	8	19	4
Moore Bros.	1	15	0
Carriage of Parcels	0	4	0
Account Book	0	0	6
Stamps	0	2	0
Books	0	4	6
Balance	0	9	4
	<hr/>		
	£11	14	8

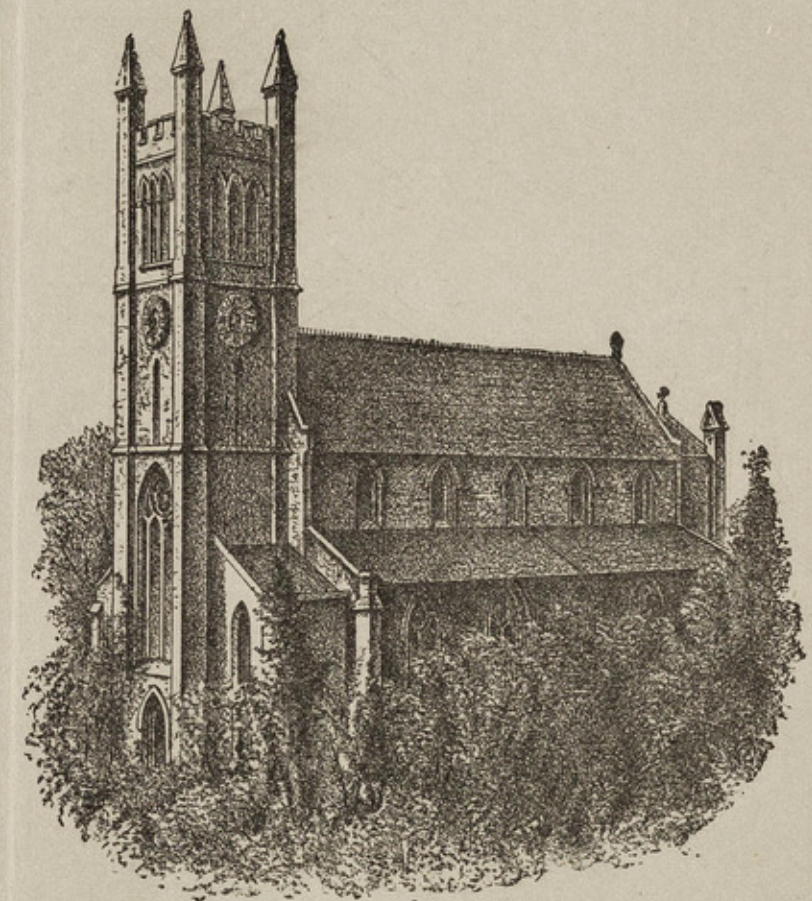
100

Audited and found to be correct,

W. F. DEVEREUX, *Accountant.*

Treasurer.—

H. M. COVINGTON.

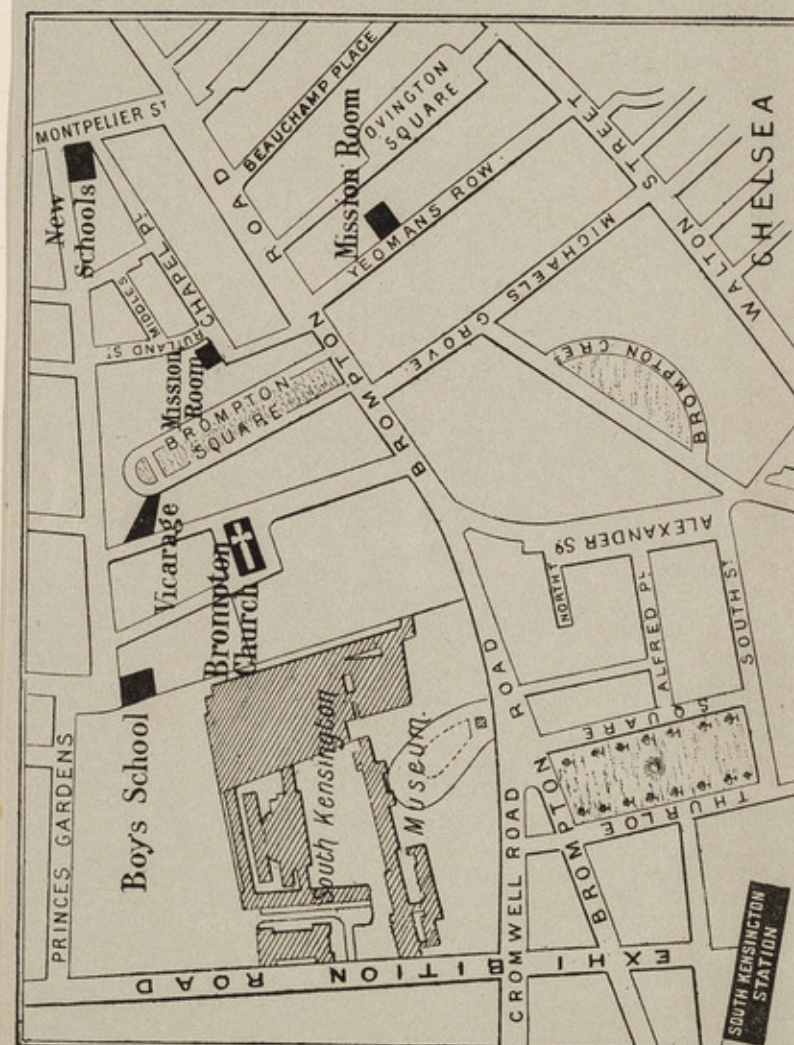


Brompton Church.

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Church).
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WEEKLY CALENDAR.

SUNDAY.

- 8.0 Holy Communion
- 10.0 Sunday School (School Hall).
- 10.0 S. School (Church Yard).
- 11.0 Morning Prayer with Sermon
- 2.15 Holy Communion.
- 3.0 S. School (School Hall)
- 3.0 S. School (Church Yard).
- 3.15 Afternoon Service
- 3.15 L.D.C.L.B. Company Bible Class (Parish Room)
- 3.45 Baptisms and Churchings.
- 3.45 Boys' Bible Class (Parish Room).
- 4.15 Young Women's Bible Class (Parish Room)
- 4.15 Young Men's Bible Class (School Hall).
- 7.0 Evg. Prayer with Sermon.

MONDAY.

- 12.0 Morning Prayer.
- 2.30 Mothers' Meeting (Parish Room).
- 7.15 Boys' Choir Practice.
- 8.0 Church Lads' Brgd. (School Hall).

TUESDAY.

- 12.0 Morning Prayer.
- 12.0 Parochial Library.
- 5.45 School Committee, 1st.
- 7.0 Boys' Choir Practice.
- 8.0 Young Men's Club (Gymnasium).
- 8.30 Guild of Hope (Parish Room).

WEDNESDAY.

- 12.0 Litany.
- 12.15 District Visitors' Meeting.
- 7.0 Choir Practice.
- 8.0 Mission Service, Montpelier Street School.

THURSDAY.

- 12.0 Morning Prayer.
- 12.15 National School Teachers' Meeting, 2nd and 4th.
- 7.0 Boys' Choir Practice.
- 8.30 Evening Prayer (Choral).
- 8.45 Lay-helpers' Meeting, 1st
- 8.45 S. S. Teachers' Meeting, 2nd.

FRIDAY.

- 12.0 Litany.
- 12.15 Vicar's Bible Class.
- 6.0 Band of Hope (Church Yard School).
- 8.0 Full Choir Practice (Church).
- 8.0 C.E.T.S. Meeting (School Hall).

SATURDAY.

- 12.0 Morning Prayer.

On Saints' Days, Holy Communion at 8.0 a.m
 On the Great Festivals, Holy Communion at 7.0 a.m. also.

OFFERTORIES.—Unless special notice be given, the Offertories in the Church will be appropriated as follows, viz. :—

8.0 a.m. To the Poor.

	(1st Sunday in month to the Assistant Curate Fund.
	2nd " " Parochial Charities.
11.0 a.m.	3rd " " Schools.
	4th " " Choir Fund.
	5th " " Organist Fund.

3.15 p.m.—To the Sunday School.

7.0 p.m.—To the Parish Charities

N.B.—In lieu of a special Offertory for Church Expenses, £2 is deducted from every Sunday morning Offertory for that purpose, and £5 in addition is deducted from every morning Offertory for external objects, and given to the Local Fund to which that Sunday is generally allotted.

SUBSCRIPTIONS.—Subscribers would greatly simplify the keeping of the Parochial Accounts if they would send their subscriptions by crossed cheque to the Vicar as early in the year as possible. If they are not so sent, the collector will be directed to apply for them about a week after the date on which they were paid in 1897.

In allotting their subscriptions, members of the congregation are earnestly requested to bear in mind that the Church, being ABSOLUTELY WITHOUT ENDOWMENT, there is no provision whatever, except the gifts of the congregation, to provide for the Church expenses, the salaries of the Assistant Clergy, the Organist, the various expenses of the Schools, and the Churchyard.

For the same reason the Income of the Vicar is entirely dependent upon the Pew Rents and the Easter Offering.

37

Interview with the Rev. Prebendary Webb-Peploe, Vi-
car of S. ^{Paul's} ~~John's~~, Chelmsford Square, at the Vicarage. (E.A.)
Mar. 20. 20

Mr. Webb-Peploe is perhaps the most prominent leader among the clergy of the Protestant party, and his name has been much before the public during the present crisis. He was a prominent figure at the Albert Hall Protestant Demonstration, and an enormous budget of letters that had come by the day's post, although partly a sign of a normally busy life, also bore witness to the active part that the Prebendary is playing in the anti-Ritualist propaganda. He is a tall spare man, gray, giving the impression of great energy and considerable force of character. He is a zealous, rather than an attractive man.

His own parish is a small one, and, with the exception of servants in the news, whom he does not consider as being poor, is entirely composed of wealthy people. The mission activity finds vent in two affiliated districts. (see later).

Facts: (S. Paul's); total population only 2500. Church holds 1900; not crowded now, as it used to be in his younger days, but numbers still large -- 1600 or 1700 in the morning. The people perhaps mainly non-parochial; not a fashionable church; he is strongly Protestant, and preaches the consecration of the individual life, and the point of view is not one that attracts "society".

SUMMARY.

SUBSCRIPTIONS, DONATIONS, BOXES.

	1898.	1897.	1896.
	£ s. d.	£ s. d.	£ s. d.
Affiliated Districts and Bible Nurse Funds	978 4 5½	959 2 6	919 9 6
*Boys' Brigade...	67 9 2	116 13 5½	104 0 11
Church Collections	2,151 8 4	2,255 1 5	1,919 1 10
*Church Expenses—Boxes	333 13 0	364 9 7	363 17 5
Church Expenses—Subscriptions	167 11 0	109 15 6	184 18 7
Christian Colportage Association	31 10 0	41 7 0	37 0 0
*St. Paul's Church Home	447 3 0	331 4 4	325 10 1
Coachmen and Men Servants' Club	95 13 6	332 7 4	79 9 3
Communion Alms	338 5 4	333 7 0	334 8 11
*Curate Fund	404 11 0	372 0 0	358 7 0
*Flower Mission	15 9 0	10 5 0	9 12 8
Sick and Benefit Clubs—Subscriptions, but not including Members' Payments	16 15 1½	15 1 3	724 4 0
*Sunday Schools and Mothers' Treats	164 19 5	163 16 0	237 11 2
*Temperance Society	80 13 0	56 0 11½	49 18 9
Ditto—Women's Union	30 0 9	26 19 1	33 5 7
*Work Society	41 15 6	90 12 0	77 0 0
*Army Scripture Readers' Association	35 17 0	17 16 0	16 13 6
*British and Foreign Bible Society	202 19 7	327 0 3	191 1 10
*Rev. J. Connellan's Work in Ireland	10 18 6		
*Church Missionary Society			
Ditto—Junior and Medical Mission Branches	2,958 0 0	1,973 6 5	2,046 6 9
*Church Pastoral Aid Society	50 8 0	106 5 1	50 15 6
*Colonial and Continental Church Society			
Ditto—Ladies' Association	4 4 0	2 2 0	
Diamond Jubilee Fund	3 10 0	806 9 4	
Evangelical Alliance	6 1 0		
*Irish Church Missions	46 15 10	141 7 7	42 7 4½
Kensington Church Education Board	8 18 6	9 16 6	
*London City Mission	285 2 2	495 1 5	314 1 1½
*Missions to Seamen	68 12 6	67 6 6	70 7 6
*National Protestant Church Union	40 19 6	163 0 0	115 17 6
*Religious Tract Society	44 15 6	28 5 6	27 15 6
*Rescue and Preventive Work, South Kensington Assoc.	6 13 0		
*South American Missionary Society	15 11 0	16 7 0	23 0 6
*Society for Promoting Christianity among the Jews	79 13 9	149 7 9	78 13 5
*Zenana Bible and Medical Mission	517 12 4	444 18 0	357 19 7
Total	9,751 13 9	†10,326 11 9	†9,092 15 9

* To the amounts here stated have to be added Church Collections as detailed on page 6.
† This total includes by error Balance from preceding year, and Club Members' payments.

