

Highbury - B 191  
Clergy  
District 16.      n-20



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

COLL U.

B 191



District 16 - Book xx

Name.	Parish	Address.	Page
Kingsford.	Rev. J. W. Rural Dean.	56. The Common. Upper Clapton	3
Hamilton	St. Pauls Episcopal Ch.	6 Laura Pl. Lower Clapton	31
Shrimpton	Rev. H. All Saints	54 Springdale R <sup>d</sup> Stoke N.	49
Lattrele	Rev. G. B. St. John the Evangelist	St. Johns Vicarage Queens R <sup>d</sup>	67
Faithful	Rev. J. A. St. Mary Magdalene	Vicarage. 13 Highbury Crescent	91
Hankin	Rev. W. B. St. Judes Midway	The Vicarage. Midway Park	113



Kingsford 3  
St. Hamilton 31

not numbered



Preliminary interview with the Rev. F. W. Kippford (Rural Dean)  
56 The Cannon <sup>of Hackney</sup>  
Upper Canon

The Kippford has been 36 years in his present living. When he went the population was 5000 & the area of parish three times its present size. The present population of the remaining area is 9000 [8130 in London Diocese Book]. Although therefore an immense change has come over the district, Mr. Kippford's own parish remains a well-to-do one. There are many "very rich" people; others not rich, but who have to keep up appearances & have no money; and the poor are supported by some main employers. Mr. Kippford therefore has only an outsider's knowledge of the workings of poor parishes, and to some extent a very outside knowledge of the parishes in his own deanery. As he said, it was not within his province, to know how the parishes were worked ~~but to know~~ we went through the list in the diocese book & he advised or informed as to character of parish; number of vicarages; & advisability of setting the full or maintained schedule A.



Harkness.

- 1. St John - Gardiner - Full schedule.
- ✓ 2. All Saints - Fletcher - Very poor - Bad Hassis in district. Full schedule.
- ✓ 3. All Souls - Harkness - Fair power. Also Hassis in district. Full schedule.
- ✓ 4. Christ Church - Rankin - Poor, sparsely - very poor. Full schedule.
- ✓ 5. Plain Chapel - Hamilton - Short schedule. No parish.
- ✓ 6. St Barnabas - Blatch - a very bad district. Full schedule.
- 7. St Pauls - Anderson - Very poor, but anti-trust law in gear - much out of order. Full schedule.
- ✓ 8. St Luke - Harkness - Good worker. Short schedule.
- 9. St James - Gardner - Brown - fair - some. Good fellow. Short schedule.
- 10. St Matthew - Cullin - Parish poor and vice. Full schedule.
- 11. Holy Trinity
- ✓ 12. St Thomas - Kingsford - Well-to-do parish. Lay - full schedule.
- ✓ 13. St Philip - Cox - Belongs parish rather a bit more. Cox a good fellow. Full schedule.
- 14. Holy Trinity - Knapp - Full schedule. K. a very good worker.

R.



J. Hartney.

- ✓ 15. King Edward R.C. Leonard ~~Waker~~ - Full schedule.
- ✓ 16. Christ Church Waker. — " —
- ✓ 17. St Augustine.. Very poor. Banks. Very good fellow. Works like a horse. Full schedule.
- ✓ 18. St Mary of Elm Very poor. Braden. Full schedule.
- ✓ 19. St Michael ~~St~~ Merton No-known to in Highford. Good Temperance worker. Vic Prival - C.S.T.S.

West-Hartney.

- 20. St Peter North R.C. Jones Full schedule.
- 20a) Normal-Taylor. Very poor. Elston (not-Duor).
- 21. St Mark. No-very poor. Panass. From Whiteknapp. Full schedule.
- 22. St Bartholomew. Popularity - Prudl. Dec takes a good long time. Full schedule. connected with N° 21.
- 23. St Peter. Fick. Many sees to know anything about him. News come to the chapel.

St Peter North.

- 24 + 25. Chappell. "Brightly looks his". A good fellow. Can tell you a



Co. Chairman of the  
Voting.

- 26. St. Matthias. Very poor. Candwell. Believed and good work, but not at all.
- 27. St. Pauls. Pieck. No change.
- 28. Our Saviour. No poor, but large & thoroughly worked. Anthon. Not outside.
- 29. St. Andrew. No poor. Retton. Not outside.
- 30. St. Michael. Harlett. Works hard. Not outside.
- 30(a) St. Mark. Believed to be from 25, but perhaps from 29. a new parish. Heslop. Not outside.

Thomas Walker: Captain - Gapsi. a new man.  
 City of London - B. R. - Den time for 1884  
 but not at all -  
 was to be got.

Mr. Kippax gave me a general warning against hissed



answers, especially to regard "Visiting" ("They will  
say 'staying first you know'") and "The Religious Lyceum."  
He seemed glad to see I took his reply to his question, the  
expansion will be done over from the No. 100.

A return is made in accordance with the order of the  
week - say January to the Bishop of London and  
his K. with some other questions A, D (concerning  
perhaps as regards clubs) E + G. One can be  
got from ~~the Bishop~~ <sup>H. W. Lee Esq</sup> The Sanctuary, Westminster.



10/1 (12) 15.97. 13

Second interim in St. Hippford with special reference  
to his own parish. St Thomas Stamford Hill.

Well to do in a sprinkling of really poor: many  
earning wages from 20/- to 35/- a week. A depot for  
N. L. Tramway Co. in parish, + most of the "poor" of the  
parish are its employees. Also a considerable increasing  
number of clerks, outside any margin. The big movement of  
the poor have been driven away, but a good many wealthy  
still there. A few Jews as yet, but more expected.  
Lancelot Moly used to live in parish, the Hippford re.  
mentions his sons of whom one was John Wogel. Mr.  
H. agrees that the parish to-day corresponds with the Bar  
of Day, 20 years ago.

"Every portion more or less". Very much a question of  
degrees, + mode of teaching. No part neglected.

Two assistant-priests. Parish Nurse. These are paid,  
together with day-school teachers, + organist etc.  
17 lady district visitors, unpaid, + Sunday School staff.

Character of Parish.

poor.

Ministrations, preparation. touched by:

craft.



Bills

Services etc.

See dates sufficiently indicated by office.

Church box

Missin House

Parish Mission

150

Archie Gals 128  
by school.

Sept 100.

No.

JUNE, 1897.

# Parish Magazine for S. Thomas', STAMFORD HILL.

Clergy.

THE REV. F. W. KINGSFORD, M.A., *Vicar*, The Vicarage, Clapton Common.

THE REV. F. W. WAIT, M.A., 37, Clapton Common.

On Sunday, June 27th, we shall begin our Dedication Festival. There will be two early Celebrations of the Holy Eucharist on that day at 7 and at 8 a.m., so that all our communicants may have the opportunity of making their communion at their Dedication Festival. Matins will be at 10.30 with Sermon; Third Celebration of Holy Eucharist at 11.45. In the afternoon there will be the usual Children's Flower Service with Procession and Address. Solemn Evensong will be at 7 when the Sermon will be preached by the Rev. J. Gardner-Brown, Vicar of S. James, Clapton.

On Tuesday, 29th, S. Peter's Day, it is intended to hold the Annual Parish Tea

Treat until later in the summer.

Old Hill Street.



15  
See dates sufficiently indicated by office.

Church box

Missin House

Bank Midday

150

Argey Gals 128

by school.

by part 100.

No

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THE REV. F. W. WAIT, M.A., 37, Clapton Common.

THE REV. C. P. SHIPTON, M.A., 86, Forburg Road.

### Churchwardens.

Mr. EDWIN J. GOBLE and Mr. H. T. JARRETT.

### Sidesmen.

Dr. BUCK, Messrs. J. BUNCE, E. F. ELLIOTT, F. HOUGHTON, A. F. LYDON, Dr. MARSHALL, Messrs. E. MILSTED, C. MOTT, H. E. POWELL, H. WILKINSON and W. F. WILKINSON.

**Organist and Choirmaster**—Mr. S. MOORE, A.R.C.O., 33, Clapton Common.

**Sextoness**—Mrs. WILLIAMSON.

### Services.

*Holy Eucharist*, Sundays 8, 11.45; first Sunday in the month, 7, 8, 11.45; Holy Days, 7.30 and 8.30; Week Days, 7.30.

*Mattins*, Sundays, 10.30, with Sermon; Week-days, 11.

*Evensong*, Sundays at 7, with Sermon; Week-days, 6; Fridays and Holy Days, 8.

*Litany*, Sundays (with Holy Baptisms and Churchings) 3.30; Last Sunday in Month, 3. Week-days, Wednesday and Friday, after Mattins.

*Holy Baptism* is also administered at the daily Mattins and Evensong. Due notice should always be given beforehand to the Sextoness at the Church.

*Churchings*, before any Service.

*Children's Service*, last Sunday in month, 3.30.

Any alteration in the above-named Services will be notified from time to time in the Parish Notice Board.

### Sunday Schools and Bible Classes.

Sunday School for Girls, Boys, and Infants, in the Lynmouth Road Schools, at 3 p.m. Superintendent, Mrs. KINGSFORD.

In the Baily's Lane Board School (Mission Sunday School), at 3. Superintendent, Boys, Rev. F. W. WAIT; Girls, Mrs. WAIT. Infants (Mission-room), Mr. BASIL STEET.

The Vicar's Class for Children is held in the Church on Sundays at 4 p.m.

A Bible Class for Young Women in the Vestry on Sundays at 3.30, by the Rev. C. P. SHIPTON.

„ „ for Young Girls on Sundays, at 3.15, 39, Clapton Common, by Miss ALCOCK.

### Day Schools.

Lynmouth Road Parochial Schools (Free). Girls, Head Mistress, Miss COWLEY. Infants, Head Mistress, Miss BATEMAN.

## Mission of the Holy Cross, Ravensdale Road.

*Curate-in-Charge*, Rev. F. W. WAIT.

*Caretaker*, Mrs. CLARKE, Mission House. *Verger*, Mr. ALLBACH.

**SUNDAY** —Infant School, 3; Infant Service, last Sunday in month, 3.30; Evensong at 7 for Adults.

**MONDAY** —Mothers' Meeting, 2.30.

**SATURDAY**—Penny Bank, 8 to 9.

PRICE TWOPENCE.

Copies of the magazine can be obtained from Mr. DENNETT, Old Hill Street; Mrs. CLARKE, Mission House; and Mrs. HARVEY, Post Office 183, Stamford Hill.



Attendance.

Average attendance..

Morning (8) 70 (10.30) 250 (11.45) 400.

Evening (9) 500 except Aug. Sept. when regular is away.

The evening service over all are more people. The 11.45 (Missa Cantata, i.e. choral celebration) service regarded as the most important. Asked if this was made a sort of finishing point in new work, Mr. Kingsford said "Yes - or try to", implying that the main object was to bring people into committing church membership.

Social work..

"In the winter months cheap entertainment both in the Mission House & Town rooms, besides a few passages to & from, there does not seem to be very much done. Some further particulars are given on the card on next page.

Education.

Parish School . V.p. 15. Headmistress a very valuable worker. Seen here many boys, many of the present & the parish are her old pupils. A Board School ~~is~~ in the parish; used to be a range, but on becoming Rural School got it up. An old school, also, connected with S. Khington.



Social affairs.

### Mothers' Meetings.

The Vestry, on Mondays at 2.30.  
Mission Room, on Mondays at 2.30.

### Clubs.

- Men's Slate Club - - Mission Room, Saturdays, 8.0—9.0.
- Coal Club - - - The Vestry, Mondays, 12.0—12.30.  
30, Chapel Road, Tuesdays, 12.0—12.30.  
Mission Room, Mondays, 12.30—1.0.
- Clothing Club - - - Deposits made to District Visitors.
- Children's Clothing Club - Deposits made at the Day School.
- Mothers' Meeting Club - Deposits made at the Meetings.
- Blanket Club - - - Apply to the District Visitors.
- Maternity Aid - - - " " " "

### Various.

- Juvenile Temperance Society - Lynmouth Road School, Mondays, 6.30.
- Parish Library - - - Infant School, Lynmouth Road, Mondays, 12.0.  
*Librarian—Miss MARY HERVEY.*
- Parish Magazine - - - 1d. per month. Apply to District Visitor. Also  
Mr. DENNETT, Old Hill Street.  
Mrs. CLARKE, Mission House.  
Mrs. HARVEY, Post Office, 183, Stamford Hill.
- Sick Nurse - - - - Apply to Mrs. KINGSFORD, or District Visitor.

### THE PARISH.

Alkham Rd. to Cazenove Rd.	Eastbank.	Old Hill Street.
Amhurst Park to Railway.	Egerton Road.	Olinda Road.
Bailey's Lane, South side to 43.	Filey Avenue.	Osbaldeston Rd. to Cazenove Rd.
Braydon Road.	Forburg Road.	Portland Avenue.
Cazenove Road, North side.	Grove Lane.	Ravensdale Road.
Castlewood Road.	Kyverdale Rd. to Cazenove Rd.	Rookwood Road.
Chapel Road.	Leabourne Road.	Springfield (North side).
Chardmore Road.	Linthorpe Road to Railway.	Springhill.
Clapton Common.	Lynmouth Road.	Stamford Hill ('Weaver's Arms') <sup>and</sup>
Darenth Road.	Mountfield Road.	to No. 101 and Bailey's Lane) <sup>nos</sup>
Dunsmure Road to Railway.	Northfield Road to Railway.	Stamford Terrace (E and W). <sup>44. to 101.</sup>

District Visitor—

Name.....

Address.....

[P.T.O.]