Webb-Peploe S. Paulo

(2)

The list of subscriptions etc. will indicate the general character of the work; the prominence of the support given to missionary undertakings is noticeable, and the amount sent in to the Church Missionary Society is the largest of any church in London. The main collecting agency -- the Gleaners' Union -- is the largest of any, and has 400 boxes out. For services etc. see the blue leaflet. The Coachmen and Men-servants' Club-room is said to be well used, but exclusively by those who are members of the Bible Classes. In addition to the Church and this club room, there is a Church House and a Church Room.

Facts (Oakley Mission): This is the oldest of the affiliated districts; not so large as it was; it is carved out of Christ Church, Chelsea, and the area appears to be threatened by the proposed extension of the Chelsea Electrical Supply. At the moment there are 2000 poor left. Mission Hall (400); coffee palace, institute are the buildings used, and structural equipment is so complete that Mr. Webb-Peploe clearly thought that the mission ought to have a greater security of tenure than the Parliamentary Committee that has been dealing with the Electrical Supply Co's. Bill has ensured them. For list of fixtures see the brown leaflet. There are 600 members of the various S.S. classes and Bible Classes, and an average attendance of 250 at the evening mission service. A good deal of op

COLLECTIONS IN CHURCH and CHURCH ROOM.

1898.		£	s.	d.
Jan.	16.—Colonial and Continental Church Society and Irish Church Missions	73	15	6
Feb.	30.—British and Foreign Bible Society	59	4	3
Mar.	13.—Church of England Scripture Readers and Army Scripture Readers	7	9	7
Apr.	27.—Church Missionary Society	43	16	6
May	20.—London City Mission	135	18	9
June	3.—Zenana Bible and Medical Mission	86	13	9
July	24.—St. Paul's Church Home	66	15	10
Aug.	27.—The "Connellan" Mission	56	18	11
Sept.	4.—Spanish and Portuguese Church Aid Society	13	16	9
Oct.	8.—Religious Tract Society	15	7	0
Nov.	16.—Missions to Deep Sea Fishermen	62	1	3
Dec.	18.—The Diocese of Rupertland	5	4	11
Jan.	22.—St. Paul's Church Curate Fund	8	12	0
Feb.	12.—Hospital Sunday Fund	72	6	9
Mar.	3.—Queen Victoria Clergy Fund	447	3	0
Apr.	24.—Church Expenses	447	13	5
May	21.—South American Missionary Society	58	4	6
June	11.—Boys' Brigade and Flower Mission	22	12	6
July	2.—Kensington Rescue Work	30	18	4
Aug.	23.—Missions to Seamen	60	19	4
Sept.	26.—Society for Promoting Christianity among the Jews	63	13	7
Oct.	4.—National Protestant Church Union	50	17	9
Nov.	9.—London Diocesan Council for Preventive and Rescue Work	1	10	1
Dec.	14.—South Kensington Sunday School Teachers' Association	93	8	11
Jan.	18.—Parochial Charities Fund	35	9	7
Feb.	25.—Sunday School Treats Fund	338	5	4
Mar.	31.—Boxes at the Church doors during the year	333	13	0
Apr.	—Temperance Society	25	15	5
		£2823 6 8		
1897.		£	s.	d.
Jan.	17.—British and Foreign Bible Society	65	17	5
Feb.	31.—Church Pastoral Aid Society	51	16	7
Mar.	7.—Mansion House Indian Famine Fund (including Donations for the Church Missionary Society and the Zenana Mission)	608	7	7
Apr.	28.—Church Missionary Society	137	13	9
May	21.—London City Mission	67	17	7
June	11.—Zenana Bible and Medical Mission	82	15	2
July	14.—Offering after Dr. Kim's Lectures	26	0	0
Aug.	30.—Lecture by Dr. Heckler of the Prophecy Investigation Society	3	16	11
Sept.	2.—St. Paul's Church Home for Destitute Girls	64	17	8
Oct.	6.—Society for Promoting Christianity among the Jews—Annual Sermon	0	0	6
Nov.	10.—Lecture by Rev. H. C. Moule, D.D., for the Bible League	15	9	1
Dec.	27.—Religious Tract Society	12	17	6
Jan.	30.—St. Paul's Curate Fund	85	11	11
Feb.	26.—Hospital Sunday Fund	440	16	7
Mar.	11.—Churchwardens' Fund	49	11	5
Apr.	13.—The Church Anti-Vivisection Society	14	2	6
May	3.—Boys' Brigade and Flower Mission	21	13	6
June	12.—Friedenheim	33	14	10
July	26.—South American Missionary Society	4	0	0
Aug.	3.—Special Collection for a Poor Blind Man	4	0	0
Sept.	13.—For the Diocese of Honduras	66	6	1
Oct.	24.—Missions to Seamen	5	5	1
Nov.	2.—Meeting for Church Temperance Society, by Rev. E. N. Thwaites	41	15	2
Dec.	7.—Church of England Temperance Society	54	16	2
Jan.	28.—London Society for Promoting Christianity among the Jews	5	12	6
Feb.	10.—Lecture for the Colonial and Continental Society, by the Bishop of Ballarat	27	0	6
Mar.	12.—Church of England Schoolmasters' and Mistresses' Benevolent Association	25	10	1
Apr.	12.—National Protestant Church Union	17	3	6
May	17.—Meeting for the Evangelical Society	87	3	5
June	26.—Parochial Charities Collection	£2255	1	5

Webb-Peploe S. Pauls

(2)

The list of subscriptions etc. will indicate the general

work; the prominence of the support given to the undertakings is noticeable, and the amount the Church Missionary Society is the largest church in London. The main collecting agent, the Union -- is the largest of any, and

For services etc. see the blue leaflet. The Men-servants' Club-room is said to be exclusively by those who are members of

In addition to the Church and Church Room, there is a Church House and a Church Room (Mission): This is the oldest of the af-

; not so large as it was; it is carved in wood, Chelsea, and the area appears to be the proposed extension of the Chelsea E. At the moment there are 2000 poor left. The coffee palace and institute are the buildings; structural equipment is so complete that nearly every thought that the mission ought to have been dealing with the Electrical Supply has been ensured. For list of fixtures see There are 600 members of the various

S.S. classes and Bible Classes, and an average attendance of 250 at the evening mission service. A good deal of op-

LOOK INSIDE
and find a list of the
SERVICES and MEETINGS
HELD FOR THE GOOD OF ALL IN
St. Matthew's
MISSION HALL,
WALTON STREET,
and the DRILL HALL, Caroline
Place, Chelsea,
BY THE CLERGY AND WORKERS OF
St. Paul's, Onslow Square,
to which this District is Affiliated.

H. W. WEBB-PEPLOE,
Vicar of St. Paul's,
HOWARD M. WEBB-PEPLOE,
Curate-in-Charge.

Webb-Peploe - S. Paulo (3)

open-air work, is carried on.

Facts (Walton St. Mission): This is now the most important centre of their Mission work, and appeared to be thought very highly of by the Vicar. His son is in charge, and his work is clearly very dear to his father's heart. The district is in Upper Chelsea, and forms part of Mr. Walford's parish. Both of these districts can be reclaimed by their respective incumbents at six months' notice. In the Walton St. area there are 5000 poor; two curates work here. For list of agencies see the gray leaflet. The Boys' Brigade was mentioned as a special feature, with its register of 75, and 95 % attending the Bible Class every week. Also, his son's Bible Class composed of 80 men; their devotion is great, and the class is becoming "quite a power" in the n'hood. Monthly Holy Communion is celebrated here, and there is an attendance in the morning of 12, and in the evening of from 50 to 70. The large proportion of men who come is a noticeable feature. A drill hall, as well as the mission premises are used. The men's club is open, as was the stable-men's club, only to members of the Bible classes, and it is "a great testimony". The district was taken over 15 years ago, and the improvement that has taken place is undeniable. The noise and disturbance of the early meetings, for instance, and the excessive drinking after and during their day's outings

"SEEK YE **FIRST** THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS."

All meetings are held at St. Matthew's Mission Hall, Walton Street, unless otherwise stated.

FOR ALL.

- SUNDAY.** 11 a.m. Gospel Service.
7 p.m. " "
- TUESDAY.** 8.45 p.m. (on last Tuesday of the month only)
Adult Scripture Union Meeting.
- THURSDAY.** 5.45 p.m. Free Lending Library.
7.30 " Gospel Service.
8.30 " Workers' Meeting. (Except on
2nd. Thursday of the month.) On the 1st.
Thursday of each quarter a **Missionary
Meeting** will take the place of the ordinary
Service and Workers' Meeting—Commencing
at 8 p.m.
- FRIDAY.** 8.15 p.m. Gospel Temperance Meeting.
- SATURDAY.** 7 - 8 (in winter) } Penny Bank.
7.30 - 8.30 (in summer) }

FOR MEN.

- TUESDAY.** 8 p.m. Bible Class.
9 p.m. Sick & Benefit Club.

FOR WOMEN.

- MONDAY.** 3 p.m. Mothers' Meeting.
7 " do. do.
6 " Sick & Benefit Club.
- WEDNESDAY.** 3 p.m. Bible Class.

FOR BOYS & GIRLS.

- SUNDAY.** 9.45 a.m. Sunday School.
11 " Gospel Service.
- TUESDAY.** 6 p.m. (on the 1st. Tuesday of the month only)
Juvenile Scripture Union Meeting.
- THURSDAY.** 5.45 p.m. Free Lending Library.
- FRIDAY.** 6 " Band of Hope.
- SATURDAY.** 7 - 8 (in winter) } Penny Bank.
7.30-8.30 (in summer) }

For BOYS only.

- SUNDAY.** 9.45 a.m. Bible Class for elder lads.
10 " Boys' Brigade Bible Class,
(in the Drill Hall, Caroline Place.)
2.55 p.m. Sunday School, " "
- TUESDAY.** 8.30 " Boys' Brigade Drill, " "
(besides Club, Gymnasium, Band Practice, and
Football or Cricket for members of the Company,
held on different days of the week.)

For GIRLS only.

- SUNDAY.** 2.55 p.m. Sunday School.
5 " Bible Class for members of
Girls' Club.
- TUESDAY.** 6 " Sewing Class for Missionary
Work.
- FRIDAY.** 8 " Club for girls over 15.

All the above Services and Meetings are FREE.

Hymn Books are provided.

All are welcome.

SUN

TUE

THE HOLY COMMUNION

THU

is administered

on the **First** Sunday in the Month, after

Evening Service at 7 p.m.,

on the **Third** Sunday in the Month, after

Morning Service at 11 a.m.

FRI

BAPTISMS.

SAT

At 4.20 on Sundays and at 7. p.m., punctually,
on Thursdays, if at least one day's notice has been
given at the Mission Hall.

TUE

CHURCHINGS.

MOI

On Thursdays at 7 p.m., if at least one day's
notice has been given at the Mission Hall.

WE

CHURCH EXPENSES FUND, 1898.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance from last year	67	11	10	Insurance of Church and Church Room	15	0	0
Collections in boxes at the Church Doors				for 1898			
during 1898	333	13	0	Organist, to December 31st, 1898	90	0	0
Church Collection after Sermon of				(13 months)	28	0	0
July 24th	51	3	1	Clerk for 1898	24	13	6
Payment for use of Organ	0	3	0	Beadle for 1898	35	12	6
From Bazaar for Lighting Church Room	1	0	0	Pew Openers for 1898 and Expenses ..	5	5	0
Subscriptions and Donations as below:—				Gardener for 1898 and Expenses ..	8	5	0
SUBSCRIPTIONS—CHURCH EXPENSES.				Attendance—Church Room	7	7	3
	£	s.	d.	Bread and Wine	63	7	0
Abbott, Mrs. Saunders	1	1	0	Electric Lighting to December, 1898	27	12	4
Allen, Miss R.	0	10	0	(5 quarters)	26	11	5
Anonymous	3	3	0	Gas to December 1898 (5 quarters) ..	10	5	0
Bannister, C. A., Esq.	2	0	0	Water to December, 1898 (5 quarters) ..			
Barker, Miss Raymond	0	10	6	Coals, Coke and Wood	9	0	0
Bellamy, Miss L.	5	0	0	Winding and Repairing Clocks for 1897	36	9	6
Bernard, Sir C. E., and Lady ..	1	0	0	and New Lines in 1898	5	5	0
Bland, Mrs. H.	2	0	0	Repairs to Church and Church Room ..	3	14	8
Brown, Colonel J. Clifton	1	0	0	Repairs to Heating Apparatus	0	18	0
Buchanan, Mrs.	10	0	0	Dust Covers			
Bullen-Smith, Mrs.	3	3	0	Visitation Fee	40	0	0
Cairns, the Dowager Countess ..	1	1	0	Lewis & Co. for keeping Organ in order	1	6	6
Campbell, A. H., Esq.	2	0	0	from Oct. 1st, 1896, to Sep. 30th, 1898			
Campbell, Mrs. G. W.	2	0	0	Repairs to hydraulic engine for organ ..	1	0	0
Campbell, Henry A., Esq.	10	0	0	Tuning harmonium	1	18	8
Campbell, James, Esq.	2	0	0	Hymnbooks and Music for Choir	10	10	0
Chapman, R. B., Esq., C.S.I. ..	2	10	0	Choir Sittings for 1898	7	16	0
Churchill, F., Esq., M.D.	2	2	0	Washing Surplices, etc.	3	10	0
Cundy, Captain	5	0	0	Cleaning Windows	13	14	3
Dacosta, Miss	0	10	0	Printing			
De Bunsen, Mrs.	2	0	0	Christmas Decorations, Stamps, and	7	2	5
Dent, Lady Beaujolois	2	10	0	Cleaning and other Sundries			
Dunleath, the Dowager Vis-							
countess	2	0	0				
E. H.	5	0	0				
Elliot, Miss	1	1	0				
Fairless, Miss K.	0	10	0				

Webb-Peploe - S. Paulo

(4)

are things of the past.

Facts (general): The Sunday Schools are large and numerous; at Manor St, 600; a "ladies' and gentlemen's children's school (120 to 150); coachmen's children (250) tradespeople's children (60); reckons 1500 on the registers in all.

Of the Church of England Temperance Society they have every branch, and in the aggregate it forms the largest centre of any parish in the country.

They have two Bible Nurses, and he prefers these to the better qualified ones of the Association that his neighbour Preb. Villiers does so much to support. His own can not only ~~teach~~ nurse but teach, "thank God" and put in the word in season.

Relief is managed by a committee if necessary; otherwise by the curates who have power to give up to 5/-. The total Communion Alms for '98 amounted to £338, of which £164 went in direct temporary relief, £40 to pensioners, and £15 to work tickets for the poor. For the account see p.22 of the Statement. The total number of communicants during the year was 11306, giving a monthly average of about 950. (The number of male communicants in the year was 2322.)

Visiting is thorough among the poor; no. of district visitors (60).

Workers: Vicar and four curates; 5 or 6 young men preparing for ordination. (They are paid £1 per week; he has ha

THE AFFILIATED DISTRICTS.

The first of these, which is entitled the "Oakley Mission Districts," consists of Manor Street and the adjoining courts near the Chelsea Vestry Hall. When originally entrusted to the Vicar of St. Paul's, the population of this district was about 4,000; but part of it was withdrawn by the Vicar of Christ Church, while the erection of new buildings has compelled a certain number of the Poor to remove elsewhere. The organizations, however, remain the same, and are of service to large numbers outside the District proper.

The second District is entitled "St. Matthew's Mission" and embraces a part of the Parish of St. Saviour's, Upper Chelsea. It consists of a square block of small streets bounded by Walton Street, Marlborough Road, First Street, and Denyer Street, and contains about 4,500 inhabitants. This District was added to the responsibilities of the congregation when part of the Oakley Mission District was withdrawn from their charge.

The staff of workers in connection with the two Districts consists of two Curates, two Scripture Readers, two Mission Room Caretakers, two Bible Nurses, and a Coffee Palace Manager, besides a large band of District Visitors and Sunday School Teachers, Gospel Services, Sunday Schools, and Bible Classes, three Mothers' Meetings, with Clothing Clubs, and Work Society, Temperance Lectures, Entertainments, Bands of Hope Benefit and Slate Clubs, are regularly carried on, to the great advantage of the Poor who attend them.

The expenses of working two separate Districts, each with its own Mission Buildings, Agents and other charges, must necessarily be very much heavier than if all the work were consolidated in one. The congregation are practically asked to support two separate Parochial Organizations, which are both greatly needed.

H. WEBB-PEPLOE, *Vicar.*

Webb-Peploe - S. Pauls

(3)

92 through his hands in all). Two missionaries, and the two Bible nurses and 60 district visitors already mentioned. There are 145 S.S. teachers. Mr. Webb-Peploe rather shrank from all numbering of his people on conscientious grounds, having the example and warning of David in his mind. There are 125 speaking engagements in the parish and the districts weekly.

Opinions: The C.O.S. not liked. On the Church crisis, he thought that the end was by no means in sight and that "our only hope is that two or three hundred of the clergy should go over to Rome. Sad though it seems this is what I hope will happen". He regards the present state of affairs as a most serious one, and fears that the "Archbishops are yielding step by step".

(Note): the first no. of the new series of the West End contains portraits and notices of Suckling and Webb-Peploe as of two typical churchmen of the opposing schools.

I did not discuss any of the general questions with Mr. Webb-Peploe. There was no time. We met on the doorstep as he hurried up to keep his appointment, and after our hour he hurried away to take some meeting. He is clearly living a very strenuous life just now, and perhaps does so always. He was very friendly. His own work cheered him, I think, and he is perhaps even proud of it, but the general outlook appears to harass him; religious formalism is an evil to be fought to the death. He is not unctuous, but punctuates many of his statements with a "Thank God" and is one of the men who endeavours to live in the spirit of an unspoken Deus volens. He takes the Bible as his guide in the interpretation of that Will, and find-

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Webb-Reploe - S. Pauls (6)

ing no sanction for ritualism there, he goes for it and
for all that he reads into it, head down.

OAKLEY MISSION ROOM,

MANOR STREET,

Affiliated District of St. Paul's, Onslow Square.

To the Members of this Family.

FRIENDS,

We can recommend what is contained within this cover
as well worth being read with care.

In a short time, as soon as the Visitor can make it
convenient to call again, it may be exchanged for some other
Tract.

Believe us to be,

Your faithful servants, for Christ's sake,

The Clergy and Visitors

Of St. Paul's, Onslow Square.

47
Webb. Pephloe - S. Pauls (6)

ing no sanction for ritualism there, he goes for it and for all that he reads into it, head down.

OAKLEY MISSION DISTRICT.

REGULAR MEETINGS

In the Oakley Mission Room (unless otherwise announced).

To any of these Services you or your children are heartily welcome.

SUNDAY—

- 9.30 a.m. Prayer Meeting at the Institute (85, Manor Street).
- 10.30 a.m. Children's Service.
- 2.55 p.m. Sunday School.
- 3.30 p.m. Bible Classes for Young Men and Women.
- 6.30 p.m. Prayer Meeting at the Institute.
- 7 p.m. Gospel Service (Hymn Books, &c., provided).

MONDAY—

- 10.30—12.30 a.m. Workroom open during Winter.
- 2.30 p.m. Mothers' Meeting.
- 4 p.m. Library open.
- 8 p.m. Fortnightly Temperance Meeting. (1st and 3rd Mondays).

TUESDAY—

- 6.20 p.m. Band of Hope Meeting for Children from 7 to 15 years of age.
- 8.30 p.m. Choir Practice.
- 8 p.m. Slate Club for Total Abstiners in the "Safety Lamp."

THURSDAY—

- 8 p.m. Gospel Service, with Scripture Union Reading.
- 9 p.m. Choir Practice for Open Air Service (during Summer months).

FRIDAY—

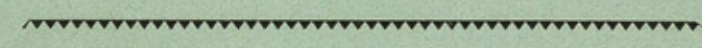
- 8 p.m. Conversational Bible Class for Men, conducted by Rev. R. F. PECHER, at the Institute (85 Manor Street).

SATURDAY—

- 6.30—7.30 p.m. Penny Bank.
- 8 p.m. Slate Club.

St. Paul's Church.

ONSLOW SQUARE.



To the Members of this Family.

FRIENDS,

We can recommend what is contained within this Cover as well worth being read with care.

In a short time, as soon as the Visitor can make it convenient to call again, it may be exchanged for some other book or leaflet.

Believe us to be,

Your faithful Servants, for Christ's sake,

The Clergy and Visitors.