Visiting

The parish is visited "regularly periodically from house to house". The ladies are divided up to go on fixed day rounds



so that they may not be prepared for. The curates, so far as the clergy are concerned, do the house to house visiting: I visit the better class among the parishes now, & leave the rest to the curates. I did not gather that Mr. Kingford attaches very much importance to parochial visiting. The ladies of the curate were "opposed" to visit in such a way, & he "believed" they did. But he did not appear to try & retain a close hold of the particular branch of work.

A parish nurse. There are also special facilities for visiting the Sick - Hospitals & Convalescent Homes largely, I believe through Spurgeon's Charity, of which the Rector of Hoxton is ex-officio chairman (?), but of which the general body of Trustees is elected at the annual parish vestry.

Charitable relief is administered as far as the funds received will go. The sick are a first charge. There are no funds available for phisians\*. Poverty, apart from Miss, mainly dealt with through C.O.S. No help given to other\*. "as in the hopper days. One woman near a phisician - "the look of the Africans".

Nursing.

Charitable relief -



power parish. "Can pay our own way".

about £20 a year raised altogether. Mostly gone away in taxes. Perhaps about £10 or £15 in money.

[ There seems a great disparity between the wealth of the parish, & its charities. There is perhaps no great local need for charity; or church effort may have been directed into other more ecclesiastical channels; or perhaps the parish ought to be ashamed of itself ].

Other religious influences.

Congregationalists. Wesleyans. A very few few Roman Catholics. The Salvation Army has a particular a home, that is, connected with their rescue work. There are also the Agapemites - the followers of Robert Price. Few in number but wealthy. Have recently built a church on Crompton Common. [ I saw it: it is elaborate, ornate, costly; not a large building; not cruciform; the spire a spear-head, perhaps to symbolize the flame of the spirit ]. Wokingford has no difficulty promote their work, & their other. Say they are not very coherent, but so far as he could understand



is, being held that Mass was the incarnation of the Father; Christ the Son; & Prince of the Holy Ghost. Further, the Agapemone can be die: he is translated. Mr. Prince is now an old man of 90. He was not here a Captain. The congregation is partly made up of people attracted by the considerable charity of the school master. He is not a spreading faith.

Mr. Kingford cooperates with the District in a good many ways. He got further than any other into the children, & in not only work & talk, but eat & drink, & even ~~work~~ join hands in many philanthropic enterprises. This is true of clothing, the Needlework, & Provident Societies, & Soup Kitchen. Our local charitable work is "perhaps a little antiquated", he is sure. For these purposes church & business go together. But Mr. Kingford will not pray with them. I see not associate with them in religious work, & appear to assume an identity of faith that does not exist.

As far as the religious feeling of the district, Mr. Kingford said that "a better tone" prevailed. When he came

Relation with Non-conv: cooperation in secular aspects.

The religious tone of the district.



36 years ago people were entirely wrapped up in a  
 sense of their own somewhat being responsible. You  
 saw it in their faces at church, and during our sermons one  
 felt that each individual was pressing on the words of exhortation  
 as appropriate to their people. "How often have I noticed  
 the sense of approval as wholly unconscious of their own  
 work coming, people fitted my words to this or that other  
 person: this is to a great extent killed off: there is  
 more humility; & less selfishness.

A great change has come over the parish during  
 the last few years. When he came from your school  
 we were, & from the first I began to introduce  
 change into the service: we were through a  
 Venetian trial, for I am not called a  
 Ritualist: in 1866 (?) I remember well being concerned  
 previously that I must wear a surplice, the departure  
 of the surplice from our school the deliberate buying  
 of the pew-dress as a family of the family rose & left the  
 church. But in that has passed long ago, & for years  
 they have gone as quietly as possible.

Plenty of them, & good fellows.

Change as regard Ritualism.

Police



Drink

Prostitution

Personal.

Declines. Has not written since among others.

Inspects invasion. Notes many more work in  
the streets, but a year shows of no result in his parish.

Mr Kingford is a High Churchman; married; has fought the battle of ritualism in the past, & is probably <sup>far</sup> keener about the Church & its ministrations than is most practical social experts. As he talked he reminded me of Mr Parry's description of the late Rector of Bowley, & I think there is a good deal of the "Squire" in his attitude toward his parish. Somewhat sacerdotal in tone, he maintains a considerable breadth of view. At my second visit he wore a cassock; he has something of a presence & his white beard looks both venerable & genial. There is nothing of the ascetic about him, & I recollect a feeling of surprise when I first learnt that he was a somewhat advanced ritualist. He can maintain the respectability & all the dignity of the Church, but in bodily as well as make in a great force.



Dr Hamilton's Report to District 13

Note on the district as distinguished from the Congregation.

General character of population.

District 13

13/26

CA

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Interview with Dr Hamilton, Canadian (?) + Paris  
Episcopal Chapel Hamilton.

Dr. ? Vicar. In the report no special title seems  
to be mentioned. The Chapel is a centre of  
evangelical ministrations, + has no parish attached.  
Instead the district surrounding the chapel has  
been granted by the Vicar of Hamilton. His district  
with a population <sup>of about 1000</sup> is under the spiritual +  
available care of those connected with Paris  
Chapel. The actual congregation is however  
drawn from a wide area; is mainly well-to-do,  
+ reflects well the mission actual of the Chapel  
has evangelical character. His experiences between  
district + long region, both as regards point of view  
+ material position, must be kept in mind  
in reading the report of the interview.

An poor. Condition as regards purely material,  
but a few dead of workmen. In six years probably  
the whole population (200 families = 1000) has changed.



Person employed.

Buildings.

Attendance.

The congregation.

The form of service.

No paid staff except Dr Hamilton.  
2 Bikes on loan.  
2 Superintendents of Sunday school  
1 - - - - - Defunct - - - - - (Sunday school)  
30 Teachers.  
7 District visitors + 3 who do visit outside the  
district.

Plans Chapel - 620.  
Parish - one room holds 200.

Morning congregation - average 300  
Evening - - - - - 350  
In the morning the regular seat-takers come. In the  
evening a more casual congregation, with more poor.  
The congregations are rather strong in men. The morning  
service is more important - a stimulating social spiritual  
purpose + life. The evening more so as giving opportunities for  
expressing opinion + leading to a change of view.  
The service is as it was 50 years ago, perfectly plain.  
Blessed poor. Non-choral, except chants + hymns ("a few  
ladies + gentlemen sit round the organ + sing"); the psalms



Opinion as to position of Church of England.

Object of Roman Church.

are read & the response as said. Here at the other  
Law Church in Hackney, Mr. D. Hamilton is the only one  
completely maintaining the old style. (For Series etc. see p. 39.)

D. Hamilton thinks that the Church of England has no real  
hold on the affections of the masses.

Has signs of indignation against the Corporation. "Perhaps  
just a suggested view of the attempt of feeling against the  
& other ecclesiastical bodies because of the wide in fact  
& more often more, but!!" He believes that the  
movement in the Church of England is making straight for  
disestablishment, that this will be followed by collapse &  
break up. As for the talk of reunion with Greece &  
Roman Church, this would imply the loss of the  
Church of England.

#. i. e. disappearance.

Their own primary object are

- I. Evangelistic. But they are not a centre  
of active propaganda, save that they  
hold an "occasional Protestant meeting".
- II To provide a rallying point for Protestant  
churches for purposes of worship.



Principles

Growth of numbers & interest

a fair proportion of young people.

Communicant Roll

Social Agency

new principles are highlighted and articulated,  
in this doctrine they give special prominence to the doctrine  
of the atonever - to the being in the inspiration from Bible.

There has been a steady increase in numbers & interest  
during his pastorate, & the growth of the subscriptions  
is indicated in the reports. They have a fair proportion  
of young people in the congregation, some of whom  
come into the same vital spirituality of their parents.

Communicant Roll	-	90	.
Average		50	(fortnightly)
Maximum	-	90	(the total on the roll)

There is no interval for  
him as so many are  
dead - on holiday. [N.B.  
a well-to-do son. Dr  
M: Adamson of Oxford  
gave the same answer!]

There are very few purely social agencies, 7th Street Meeting  
Barn of Hope. Winter Social Club being the only one mentioned.



Services etc.

The following report gives an account together with Services etc.

### SERVICES AND MEETINGS.

Every Sunday morning and evening, at 11 a.m. and 7 p.m.

The Holy Communion is administered on the second Sunday of the month after morning prayer, and on the fourth Sunday after evening prayer. A Children's Service is held on the second Sunday of each month, at 3.15 p.m.

A Week-day Service (Litany and Sermon) is held every Wednesday, at 11 a.m.

Special Services and Administration of the Lord's Supper on the greater Church Festivals are duly announced.

The Sunday School is held in the Infant School Room, Urswick Road, every Sunday, (with the exception of the second in the month), at 3 p.m. A Bible Class for young men (conducted by Mr. C. Longcroft) meets in the Upper Vestry at the same hour. There is a Monthly Meeting for Sunday School Teachers, at 6 Laura Place, Lower Clapton, on the Thursday evening next after the Children's Service, at 8 p.m.

Meetings in connection with the Children's Scripture Union are held by special arrangement, and duly announced both in Church and Sunday School. Information respecting the Union may be obtained from Miss Pite, 14 Sach Road, Upper Clapton.

Band of Hope Meetings, conducted by Mr. Fitzsimmons, are held at the School-room every Wednesday, at 6.30.

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The District surrounding the Chapel has been granted to us by the Vicar of Homerton, and the District Visitors meet once a month, as announced.

Any friends who are desirous of engaging in work among the poor are requested kindly to communicate with the Rev. F. J. Hamilton, 6 Laura Place, Lower Clapton.

T.O.



Services etc.

6

A Dorcas Meeting is held at 6 Laura Place, on the first Thursday of each month, in the evening (7 p.m) and afternoon (3 p.m.) alternately. There is also a Mothers' Meeting every Monday, in the Upper Vestry, at 2.30 p.m. Communications respecting these may be addressed to Mrs. Hamilton.

A Prayer Meeting is held on the Friday evening immediately preceding the second Sunday of each month, in the Infant School Room, Urswick Road, at 8 p.m. The Members of the Congregation are earnestly desired to attend and take part in these meetings. A Meeting for prayer, intercession, and thanksgiving is also held regularly every Saturday evening, at 6 Laura Place, at 8 p.m.

Occasional meetings on behalf of the various Religious Societies supported by our congregation, are held at the times and places duly announced.

The first Monday evening in each month is regularly set apart for the meeting of our Branch of the Gleaners' Union. Communications respecting it should be sent to Mr. Howes, 12 Lawley Street, Clapton Park.

Social Gatherings, with the object of bringing the members of the congregation more closely together, and promoting friendly intercourse among them, meet regularly during the winter months. Hon. Secs., Mr. C. Longcroft and Mr. Newman.

A Practice of Church Music is held in the Chapel every Wednesday evening at 8 p.m. All who can take part in the singing (whether members of the Choir or not) are invited to attend.

Public Baptism is administered on Sunday or Wednesday according to arrangement, and the Churching service may be held at the same times.

37  
The following reports give an account together with services etc.



Infants School.

Visiting.

Opinion as regards visiting the poor.

Nursing.

San Donato: Infants only. Register 200  
Average 150.

When they leave <sup>school</sup> they generally go to the Brown Family. Education  
left entirely to parents.

Thinks that the visiting comes to parish, perhaps, three times  
in each year. He does come himself, but has to visit the outside  
a good deal to his congregation.

Mentioned the greater lax as regards visiting imposed by the poor.  
If you visit the middle-class, for instance, you may be told  
"we are Wesleyans or whatever it may be" but from the poor  
"you never get answers like that". They will receive all  
visitors. It is largely a question of what they can get, & they  
generally get a little from every one.

No particular provision made. The people largely "do  
it among themselves". They are generally anxious to go to  
Hospitals. Has never failed to get an in-Patient letter  
for a hospital by writing to Secretary & Surgeon (Hospital)  
Fund of - Mission House. Rans Chapel from supporters &  
Fund. Considers that the bills are fairly well  
provided for.



Charity.

be independently + give to an in district who are  
 (a) sick  
 (b) aged or widows.  
 (c) in England, G. G. to those out of work if  
 known to be respectable.

Finances.

The following is a financial summary for the Church. The  
 whole amount (£1189.12.10) except £109 from the bank, was  
 from the congregation. In addition there are £100 from 150  
 debt-holders who pay per-rod, + an extra miscellaneous  
 £100 making a total of about £1340 raised by the con-  
 gregation.

SUMMARY, APRIL, 1895 to MARCH, 1896

	£	s.	d.
Bread Fund .. .. .	20	6	3
Sacramental Fund .. .. .	33	16	7
District Fund .. .. .	64	12	2
Infant School .. .. .	259	0	3
Sunday School .. .. .	31	15	0
Mothers' Meeting .. .. .	4	15	7
Mothers' Meeting—Treat .. .. .	7	18	2
Dorcas Society .. .. .	18	1	3
Church Pastoral Aid Society .. .. .	132	10	5
Church Missionary Society .. .. .	157	10	8
Irish Church Missions .. .. .	134	4	7
Jews' Society .. .. .	65	3	0
Clerical Education Society .. .. .	92	2	0
Weekly Collections .. .. .	108	8	10
Easter Offerings .. .. .	23	10	0
Collections:—			
Church Association, 8th December, 1895	£6	0	9
Do. 3rd May, 1896 ..	7	5	10
London City Mission—Good Friday	6	16	6
Hospital Sunday, 14th June, 1896 ..	15	15	0
	<hr/>		
	35	18	1
	<hr/>		
	£1189	12	10







Other Religions by school.

Other churches in school.

Drinking.

Morality.

Holidays.

London & County compared as regard spirituality.

Effect of Salvation Army.

London City Mission.  
Salvation Army (very rare).  
Royal Naval Mission.  
District Chapel.

None, save in special instances.

A little improvement among men. Work among the women  
being for a time in public houses & in homes.

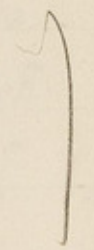
A good deal of irregular contribution. "The widows  
the less particular I think." "As a rule the people  
tend to be more moral."

The bishop's church closed on Bank Holiday last. Work  
for 4 or 5 weeks in the week.

These people in London are not subject to as many  
spiritual influences as those living in the country, especially as  
regard reading the Word & teaching their children. The  
lowest spiritual life of the people he attributes partly to  
the irregular methods of the Salvation Army, & which have



Imaginary.



Personal.

destroyed most of the other & seven troops that used  
to be. The more feature however is the powder-  
independence. The Captain you can well stand to, she  
likes to see you but the independent! You can't  
get at them.

J. Hamilton was a man of about 40; with a very  
unassuming & unassuming manner; rather solidly  
in line, & probably well given to ~~the~~ the "other &  
seven troops", the loss of which he especially deplored.



Personal.

The Parish.

OP Sept. 1897 49  
(2)

Interview with the Rev. H. Shrimpton, Vicar of All Saints, Stoke Newington -

Mr. Shrimpton is in his 70<sup>th</sup> year & has recently celebrated his silver vicariate (25 years). To celebrate this £250 was subscribed as a personal gift to Mr. Shrimpton, but was devoted by him to the embellishment of the Church. The <sup>printed</sup> extracts inserted in this report are from a speech made by the Vicar at the meeting of presentation. The other extracts are from the form Mr. Shrimpton filled up.

Chiefly of mercantile class, with very small stipends and a sprinkling of artisan & unskilled labourers. There used to be a population of fairly well-to-do people with incomes ranging from £300 upwards. The movement has been to Haringway & the North. Money has and has not been made it possible. The district therefore is going down, but there is no equalled poverty.

The following extracts illustrate the history of the parish and the social changes that have taken place.

The Mission of All Saints was

started on the 31<sup>st</sup> of January, 1872. A temporary iron building, capable of seating 300 persons with seats, free and unappropriated, which is still the case at All Saints, was erected at the sole expense of Mr. Richard Foster, then of Clapton, now of Chislehurst, and formerly a resident of Stoke Newington. He, and the late Mr. Charles Jacomb, whose memory is very fragrant here, both of them noble church benefactors, provided me with a stipend for about two years. This part of Stoke Newington consisted of green fields a short time before the Mission of All Saints commenced. When I began work here the population was not more than 1,500, whereas at the present time it is nearer 4,000 souls.



Social change.

Jews.

No local industry.

Population

Persons employed.

Buildings.

Services

We have witnessed great changes in the social status of our parishioners, ~~and~~ through migrations and the passing away of communicants to the 'haven' where they desired to be. We have, also, an ingress of Jewish and Nonconformist families; nevertheless, through God's favour we have still a goodly number of zealous lay helpers whose services, in various ways and spheres, are lovingly rendered.

The Jews who have come are almost all from the East End. They are of limited means. The neighbourhood is the first stage in the westward West, & their localisation is probably explained by the local Synagogue. Their next move, determined by their means, is further to the N.W. & then W. and the richest in Mayfair.

There is no local industry, the daily migration being mainly to the City.

Part of income. See form attached (p 65)

Persons employed ——— (p 65)

Buildings, Church Hold about 500.  
Mission or School Room.

Services: In the Church 4 or 5 on Sundays, + 9 on week-days.  
The following is the Calendar for Sept. 1897:-



Lewis & Co.

Vicar—REV. H. SHRIMPTON, 54, Springdale Road.

Curate—REV. W. D. JONES, 88, Petherton Road.

Churchwardens—

MR. E. H. RANDALL, 47, Balfour Road.  
MR. A. MOTTRAM, 14, Aden Grove.

Sidesmen—

MESSRS. J. HOWES, J. AMBLER, M. COHEN, T. HARRIS,  
W. F. BERESFORD, A. HERRING, C. PETTIT, J. FISK.

Lay Reader—

MR. C. T. J. DAY.

Sacristans—

MR. D. MOTTRAM, 14, Aden Grove, N.  
MR. P. FISHER, 28, Aden Grove, N.

Warden of Young Men's Guild—

MR. P. V. WIRTH, 68, Queen Elizabeth's Walk.

Superior of Guild for Young Girls—

MISS FRAMPTON, 63, Ferntower Road.  
Treasurer—MRS. RANDALL, 47, Balfour Road.

Organist and Choir Master—

MR. A. J. STARNES, 44, Aden Grove.

Sub-Organist—MR. E. C. GOUGH, 69, Allerton Road.

Treasurer of Choir—MR. E. WILKINSON, 53, Springdale Road.

Choir Librarian—MR. H. WALL.

Superintendent of Sunday School—

MR. MOTTRAM,

Treasurer of Clothing Club—

14, Aden Grove.

Treas. of Church Decoration Fund—

Treasurer of Assistant Curate's Fund—

MR. E. H. RANDALL, 47, Balfour Road.

Secretary of the Branch of the Association of Lay Helpers—

MR. C. T. J. DAY, 79, Mattison Road, Harringay Park.

Parochial Secretary Church Defence Institution—

MR. W. M. RUDGE, Junr., 47, Northolme Road, N.

Needlework Guild—

Secretary—MRS. HERRING, 97, Highbury New Park.

Treasurer—MRS. MOTTRAM, 14, Aden Grove.

Vergor—H. GOLD, 30, Green Lanes, N.

Recommendation as to school attendance: 13

Calendar for September, 1897.

1	W	St. Giles Ab. Confr. Matins and Litany, 11.30 a.m. District Visitors' Meeting, 12 noon. St. Mary's Guild, 6.30 p.m. Evensong, 8 p.m.
2	Th	Holy Communion, 7.30 a.m. Evensong, 5 p.m.
3	F	Matins and Litany, 11.30 a.m. Evensong, 5 p.m.
4	S	Choir Excursion to Seaford.
5	S	12th Sunday after Trinity. Holy Communion, 8 a.m. and 12 noon. Sunday School, 10 a.m. Matins, 11 a.m. Te Deum (Hopkins in G). Hymns, 512, 519. Choral Communion Service, 12 noon. Introit, 31. Hymns, 554, 311 (part 2). Service (Dykes and Calkin). Sunday School, 2.45 p.m. Bible Class, 3.30 p.m. Children's Service, 3.30 p.m. Hymns, 572, 568. Choral Evensong, 7 p.m. Hymns, 169, 199, 28 (third tune).
6	M	Mothers' Meeting, 2.30 p.m. Evensong, 5 p.m.
7	Tu	St. Euvrachus, Bp. of Orleans. Evensong, 5 p.m.
8	W	Nativity of B. V. M. Matins and Litany, 11.30 a.m. S. Mary's Guild, 6.30 p.m. Evensong, 8 p.m.
9	Th	Holy Communion, 7.30 a.m. Evensong, 5 p.m.
10	F	Matins and Litany, 11.30 a.m. Evensong, 5 p.m.
11	S	Harvest Moon, being Full Moon nearest to Sept. 21st. Evensong, 5 p.m.
12	S	13th Sunday after Trinity. Holy Communion, 8 a.m. and 12 noon (both plain). Sunday School, 10 a.m. Matins, 11 a.m. Te Deum (Hopkins in G). Hymns, 352, 240, 368. Sunday School, 2.45 p.m. Bible Class, 3.30 p.m. Children's Service, 3.30 p.m. Hymns, 473, 336. Choral Evensong, 7 p.m. Anthem, "The Radiant Morn" (Woodward). Hymns, 264, 261, 232.
13	M	Mothers' Meeting, 2.30 p.m. Evensong, 5 p.m.
14	Tu	Holy Cross Day. Evensong, 5 p.m.
15	W	Ember Day. Matins and Litany, 11.30 a.m. S. Mary's Guild, 6.30 p.m. Evensong, 8 p.m.
16	Th	St. Ninian, Bp. Holy Communion, 7.30 a.m. Evensong, 5 p.m.
17	F	St. Lambert, Bp. M. Ember Day. Matins and Litany, 11.30 a.m. Evensong, 5 p.m.
18	S	Ember Day. Evensong, 5 p.m.
19	S	14th Sunday after Trinity. Holy Communion, 8 a.m. and 12 noon. Sunday School, 10 a.m. Matins, 11 a.m. Te Deum (Hopkins in G). Hymns, 262, 195. Choral Communion Service, 12 noon. Introit, 31. Hymns, 554, 311 (part 2). Service (Dykes and Calkin). Sunday School, 2.45 p.m. Bible Class, 3.30 p.m. Children's Service, 3.30 p.m. Hymns, 194, 574. Choral Evensong, 7 p.m. Hymns, 185, 549, 173. Offertories for All Saints' Curate's Fund.
20	M	Vigil of St. Matthew. Mothers' Meeting, 2.30 p.m. Evensong, 5 p.m.
21	Tu	St. Matthew, Ap., Ev and M. Holy Communion, 7.30 a.m. Matins, 11.30 a.m. Evensong, 5 p.m.
22	W	Autumnal Equinox. Matins and Litany, 11.30 a.m. S. Mary's Guild, 6.30 p.m. Evensong, 8 p.m.
23	Th	St. Adaman, Abbot. Holy Communion, 7.30 a.m. Evensong, 5 p.m.
24	F	Matins and Litany, 11.30 a.m. Evensong, 5 p.m.
25	S	Evensong, 5 p.m.
26	S	16th Sunday after Trinity. Holy Communion, 8 a.m. Sunday School, 10 a.m. Matins, 11 a.m. Te Deum (Hopkins in G). Hymns, 539, 193, 276. Sunday School, 2.45 p.m. Bible Class, 3.30 p.m. Children's Service, 3.30 p.m. Hymns, 473, 570. Choral Evensong, 7 p.m. Anthem, "To Thee, Great Lord" (Rossini). Hymns, 290, 535, 537.
27	M	Mothers' Meeting, 2.30 p.m. Evensong, 5 p.m.
28	Tu	Eve of St. Michael and All Angels Evensong, 5 p.m.
29	W	St. Michael and All Angels. Holy Communion, 7.30 a.m. Matins and Litany, 11.30 a.m. Evensong and Sermon, 8 p.m.
30	Th	St. Jerome, Pr., Conf. and Doct. Holy Communion, 7.30 a.m. Evensong, 5 p.m.

Offertories.

	£	s.	d.
July 22nd to August 23rd—			
General ... ..	20	4	6½
	£20	4	6½

Baptisms.

July 29 — Eileen Catharine Mary Bonsor.

Marriages.

August 4—William Read to Alice Frances Miles.  
" 7—Thomas Arthur Perry to Minnie Ada Case.

In Memoriam.

August 14—Mary Ann Barry, aged 82 years.

Occasional Offices.

Churchings and Baptisms on Sunday at 4 p.m.; also on Wednesday and Friday at 12 noon.

MARRIAGES can be solemnised between 8 a.m. and 3 p.m.

For Publication of Banns apply to the Vicar.

Visitation of Sick.—Notices of Sick cases should be sent to the Clergy.

SCHOOLS — Sunday, 10 a.m. and 2.45 p.m. Bible Classes every Sunday, 3.30 p.m.

We strongly recommend parents anxious to ensure a sound and liberal education, based upon our holy religion, to send their sons to the following School:—

PETHERTON SCHOOLS, 144, Green Lanes.  
Principal, Mr. A. W. WISE.

REED'S PIANOS.  
AT WHOLESALE PRICES.

WILLIAM BELL,  
AGENT FOR  
John W. Reed's High-class Pianos,  
American Organs and Harmoniums,  
51, ALBION ROAD,  
STOKE NEWINGTON, N.

A Single Instrument supplied at Wholesale Price.  
Easy Terms arranged. Pianos Tuned.  
INSPECTION INVITED.  
Illustrated Price List forwarded on application.



Morning Congregation.

Evening

Communicant Roll

Education

Visiting

for anywhere

Morning Congregation 400 + children.

Evening ——— Nearly 700.

Communicant Roll: Very difficult to keep. People won't tell him when they move from the parish. Present number about 300.

Easter 1897 - 263

— 1896 - 278

As Easter Celebration numbers have exceeded 300 in the past but the changes in character of the district are prejudicial to church attendance. See report following on p. 51.

<sup>The</sup> communicants one year numbered 4,485, and last year, notwithstanding the heavy losses we have sustained by removals to distant places, and departures from this life, they were more than 3,500.

No National School, the primary school in the Parish, <sup>only</sup> ~~adjacent to the~~ 3 private schools. Adjacent there are 4 Board schools & 2 National schools. (See Recommendation printed on p. 53 in this connection).

Visiting: The Vicar & his Curate visit from house to house & the District visitors, and the clergy, attend to the very poor. The Vicar takes his own more special district, but also visits through the whole parish, house to house, & does it in perhaps about 2 years. He omits none, Jews or Nonconformists or any body else, & is "very kindly" received everywhere. The Nonconformists do not seem to visit at all in this way, not even their own people. [NB. Mr. Thompson is an old man



Nursing

Charity

There is reduced circumstances numerous.

# A postcard received that this was  
with a post to amount "for private  
houses" at £50.

Other religious influences

17  
+ has been in the parish 28 years. He could therefore doubtless visit more  
easily than a younger man - could he not visit of a kindly reception.]

Nursing: Arrangement for the whole parish of Stoke Newington are being made,  
as a public celebration <sup>(of form attached)</sup>. It has not <sup>yet</sup> been no outside help, & they  
but none as best they could. But the parish is a distinctly healthy one.