ST. PAUL'S CHURCH,
ONSLOW SQUARE.

~~~~~  
**SERVICES IN CHURCH.**

Sunday Morning, 11.0 a.m.  
„ Afternoon, 3.30 p.m.  
„ Evening, 7.0 p.m.  
Wednesday Evening, 7.30 p.m. followed by Choir Practice.

**HOLY COMMUNION.**

The First Sunday in the Month, after Morning Service.  
The Second „ „ „ at 8.30 a.m.  
The Third „ „ „ after Evening Service.  
The Fourth „ „ „ after Morning Service.  
The Fifth „ „ „ after Afternoon and  
Evening Services.  
Privately when requested.

**\* BAPTISMS.**

Adults and Infants may be Baptised at the conclusion of any  
Afternoon Service.

**\* THE CHURCHING OF WOMEN**

Is performed after Afternoon Service.

**BANNS OF MARRIAGE.**

All Applications connected with these and other Church  
matters should be made to Mr. Lubbock, 102, Beaufort  
Street, or at the Church Vestry after service.

*\*These Services will be performed at any other times, if due notice be given  
to the Verger.*

**CHURCH ROOM.**

**MONDAY—**

8.0 p.m. A Temperance Meeting on the second Monday  
of February, March, May, June, November  
and December.  
8.15 p.m. The Church Conference on the *last* Monday in  
the Month—From November to July inclusive.

**BIBLE CLASSES.**

**TUESDAY—**

3.30 p.m. For Coachmen's Wives and Female Servants.  
8.0 p.m. From November 1st to } For Coachmen, Men-  
April 30th. } Servants, etc.  
8.30 p.m. From May 1st to July 31st.

**SATURDAY—**7.30 p.m. Prayer Meeting.

*well used*  
*Parsonage*  
The Coachmen and Men-Servants' Club Room will be  
found at 3, Gledhow Terrace, Old Brompton Road, opposite  
Drayton Gardens (enter through the Oilman's Shop).  
A Comfortable Home for Single Men (Servants). Bed and  
Board at Cheap Rates. Daily Papers, etc., provided.

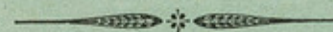


ST.

ST. PAUL'S CHURCH HOUSE,

10, CLAREVILLE GROVE,

(Between Queen's Gate and Gloucester Road, facing Onslow Gardens.)



Sunday Mo  
" Aft  
" Eve  
Wednesday

SUNDAY—

10.30 a.m. Children's Service.  
3.0 p.m. Sunday School and Bible Classes.

The First  
The Second  
The Third  
The Fourth  
The Fifth

MONDAY—

8.0 p.m. A Temperance Tea on the *second* Monday of  
January, April, July, August, September  
and October.

Adults and

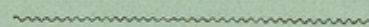
THURSDAY—

11.0 a.m. Flower Mission (for sending flowers to sick  
poor). All friends can help this work by  
sending flowers to St. Paul's Church House  
on a Wednesday, whenever possible.

\* T  
Is performe

FRIDAY—

6.0 p.m. Band of Hope.



All Appl  
matters sh  
Street, or a

A Registry of the Girls' Friendly Society is open on  
Wednesdays and Saturdays from 11 a.m. till 1 p.m.

\*These Se



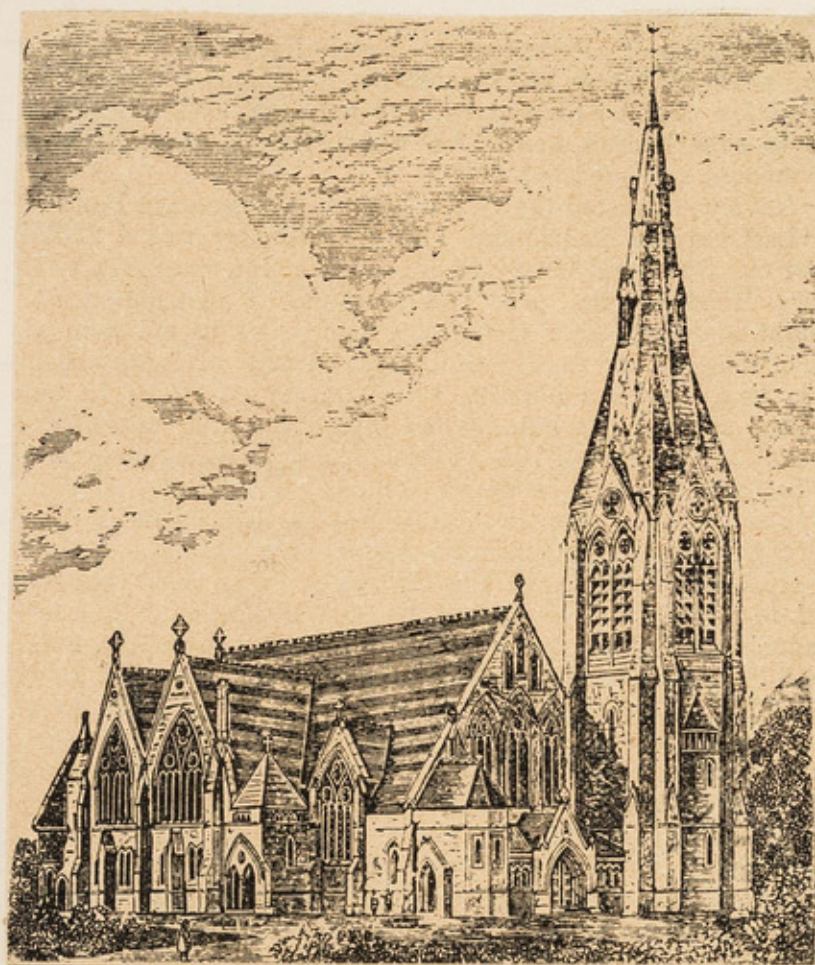


THE REV. PREBENDARY EARDLEY-WILMOT.

Interview with the Rev. Prebendary Eardley-Wilmot,  
Vicar of S. Jude's, S. Kensington, at the Vicarage,  
(E.A.) Mar. 23.99.

Mr. E-W. has been at S. Jude's for 7 years, and appears to be admirably suited for keeping on the traditions of this well-known church. He is a man of perhaps 45, tall, clean-shaven, quick in gesture and in speech; eminently reasonable in tone. He looked a very gentlemanly parson, and was as frank as he was courteous. He keeps things well in hand, and is very prosperous and fortunate in his surroundings, but his content and his success leave him free from all snugginess. Apart from the ministrations of his church, the parish organization <sup>helps many other parishes, and</sup> is not very extensive, but he works on many outside organizations -- the Bishop of Lodon's Fund, the London Diocesan Home Mission, the London Board of Education etc. He is also Chairman of the Church of England Sunday School Institute Committee and of the Kensington Education Board, and he is a School Manager. He did not enumerate all these things, but I take them from an interview that he lent me. Altogether, without being a man of distinction as measured by an outside standard, he is by way of being so within the ranks of the clerical hierarchy, & leaves a favourable impression.





THE CHURCH OF ST. JUDE, SOUTH KENSINGTON.

Cardley Wilmot - S. Jude (2)

All occupiers in the parish are wealthy, except those in the Mews. There is also a considerable number of caretakers scattered about, but these are a shifting quantity. The change in recent years in the parish has been, as someone has put it, "from a plutocracy to an aristocracy", many extremely rich parishioners having left the district during the last few years, and their places having been taken by people with shorter purses and better breeding. He welcomes the change that appears to be at work.

Rents that a few years ago were very inflated in the neighbourhood have gone down somewhat, and, though still high, are at a comparatively reasonable level. A certain number of R.C.s. and Jews live in the parish.

Facts (parochial): Staff and Workers: Vicar and two curates; about 28 district visitors, of whom 13 work in an affiliated parish in Fulham; about 30 S.S. teachers; and a good many others (see Report, which gives these and other particulars with great fulness.) The church is large, holding 1700 people. On S. mornings it is full from 1400 to 1500 people being present. The congregation is mainly parochial, though Mr. Wilmot hinted that a certain number probably come from S. Stephen's parish, at which the appointment has not been satisfactory. In the evening there are not so many people, and there are more strangers.



Eardley Wilmot - S. Jude (3)

No lists of communicants are kept, and he "does not believe in them." At Easter there are about 1000 communicants; on S. morning at 8, from 80 to 90, and at midday from 200 to 240. The S.S. is mainly for the children of coachmen; the register is 248.

The Sale of Work of Poor Ladies is one of the largest parochial social agencies; it is very useful; the sales are steadily rising, and amounted in '97 to £848. The G.F.S. has a membership of about 80. Visiting is well arranged for, and is carried out systematically as far as the conditions of the parish make this possible. To new comers Mrx the Vicar writes a letter which he read to me, and which could certainly not offend the most susceptible Roman, Boncon., or Agnostic. The voluntary contributions of the church amount to about £6000 in the year, and of this about £800 goes to various forms of Home Mission work. Included in this is the help given to Whitechapel, where <sup>an excellent</sup> girls club is maintained and worked, and where one curate's stipend is paid; and the help to various West End parishes, some <sup>in</sup> the poor N. Kensington districts, but the most important being the affiliated parish of S. Clement's, Fulham. Apart from the Whitechapel Club, it is here that their outside personal help goes.



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Eardley Wilmot - S. Jude <sup>(4)</sup>

Opinions: The public mind associates S. Jude's with an enormous annual subscription to the Hospital Sunday Fund, and about this the Vicar told me a good deal. There appears to have been a good deal of vulgar rivalry about the total reached, and the Vicar considers that the big total that S. Jude's returned was rather a bogus affair, including as it always did a good deal of money paid in quite apart from the Sunday collection, and not only paid in but got together with the special purpose of swelling the total. A £100 note still comes to him anonymously just before the collection, and this he considers he is quite justified in adding; for the rest it is now a bona fide collection. It used to be over £1000, and is now under £600. I gathered that Canon Fleming has yielded to the temptation to try and swell his total, and has secured a certain hundred pounds that Mr. W. practically refused, as it was offered him so that S. Jude's might still "come out top", a position that Christ Church, Lancaster Gate, now takes. The whole thing appears to be a queer illustration of church and clerical rivalry, and the attitude of the present Vicar of S. Jude's to be much more dignified and straight-forward than that of his predecessor and of those who are following in that predecessor's footsteps.

Mr. W. did not consider that there had been any great falling away from religious obligations on the part of



Eardley Wilmot - S. Jude (5)

his people. There is not much Sunday dinner-party giving etc. The proportion of men who attend the Church is considerable.

Like most other Vicars, he does not welcome the "flat" people as parishioners; they are invariably the hardest to get at and to do anything with.

On the general Church question Mr. Eardley-Wilmot is an advocate of the formation of a Great Central Party, from the more moderate men of all parties, evangelical and High Church. He thinks that if such a party could be formed the extremists would drop away, that is, they would cease to maintain their integrity as a party, or they would have to go altogether. The proposal is, that ~~xxxxxxx~~ a ~~xxx~~ position should be taken up involving the rejection of the Mass, of Mariolatry, and of Compulsory Confession, and the recognition of the duty of referring to and submitting to the Bishops. If these points could be agreed to it would clear the ground, and he does not think that any considerable body need be left outside. He described the tactics of the extreme High Churchmen in going back to the Prayer Book of 1549 as "very shifty", and turned to ~~xxx~~ passage in the life of the late Lord Selborne to justify his stricture, Lord S. having it appeared to him, put the fair reasonable and historical position.



SATURDAY AFTERNOON.

I LOVE to look on a scene like this,  
Of wild and careless play,  
And persuade myself that I am not old,  
And my locks are not yet grey;  
For it stirs the blood in an old man's heart,  
And makes his pulses fly  
To catch the thrill of a happy voice  
And the light of a pleasant eye.

I have walked the world for fourscore years,  
And they say that I am old—  
That my heart is ripe for the reaper Death,  
And my years are well nigh told.  
It is very true—it is very true—  
I am old, and I "bide my time;"  
But my heart will leap at a scene like this,  
And I half renew my prime.

Play on! play on! I am with you there,  
In the midst of your merry ring;  
I can feel the thrill of the daring jump,  
And the rush of the breathless swing.  
I hide with you in the fragrant hay,  
And I whoop the smothered call,  
And my feet slip on the seedy floor,  
And I care not for the fall.

I am willing to die when my time shall come,  
And I shall be glad to go;  
For the world at best is a weary place,  
And my pulse is getting low.  
But the grave is dark, and the heart will fail  
In treading its gloomy way,  
And it wiles my heart from its dreariness  
To see the young so gay.

A PARABLE.

ONE night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair. "Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbour is," said the man; "for we stand here at the entrance to the harbour, and some ships far out on the stormy sea may be looking out for light even now."

"Alas! no ship could ever see my light," said the taper; "it is so very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

Well, when the man got up to the top of the lighthouse, for this was a lighthouse they were in, he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

You who think your little light of so small account, can you not see what God may do with it? Shine—and leave the rest to Him.

fully sacrifice my love could I but be certain that Dora's happiness would be assured.

A few nights later as I sat in my study, however, I could not prevent my mind from reverting to the "what might have been." I was lost in reverie when a tap at the door aroused me.

In response to my "come in," a tall young fellow, broad, manly, and bronzed, entered.

"I am Reginald Deane," he said, "but that is neither here or there. You will not know me, Mr. Somerville; but I know you—at least, by reputation, and I shall be exceedingly proud to know you more intimately. May I sit down? Thanks."

"I do not know to what—" "No—please do not interrupt me yet awhile. I have come direct from Miss Thorne—otherwise Sister Dora, and I want first of all to thank you for the many kindnesses you have extended towards her, and particularly for the honour you would have done her a few days ago. Yes, she has told me all, and it is partly at her request that I am now here to make the explanation which she could not then divulge. Some three years ago, she



"I AM REGINALD DEANE."

and I were engaged. I wished to go abroad, and wanted her to become my wife, and to accompany me. Her mother was a widow, and Dora was her only companion. She pointed out to me that her absence meant unspeakable grief to her ailing mother, and asked me to wait until my return. To make a long story short, Mr. Somerville, I took a conceited standpoint, and told her that she who was not willing to give up father and mother for my sake was not worthy of me. Dora, in tears, pleaded with me, but absolutely refused to leave her mother. Maddened to think that my power was so much less than I had imagined possible, I plucked our betrothal ring from her finger, ground it under my heel, and intimated that our engagement was at an end. The next day I started for Africa, where I have been ever since. But in the meantime Mrs. Thorne died, and Dora, brave girl, took upon herself the arduous duties in which she is now engaged. Throughout these years she has been true to me, and—mine has been a bitter remorse. But I have tracked her at last, and now whatever I can do to make her future one of brightness, peace, and joy, you may depend it shall be cheerfully performed."

I need say no more than that he succeeded. The parish lost one of whom it was justly proud, but Dora was transported into happiness.



is that it is too one-sided. It needs the truth on the other side to balance it."

"Very true," I said; "but unfortunately the majority of God's children we have to address are *lopsided Christians*! Give them all-round truth, and you fill them with knowledge; but you leave them as you found them, lopsided Christians still. But give them that side of truth which hitherto they have neglected, or have failed to grasp, and you are following a course that will restore them to the perpendicular, so to speak. When that point is reached, then by all means give them well-balanced all-round truth, and you will preserve them in a condition of spiritual symmetry."