Charitable help: "It is given to all needy persons irrespective of  
religious beliefs. Many persons in reduced circumstances are found  
requiring pecuniary help. The needy include sick, aged, & out of  
work, [but policy will regard to look down on very important in such  
a parish as St. Martin's.]

They get a few bread, meat, & coal tickets from St. Mary's (the  
Mother parish) at times. There is one poor fund (of 1896) amounted  
to £32.7.8 in 1896. Mr. Hampton explained the fact that the  
degraded poor were rather numerous, & that the aged, although they were  
little, they were worse off, & more or more deserving, than the ordinary  
poor. It was clear from his <sup>view</sup> manner that he felt, perhaps considerably,  
from his private purse.

Other religious influences. See Form pt. He said somewhat as that  
he felt represented, but as he says, except to church, there is only one



No C.O.F.

Mildmay Mission Crossed

Local Government

Separation from Hackney for voting purposes.

Police.

Drinks.

Crime.

59  
other place of worship in the parish. The "Conference Hall" was  
used also for Mildmay ~~at~~ Mission Hall.

There is "no C.O.F. in Stoke Newington." [?]

The only case of divorce which he mentioned was the Mildmay Mission,  
and is really, quite serious: "we can't compete with that sort of thing."

Local Government, "On the whole it is well administered, but longer  
one-man rule is desirable." Since 1875 Stoke Newington has  
had a separate Vestry, & this has secured more prompt action. For  
Poor Law purposes still joined Hackney.

Police 'diligent'.

Drinks: Very few costs but one marks wine, & there is  
no sign of increase, either private or public. There is no drinking  
club in the parish, but one in Mildmay Park. He disapproves of this on  
account of its Sunday evening dancing entertainments & drinking, &  
characterizes it as "a very naughty place!" "I don't drink because  
I don't happen to be a Radical."

seldom hears of crime, except in petty things.



Marriage

Prostitution

Thrift

Health

Housing. Low-renting.

Rents

Ownership

Visit to Church

Personal

61  
Very few persons are married on Registers; they prefer to be married in Church. He knows of no person in the whole parish living in concubinage, though there are several married, who are living together.

As regard prostitution he sees no outward signs, there are no houses of infamy.

Complaint as regard cheap food, mainly in P. O. Savings Bank, & Provident Clubs.

Health satisfactory, owing to open spaces & good drainage.

Many of the houses are well built, but there has been a lot of poor building. Most of the houses contain two, three, & some have four families. In spite of this Mr. Hampton says that rents are going down, & pointed to 2 stored houses in his own street that ~~was~~ were let for £48 instead of £52.

There is no large estate, the largest single owner in the parish being a building society.

After the interview Mr. Hampton took me to the Church & showed it was not very appetizingly pious. The memorial for his silver vicarage is







being completed (v. p. 49) the stones on the plans, & the mables that are  
being used; also any alterations to the roads; the alterations on the bottom of the  
parson; the triforium &c. &c. The ~~service~~ bi-weekly 11.30 service was  
being conducted by the Curate. 3 people present. "New song" by holidays  
explains the key make attendance.

Mr. Shipton began his ministrations in a "little iron church".

The per-  
manent church of All Saints was consecrated by that same  
prelate, Dr. Jackson, on the 1st of July, 1876. The

COST OF ERECTING

and embellishing the church, and the parish room in which we  
are living at this moment, is about £17,460. So that, up to  
this date, with the offertories for church expenses, institutions  
and various charities, a sum of £27,396 5s. 7d. has been volun-  
tarily subscribed, not to mention numerous gifts in kind.

Mr. Shipton, as stated, is nearly 70; described by a "below par"; &  
was just going away for a fortnight's holiday, the first for more than a year.  
He is a big, bearded man, carries his years well, but his eye is wholly  
ruined a worn one, but is tired with the sorrow of having an invalid  
wife - suffering from cancer, & "wishes in mid word, sea & body, poor  
thing." Mr. Shipton is a devoted churchman; devoted to his work; &,  
but, of great goodness & simplicity of character. The following extract attests  
both the man & his church position.

Once more, in alluding to God's mercies and your kindness to  
me, I cannot but be conscious of infirmities and shortcomings,  
and of being very far, from the ideal of what a parson, the  
representative of the Church and Christ, should be. As a fallible  
being, no doubt, I have, in word and deed, made mistakes. I  
trust my Divine Master will pardon my failings. I can, however,  
say that, though I am conscious of failures, here and there, I have  
tried to be faithful to my ministerial vows and to the Catholic  
Church of this land. In the mode of conducting the services of  
the Church, and in preaching to or teaching those committed to  
my charge, I have not done or said anything that, in my heart,  
I believe to be contrary to the Church of my baptism. If, in  
yielding to the wishes of some of my people, I have made a few  
alterations with regard to the times and methods of the services,  
I wish it to be understood that I have not sacrificed any principle,  
and that I have had a due regard for the convictions and feelings  
of all my people so far as that is possible. I trust, therefore, as  
in the past so

IN THE FUTURE,

with regard to non-essentials, we shall manifest tolerance or a  
wise charity. Our services are reverent and dignified, and I  
trust they will continue to be appreciated and by increased  
numbers.



Form A.—The Church of England.

## Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry).

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

- (a) What is the general character of the population?
- (b) What portion do the ministrations of the Church touch?
- (c) What persons are employed?  
(stating duties and whether paid or

a) Population of St. Martin's, which is a District Parish of St. Martin's, is about 3,500, chiefly of Mercantile Clerks with very small stipends, with a sprinkling of artists and unskilled labourers.

b) There are many dissenters of various denominations and some in the District, and a few



# Life and Labour of the People in London: INFLUENCES.

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

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- (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 influences do the people come?
- (l) What other charitable or philanthropic work is done, and 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

1/ Population of All Saints, which is a District Parish of Lake Newington, is about 3,500, chiefly of Mercantile Clerks with very small stipends, with a sprinkling of artisans and unskilled labourers.

2/ There are many Ministers of various denominations and Jews in the District, with a few Roman Catholics. The Church holds 800 pews and it is well attended. There are about 350 children in the Sunday School.

3/ The Vicar and Curate, Organist & Organ have stipends. About 45 lay helpers give voluntary aid.

4/ The Church and Mission or Schoolroom.

5/ In the Church 4.15 Services on Sundays and 9 on Week Days. In the Ch. nearly 700. In the Room about 350.

6/ A branch of the Lay Help's Association. All Saints Guild for Youth. A Guild called S. George for Girls. A M.W.S. meeting. Gymnastic exercises for males and females. Lectures and Concerts, and Dramatic Entertainments are frequently given, and Swimming and Athletic Clubs.

7/ There are 2 Private Schools and adjacent to the District, 4 Public Schools and 2 National Schools.

8/ The Vicar and his Curate visit from house to house and the District Visitors attend to the very poor, with the alms.

9/ The Vicar had the pleasure of proposing that the Nursing Institution should be established for Lake Newington to perpetuate the memory of the Queen's Diamond Jubilee. It is now in existence for the benefit of the sick poor.

10/ It is given to all needy persons irrespective of religious beliefs. Many persons in reduced circumstances are found, requiring pecuniary help.

11/ There is only one Nonconformist Chapel in the district, which is a Methodist place of worship, but in the houses of this district there are those who call themselves Congregationalists, Baptists of 3 kinds, Wesleyanists, Particular and General Baptists, Methodists, Swedenborgians, Christadelphians, Plymouth Brethren, Salvationists (about 6 or 7) Presbyterians, Members of the Ethical Society, Jews, Romanists, etc. etc. Conference Hall, etc.

12/ Work under the Poor Law only.

1/ On the whole, it is well administered, but larger out-door relief is desirable.

2/ Diligent.

3/ Very few cases of intemperance during the 25 1/2 years the Vicar has lived here.

4/ No sign of it outwardly and no houses here of ill fame.

5/ Seldom here of it, except in petty things.

6/ Very few persons are married at the Registrar's Office, they prefer to be married at Church.

7/ Good. F.O.B. Prince's C.W.O.

8/ Satisfactory—owing to open spaces and good drainage.

St. All Saints' Lake Newington

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

Henry Shrumpton,  
Vicar, 5 1/2 Springdale Road, N.  
London E. 3. 1. 1877

Housing—Some houses are well built but many are otherwise. Most of them have two and three and some four families.



Personal - The Building of the Church.

\* For further particulars see Report - pp 2-4 (p 89)

CP 2

Interview with the Rev. J. B. Latreille A.R.C. (Jan. 18. 97).  
Vicar of S. John the Evangelist, Brownswood Park  
Hansley.

[Printed matter: Report - Easter 1895 (pp. 16) giving an account of the building of the Church.

Report - Easter 1897 (pp. 16).

Parish Magazine Jan. 1897.]

On the suggestion of a friend, with the acquiescence of the Rector of the Parish (Hansley); and the encouragement of the late Archbishop Tait, the Bishop of London, Mr. Latreille took the steps necessary to enable him to begin to build the present church in 1869. There were then few houses close by, many indeed existed to be sure; & the growing building was dubbed "Latreille's Folly", but by June 74 all but the western end was finished, & by 1878 the entire structure. £12500 has been spent, & only £1450 has been received from public bodies. Personal efforts & private friends have done the rest, & the result is rather a beautiful church. Mr. Latreille is very proud of it & very fond of it, & in conversation a remark of the late Bishop Jackson - "It is not every one, Mr. Latreille, who can say that he has built a cathedral". But his very church, like Maggie Tulliver



69  
to her friends, is his greatest sorrow & his greatest joy. In his time it has been crowded, but now doors have been built. Now, the sea view of his people taken from him; in his own parish few know the history of the church & his own part in its creation - "a new generation has come that knows not Joseph"; & he has received no recognition of any kind from those in high places. He does not want money or preferment, but he feels that he has had little on the other shoulder. A very little would take the feeling away, & then outward & visible sign that he would welcome in the right to wear another hood. "I think they might have given me that." [M.L. is an A.R.C.]

Although Mr. Lavelle cannot free himself from this personal feeling, & is perhaps not a very large-minded man, it is probable that he suffers, not because of this little weakness, but because he is obstinate; a little out-fashioned; & chiefly because he took no trouble to win the good grace of the late Bishop of Toronto. With Thayer he seems to have had several talks, especially in connection with the bequest of Mr. Olaves (or McThomas) towards which the Bishop secured £15000. The district was well-to-do & the money ought to have gone to poor districts. He told the Bishop, & told



71  
he himself would suffer. "Then you must suffer, you must suffer" was the only reply he got. "Temple may be just in some trap, but - what is all the hon. Cabinet, not been just to me in this matter".

A propos of Temple it may be noted that Lattelle is not a tea-totaller, & on one occasion when Temple came to speak at a parish temperance meeting, the Vicar, not wishing to dine under false colours, like the Bishop that he had just had a glass of wine for lunch, "I believe God gave me that as much as my mother's crop." The Bishop (shortly) "I never said he didn't!!"

When Mr Lattelle first came what-houses were used in the parish were vines, but streets have sprung up, & many hundreds of houses since that time, & the present population is about 7000. A good deal of the parish is extra-metropolitan, & it now consists of about half very respectable, mainly City people, fairly well to do

about one fourth respectable gentry - a small incomeed  
looking-looking class.

The parish.



Remaining fourth - working class - railway employees, omnibus men etc.

It is getting steadily poorer, the lodging - letting class especially tending to increase in number.

Finsbury Park does not tend to keep the parish more well-to-do. On the contrary its traffic noise, & attractiveness to motorists tends to drive people away - further on - to Islington etc.

Staff. Vicar & one Curate.  
3 District Visitors.  
14 Sunday School Teachers. } Voluntary.  
About 20 others.

Building: Church holds 1000.  
Church Room - 250  
Board Room is hired for the Sunday School.

Local agencies are not numerous:  
Bazaar Society; Young Ladies Working Party; Band Hope Girls Friendly & an Institute. The latter is the most important. It meets in the Church Room - arrange lectures, concerts etc. etc.

Cross

Working

Local agencies



Service etc:

**SERVICES.**

<b>Holy Communion</b>	Last Sunday in the month, at 8 a.m.			
	Second Sunday in the month, at 8.30 a.m.			
	Other Sundays at mid-day.			
	Great Festivals, at 8 a.m. and mid-day.			
<b>Sundays</b>	...	Morning Prayer, Litany or Holy Communion, and Sermon	...	11 a.m.
		Afternoon (Children's) Service, with Address	...	3.15 p.m.
		Evening Prayer and Sermon	...	7 p.m.
<b>Holy-days</b>	...	Morning Prayer	...	11 a.m.
		Evening Prayer	...	7.30 p.m.
<b>Week-days</b>	...	<b>Wednesday</b> , Morning Prayer and Litany	...	11 a.m.
		<b>Friday</b> , Evening Prayer	...	7.30 p.m.

**OFFICES.**

- Baptisms** ... Sunday Afternoons at 3.15; after Morning Prayer on Wednesdays (due notice to be given) or by special arrangement.
- Marriages** ... Two days previous notice should be given at the Vicarage.
- Churchings** ... Before or after any Service.
- Funerals** ... The first part of the Burial Service may be said in the Church when desired.

All Notices of Marriages, Baptisms, Churchings, or publication of Banns, should be left at the Vicarage. Parishioners needing the signature of the Clergy to their Pension or other Papers, should take them to the Vestry after any of the Services.

When visits from the Clergy are desired in cases of illness or bereavement, notice should be given at the Vicarage.  
*Sittings may be had on application to the Churchwardens.*

**SUNDAY SCHOOLS.**

- In Church Room—Gloucester Road at 9.45 a.m.
  - In Board School—Woodstock Road at 10 a.m. and 3 p.m.
  - Lads' Bible Class in Church on Sundays at 4 p.m.
- The Clergy will be pleased to welcome new members.
- } Register - # 158.  
 31 March.



Attendance etc.

The average attendance both morning & evening is 500.

Communicant Roll impossible to keep.

Earlier	—	1890	—	—	—	170
		1894				197
		1896				157
		1899				146.

During the last few months the number of Communicant has been increasing.

Cause of irregularity.

Mr L. says that the weather has a great effect upon our his attendance, & the best kind of Sunday, both for Church & Sunday School, is "a middle kind of day". If it is quite fine they go out for a walk, & if it is wet they will leave the house.

The Competition of other churches.

But is already noted Mr L's real complaint is against the neighbouring churches. St. Mark's on one side & St. James on the other have drained us, & Dr. Lusk later who put his cross in his stringed bands & lighted candles in Mr. Lusk's office. His neighbors too are higher than himself, & altogether helped as they sometimes are by ladies from the W.C.T.U. & who he has more, & whom his own people, for that matter,



Wish of Calvin Lewis.

Devotion of modern method to get hold of people.

Would Mr. Lattelle, he cannot hold his own.

Mr. Lattelle has a genuine detestation of many modern church methods, & has a good many strong things about him. A viva cordata and a whole minute sermon, or anything introduced as an attractive novelty are an abomination to him. People are ready enough to love change, & are too highly pander to the weakness. If, for instance, he himself left & another man took his place, attendance would another jump up, but it would only be to go down again a little later.

But we have more - disastrous than the superficial attractions of the service, are the auxiliary means now resorted to. At a neighboring church for instance, on a number of trips are going on - cards & thinking, dancing, dramatic performances, entertainments of all kinds, & he has of a case that a girl chose this via's Communicant class, because "he made out a lot of jokes & was in a bit of a crisis".

"My method are different - & people say that I am stern as a parson." But I like things in their proper places. I am no partisan: I was on the track last week, & I am not a total abstainer. But to take a



White Cross as well, to the theatre, to carry on these various attractions in connection with the church - I believe well-meaning. You may get people to church by these means but you will make Christians of them. I think that every Bishop or the Bishop ought to denounce these amusements & organized to attract people. In this connection I hate & accede them. I

But he does not think that these organized efforts of religious worship are really succeeding & thinks that "in spite of all our organizations" there is less piety & a smaller proportion of people going to church than in his youth. The church is in fact "being ruined" by these means.

He himself gives much time to his sermon, believing it to be his duty as a pastor to be a real leader from the pulpit. He claims that his Christianity is of a "nearly type"; this is one of the great sources of his thankfulness, and is much disappointed, that those who come to his church come to worship & not a serious purpose. [In his attitude to the sermon & general attitude on church matters in his position is not unlike that of Mr. Neil in Poplar].

Asked as to the responsibilities of people, he said that

An opinion on modern piety.

The importance of the sermon.

The responsibilities of the well-to-do.



Gossiping visiting.

21  
The better-off were the most difficult. They want personal attention - gossiping not political visiting. They like us to visit them to go to their rooms, but if they are in they are not like the poor, & as not care to have us by them. He also that wants personal attention is largely respected in the parish & is very difficult to deal with. Many of the clergy give us of the kind wanted, but he will not. He is just the man who presides for 5 or 7 minutes who has time for us, just as they have time to turn the backs of other people with amusement. Some think it all necessary as for instance a Sep-grad person & good friend of his to show his latitude was giving vent to his feelings the other day. Said the friend, the roads of laughter, "Why, if we don't pat them on the back, somebody else will." But his latitude went.

His policy is sound seen on principle & policy because he is getting an old man to attempt his systematic visiting, & expects to get to all new houses to his own people as far as possible. The curate looks one of the poorer districts.

There is not a poor case needing a nurse once a year. What

Nursing.



Charity.

The local strength of Dissent.

Personal.

wanted they send to the Holloway Institution

Charity is given & required, only in an occasional special case.

On other religious influences, in addition to what he said about the Church of England, he asked that there were Wesleyans & 2 small Plymouth Brethren chapels in the parish, & more outside. He thought that Dissent was stronger in the district than the Church.

The police are all right.

Drinking not more than the general amount.

Prostitution in the Park Lane Road (between Queen Road & Blackstock Road). The women believed to live in Brighton.

He knows of no cases of irregular cohabitation.

Byrne I left Mr. Latkille named me the church, with pride & some sadness. He is a bachelor & has lived for 39 years with a lay friend. He is about 60 years of age, a little man, a sort of cross between Mr. Harris & Mr. Pittman in appearance. But,



with a good deal of Mr. Pickens' gentility & propriety, he has nothing of the chateaux; he is a little, serious, staid, excellent, old school person, with a personal grievance that makes him somewhat of a man, he with a genuine detestation of the alibi and the shovels that give him wings.

The Curate was with us most of the time. He had previously been with Mr. Sanders' predecessor at St. Mark's Station. He was a poor specimen, but was able to give a good deal of routine help ~~to the~~ <sup>to</sup> ~~the~~ <sup>the</sup> "peace", which after all is one of the things best worth having" said Mr. Lavelle.



✠ S. John the Evangelist, ✠

BROWNSWOOD PARK, HORNSEY.

ADDRESS,

OFFERTORY,

BALANCE SHEET, &c.

✠ EASTER, + 1895. ✠



## Address.

MY DEAR FRIENDS,

As time rolls on, and noticeable anniversaries come round, it is but natural for us to think of the past, and to compare it with the present; and I, as your minister, may certainly do this, in what may be termed a memorable year in the history of our Church.—It is not, I imagine, known to you all, that on the forthcoming anniversary of the Church's Consecration, viz., June the 27th, the fabric, as the House of God, will have reached its 21st year; yet such is the case.—I look back to that time Friends, and to seven years prior to that time, with very varied remembrances. I call to mind the encouragement which was given me to build a church seven years previous to the Dedication of our Church. I remember the kind promises of aid that I received, if only I would make the effort. I think of an ever-to-be-remembered walk that I had with a clerical friend, who had known me from my youth—the late Rev. William M'Call, whose memory I esteem—a walk near the site of the Church, when there were few houses in the neighbourhood; and I remember his counsel that I should apply to the Rector of the Parish for permission to place an iron church near the spot where we now worship; counsel which for some time I hesitated in following, but which afterward I attended to; and which eventually led to my promised appointment by the Bishop of London, Dr. Tait, as first Vicar, on the erection of a permanent building, provided I could accomplish the work in a given time, rather than commence with a temporary structure. It may suffice to say that the work of erecting the permanent building was not completed in the time originally mentioned, owing to what may be called unprecedented difficulties in church erection. To enter into all of these difficulties would be anything but pleasurable to myself, and would I fear be considered unnecessary by you. I will very briefly then state a few particulars only, in the very gradual growth of the present fabric.

On a fine summer's evening in the year 1869, a small group of friends, who were members of the committee that had been formed for building the church with myself, met on the spot where the church now stands; and after prayer for the divine blessing on the work, I cut the first turf, preparatory to the needful excavation for the church's foundations. The foundation stone was laid, as you may see from its inscription, on the 4th of the following December, and the work gradually progressed till the walls had

been raised about three feet high: and the apse at the eastern end of the church to about half of its proposed height. At this portion of the work the builder failed: which was in September, 1870; and consequently all further progress ceased for a while.

I must bridge over the meetings of our first kind friends, the members of the committee, which were held from time to time up to the 20th March, 1871, and merely state that our funds at this period had been entirely expended; and circumstances in my judgment making it desirable, I undertook the entire responsibility of carrying on the work, with the assistance of my friend Mr. Bull, till the church should be ready for consecration. About £1,000 had been raised by the local committee; and further help from the neighbourhood ceased from that time till the church was consecrated.

On the 22nd March, 1871, the work of cutting and preparing the stone recommenced: one workman only being employed by me for lack of funds. After this, friends gathered round me, strengthening my hands, and cheering my heart, till the walls of that portion of the building which the late Bishop Jackson had agreed to consecrate, had reached their full height. The question then between my friend and myself was an all important one, viz., the roofing in of the fabric. With no money in hand for the purpose, in faith and hope we signed the contract for the roof: faith which was rewarded, and hope which was realized through the increasing liberality of private friends.—At length, what had been thought by some of my truest friends a work which I should after all fail to accomplish, was so far completed, that the fabric was ready for consecration: and on the 27th June, 1874, the Church was dedicated to the Service of the Almighty, having up to this time cost about £7,200.

On the third anniversary of the day of consecration, the stone of the western end of the church was laid by the late Philip Twells, Esq., M.P., for the City of London; and on the fourth anniversary, viz., 27th June, 1878, the entire structure was opened for Divine Service; so that, while the church, as consecrated, will be 21 years old on the following anniversary, the western end, which was afterwards erected, will be but of 17 years standing; yet this, with the rest of the building, has been sanctified by the incense of prayer and praise, which has been offered by many whose lips are now silent in death.

In the first years of the church, the congregation steadily increased: till it was found on special occasions a difficult matter to accommodate strangers; and so excellent was the attendance generally, that on a certain occasion when the Bishop of London, Dr. Jackson, came to preach unexpectedly—having mistaken the date for which he had been invited—he stated from the pulpit that he was not sorry that a mistake had been made; for, added his Lordship,—I quote his own words,—“It gives me an opportunity



of seeing a beautiful church well filled, and that without any previous notice of special attraction."—Special attraction in Divine Service, as you must know by this time, I studiously avoid: believing only in the attractive influence of the Divine Word; yet this I must say, that our bright and reverent Service ought to be found all sufficient to attract in a measure where perhaps it does not; for many who have been compelled to leave the neighbourhood, have expressed the deepest regret at leaving our Church, because therein they have found *true* attraction; and have experienced peace and blessing.

Circumstances have changed with us of late years: especially very lately; and while we formerly had excellent offertories, we have now a difficulty in meeting necessary expenses: and this has been caused in a great measure, by the change of residence of many of our Members, and by the erection of other churches not far from us; and which are now attended by some whose pecuniary aid was both needful and helpful to us. It is well that in the past we received substantial help from the general congregation: and I gratefully acknowledge this, as I do also the kind assistance afforded by many whom we still retain in our midst: and whom I trust will continue with us. The help of former and present friends, materially strengthened my hands, and relieved my mind from the burden of the church debt; for in the erection of the church, I was not assisted to the extent I had hoped from corporate bodies—Up to the time of the consecration of the church, I had received £500 from the Ecclesiastical Commissioners, £250 from the Bishop of London's Fund: and £100 from the Diocesan Church Building Society: having made myself personally liable for £2,200. On building the Western End of the Church, the Ecclesiastical Commissioners gave an additional sum of £100: and the Bishop of London's Fund an additional £500: so that the sum total received from public bodies, amounts to £1,450; while the Fabric has cost £11,000: the Organ £1,000: and the Church Wall £500; these last two of course not being included in the cost of the Fabric.

I have felt it desirable to state matters thus fully, in order that those who are comparative strangers among us, may know something of the growth and history of the church in which they worship; and I trust that this, my simple narrative, may stir them up to support the church to the utmost of their power.

And to you friends, who have worshipped with us for years, and have helped us considerably with your contributions, I would say, that your presence at all times leads me to trust that you find the church a continued blessing. May it be made such more and more to you, and also to those who come after you.—If a father can rejoice at seeing his son come of age, when that son gives promise of a noble life, may I not in the remembrance of the past in our church's history, and in the consciousness of the

blessing it has been to many, rejoice—God sparing me—on its 21st anniversary? I would most certainly do so; and that, in the belief that year after year it will, in its ministrations, witness to the Truth: the Truth expressed in sacred song which was offered to God when the Church's Foundation Stone was laid:—

"Jesus shall reign where'er the sun  
Doth his successive journeys run.  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

I may not conclude my address without adding my testimony to the value and usefulness of our Church Room. True, that we still need £109 6s. 10d. to free us from debt incurred in its erection; but I encourage good Hope, which has hitherto sustained me, trusting that this, with other difficulties, will, ere long, be numbered with the past.

My last utterance must be one of grateful remembrance to all kind friends and helpers. Although not severally named, I thank you all. I name, as in duty bound, the Churchwardens, Messrs. E. Philos Bull, and Dr. A. S. Currie. I thank those Gentlemen also who aid them in their work; and wish them health and happiness. To the members of my Choir I again offer my affectionate regards. To all my Sunday School Teachers, I express my heartfelt assurance of appreciation of their labours; and to the Secretaries and members of our various Societies I tender my sincere thanks.

Dear friends—Farewell! A happy Easter to you all—May Divine Light, and Divine Love, precede and accompany you on life's journey: and may you hereafter enjoy the light of the Resurrection Morn, through Him Who is the Resurrection and the Life.

I am, my Dear Friends,

Yours faithfully and affectionately,

G. BIRKETT LATREILLE.

St. John the Evangelist's Vicarage,

Brownwood Park, H.,

Easter, 1895.



St. John the Evangelist, Brownswood Park, Jersey.

Dr. STATEMENT OF OFFERTORY, EASTER, 1895. Cr.