#### The Gospel of Sanctification.

The tendency of too much of the teaching on sanctification is to encourage the notion that self-mastery, self-management, and self-energy are the great ends to be aimed at, rather than Divine mastery, Divine management, and Divine energy. Here, then, we have two sides—what we may call the Gospel of sanctification.

In a variety of ways there is nothing more natural than for the soul who has just learned the first principles—the way of justification and peace—to revert to its original condition of *selfishness* as to attitude, and thought of feeling, in the pursuit of holiness of life. Now to those who are in this condition there are good tidings of deliverance. It is a Gospel of complete emancipation that those who are in the movement referred to seek to proclaim. That is the blessing which so many have found at Keswick. Let me try to explain it more fully by means of a parable.

#### A Good Illustration—A Struggling Christian.

Here is a man, let us suppose, who wishes to cross a broad and rapid river. He is but a poor swimmer, but he fancies that by doing his best he will succeed in reaching the opposite side. In a few minutes he is seen to be earnestly striking out, and making desperate efforts to keep his head above water. But he succeeds only for a time. Very soon his strength rapidly fails him, and it is evident that only a few moments must elapse before he must sink and perish from sheer exhaustion.

#### A Clinging Christian.

Close to the struggling man a boat is floating by. A voice calls to him, "Lay hold of the boat." He looks up, and to his delight sees that it is within his reach, and in a moment both his hands are firmly clutching the sides of the boat. Instead of struggling the man is now clinging. He is kept from sinking not by his own efforts to keep himself up but by the floating power of the boat. He lives by clinging.

He is not in this secure condition long before he discovers that there is another man sinking not far from him. What shall he do? To strike out and help him would be to fail in the attempt of saving him, as well as to perish himself. He feels he needs all the strength he has in order to cling and to keep himself close to the boat.

#### A Resting Christian.

Again the voice calls to him. It is from the man in the boat who is gently pulling the oars. "Get into the boat," he cries to the clinging man. The man obeys, and at once passes from the experience of clinging to that of resting, by putting the whole weight of his body on the boat.

No sooner is he in the boat than his hands are free to save the sinking one. Because he is at leisure from himself he is ready to rescue the perishing.

We have here, in parable, the various stages through which God's children have passed. Keswick teaching says, "Come into the boat, and by thus resting wholly and fully in Christ you will be read for working for Him."

#### How the Convention Started.

Perhaps a brief outline of how the Keswick Convention first started may not be without interest. The Keswick movement, contrary to common supposition, existed before the Keswick Convention held in 1875. In 1873 small meetings were held in London where great and definite blessings were gained by a few. These led to larger gatherings, and in 1874 special meetings for consecration for two or three days at a time were held in the Mildmay Conference Hall and in the Hanover Rooms. These were followed by similar meetings in Dublin, Manchester, Nottingham, and Leicester, as well as on the Continent. The result was that many of God's children, both at home and abroad, were awakened to a deep sense of need and to an expectation of a larger and more definite blessing such as they had never even believed possible in this life.

The uplifting of soul experienced by many of those who attended these meetings was one of the striking features of the movement, and the effect of their testimony upon those who came within the sphere of their influence was one of the chief factors in arousing the Church to seek the realisation of its privileges in the matter of triumph, usefulness and power.

In the summer of 1874 the first Convention at Broadlands was held. Its origin was in the desire of young university men—who had found partial blessing in some meetings for consecration held at Cambridge during term time—to have a few days' meditation and prayer in some secluded spot, keeping before them the following definite aim:—The Scriptural possibilities of the Christian life as to maintaining union with the Lord, and victory over all known sin. It was during this Convention that the beautiful hymn known as "The Altered Motto" was written:—

"Oh, the bitter shame and sorrow  
That a time should ever be,  
When I let the Saviour's pity  
Plead in vain, and proudly answered,  
'All of self and none of Thee.'"

The last verse in this beautiful hymn accurately describes what in many cases is the result of a visit to Keswick.

#### Seeking Faith and Resting Faith.

Amongst those who attended the Oxford Conference was the late Canon Battersby, who became the founder of the Keswick Convention. I was one of the speakers. Speaking from my own experience of what I had found in a truer and fuller trust in Christ to meet the needs of the daily walk, I illustrated my point—which was the difference between seeking faith and resting faith—by a reference to the narrative at the close of the fourth chapter of St. John. To show the spirit of what I now relate it is necessary for me to give at least a brief outline of what I said on that occasion.

The nobleman who came to Christ on behalf of

#### AN ANSWERED PRAYER.

WESLEY was once on board a vessel when the wind became contrary. Adam Clarke sailed with him on this occasion. The following story is told in the "Life of Adam Clarke":—

"Mr. Wesley was sitting reading in the cabin, and hearing the noise and bustle which were occasioned by putting about the vessel to stand on her different tack, he put his head above deck and inquired what was the matter. Being told that the wind was contrary and the ship was obliged to tack, he said: 'Then let's go to prayer.' His companions, who were on deck, walked down, and at his request each led in prayer."

"At the close Mr. Wesley broke out into fervent supplication, which seemed to be more the offspring of strong faith than of mere desire. His words were remarkable, as well as the spirit, evident feeling, and manner in which they were uttered. Some of them were to the following effect: 'Almighty and everlasting God, thou hast sway everywhere and all things serve the purpose of thy will. Thou holdest the wind in thy fists and sittest upon the water-floods and reignest a king for ever. Command these winds and these waves that they obey thee, and take us speedily and safely to the haven where we would be!'

"The power of his petition was felt by all. He rose from his knees, made no kind of remark, but took his book and continued reading. His companions went on deck, and, to their surprise, found the vessel standing her right course, with a steady breeze, which slackened not till, carrying them at a rate of nine knots an hour, they anchored safely in their destined harbour."

"On the sudden and favourable change of the wind Mr. Wesley made no remark. So fully did he expect to be heard, that he took for granted that he was heard. Such answers to prayer he was in the habit of receiving, and to him the occurrence was not strange."

#### WHAT HE KNEW ABOUT THE BIBLE.

A WELL-KNOWN divine was once reading his Bible in a railway carriage when a fellow-passenger of sceptical proclivities said:—

"It is time you ceased reading that book, which the scientific world has long since repudiated."

"It would be better for you, sir, if you knew more about this old book," replied the clergyman.

"O, I know all about that old book; I have studied it from one end to the other."

"Then will you please tell me," inquired the minister, "what you think of the book of Jehoachim?"

"The book of Jehoachim, sir, is the best book in your Bible," replied the sceptic, "but it is full of historical inaccuracies."

"There is no such book in the Bible," replied the clergyman.

The sceptic immediately subsided.

his son, who was sick at Capernaum, had real faith; but it was seeking faith carrying a burden. He came some fifteen miles to find the Lord Jesus, being fully convinced of His power to heal. Seeking faith may be intensely earnest, importunate, and persevering, but may exist side by side with great distress, anxiety and worry. Such is the faith of many Christians. But the nobleman arrived at a point which may be called a crisis. It was the point at which a transition took place. He passed from seeking faith to resting faith. Immediately that step was taken his burden rolled away, his anxiety was gone; relief came, and a calm peace filled his soul. How did this come to pass? Not because of any sign or wonder, for Christ withheld from him all such evidences; but simply by his acceptance of a fact—that fact being the restoration of his son to health—a present fact, declared by one single sentence from the lips of Jesus: "Go thy way, thy son liveth"—is living—thy son is now restored. This was the crisis. What did the man do when he heard this statement? Did he wait to feel sure of it, or did he take the statement as equivalent to the fact itself? "And the man believed the word which Jesus had spoken, and went his way."

That single sentence changed the attitude of his faith; it was no longer seeking, with a burden—but resting, without the burden.

This step from an attitude of belief that Christ can, to an attitude of trust that Christ is now doing for the soul that which it needs, is what the generality of Christians must take if they would live God-honouring lives. After this manner it was I spoke.

#### How the Founder was blessed.

Next day a discussion arose at one of the meetings of the conference on the subject of the seventh of Romans and the question of the conflict. A well-known Canon, prominent amongst evangelical men, left the meeting, and begged me to come with him. We continued the discussion until we reached the Clarendon Hotel, my friend opposing the view taken by the speakers at the conference. As we stood at the entrance of the hotel conversing together, a stranger came up—though a stranger to me I saw that he was no stranger to my friend. He, too, joined in the conversation. I was struck with the clearness and force with which he supported the view brought out by the Conference. There was a remarkable expression of holy gladness in his face which convinced me that he was speaking from an actual experience of the deliverance of which he spoke. I ventured to ask him his name, and discovered that the stranger was none other than Canon Battersby. "And how long," I asked, "have you known this blessing? When did you enter into it?" "Oh!" said he, "only last night, while you were speaking of seeking and resting faith."

Canon Battersby went back to Keswick, and there it was laid upon his heart to call together a number of his brethren and other Christians to a conference, so that they, too, might get the blessing by which he himself had come. This was in 1875. And thus commenced the Keswick Convention, the 25th meeting of which began on the 24th of July and continues till the 29th.

This year's Convention is especially interesting to me on account of the large number of great Scotch preachers who attend for the first time, including Dr. White, of Edinburgh, Principal Rainy, and Professor Laidlaw.



## A STRANGE PROCESSION.

WE have secured a photograph of this procession, thinking it to be a sufficiently novel proceeding in this Protestant land to warrant our giving it this wide publicity. The strange thing about it is, that it is a procession organised by a Bishop of a Protestant Church to open one of the mission halls which this hard working and earnest clergyman has erected to meet the need of the dense population in his parish. We suppose it would arouse the curiosity of the onlookers, and perhaps lead them to visit the mission hall at some future time. When the Salvation army started their spectacular displays, good men thought them irreverent, and degrading to our holy religion; but now they are freely copied. "Imitation is the sincerest form of flattery," we are told; well here it is. The



THE BISHOP OF STEPNEY PROCESSIONING THROUGH ONE OF THE ALLEYS IN HIS PARISH TO OPEN A NEW MISSION HALL.  
(Photo by London Stereo. Co)

Bishop of Stepney has tried many ways of reaching the poor; this is certainly novel and attractive.

## GOOD THINGS TO LEARN.

LEARN to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to keep your own trouble to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

## "AFTER YOUR BOY."

ONE of the delegates to a convention of Christian Endeavourers—a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager, and telling of bottled energy within—came suddenly upon a red-faced citizen who evidently had been patronising the hotel bar. Buttonholing the delegate a trifle unceremoniously, the latter said, "What are you fellows trying to do down at the meetings? You are hot temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot with a keen glance; "we evidently couldn't do much for you, but we are after your boy."

At this unexpected retort the man dropped his

jocular tone, and said, seriously, "Well, I guess you have got the right of it there. If somebody had been after me when I was a boy I should be a better man to-day."

## HOW HE LIVED.

"How do you manage to live here?" inquired a minister of an old poverty-stricken pilgrim, as he sat in his forlorn and leaking cottage that was not much better than a hut. The aged man had his Bible on his knee, and replied, "Sir, I am sitting under the shadow of Jesus with great delight, and his fruit is sweet to my taste."

This would have been a weary land to him; the journey was hard to a footsore pilgrim; but he could find repose under the cool shadow of the Rock, and wait with patience until his name was called to go up to his heavenly home.

26<sup>th</sup> 1895

West End 27

West End 27

Interview with Rev. Evan H. Hopkins,  
St. Luke, Redcliffe Sq.

Mr Hopkins is a man of about 5-5-  
back hair black side whiskers, rather complexion,  
overhanging eyebrows: looks much more like a  
prosperous tradesman than a parson.

Mr H. is I believe rather a shining  
light in the extreme evangelical party. He is  
the Editor of the "Life of Faith" and a  
prominent if not the principal figure in the  
annual Leamington Conference for "the deepening  
of the spiritual life". He has been here for  
6 years.

Mr H. is one of the glib talkers, but  
very bad at answering a question: so much so  