RECEIPTS.	£	s.	d.	
To Offertory for the year ending Easter, 1895 .. .. .	358	4	10	0
Balance due to Churchwardens .. .. .	47	3	10	0
-----				
	405	8	8	0
-----				
	405	8	8	0

PAYMENTS.	£	s.	d.
By Visitation Fees .. .. .	0	18	0
Salaries of Verger, Organ Blower, &c. .. .. .	89	15	0
Lighting and Warming .. .. .	54	10	1
Fire Insurance, £7 os. 6d.; Water Rate, £1 1s. 0d. .. .. .	16	19	10
Printing, Stamps, and Sundries .. .. .	7	8	6
Washing Surplices .. .. .	8	8	0
Tuning Organ .. .. .	1	15	0
Wine for Holy Communion .. .. .	3	0	9
Choir Music and Books for Prizes .. .. .	27	15	7
Church Room Building Fund .. .. .	7	16	1
Higgate Kurt-Decanal Church Schools Association .. .. .	6	19	4
S. John the Evangelist's Missionary Association .. .. .	1	2	0
S. James' Diocesan Home .. .. .	1	2	0
Church of England Temperance Society .. .. .	20	18	4
Hospital Sunday Fund .. .. .	10	2	9
Poor Fund .. .. .	0	15	7
Girl's Friendly Society .. .. .	75	0	0
Organist and Choir Master, for 15 Months .. .. .	6	16	0
Clerical Aid .. .. .	30	0	0
Proportion of Curate's Stipend .. .. .	16	2	7
Repairs .. .. .	16	2	7
<i>The following sums have been disbursed on account of the Church Room:—</i>			
Water Rate .. .. .	£1	0	0
Fire Insurance .. .. .	0	7	6
Gas .. .. .	8	14	6
Ground Rent .. .. .	0	0	6
	10	2	6
	405	8	8

E. PHILOS BULL,  
ANDREW S. CURRIE, } Churchwardens.

VARIOUS + COINS,

in which the Offertory was given.

	£	s.	d.
9 Sovereigns .. .. .	9	0	0
32 Half do. .. .. .	16	0	0
1 Crown .. .. .	0	5	0
1 Double Florin .. .. .	0	4	0
178 Half-Crowns .. .. .	22	5	0
213 Florins .. .. .	21	6	0
1250 Shillings .. .. .	62	10	0
4304 Sixpences .. .. .	107	12	0
3676 Threepenny Pieces .. .. .	45	19	0
15890 Pennies .. .. .	66	4	2
3352 Half do... .. .	6	19	8
-----			
27098	£358	4	10

	For Decorations.	For the Poor.	Repair Fund.
Placed in the Church Boxes during the year ending Easter, 1895	£4 6 7	£0 9 8	£1 1 5
Given by Friends .. .. .	0 13 0	—	—
Given in Offertory .. .. .	0 5 0	—	—
	£5 4 7	£0 9 8	£1 1 5



### Church Room Building Fund

On the 21st November, 1894, the Hon. Treasurer published the statement of the cost of erecting and furnishing the Church Room, which showed that £801 6/10 had been expended and £683 19/3 received, leaving a balance due of £117 7/7.

RECEIPTS.	EXPENDITURE.
To Supplementary Sale of Work 3rd Dec., 1894 .. 12 2 5	By Balance .. .. 117 7 7
To DONATIONS, &c.—	„ Interest L. & S.W.Bk. 3 11 4
Adams, Mrs. .. 0 2 6	„ Clarke Bros. for Ventilating Shafts and Sanitary improvements 6 13 0
Ayre, the Misses.. 1 0 0	
Burnett, Mrs. .. 1 0 0	
Currie, Dr. A. S. . 2 2 0	
Llloyd, Charles E. 1 1 0	
Swinyard, Mrs. and Miss, contents of Box .. .. 0 16 2	
Balance due to Churchwardens .. .. 109 6 10	
<u>£127 11 11</u>	<u>£127 11 11</u>

### S. John the Evangelist's Branch of the Girl's Friendly Society.

This Society continues to do good work among its members under the Superintendence of the Hon. Secretary Mrs. Brooks, and by the aid of its Associates; but owing to the temporary absence of the Secretary from home, the Statements of Accounts are for the present deferred, but will appear at a fitting opportunity in our Parish Magazine, to which—all interested in its progress are referred. The organization of this Society is no light matter; and it claims and receives our appreciation and thanks.

G. B. L.

### S. John the Evangelist Missionary Association.

Statement for Year ending Easter, 1895.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
To Balance from last Account ..	2 18 10	Paid to S. P. G. . . . .	34 0 0
„ Offerories .. .. .	6 19 4	Postage and Stationery ..	0 1 6
„ Collected at Meeting 11 Dec. '94	0 15 7		
„ Subscriptions as per List ..	12 2 6		
„ Collecting Boxes do. ..	5 8 11		
„ Young Ladies' Working Party	10 0 0	Balance to next Account ..	4 3 8
	<u>£38 5 2</u>		<u>£38 5 2</u>

Audited and found correct,

EDW. P. BULL,

7th April, 1895.

### List of Subscribers.

£ s. d.	£ s. d.		
Ayre, Miss .. .. .	0 10 6	Mackenzie, Mr. and Mrs. . . .	0 10 0
Bentley, Mr. A. E. . . . .	0 5 0	Mackenzie, Mr. Douglas ..	0 5 0
Bentley, Mr. R. H. . . . .	0 5 0	Morison, Mrs. . . . . .	0 5 0
Brown, Mrs. G. . . . .	0 5 0	Overstall, Mr., and family ..	1 5 0
Bull, Mr. E. P. . . . .	0 10 6	Pearson, Mrs. . . . . .	0 10 0
Craft, Mrs. . . . . .	0 5 0	Pearson, Miss .. .. .	0 5 0
Dalton, Mr. T. . . . .	0 10 6	Watson, Mrs. Boswell ..	1 10 0
Davis, Mr. and Mrs. . . . .	0 10 0	Watson, Miss .. .. .	0 5 0
Ebbels, Miss E. M. . . . .	0 10 0	Weekley, Mr. G. M. . . . .	0 10 0
Grimsdell, Mr. H. . . . .	0 5 0	Winckworth, Mr. G. B. . . .	0 10 0
Latreille, Rev. G. B. . . . .	1 1 0	Wright, Miss A. . . . .	0 5 0
Littlewood, Mrs. and Miss ..	0 5 0		
Litton, Miss .. .. .	0 5 0		
Livermore, Miss, Miss G. A. and Miss M. . . . .	0 15 0		
			<u>£12 2 6</u>

### List of Collectors.

£ s. d.	£ s. d.		
An Old Member .. .. .	1 7 3	Livermore, Miss .. .. .	0 8 2
Do. .. .. .	1 6 3	May, Mr. P. . . . .	0 2 5
A New Member .. .. .	0 3 4	Church Box .. .. .	0 0 7
Clarke, Miss .. .. .	0 2 10		
Clifford, Miss .. .. .	1 7 3		
Dréw, The Misses .. .. .	0 9 8		
Heal, Miss E. . . . .	0 1 2		
			<u>£5 8 11</u>

A. W. MACKENZIE,

Hon. Sec.



### Church of England Society for Waifs and Strays.

Statement for Year ending Easter, 1895.

	£ s. d.		£ s. d.
Robin	0 2 6	Paid to C. E. S. for W. and S. . .	0 7 0
Collected by Maggie Munday	0 4 6		
	£0 7 0		£0 7 0

Audited and found correct,

EDWARD P. BULL,

7th April, 1895.

A. W. MACKENZIE.

### Seaside Camp for London Working Boys.

(London Diocesan Council for the Welfare of Young Men.)

	£ s. d.		£ s. d.
Bentley, Messrs. R. H. and E. A.	0 10 6	Paid to E. A. Ford, Esq.,	£ s. d.
Bull, Mr. E. P.	0 10 0	Treasurer . . . . .	10 12 6
Coombs, Mr. R.	0 10 6		
Davis, Mr. J.	0 5 0		
Edwards, Mr. C.	0 10 6		
Gadsdon, Mr. C.	0 10 6		
Grimsdon, Mr. H. B.	0 10 6		
Grimsdell, Mr. H.	0 10 6		
Livermore, Mr. B.	0 5 0		
Mackenzie, Mr. A. W.	0 10 6		
Morris, Mr. W.	0 10 0		
Newton, Messrs. J. & E.	0 10 0		
Overstall, Mr. J. T.	0 5 0		
Pearson, Mrs.	0 10 6		
"Robin"	0 7 6		
Young, Mrs.	0 5 0		
Collected by Members of Sunday			
Afternoon Bible Class	3 11 0		
	£10 12 6		£10 12 6

Audited and found correct,

EDWARD P. BULL,

7th April, 1895.

A. W. MACKENZIE.

### S. John the Evangelist's Dorcas Society.

Statement of Accounts for Year ending Easter, 1894.

	RECEIPTS.	£ s. d.		EXPENDITURE.	£ s. d.
By Subscriptions . . . . .	6	4	6	Materials for Work . . . . .	5 11 1½
				Gratuity for Conveying Bag	0 5 0
				to and from Meetings	0 5 0
				Notice of Meetings in	0 5 0
				Magazines . . . . .	0 2 0
				Stationery and Postage . . . . .	0 0 10½
				Balance in hand . . . . .	0 0 10½
				£6 4 6	£6 4 6

Eighty-Seven Garments have been already made, and others are in progress. These Garments are mostly given to poor persons in the District.

Gifts of useful Garments have been received from the following ladies:—Mrs. J. Davies, Mrs. Stephen Edwards, Mrs. Horsington and Mrs. Swinyard.

Superintendent—Mrs. DAVIS, 24, Wilberforce Road.

### SUBSCRIPTIONS.

	£ s. d.		£ s. d.
A Friend (per Mrs. W. Morris)	0 2 0	Jacobs, Mrs.	0 2 6
Andrews, Miss . . . . .	0 2 6	Jay, Mrs. . . . . .	0 2 6
Ayres, Miss . . . . .	0 2 6	Knight, Mrs. C. . . . .	0 2 6
Beeston, Miss . . . . .	0 2 6	Knights, Mrs. . . . . .	0 2 6
Bennett, Mrs. (per Mrs. Davis)	0 2 6	Latreille, Rev. G. B. & Mr. Bull	0 5 0
Brooks, Mrs. . . . . .	0 2 6	Litton, Mrs. . . . . .	0 2 6
Bryer, Mrs. (the late)	0 2 6	Litton, Miss . . . . .	0 2 6
Bryer, Miss . . . . .	0 2 6	Mackenzie, Mrs. . . . . .	0 2 6
Cother, Mrs. Dunbar . . . . .	0 2 6	Milbourn, Mrs. . . . . .	0 2 6
Craft, Mrs. . . . . .	0 2 6	Milliken, Miss . . . . .	0 2 6
Dalton, Mrs. . . . . .	0 2 6	Morris, Mrs. and Miss . . . . .	0 5 0
Dare, Mrs. . . . . .	0 2 6	Overstall, Mrs. and Miss . . . . .	0 5 0
Davis, Mrs. . . . . .	0 2 6	Richards, Mrs. . . . . .	0 2 6
Dawkins, Mrs. . . . . .	0 2 6	Russenberger, Mrs. . . . . .	0 5 0
Dixie, Mrs. . . . . .	0 2 6	Sedgwick, Miss . . . . .	0 2 6
Edwards, Mrs. C. . . . .	0 2 6	Sparrow, Mrs. (per Mrs. Davis)	0 2 6
Edwards, Mrs. S. . . . .	0 5 0	Swinyard, Mrs. . . . . .	0 2 6
Gadsdon, Miss . . . . .	0 5 0	Vernon, Mrs. . . . . .	0 2 6
Grimsdell, Mrs. . . . . .	0 5 0	Young, Mrs. . . . . .	0 5 0
Harper, Mrs. . . . . .	0 2 6		
Hemming, Mrs. . . . . .	0 2 6		
Hiss, Mrs. . . . . .	0 2 6		
Horsington, Mrs. . . . . .	0 2 6		
			£6 4 6

EMILY A. MORRIS, Hon. Sec.

Examined and found correct—JOSEPH DAVIS.

April 2nd, 1895.



S. John the Evangelist's Young Ladies' Working Party.  
Statement of Accounts for the Year ending Easter, 1895.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
To Balance in hand .. ..	0 11 2	By Materials Purchased ..	3 16 7
.. Members' Subscriptions ..	3 5 0	.. Attendant .. ..	0 5 0
.. Donations .. ..	0 10 0	.. Contribution to Missionary Association ..	10 0 0
.. Work Sold .. ..	11 16 3	.. Owing to late Secretary ..	1 10 3
		.. Balance to next Account ..	0 10 7
	<u>£16 2 5</u>		<u>£16 2 5</u>

Miss LIVERMORE,  
Hon. Secretary.

SUBSCRIPTIONS.

£ s. d.		£ s. d.	
Ayres, Miss .. ..	0 2 6	Morris, Miss K. .. ..	0 2 6
Ayres, Miss E. .. ..	0 2 6	Overstall, Miss .. ..	0 2 6
Beeston, Miss .. ..	0 2 6	Pearson, Miss .. ..	0 2 6
Brooks, Miss .. ..	0 2 6	Pedrette, Miss K. .. ..	0 2 6
Culver, Miss .. ..	0 2 6	Pedrette, Miss E. .. ..	0 2 6
Hemming, Miss .. ..	0 2 6	Pinniger, Mrs. .. ..	0 2 6
Henshaw, Miss .. ..	0 2 6	Pitman, Miss C. .. ..	0 2 6
Hiss, Miss .. ..	0 2 6	Rivers, Miss .. ..	0 2 6
Holbrow, Miss .. ..	0 2 6	Wood, Miss .. ..	0 2 6
Johnson, Miss .. ..	0 2 6	Young, Miss .. ..	0 2 6
Livermore, Misses .. ..	0 10 0		
Mackenzie, Miss .. ..	0 2 6		
Morris, Miss .. ..	0 2 6		
			<u>3 5 0</u>

DONATIONS.

	£ s. d.
Miss Litton .. ..	0 5 0
Mrs. Livermore .. ..	0 5 0
	<u>£0 10 0</u>

S. John the Evangelist's Parish Magazine.  
Accounts for the Year 1894.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
To Subscriptions received ..	8 12 0	By "Dawn of Day" ..	3 16 1½
.. Subscription from Girl's Friendly Society ..	0 5 0	.. Printing .. ..	9 3 0
.. Subscription from Dorcas Society .. ..	0 5 0		
.. Copies sold by Messrs. Hickox & Son .. ..	0 4 10		
.. Odd Copies .. ..	0 1 6		
.. Advertisement, Rev. Geo. Vasey .. ..	2 10 0		
Balance due to Secretary ..	1 0 9½		
	<u>£12 19 1½</u>		<u>£12 19 1½</u>

Audited and found correct,  
EDWD. P. BULL.  
3rd April, 1895.

SAML. F. DALTON,  
Hon. Secretary.

S. John the Evangelist's Branch of the Church of England Temperance Society.

Statement of Accounts for the year ending Easter, 1895.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance in hand .. ..	0 0 5½	Purchase of Magazines ..	1 5 6
Subscriptions as per List ..	2 10 0	"Copper Fund" .. ..	1 15 5
Children's Pence .. ..	0 10 3	"Rescue Work Box" ..	0 4 7
Collected for "Copper Fund" ..	1 15 5	Affiliation Fees .. ..	0 15 6
Collected for "Rescue Work" ..	0 4 7	Attendant, Postage, &c. ..	0 7 8
		Balance .. ..	0 12 0½
	<u>£5 0 8½</u>		<u>£5 0 8½</u>

ANNUAL SUBSCRIPTIONS.

£ s. d.		£ s. d.	
Bull, Mr. E. P. ....	0 2 6	Live more, Mrs. ....	0 2 6
Bentley, Mr. R. H. ....	0 2 6	MacKenzie, Mrs. ....	0 2 6
Bentley, Mr. A. E. ....	0 2 6	MacKenzie, Mrs. H. ....	0 1 0
Craft, Mrs. ....	0 2 6	Overstall, M. J. T. ....	0 2 6
Culver, Miss B. ....	0 2 6	Overstall, Miss .. ..	0 2 6
Hildreth, Mrs. ....	0 1 6	Pearson, Miss .. ..	0 2 6
Ingledeu, Mr. ....	0 2 6	Vicar, Thos. ....	0 2 6
Ingledeu, Mrs. ....	0 2 6	Wincilworth, Mr. G. B. ....	0 1 0
Knight, Rev. C. ....	0 2 6		
Kuhn, Mrs. ....	0 1 0		
Litton, Mrs. ....	0 7 6		
Livermore, Mrs. ....	0 2 6		
			<u>£2 10 0</u>

Miss MACKENZIE,  
REV. C. KNIGHT, } Joint Hon. Secs.

Audited and found correct.—JAS. H. HOLLIS.

S. John the Evangelist's Branch of the Church Defence Institution.  
Statement of Accounts for the Year 1894.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Subscriptions as per List ..	4 17 0	Subscriptions to "National Church" ..	2 2 0
		Expenses of Meeting .. ..	0 8 0
		Printing and Stamps .. ..	0 6 0
		Balance in hand to be remitted Parent Society .. ..	2 1 0
	<u>£4 17 0</u>		<u>£4 17 0</u>

SUBSCRIPTIONS.

£ s. d.		£ s. d.		£ s. d.	
Adams, Mrs. ....	0 2 6	Horsington, Mrs. ..	0 2 6	Pyke, Mr. F. C. ....	0 2 6
Adams, Master. ....	0 2 6	Hayes, Miss .. ..	0 2 6	Vernon, Mrs. ....	0 2 6
Ayres, Miss E. ....	0 2 6	Hemming, Mr. ....	0 2 6	Weekley, Mr. G. M. ..	0 10 6
Bull, Mr. E. P. ....	0 5 0	Hemming, Mrs. ....	0 2 6	Wood, Mr. J. W. ....	0 2 6
Benwell, Mr. ....	0 2 6	Knight, Rev. C. ....	0 2 6	Wood, Miss .. ..	0 2 6
Bentley, Mr. R. H. ..	0 2 6	Latreille, Rev. G. B. ..	0 5 0	Collected at Meeting ..	0 16 6
Barton, Mr. W. ....	0 2 6	Livermore, Miss ..	0 2 6		
Craft, Mrs. ....	0 2 6	Litton, Miss .. ..	0 2 6		
Davis, Mr. J. ....	0 2 6	Lewers, Mr. L. H. ..	0 2 6		
Davis, Mrs. J. ....	0 2 6	Mackenzie, Mr. A. W. ..	0 2 6		
Earl, Mr. W. ....	0 2 6	Overstall, Mr. J. T. ..	0 2 6		
					<u>£4 17 0</u>

Correct.  
JOSEPH DAVIS.

Hon. Treasurer, J. R. HEMMING.  
Hon. Secretary, REV. C. KNIGHT.



**Sunday School Fund.**

To Balance—Easter 1894 ..	£ s. d.	By Registers for Teachers ..	£ s. d.
„ Subscriptions as per List ..	1 10 8	„ Prizes .. .. .	0 5 6
„ Collection, January 1895 ..	0 8 2	„ Balance in hand.. ..	1 6 4
	<u>£2 6 9</u>		<u>£2 6 9</u>

SUBSCRIPTIONS.

Knights, Mr. .. .. .	£ s. d.
Currie, Dr. .. .. .	0 0 8
Bull, Mr. E. P. .. .. .	0 2 6
Brooks, Mrs. .. .. .	0 2 6
	<u>£0 8 2</u>

**Sunday School Annual Excursion.**

To Subscriptions as per List ..	£ s. d.	By Balance—Easter 1894 ..	£ s. d.
„ Do. from Children .. .. .	8 19 0	„ Railway Expenses .. ..	1 15 4½
	<u>£14 0 2</u>	„ Hotel Bill and Attendance ..	2 5 3
		„ Prizes .. .. .	8 1 3
		„ Printing .. .. .	0 12 0
		„ Gratuities and Sundries ..	0 4 6
		„ Balance in hand .. .. .	0 5 0
			<u>£14 0 2</u>

LIST OF SUBSCRIPTIONS.

Andrews, Miss .....	£ s. d.	Grimsdell, Mrs. ....	£ s. d.	May, Mrs. ....	£ s. d.
Ayres, Mrs. ....	0 2 6	Hake, Mrs. ....	0 5 0	Morris, Mr. ....	0 2 6
Bentley, Mr. R. H. ....	0 3 0	Hall, Mrs. ....	0 1 0	Newton, Mrs. ....	0 1 0
Brockley, Mrs. ....	0 2 6	Hemming, Mrs. ....	0 2 6	Overstall, Miss. ....	0 2 6
Brooks, Mrs. ....	0 2 6	Henshaw, Miss .....	0 2 0	Overstall, Mr. ....	0 3 0
Bryer, Mrs. & Miss ..	0 5 0	Higgins, Mrs. ....	0 1 0	Overstall, Messrs. J.	0 5 0
Bull, Mr. E. P. ....	0 5 0	Hiss, Miss .....	0 2 6	and W. ....	0 5 0
Butcher, Mrs. ....	0 5 0	Howes, Mrs. ....	0 2 6	Pedrette, Miss .....	0 2 6
Chancellor, Mr. ....	0 5 0	Jay, Mrs. ....	0 1 0	Pedrette, Mr. ....	0 2 6
Clifford, Mr. ....	0 2 6	Knight, Rev. C. ....	0 2 6	Reynolds, Mrs. ....	0 2 0
Coombs, Mrs. ....	0 5 0	Knights, Mrs. ....	0 2 6	Russenberger Mrs. ...	0 1 0
Crafts, Mrs. ....	0 2 6	Knights, Miss .....	0 2 6	Swinyard, Mrs. ....	0 10 0
Currie, Dr. ....	0 5 0	Lamb, Mrs. ....	0 2 6	Vicar, The .....	0 5 0
Davis, Mrs. ....	0 2 6	Leach, Miss .....	0 3 0	Watson, Dr. ....	0 2 6
Dawkins, Mrs. ....	0 2 6	Litton, Mrs., Miss,	0 7 6	Wylde, Miss .....	0 2 6
Dunbar, Cother, Mrs.	0 2 0	and Miss F. ....	0 7 6	Young, Mrs. ....	0 2 0
Ebbels, Mrs. ....	0 2 0	Livermore, Mrs. and	0 5 0		
Feacham, Mrs. ....	0 2 0	Miss .....	0 5 0		
Fortescue, Mr. ....	0 2 0	Lloyd, Mrs. ....	0 2 6		
Fortescue, Mrs. ....	0 2 0	Mackenzie, Miss .....	0 2 6		
Gadsdon, Misses .....	0 5 0	Mathew, Mr. ....	0 5 0		
Goode, Mrs. ....	0 5 0	Mann, Mrs. ....	0 1 0		
					<u>£8 19 0</u>

**Summary of Receipts for the Year ending  
Easter, 1895.**

Offertory .. .. .	£ s. d.
Decorations .. .. .	358 4 10
Church Boxes for the Poor ..	5 4 7
Repair Fund... .. .	0 9 8
Church Room Building Fund—	
To 21st November, 1894 ..	£210 15 4
To Easter, 1895 .. .. .	18 5 1
	<u>229 0 5</u>
Less received from Offertory ..	27 15 7
	<u>201 4 10</u>
S. John the Evangelist's Missionary Association	£35 6 4
Less received from Y.L.W.P. ..	10 0 0
	<u>25 6 4</u>
Waifs and Strays .. .. .	0 7 0
Seaside Camp .. .. .	10 12 6
Dorcas Society .. .. .	6 4 6
Young Ladies' Working Party ..	15 11 3
Parish Magazine .. .. .	11 18 4
Girls' Friendly Society (see page 8) ..	—
Church of England Temperance Society ..	5 0 3
Church Defence Institution .. ..	4 17 0
Sunday School Fund .. .. .	0 16 1
Sunday School Annual Excursion ..	14 0 2
	<u>£660 18 9</u>



16/10  
Interview with the Rev. J. A. Faithfull  
Vicar of St. Mary Magdalen, Holborn R.C.  
at the Vicarage, 13 Highbury Crescent. Oct. 10. 97.

91  
②

[Printed matter: Parish Report for year ending Easter '97.  
Parish Card (with map etc.)]

The parish.  
Mr. Faithfull is the first Vicar of the parish. Before his time it had been a Chapel of Ease, but an endowment of £2000 made possible its conversion into a full parish. Under the impulse of the legacy & the new ecclesiastical status things are looking up, but the parish is in a neighbourhood that is going steadily down. It is becoming more working-class. "Mansions" are being put up, <sup>the flat or</sup> let at a rate of from 18/- to 20/- a week; & the number of double tenements is steadily increasing. In the space or ground occupied by sheds & bus-garage north of Park St. & between Liverpool Road & Upper Street it is expected that 1000 dwellings will be put up to accommodate 4000 persons. In the Liverpool Road blocks have been already built; the falling lease of a large house generally means the building of smaller ones; & vacant houses are being largely taken by Jews. Mr. Faithfull did not agree







The morning congregation represents the remains of the local aristocracy. In the evening more poor people come, & the number of young men (clerks, mechanics etc) is a feature of the congregation. Mr Faithful's predecessor was a bachelor, & laid himself out for this class. [Union Chapel is very near the parish & the number of young men attending there is emphasized by Mr Harwood. There may have been rivalry in the matter, or, more probably, the population of the neighbourhood suggests the advisability of work of this kind].

Communicant-Roll - 433.

Costs - - - cannot be given, but estimated at about 200. Holidays make this festival, in the parish, no criterion. The feature of the local attendance is the large number of evening celebration. The people of the district have been brought up to it, & a average attendance on the first Sunday is about 170, numbers sometimes going up to 240.

Mr Faithful as yet detects no change in the composition of his congregation following on the change in the neighbourhood. But Sunday evening is beginning to appear the attendance of the young men & the class!

Communicant.

Dying.







# Parish of St. Mary Magdalene, HOLLOWAY ROAD.

VICAR ... .. Rev. J. A. FAITHFULL, 13, Highbury Crescent.  
 CURATE ... .. Rev. F. ROBERTS, 44, Highbury Hill.

### Services.

SUNDAY.—11 a.m. and 7 p.m. On 1st Sunday in the Month, 3.30, for Public Baptism.  
 WEDNESDAY.—12.30, for Churching of Women.  
 THURSDAY.—7.30, Evening Prayer and Sermon.

### Holy Communion.

1st & 3rd SUNDAY, after Morning Service. 2nd & 5th SUNDAY, at 8 a.m. 4th SUNDAY, after Evening Service.

### MARRIAGES.

Notice of Banns may be given in at the Vestry after any Service, or at the Vicarage.  
 All persons residing within the boundaries (see Map) of the Parish who desire to be married should have their Banns published in St. Mary Magdalene Church.

### BIBLE CLASSES.

For Adults,  
 Every Sunday at 3 o'clock.