that after a long talk (almost a monologue),  
and being taken to the Mission Hall and  
finally accompanied to the Railway Station when  
I had lost words on "the crisis" in the Docking  
Hall, I came away with scarcely a full  
figure, and with but a hazy notion of the



Hopkins - S. Luke's

life of the parish.

He an early period Mr. H. switched on to his past experience at Richmond when he claims to have converted Carlisle, and practically to have started the Church Army. Then at a great "mission" night after night the most abandoned characters in the place used to come out.

He took his parish out of about 6000, about 3000 are of the working class.

Mr. H. succeeded "in a very young evangelist" he found the church not more than 1/2 full and the poor completely neglected. He to the church he dismissed a large part of the choir (who were not all evangelists) visited "Hymns Ancient and Modern" instituted Evening Communion and so on. These stringent methods have not filled the church & gathered but there has been a slow and steady growth in attendance and in the evening the poor are beginning to come.



For the poor Mr. H. was anxious to build a Mission Parsonage: the difficulty was to get the funds: but they came "in answer to prayer." A house was taken in Spild Road and a very excellent Hall has certainly been built on the site of a workshop at the back. There are the usual organizations: Women's Institute, Band of Hope, Temperance Society, but all "on strictly spiritual lines: no theatricals or anything of that sort." Then the women have been attracted in good numbers, but progress among men is very slow, but "there are waves of Uprising: you can't force things" and at present there is rather a lull in spiritual Uprising not only here but throughout the country.

The only feature of his parish on which Mr. H. threw any light was the disorderly houses and prostitution on which he spoke at great length. Finborough Road and the north of Spild Road swarm with both, mostly run by Germans. Mr. H. believes that he is looking the



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Hopkins - S. Lukes

Pushing up to a sense of their duty in the matter, and that before long they in conjunction with the police will take legal proceedings. Hitherto the local police have been quite slack, and the work can only be done by sending special detectives from the centre.

In our talk on 'the crisis' Mr H. referred to his neighbours at St. Matthews and St. Andrew's as "practically Romanists" but they have a good following in the neighbourhood.

I have a poor opinion of Mr Hopkins not on the grounds of mistrust which sometimes apply to evangelicals: there is no general sanctioningness in Mr H.: from his lips the last phrases of evangelicism slip with an almost hilarious levity: he talks of the highest matters in a business like tone with an incessant smile or laugh: the story of how he was incessantly accosted by prostitutes and other men of low the Bishop of Marlborough "as



he waddled along in his gaiters "not with the same fate" was punctuated with pili-ty. It seems hard to condemn a man for not being glad, but one feels that there is a mean. with Mr H. He may be only an unfortunate man, with a genuine spiritual nature, but man's appearance & domestic surroundings are all against this theory, and I am inclined to think that Mr H. is not far short of being a humbug.

July 1898. The extract from the Home Magazine confirms my belief that Mr H. is a self-satisfied, spiritistic humbug, though no doubt quite unconscious. The portrait is like him, but not sufficiently so.



West 27 / 27  
20 / 10

From The Rev. W. J. Du Boulay, vicar of S<sup>t</sup> Mary, Bolton.  
Interview not thought necessary.

June 8-99

S. Mary's Vicarage,  
Bolton, South Kensington.

Dear Sir

Being very indisposed  
when your letter reached  
me, & much preoccupied  
with parochial affairs  
I delayed replying -  
now with all good wishes  
I send you your paper  
pleading with such  
replies as I can give,  
if you would deign

Filled in form on next page



West 27 / 27  
20 / 10

From The Rev. W. Y. Du Boulay, vicar of S<sup>t</sup> Mary, Bolton.  
Interview not thought necessary.

to pay me a visit I  
shall be pleased to  
receive it, if you  
name y<sup>e</sup> day & hour

Faithfully yours

W. Y. Du Boulay

Samuel Booth  
& Adelphe Terrace

Strand

W.C.







# 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

*Upper & lower middle class.  
with a few poor.*

*All portions.*

*The Vicar & assistant Curate,  
and a large n<sup>o</sup> of unpaid  
men & women helpers*

*The Church, The Vestry & The Schools  
5 a/c services every Sunday in  
the Church, w<sup>h</sup> accommodates between  
60 & 7 hundred, attended by all classes -  
Young mens guild, young womens guild  
Temp<sup>l</sup> Soc<sup>y</sup> & Band of Hope with frequent  
entertainments. Mothers meeting -  
large Sunday Sch<sup>l</sup>. Confirm<sup>g</sup> classes annually.  
a church day school is main tained.*

*The Poor are all visited by 7 Dist<sup>l</sup> Visitors  
& by Clergy when ill or ill and requires  
the people when ill generally go to hospitals, but  
a Kensington Dist<sup>l</sup> nurse will give her services  
when required -*

*All honest poor people, esp. those of  
our own faith are helped in sickness &c.*

*There are Churches & Chapels around  
on every side, & many attend them  
& no doubt are influenced by them -*

*No systematic co-operation. It not being  
called for or desired on either side.*

*W. J. De Burley*

*Vicar*

District *S. Mary's Bolton - S.W*

[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.



Interview with the <sup>West End</sup> ~~Rev.~~ Very Rev. P.E. Ridgeway, Vic-  
 ar of S. Peter's, Cranley Gardens, at the Vicarage, Cran-  
 ley Gardens. (E.A.) April, 14.99.

Mr. R. is a D.D., but I do not know what past dig-  
 nity it is that entitles him to the designation of "Very  
 reverend." It may be a prefix that is connected with his  
 work in the non-Established Church of Scotland, with  
 which he was associated for some years. (see Vicar's Let-  
 ter, p.3). He is a spare man, short and thin, with a  
 thoughtful, scholar's face, and a splendid brow-- a fra-  
 gile and rather charming man. He is a liberal High Church  
 man, and advocates boldly the revision of the Canons of  
 the Church and the Rubrics of the Prayer Book "to suit  
 modern requirements". His church stands in the centre  
 of a wealthy district, and is remarkable for holding more  
 people than he has parishioners. But it is full, and the  
 surplus local energy is used in working a poor district  
 in Chelsea, part of S. Luke's parish. The following are  
 some details of S. Peter's, itself.

Apart from some servants and a few others living in  
 the Mews, the parishioners are all wealthy. The total is  
 1300, and <sup>the</sup> church holds 1400. In addition, they rent a  
 Church House, and there is a small club room. Land is ex-  
 pensive, and I gathered that the Church was built as  
 part of a new residential property. It is hardly the case of a



Ridgeway - S. Peters

(2)

~~xxxxxxx~~ parish of the ordinary kind.

Congregat

tions are large: in the morning from 1300 to 1400 people come, wealthy; in the evening, "not so good"; perhaps 800; not so wealthy. 500 seats are free; the rest are taken; there is a waiting list, and, under Dr. Ridgeway, it is clear that the church has a name and position. Last year, there were 20000 Communion made; in '90, when he came, 7000. Their Easter total is about ~~1222~~ 1400.

Sunday School is held in the morning only; about 100 come. Total offertories have gone up from ~~1222~~ £1300 in '90 to £3300 last year. To a great extent, this means greater activity, but the Vicar said emphatically that there was much more money going now than a few years back. Church difficulties of any kind are unknown;

they pursue an ecclesiastical via media; on the general Church "Crisis" question, he said that many of the moderate High Church party were beginning to be impatient of the extremists, but added that the recent vote in the Commons would tend to bring them ~~to~~ together again, as they were all solid in their determination not to be subject, in matters canonical, to the secular courts, & the Privy Council, as a Court of Control, appeared to be anathema to them all. Erastianism is clearly <sup>so</sup> offensive to Dr. Ridgeway, as it is to, let us say, Mr. Westall.

As regards the district, out of which they can be



Ridgeway - S. Peters

(3)

turned at a day's notice, if the Rector of S. Luke's, Chelsea wishes it, the following notes (see p. ) have been prepared by the Curate who is specially told off to look after this branch of the work.

It appears to be an actively worked mission district, but I am afraid that one of its distinguishing features is the amount of money that is spent in a small area. On this point Dr. R's. comments were naive and interesting. There are three kinds of relief given: in pensions; in exceptional cases, rather of the nature of temporary pensions; and relief in kind, mainly in sickness. There is a feeling in the district that money is going, and it "has always been rather run on the pauperizing lines". They don't use the C.O.S. much now; the Society is a bit too hard; "does not seem to believe in repentance". The district is, however, tending to get poorer, and, this being somewhat exceptional for many parts of Chelsea, I asked for an explanation. It was given: "Because of the work of S. Peter's"; and from the same cause rents are tending to go up. The people who come are apt to be those who know the reputation of the district as a good place for the loaves and fishes. Dr. R. is however quite alive to all the dangers of a policy of this kind, but appears to look upon it all with a mild and critical tolerance, and not to be prepared to put a



Ridgeway - S. Peters (4)

strong check on it. Questioned as to the effects on attendances, and the mixed motives that might lead people to attend the services etc. he frankly said that he feared "absences from a feeling of the taint of association with charity, rather than attendances for the sake of the bribes". On the other hand much of the work has his very genuine approval, and he especially mentioned the excellent Athletic Association. On this he has some first rate fellows from S. Peter's to serve on the Committee, and the Gymnasium, the ground at Raynes Park, the swimming and other clubs clearly gave him a great deal of pleasure. But it is not probable that with any of these things he has much to do directly, he being marked out both by nature and by power rather as the spiritual and intellectual head of his connexion at S. Peter's.

At the Mission they are well off for rooms, having a comprehensive block with mission hall (400), club room, etc. etc. There is also one of the best appointed crèche in London. The Sunday service for adults is in the evening and to this about 300 come on the average, and the same number to the Sunday School. At Easter 150 communicated, coming up to S. Peter's for the purpose.

The relief, to which reference has been made, is in the hands of a committee, and the amount spent comes to about £700 a year. I see that in the Vicar's Letter, it



Ridgeway- S. Peters (5)

is stated that ~~for~~ all purposes about \$1500 a year is spent in the mission district, which is a large total for, on the curate's estimate, 912 visitable families.

They have a nurse for maternity cases.

We looked at the map, and he thought that pink for Arthur St. implied "too rosy a view"; that Britten St. might be ~~purplish~~ light blue, so far as they take it in; and that the district as a whole ought to have more purple. and less pink in it.

He spoke well of servants as a class, deprecating, however, their love of change, and, in the case of men, their frequent addiction to drink and gambling. He mentioned two points in connexion with the treatment of female servants, wherein thoughtlessness was often shown by employers: (1) in sending them out to the post late at night; and (2) in not taking enough care when leaving the house during summer absences, the girls being often left alone, *in charge*.



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S. PETER'S, CRANLEY GARDENS

The Vicar's Letter. (1871).

MY DEAR FRIENDS,

A New Year letter must mean Retrospect as well as Prospect—it must deal with what has been as well as with what has yet to be. In neither case can we limit ourselves to the narrow circle of our own Church and Congregation.

We are not Congregationalists; we are Churchpeople. The troubles of the Church may seem to lie outside us, for while on the one hand we have, I hope, no sort of sympathy with the spirit and methods by which the recent agitation was promoted, and is still, more or less, carried on; while it is impossible to feel that the spectacle of individuals, however successful or not in their own paths of life, without theological training, or, to judge from their language, much self-restraint, "rushing in where angels fear to tread," is a very edifying spectacle; while we cannot help thinking that the newspaper correspondence, in which so many seem anxious to take part, has hardly contributed much to the solution of the difficulties; on the other hand, we do not ourselves indulge in the advanced Ritual which has provoked that agitation, or make use of that irritating phraseology which is surely hardly worth the price which is being paid for it, or teach what, to the ordinary listener at any rate, has an unmistakeably Roman sound, and seems out of harmony with the spirit of our English Prayer Book.

It is said that enthusiasm is always in Extremes. Let us hope that we at S. Peter's, Cranley Gardens, are some exception to that rule, for though we are not "extreme," nor, while I remain in charge of the Parish, are likely to be so, our 20,000 Communicants, and remarkably increasing alms, may surely be some sign that our moderation is not that of apathy and indifference.

Out of the strife and confusion of the troubles of the Church one or two points seem to me to stand out clearly.

(a) *The importance of an united leadership—of unity amongst the Bishops themselves.* Signs are not wanting that there has been



at least some approach to it, as, for instance, the weighty words of the Archbishop of York, but no definite pronouncement has yet been made. The value of such an agreement can hardly be over-estimated. A divided leadership can never command an united following. The obedience of the Clergy cannot possibly vary with the geographical limits of different Dioceses. It is impossible that a Diocese can be coloured by the opinions and views of an individual Bishop. A state of things which means that what is forbidden in one count, may be permitted in the next can never promote the peace and order of the Church. The words of the Preface to the Prayer Book may well be recalled just now:

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

Let the Bishops lead together, setting the Clergy an example of united action and sacrifice of personal preference and prejudice, and I, for one, believe that the great mass of the Clergy will be prepared loyally, even at no little sacrifice of their own feelings and opinions, to follow them, not with a grudging obedience, certainly not with subterfuge and evasion, by adopting or suggesting methods of evading the Bishops' commands—nothing, no amount of ceremonial or advanced teaching, could be so repulsive to the English mind as that—but with a loyalty and submission which will be the more valuable because it costs them something to render it.

(b) *The advisability of adjusting the Canons of the Church and the Rubrics of the Prayer Book so as to meet modern requirements.*

The obedience which the Clergy vow to their Bishop is a Canonical obedience; the standards by which in their conduct of the Services of the Church the loyalty of the Clergy is measured are the Rubrics of the Book of Common Prayer. Are those standards of 1662—that unsettled period of the Church's history—quite adapted to our needs?

Are the Laity prepared to advocate a literal obedience to the Canons of the Church of the sixteenth century as meeting our present requirements? I much doubt whether ten per cent. of the Laity have any knowledge of those Canons.

Are they prepared to insist upon a minute and literal obedience to Rubrics? Then every one of the 1,200 Communicants on Christmas Day should have sent in his name to me at least the day before.

Are we unanimous in condemning unauthorised services? Then who has power to authorise those Offices for the Consecration of Churches and Churchyards which we all believe to be necessary and right? Surely the real remedy lies in the readjustment of Canons and Rubrics to modern circumstances.

The Rubrics of the sixteenth century, when Hooper in the visitation of his Diocese found 168 priests who could not say the Ten Commandments, and 31 who did not know the name of the author of the Lord's Prayer, are not of necessity the Rubrical directions which the more enlightened Clergy of the nineteenth century require. There is undoubtedly some truth in the words of a recent letter in one of the Church newspapers, though looking to our unhappy divisions and position as an Establishment, the suggestion is more ideal than practical, and I cannot pretend that the writer's views quite represent my own:

"We clergy owe obedience, but canonical obedience. The *ipse dixit* of one Bishop, or of twenty, cannot claim the submission of the clergy. If each Bishop would summon his diocesan synod every three years, and with the assistance of his clergy, under the guidance of the Holy Ghost, would frame canons of discipline or for regulating worship, there would soon be no disobedient clergy. One must have some proper authority to which to yield obedience, and it is absurd to expect the clergy to obey the Canons of 1603 in 1898, except in so far as they deal with matters unaffected by lapse of time or change of circumstance. Each colonial diocese in the province with which I am familiar has its triennial synod, and even then there is much to revise and reshape in the Canons of three years back—but the Canons of 1603 in 1898! What an absurdity. Was there ever such a confession of feebleness that the Church which framed Canons in 1603 has never since had grace or power to frame others suited to the exigencies of time and circumstances!"

In the non-Established Church in Scotland, where I had for some years the privilege of working, such difficulties as I am speaking of hardly existed. The Bishops ruled, and the Clergy obeyed; but the Bishops ruled not in accordance with their individual opinions, but in conformity with the Canons of the Church; and the Canons of the Church were from time to time modified to suit the requirements of the Church, in Synods which, to my mind, had only one defect—the Laity were not represented.

No; the question of compliance with the rubrics is not the simple question that it seems to be.

If these rubrics are literally binding upon the Church—and the Bishops and Clergy, remember, do not constitute the Church—then the obligation goes further than some people realise, and I much doubt whether the Laity are prepared for what it involves—

i. Daily Service in every parish.



ii. Strict observance of the Fast and Festivals as enjoined by the directions of the Book of Common Prayer.

iii. Baptisms after the Second Lesson.

iv. The disuse of all hymns except one after the Third Collect.

v. A Sermon in every Communion Service.

vi. Communion at least three times a year for all who claim to be parishioners.

Are not these points enough to show that the present position is unworkable?

To say that the Bishop of each Diocese is to decide which of these rubrics is to be observed, and which not, is only to make confusion more confused.

The duty of the Bishop is to administer the laws of the Church, not to make them. The spectacle of each Diocese having its use regulated by the opinions and preferences of individual Bishops would not be an edifying spectacle, for though, as we in London know well, the strongest and most trusted Bishops are not partisans, there are some of whom that cannot be said, and as a consequence we should have that variety of use which the Prayer Book was intended to prevent.

But (c) *the whole agitation is lamentable for a greater reason still.* There is a greater conflict to be fought than any conflict between two extreme parties in the Church. It is the conflict between irreligion and Christ—between Faith in God and those who, if they do not say "There is no God," live as though there were none.

You do not find them only in the slums; you do not find them only in Bethnal Green and Whitechapel—you find them in the neglect of prayer and worship and Sacraments, in which a very large number of so-called Christians in the West-end are content to live and die.

We talk of our crowded Churches and our hundreds or thousands of Communicants. They are but a drop in the ocean of our West End life, and outside them are the thousands who never enter a Church and never take the Sacrament, who are living, if you are to judge by outward tests—and though I should be the last to say they are the only tests, they are part, at any rate, of the standards of Christ—are living without God in the world.

And the pity of it is that all the time the Church is wasting her strength and dividing her forces, and while partisans on the one side or the other are clamouring over this or that detail of ceremonial, which no one believes to be of essential importance, or this or that expression, which is seldom, if ever, necessary to the conveyance of the truth, the people in their thousands,

East and West, are drifting further and further from their old religious moorings.

Souls are being lost to the Church—far worse, to God; and earnest, thoughtful men, growing disgusted and weary of it all, are turning their backs upon the old Faith and asking for a religion that has less of controversy and more of Christ.

In view of all that we know of our home heathenism, of the tremendous need of Evangelistic effort, of the growing indifference and unbelief, this controversy and strife seems to some of us to be more than trivial—to be almost criminal.

And if, as some are beginning to think, Disestablishment is the only remedy, then better Disestablishment, with all its drawbacks, with all its possible evils, than a state of things which means that the Church is at once torn by internal strife, and yet denied the power to deal with her difficulties or reform her abuses, that she may the better face the real work for which she exists.

I turn to Parochial matters.

The year has again been one of progress.

Our Communicants have reached the very large number of close upon 20,000 during the year—which, considering the size of the parish (1,300) and the accommodation of the Church (1,350), is a most satisfactory sign of vitality, though, of course, it is quite possible to make too much of numbers.

The number of Communicants at the different Festivals and marked days in the year were as follows:

|             |       |                         |       |
|-------------|-------|-------------------------|-------|
| Easter      | 1,203 | The Dedication Festival | 649   |
| Ascension   | 397   | Advent Sunday           | 442   |
| Whitsun Day | 572   | Christmas               | 1,223 |

The number of Communicants on weekdays during the year was 4,755.

The Alms of the people given through the Offertory have also increased, the total for the year being £3,718 14s. 2d.

Of this amount there has been given to—

|                                  |     |     |     |   |   |
|----------------------------------|-----|-----|-----|---|---|
| The Assistant Clergy Fund        | ... | ... | £98 | 5 | 2 |
| Our own Poor District in Chelsea | ... | ... | 671 | 0 | 0 |
| Other Home Mission Agencies      | ... | ... | 952 | 0 | 0 |
| Foreign Missions                 | ... | ... | 74  | 0 | 0 |
| Hospital Work                    | ... | ... | 663 | 0 | 0 |

We cannot be too thankful that the amount of the Jubilee year, when some specially large Jubilee offerings were made, has been not merely equalled but improved upon.

It is worth noting that the amount given in subscriptions,



1 added to that of the offertories, makes the total sum spent on our Chelsea District during the year about £1,500.

X The Parochial work has gone on steadily and quietly, though one very important part of it, the work of the Sunday Schools, has been much hindered by the want of teachers—an almost incredible state of things when put side by side with our enormous number of Communicants, and which ought not to be allowed to continue.

In the Parish proper the Foreign Missionary work has made great progress amongst both adults and children, and the Communicants' Guild, on its very simple basis, moves steadily forward.

The work of the Mission District holds its own, in spite of difficulties which are very real, and our great gratitude is due to my colleague in charge of that District, who enables the congregation of S. Peter's to discharge the responsibility which they have undertaken in regard to that part of our work with very remarkable results.

It may serve to show what the claims of parochial work amount to if I say that during the last twelve months I (apart from all that my colleagues have done) have paid nearly 1,000 visits—to say nothing of innumerable parochial interviews; have served on eighteen Committees with their weekly or monthly or quarterly meetings, and have (with assistance) written some 4,000 letters.

I do not say this because I think mine is an exceptional case—far from it—but only as showing that a West End clergyman's position is not the luxurious one it is sometimes supposed to be, and that our work does not consist entirely, or chiefly, as is sometimes supposed, in conducting an unnecessary number of week-day services in Churches more than half-empty.

X So far as the Services of the Church are concerned, the congregations are as large as ever, although the Sunday evening Services still reveal the fact that numbers of our people are content, rather than alter their arrangements, or delay their dinner hour, never to take part in our Church's beautiful Evensong.

There are still far too many who avail themselves of the Services of the Church but, as the offertories for Church Expenses, Church Music, and the Assistant Clergy Fund show, contribute little or nothing to the support of the Services or the Ministry of the Church.

The Parochial Funds are liberally supported by a rather larger circle of givers, but there are still many who stand outside that circle, and who do not apparently realise that were we to depend upon the offertories for the support of our numerous agencies, as some say we ought to do, we should require at least two Sundays in the week, while the outside claims which rightly

come before a congregation of a more or less wealthy parish would suffer in proportion.

Surely every individual who attends the Services of the Church ought, in justice to himself and our work, to subscribe something to the Parochial Funds.

May I take this opportunity of saying what a great cause of thankfulness it is to me that the Congregation has now taken its place in the foremost ranks of those who are ever ready to send a message of sympathy and generous help to any good work which appeals to them for support.

One glance at the following list of objects assisted in 1898 will show how large and wide are the sympathies of the Congregation of S. Peter's, Cranley Gardens:

|                           |                            |
|---------------------------|----------------------------|
| Bishop of London's Fund   | Temperance Work            |
| Bishop of S. Albans' Fund | East London Fund           |
| Church Army               | Soldiers' Institute        |
| Universities' Mission     | Durham Missions            |
| Japan Mission             | Chelsea Nursing Fund       |
| Hospitals                 | Shuttleworth Club          |
| Poor Parishes             | Waifs and Strays           |
| Missions to Jews          | Penitentiary Fund          |
| S. P. G.                  | Additional Curates Society |
| Brompton Hospital         | Church Lads' Brigade       |
| Oxford House              | Queen Victoria Clergy Fund |
| Police Court Mission      |                            |

And other objects.

Of these offertories the largest were—

|                            |     |     |      |
|----------------------------|-----|-----|------|
| Hospitals                  | ... | ... | £663 |
| Bishop of London's Fund... | ... | ... | 272  |
| East London Fund           | ... | ... | 150  |

Let me in conclusion, at the risk of repeating what I said in my last letter, catalogue our wants—

- I. More grasp of the truth that the chief Service of the Sunday is the Service of the Holy Communion; more conviction that no modern Christian, any more than the Christian of primitive days, ought to feel that his Sunday has been well spent unless he has joined in the "Breaking of Bread."
- II. More general support of our parochial funds; a widening of the circle of givers, at present too small, remembering that while the strong "ought to bear the burdens of the weak," it is not, and cannot be, right that the strong should bear the burdens of those who



are as strong as themselves. This is the case when a few give to everything and some give to nothing, and where many who are not seatholders hold aloof from duties and responsibilities which they clearly ought to help to discharge.

III. More care and interest in the beautifying of the Church, not only in greater matters, but in the support of the little funds which supply the sanctuary with flowers and necessary Church embroidery; more desire to make the Church the most beautiful House in the parish. And here may I plead for the completion of the work in the Chancel, by the erection of the marble walls and the placing of the new Chancel pavement. Would not someone feel it a pleasure and privilege to give part, at any rate, of these as a thankoffering or memorial gift?

IV. A larger list of subscribers to the *Parish Magazine*. The success of our Magazine is beyond question. It is an original Magazine. It travels far and wide, and wherever it is read it is well spoken of. It is nearly self-supporting, and would be quite so if all our people would take it and subscribe to it. I cannot emphasize too strongly the importance of this. The Magazine is a channel for information on all kinds of subjects, and many letters and inquiries would be saved if it were taken *and read*.

V. Lastly, I again plead for what I have not yet quite succeeded in obtaining, though I have often asked for it—namely, information given promptly, directly, and in writing, of cases of sickness and sorrow. It is our greatest privilege, our most important duty, to minister to the sick, and to sympathize with the sad; but we cannot, if we are not told of sickness and sorrow when they arise. I know it is kindness—a desire to spare us trouble—that prevents our being told, but it is a serious loss to us, and deprives us of the opportunity of forging those links of sympathy and interest which are so very valuable to us.

Let me only wish for you and yours every blessing and happiness during 1899, and thank, with all my heart, the Clergy and Churchwardens who render such invaluable services, all others who assist us in the work of the Church and Parish, and all who so encouragingly respond to our efforts.

I am, yours very faithfully,

FREDERIC E. RIDGEWAY.

CHURCH PRINTING CO., BURLEIGH ST., STRAND, W.C.

### Clergy.

The Very Rev. FREDERIC E. RIDGEWAY, D.D., Vicar, The Vicarage, Cranley Gardens, S.W.

The Rev. T. C. TWITCHELL, B.A., 28, Trafalgar Square, Chelsea, S.W. (Affiliated District)

The Rev. D. W. WHINCUP, M.A., 9, Elm Place, S.W.  
The Rev. H. F. De COURCY-BENWELL, M.A.

### Churchwardens.

WILLIAM WINTER, Esq., 88, Redcliffe Gardens, S.W.  
WILLIAM COSTEKER, Esq., 46, Evelyn Gardens, S.W.

### Sidesmen.

G. BROUGH, Esq., 16, Neville Street, S.W.  
E. ALEXANDER DUFF, Esq., 22, Onslow Gardens, S.W.  
W. GORDON FELLOWES, Esq., 68, Drayton Gardens, S.W.  
Lieut.-Colonel JEMMETT-BROWNE, 6, Neville Street, S.W.  
LEEDHAM WHITE, Esq., 16, Wetherby Gardens, S.W.  
H. T. MOORE, Esq., 30, Gilston Road, S.W.  
PERCY MORRIS, Esq., 79, Elm Park Gardens, S.W.  
T. A. NASH, Esq., 60, Elm Park Gardens, S.W.  
R. H. SCOTT, Esq., 6, Elm Park Gardens, S.W.  
R. SKIPWITH, Esq., 1, Culford Gardens, S.W.  
G. D. STIBBARD, Esq., 22, Stanhope Gardens, S.W.  
Colonel WILDE, 3, Onslow Gardens, S.W.

### Choirmaster and Organist.

HERBERT HODGE, Esq., F.R.C.O., 2, Vinery Villas, Regent's Park, N.W.

### Assistant Organist and Choirmaster.

HARRY REILLY, Esq., 29, Guron Road, Fulham, S.W.

### Verger.

Mr. W. RYAN, 3, Neville Terrace, South Kensington.

## Services on Sundays and Week-days.

### Sundays.

7 a.m.—Holy Communion.  
8 a.m.—Holy Communion.  
9.45 a.m.—Holy Communion, Choral  
1st Sunday and great  
Festivals.  
10 a.m.—Holy Communion.  
11 a.m.—Morning Prayer and  
Sermon.  
12.30 p.m.—Holy Communion (3rd  
Sunday Choral).  
3 p.m.—Children's Service.  
4 p.m.—Litany and Baptisms.  
7 p.m.—Evensong and Sermon.

### Holy Days

8 a.m.—Holy Communion.  
11 a.m.—Morning Prayer and  
Address.  
12 noon—Holy Communion.  
5.30 p.m.—Evensong.

### Week Days.

8 a.m.—Holy Communion (daily)  
Also Tuesday, 12 noon.  
12 noon—Matins (except Tuesday)  
5.30 p.m.—Evensong daily (except  
Saturday 6.30 p.m.)

### Tuesday.

11.30 a.m.—Matins.  
12 noon—Holy Communion.

**Holy Baptisms.** Sundays, 4.15 p.m., notice being given to the VERGER, or, in the case of Baptisms from the District, to Mrs. WILSON, 77, Arthur Street; also weekdays only by special arrangement.

### Churchings after any Service

For Churchings and Marriages previous notice to the VERGER is necessary.



### Seats in the Church.

Application must be made to a CHURCHWARDEN *in writing*.  
Seats can be given up, on three months' notice, only at Midsummer or Christmas.

The VERGER attends at the Church from 11 a.m. to 12 noon, on Tuesdays; and from 2 to 3 p.m. on Saturdays, to show seats and give information.

### The Vicar can be seen

At the Vestry, Tuesdays, 12.30 p.m.

At the Vicarage, Thursdays, 9 to 10.

At the Church House, 13, Selwood Place, 1st and 3rd Fridays, 12.30 p.m.

At the Vicarage, 1st and 3rd Saturdays (except Nov. 5) (Men only), 5.30 to 6.30.

The Vicar cannot be interviewed on Mondays without appointment.

### Works in Connection with S. Peter's Parish.

SPECIAL PAROCHIAL FUND.—Hon. Treasurer, Lt.-Col. JEMMETT BROWNE, 6, Neville Street, S.W.

✓ POOR FUND.—Treasurer, Admiral WARD, C.B., 13, Cranley Place, S.W.

COMMUNICANTS' GUILD.—Last Saturday, 5.30.—Hon. Sec., Miss L. LLOYD, 86, Elm Park Gardens.

✓ SERVANTS' WARD.—Meetings Monthly, by notice. Lady Superintendent, Mrs. ROBERT HENRY.

S. PETER'S INTERCESSORY ASSOCIATION.—Meetings 1st and 3rd Thursdays. Chaplain, Rev. W. R. C. HAMILTON; Secretary, Mrs. RIDGEWAY.

WEEK-DAY CHOIR.—Practice, Mondays, 10.30 a.m.—Sec., Miss BROWNE, 19, Roland Gardens.

S. PETER'S FOREIGN MISSIONARY GUILD.—Secretary, Mrs. DUFF, 22, Onslow Gardens, S.W.

MISSIONARY GUILD (Children's Branch).—Secretary, Mrs. CHESTER MACNAGHTEN, 22, Neville Street, Onslow Gardens.

LADIES' HOME MISSION ASSOCIATION.—

POOR PARISHES AID FUND.—Treasurer, W. WINTER, Esq., 88, Redcliffe Gardens, S.W.

ALTAR FLOWERS FUND.—Treasurer, Mrs. RIDGEWAY, The Vicarage.

WAIFS' AND STRAYS' SOCIETY (Parochial Branch).—Secretary, Mrs. GOVETT, 38, Elm Park Gardens, S.W.

S. PETER'S HOSPITAL COTS.—Treas., Lady LAWSON, 15, Evelyn Gardens, S.W.

MINISTERING CHILDREN'S LEAGUE.—Secretary, Hon. Mrs. FREELING, 66, Elm Park Gardens, S.W. Treasurer, Miss BRANDON.

SUNDAY SCHOOL.—Morning, 9.45, Church Room. Afternoon, 3, Children's Service. Chaplain, Rev. W. R. C. HAMILTON; Superintendent, Mrs. HENRY.

MOTHERS' MEETING.—Tuesdays, 7 p.m.—Superintendent, Mrs. HENRY.

LENDING LIBRARY.—Treasurer, Mrs. HENRY, 35, Stanhope Gardens, S.W.

PENNY BANK.—Treasurer, Lady BRIGHT.

S. PETER'S BRANCH OF THE MOTHERS' UNION.—Secretary and Enrolling Associate, Mrs. HOPE WALLACE, 17, Wetherby Gardens.

✓ BAND OF HOPE.—Senior Girls: Monday, 8 p.m., Church House. Junior Division: Monday, 6 p.m., Church House.—Superintendent, Mrs. ROBERT HENRY; Secretary, H. STAFFORD, Esq.

WORK SOCIETY.—Winter months, Thursdays, 11 a.m. Mrs. ROBERT HENRY and Miss BLOWNE.

### District Visitors—S. Peter's.

Cranley Mews. 1—24, Mrs. Rivington; 25—52, Mrs. Chester Macnaghten.

Ensor Me s. Miss Lloyd. Little Elm Place. Mrs. Arnold Forster.

Alveston Mews. Miss Moggridge. Caretakers. Lady Norman.

Women's Hospital. Miss Parr, Miss Moggridge, Mrs. Owen.

### Bible Classes and Instructions.

Bible Reading for Adults.—VICAR. Wednesday, 11 a.m. When announced.

Bible Class for Girls over twelve.—VICAR. Wed., 2.15 p.m. Church House.

Bible Class for Choir Boys.—Miss RIDGEWAY. Sunday, 10 a.m. and 6 p.m. Church Room.

Bible Class for Women.—Mrs. RUCKER. Thurs., 3.15 p.m. Church House.

Bible Class for Children.—Rev. D. W. WHINCUP. Friday, 2.15 p.m. Church House.

Mothers' Meeting.—Mrs. HENRY. Tuesday, 7 p.m. Church House.

Bible Class for Women.—Rev. D. W. WHINCUP. Fri., 8.30 p.m. Church House.

Bible Class for Elder Girls of the Sunday School.—Miss PARR. Sunday, 4 p.m. Church House.

## S. Peter's Mission District.

### Sunday Services.

10.30 a.m.—CHILDREN'S SERVICE AND INSTRUCTION.

7 p.m.—MISSION SERVICE AND ADDRESS. ✓

All seats free. Hymns "Ancient and Modern" provided.

Holy Communion, Baptisms, and Churchings at S. Peter's Church (not at the Mission Hall).

Notice of Baptisms and Churchings should be given to Mrs. WILSON, 7, Arthur Street, S.W.

2.45 p.m.—SUNDAY SCHOOLS.

Boys.—Mission Hall. Superintendent, Rev. T. C. TWITCHELL.

Girls and Infants.—At The Day Nurseries. Superintendent, Miss AMPBELL.

The Sunday School Teachers' Meeting at the Church House on the Thursday after the last Sunday in each month, 6 p.m.

BIBLE CLASS FOR LADS (113, Sydney Street). 3.15 p.m. Superintendent, Mr. H. G. FERGUSON DAVIE.



### Work Day Classes, &c.

COMMUNICANTS' CLASSES.—(1) Adults, Tuesday before second Sunday in each Month, 8.30 p.m. (2) Younger Communicants, Tuesday before fourth Sunday in each month, 8.30 p.m.

TEMPERANCE SOCIETY (C.E.T.S.).—Wednesdays, at 8 p.m.; fortnightly during the Winter; monthly in July, August, and September (see Calendar). Secretary, Miss CAMPBELL.

BAND OF HOPE.—Alternate Tuesdays, 6.30 p.m. (see Calendar). Superintendent, Rev. T. C. TWITCHELL. Secretaries, Miss CAMPBELL and Miss PRITCHARD.

MOTHERS' MEETING.—Mondays, 2 p.m. Superintendent, Mrs. STIBBARD assisted by Mrs. GEIGER and Mrs. PERCY C. MORRIS.

FATHERS' MEETING.—Thursdays during the Winter in the Church Choir Vestry, 8 p.m. Superintendent, Mrs. MAYNE.

CHOIR PRACTICE.—Thursdays, 5 p.m., and Fridays, 8 p.m. Mr. DUFF and Miss RYDE.

### Works in connection with S. Peter's Mission

WORKING MEN'S CLUB (adjoining Mission Hall).—Every evening, 6 p.m. to 11 p.m. Entrance Fee, 6d. Subscription, 1d. weekly. Secretary, Mr. C. BROOKS, Jun. (Slate Club, Football Club, &c., in connection.)

GIRLS' CLUB (113, Sydney Street).—Open every Monday and Thursday. Superintendent, Mrs. ELLIOT.

BOYS' CLUB (113, Sydney Street).—For Boys from 12 to 18 years. Open Tuesdays, Wednesdays, Fridays, and Saturdays. 1d. weekly Superintendent, Mr. H. T. MOORE.

LENDING LIBRARY.—Free. Saturdays, 11.30 a.m. to 1 p.m. Librarian Mrs. McDONELL.

CRÈCHE (60, Arthur Street).—Open from 7 a.m. to 8 p.m. Matron Mrs. BRADSHAW. Payments up to 6 p.m.: whole day, 4d.; afternoon, 2d.

MATERNITY WORK.—Nurse for District, Nurse FAULDER, 59, Arthur Street. Applications to be made Mondays, at 12 noon, three months in advance. Payments for mothers in the Affiliated District, 6s. a case, or 10s. if the box of clothing, groceries, &c., be supplied. For mothers in S. Peter's Church District, wives of business-men, tradesmen, &c., the charge is 15s. Fees may be paid by instalments on Mondays. Waterbeds and air-cushions in urgent cases can be hired.

WORK SOCIETY.—Gives needlework to unemployed women, and sells it to the Poor at reduced prices. Secretary, Mrs. FURLEY.

GYMNASIUM.—Secretary, LEONARD GOVETT, Esq. Men, Mondays and Thursdays, 8 p.m. to 10 p.m.; Boys, Saturdays, 7 p.m. to 9 p.m.

SEWING CLASS FOR GIRLS.—Mondays, 6 p.m. Miss COURTNEY and Miss AGNES BROWNE.

PENNY BANK.

CLOTHING CLUB. } Mondays, 12 noon to 1 p.m. Mrs. PRITCHARD, assisted by Miss STAFFORD.

SHOE CLUB.

BLANKET SOCIETY.—Blankets on loan for the Winter. Secretary, Miss CAMPBELL.

CHRISTMAS CLUB (opens early in September).—Payments at Mission Hall Mondays, 12 noon to 1 p.m.

*Partly held*

### District Visitors.

ARTHUR STREET.—1—19, Mrs. R. Skipwith; (Miss Boyd);  
 " " 21—27, Mrs. Wyld-Browne;  
 " " 29—37, Misses Anderson;  
 " " 39—61, Miss Logan;  
 " " 65—77, Mrs. Jennings Bramly;  
 " " 79—85, Miss Burney;  
 " " 87—93, Mrs. Nicol;  
 " " 95—103, Miss Payne Gallway;  
 " " 105—113, Mrs. Lester;  
 " " 2—16, Mrs. Ferguson Davie; (Miss Mangles);  
 " " 20—30, Mrs. Stibbard;  
 " " 32—48, Mrs. Elliot;  
 " " 50—58, Miss Moorsom;  
 " " 64—70, Lady Trelawny;  
 " " 82—90, Mrs. Geiger;  
 " " 72—80, 92—98, Miss Wemyss.

CALE STREET.—51—59, Miss Adie;

" " 64—74, Miss N. Bright; (Miss Payne Gallway).

GUTHRIE STREET.—Odd Numbers, Miss F. Gourlie

" " Even Numbers, Miss Brandon.

STEWART'S GROVE.—Stewart House, Mrs. Moore;

" " 1—15, Miss Stanton.

ORATORY LANE.—Miss Stanton.

STRETHAM PLACE.—Miss Brandon.

SOUTH PARADE.—

" " 20—32, Hon. Mrs. Nash;

" " 33—35, Miss Sedgwick Saunders;

" " 36—39, Mrs. Maconchy.

FIRE STATION.—Miss E. Gourlie.

BRITTEN STREET.—22—36, Mrs. Tupper; (Mrs. Nangle);

" " 38—42 and 31, Mrs. Valpy.

CROOKED USAGE.—Mrs. Forster.

CHURCH STREET (64—108) AND BAROSSA TERRACE.—Even Numbers.—Miss A. Pryce.

SYDNEY STREET.—1—65

" " 77—115, Miss Erskine;

" " 117—165, Miss Ryde.

YORK PLACE MEWS.—Mrs. Lester.

The District Visitors' Meeting is on the first Tuesday in each month in the Church House, at 10.30 a.m. (During Advent and Lent, 10 a.m.)

THE CLERGY earnestly request that they may be sent for in cases of sickness, either by direct communication, or through the District Visitor.

Any sick person requiring the Association Nurse ("Chelsea Nursing Association") may apply at the Mission Hall, on Mondays, between 12 noon and 12.30 p.m., or, in cases of urgency, by Post Card (stating exact address where wanted) to "THE SUPERINTENDENT, Nurses' Home, 22, Tite Street, Chelsea, S.W."

The Secretaries of the Chelsea Nursing Association are Mrs. LEEDHAM WHITE, 16, Wetherby Gardens, and ALFRED DYKE-ACLAND, Esq., 38, Pont Street, S.W.



I. Population of District:

Houses visited: 304  
unvisited: about 110  
(Trafalgar Sq. Carlyle Sq &c)

In visited houses: an average  
of 3 families to a house -  
912 families

Say an average of 3 to a  
family - population = 2700

II. Penny Bank: about 300  
Clothing Club: about 50  
Shoe Club: about 20  
Xmas. Club: about 400  
Slate Club (men): about 80  
Work Society bying: about 50

87  
III. I should say there are  
much as all other poor  
people in the way of "saving".

Most of the people are  
"burially" insured - and the  
men are generally in Slate  
Clubs or Friendly Societies.

Betting very prevalent -  
always money for that.

IV. In Men's Club: 150  
Boy's Club: 40  
Girl's Club: 20

V. Chiefly - "labourers"  
with a sprinkling of  
"mechanics".

We have a good many loafers  
of course here & there - widows  
who earn own living, chiefly in  
laundries.

Certain houses, where ~~are~~  
the lowest of the low <sup>families</sup> follow one  
another.