### SUNDAY SCHOOLS.

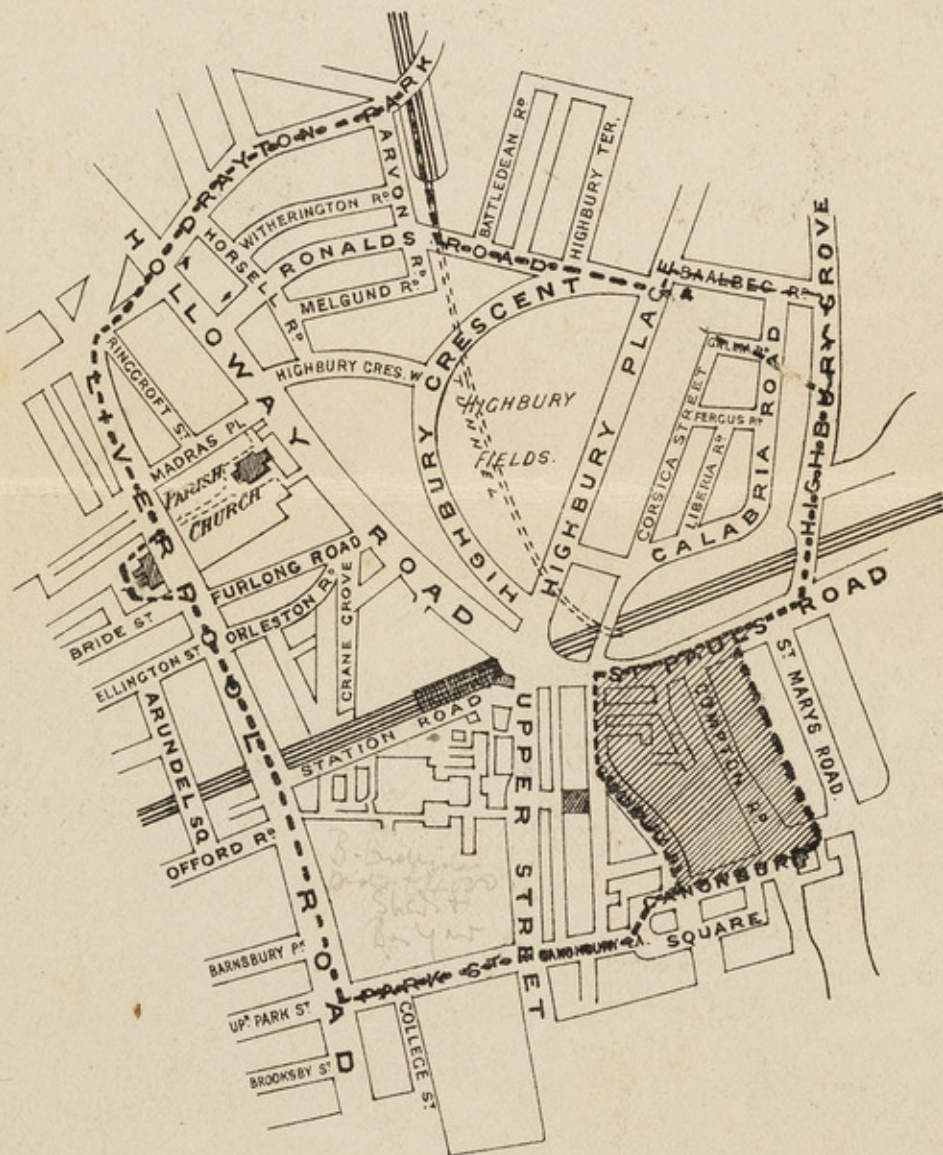
Boys ... 9.30 & 3.  
 Girls and Infants, 9.45 & 3.

### CHILDREN'S SCRIPTURE UNION.

Every alternate Saturday at 3.30,  
 in the Girls' School Room.

### BAND OF HOPE.

2nd Wednesday of each Month,  
 at 7 p.m.



### DAY SCHOOLS.

At 9 and 2 o'clock.  
 1d. Fee in all departments.

### YOUTHS' CLUB.

In Church Room.  
 Mondays to Thursdays, from  
 8 to 10.30 p.m.  
 Saturdays, 7 to 10.30.

### GYMNASIUM.

In Boys' School.  
 Tuesdays and Fridays at  
 9 o'clock.

Persons requiring the help of  
 PARISH NURSE, may apply at  
 the Vicarage.

It is requested that cases  
 of sickness or special trouble  
 be notified to the Clergy.

The part of the map which is shaded will most probably be soon transferred  
 to St. Stephen's Parish.

MISSION SERVICE in Girls' School Room, Tuesday Evenings, at 8.30, during the Winter Months.  
 MOTHERS' MEETING in the Church Room, Mondays, at 2 o'clock.  
 MEN'S MEETING in the Church Room, Fridays, 8 to 9, Social. 9 to 10, Religious.  
 CHURCH OF ENGLAND TEMPERANCE SOCIETY, in Girls' School Room, 1st Wednesday, at 8 o'clock.  
 DEVOTIONAL MEETING, in Girls' School Room, Fridays, at 8 o'clock.

Vicarage Saturday 8 o'clock



Joseph Agnew

Temperance.

Rescue work.

An opinion: too much entertainment.

As the card on the preceding page suggests, the board advised of the parish are not very considerable, & Mr. Fairfull attached more importance to their temperance work.

Board of Hope - juvenile - 350 members.  
Adults - 440. - -

Mr. F. thinks that these figures ought to be "batted down" a little, the remembrance of the officers & the anxiety to keep up numbers making them a little slack in the revision of registers. But - a lot of first rate work is being done, & Mr. Fairfull values the Guild largely because of the vigorous rescue work that some of its individual members carry on. They are far from a-fishing, & often with success.

But he thinks that Temperance work generally is largely at a standstill & he attributes this largely to its having gone in too much for entertainment, & to its neglect of rescue work. "A big song that you could get better churches is not good enough. The thing appears miffish, & is miffish more or less", & the result is that better & stronger fellows don't join. He told the late Bishop of London his views, & said that Temperance work was a "dead-weight". But the Bishop would not have it: "you think so, Mr. Fairfull; I don't."



The Working Men Club is really a Male club with a religious meeting.

Youth Club - 70 members.

There is an General - Day School:

Boys	(free)	Register	250	Attendance	Apr-235
Girls	(with fees)	-	208	-	168
Infants	(free)	-	278	-	208
			733	605	

The class of children is something better than that of the Board Schools. A penny fee has been retained, & this just makes the difference. It is very hard to keep the older boys. Not-half the Sunday School boys go to the Day School.

For all the poor parts of the parish a district visitor is nominally told off, & for the whole the visiting is fairly well done. About-half of it is done by those who come from the Willows (connected with the Midway Mission) & from the Highway Hill Training Home (connected with the Church Missionary Society). The duty of all visitors is to report - sick cases, & to collect for the Prussian-Fund. The clergy visit special cases

Day School.

Effect of the penny fee.

Visiting.



as they can attempt no home to home work.

Mr. Fairfull got the impression when he first came that he had never before been in such a church-going parish. Everyone that he called on tried to make him think that they were something, & generally that they were church-people. This was a compliment perhaps to religion, but hardly creditable to the people. Wounded for on further investigation he generally found that church observances resulted translated into an attendance for baptism or marriage! He now divides the parish into 3 groups

- (1) a large proportion, who go nowhere on Sunday.
- (2) & (3) small groups, the larger half of whom are dissidents, & the remainder church people.

There is a good deal of religious activity in the district, & Mr. F. mentioned the Wesleyans & the Union & St. John's Road Mission & Union Chapel. But the most considerable influence seem to be the Salvation Army & above all Union Chapel itself.

The Salvation Army has barracks in the parish. Asked if they were strong he at first said that they made 'a good row', but at once added that he thought they were fairly strong. He is

Salvation Army.



difficult to estimate what the Army is doing as, although it gets  
 hold of people, he does not think it keeps hold of them, & that  
 they frequently drift off from the Army & to one denomination  
 or another. But he is convinced that they do good work -  
 work that the Church hasn't done. I was going to say couldn't  
 do. For it is handicapped in kind of its work by the Prayer  
 book. Men who are unaccustomed to attend places of worship are  
 shy and they can't find their way through the order of  
 service, & keep away. This is why his faithful likes, &  
 attaches great value to the simpler mission service.

As to Union Chapel Mr. F. said that its elaborate  
 machinery & Mr. Harwood constituted "a immense power".  
 Mr. Harwood he thought a strong man, but rather strongly  
 anti-church.

Mr. Bishop generally Mr. Fairfull expressed the opinion that  
 the Brighton disaster was rather a stiff disaster, & in reply to  
 my query about cooperation he said "no - we stand aloof.  
 Why I don't quite know. They want & we want. ~~let's~~  
 Who is to blame? I am afraid we are a very sectarian  
 district all the way round. But in God's work there is far  
 too much of the feeling that "this is quite to my mind", & not  
 enough of doing the work for its own sake. I hate this."

Union Chapel.

Church & District.



[Mr. Fairfull is a big man with a very frank & almost-jovial tone that leads you to think that he at least is ready to be a brother to all men, & his half-chance of himself as a pastor for his relation to the Monks was rather fascinating. One would have him down as a man ready to go all liberal lengths. And he may be. But it was rather a shock to find in his address to his parishioners, printed in the Annual Report, that among the things wished for were - no intemperance, no infidelity, no Sabbath-breaking, no indifference to spiritual things, no non-communication, none who neglect to bring their children to the Sacrament, no disobedience!! - - -]

The provision for nursing in the parish is satisfactory. Says that there are complaints sometimes of the Holloway Nurses: they give unnecessary trouble, & by & by the time on a kind of hospital footing; before too many rules.

The Parish District Visiting & Relief Fund amounts to about £100. but a good deal is given privately & he feels somewhat - in-judiciously, by the latter connected with the Temperance Soc. & the mothers' meetings. He himself always visits & works generally on C.S.

Nursing.

Charity



has, although he thinks them a little hard.

Mr. Bowdley on the whole "mercifully" administered.

Sanitary Administration improving - there is room for improvement.

Police as they work well.

Thinks that if there was no drink there would be no wide-spread misery, but only solid cases of the poor & aged. Women are more depressed by drinking habits than men, & are more selfish in their drinking. He has never known a woman who drank who was not either an utter liar, or utterly selfish.

Thinks that 2/6 a day is spent on drink by many men, earning about £2 a week; that some are worse, giving only 12/- w 1/- to their wives. Betting he runs away in a good deal.

Thinks the district uncommonly free from prostitution, although







Rev. D. B. Haukein.

Personal.

altered character of population.

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Oct. 27. J.A.

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2

Rev. D. B. Haukein, St. Jude's, Fieldway  
Grove, N.

Mr. Haukein had not replied to our letter, but on my calling he expressed contrition, & at once placed himself at my disposal. Of almost patriarchal appearance, with large head, snow white hair & beard, long & full, & pleasant countenance, Mr. H. looks, & no doubt is, of a thoroughly kind & benevolent nature. His sympathetic disposition quickly manifested itself in his feeling allusion to the hard labors & hard work of many of the poor, this tiredness on Sunday being offered as an excuse for their not, in many cases, attending religious worship. He is reminiscent, too, his 22 years here, preceded by many years as curate of Islington Parish, leading him to speak of the changes & deterioration of the district, wh. has altered from an upper to a lower middle & working class, & includes a great many poor, & some of the very poorest. There is a rough element also, mainly in Garden Cottages. One sign of the deterior-



ration is the difference in the amount of the collections, who used at one time to average on Sunday about £50 - now if he gets £20 he thinks he has done well.

The parish of St. Judis was carved out of St. Paul's, Ball's Pond, & is not one of the prizes of the church, for it has not a penny of endowment for any purpose whatever. Even for the house, wh. is called by courtesy the Vicarage, he pays £70 a year. There is not a respectable living in the income for the church, & it must be supplemented by private means.

The parish divides itself by the N. S. Ry. into North & South. On the north the influence of the church predominates, but on the South side the Dissenters have a greater hold; the church also loses some with ground through the vicarage of the Jews.

As a whole, the parish is remarkably touched by spiritual influences - more so perhaps than any other in London, & <sup>of the 11000 population</sup> those who do not attend some place of worship are a com-

A Poor Living.

Proportion of Population Influenced.



paratively small proportion. This is largely due to the presence of the Conference Hall, wh. was built by his predecessor (Pennyfather), & with wh. he maintains very friendly relations. They do a good deal of free-lance work there, & there is always a good seat, a friendly welcome & handshake for those who go.

"Still," Mr. A. said to me later, after having described all that is being done by his church & missions, "you know I'm afraid with not going to <sup>set</sup> the word straight," & he then related, with quiet humor, some examples of the difference between profession & practice wh. he had met with — In one case, of a philanthropist who made a most moving speech at Exeter Hall in favor of early closing, whilst at that very time one of his employees was getting home at 6 & watching a couple of hours in an armchair before going on again at 8; in another case of a young woman who had a hard battle because, being in the employ of an eminent steam wholesale



closer, she wd. wd work off last seasons  
goods in orders for the current seasons  
stock. He added, however, that perhaps  
in such cases the fault lay with the manager  
& not the principal.

Talking further of the Church's influence, he  
said it was a curious fact that at certain  
periods of their life most <sup>of the</sup> Dissenters sought  
the services of the Church, & that they looked  
to him quite naturally for help. At their  
marriage, the christening of their children, in  
sickness, & at death, they looked to the  
Church - at other times went to chapel.  
He thought this was largely accounted for -  
as well as the general support of Nonconformity  
by the well-to-do middle class - by the more  
democratic spirit of government in dissenting  
places. He quoted the case of a dissenting  
minister who had all his daughters married at St.  
Mary's Parochial Church. He is conscious that  
the more democratic methods of Church govt. abetate  
may, but is not prepared to say whether it wd. be

The Church & Dissenters.



an advantage to alter this.

"In spite of all our work," he said finally, "I know there are hundreds in the parish who do not respond in any way."

His paid assistant are a curate, Scripture reader, & Bible woman, & he has 14 voluntary district visitors. His wife & daughter, also, are particularly energetic. [This I know personally to be a fact. They do a lot of work in a business-like, methodical way, but are not so well liked as the vicar is. Less kindly & sympathetic I should say. His wife's father & grandfather were vicars of Islington.]

The church accommodates 1200 people, & there are 2 mission rooms, one in King Henry St. & the other in Balls Pond Rd, holding together about 700. There are also several buildings adjoining the church (for girls & infants) & in King Henry's walk for boys, & for a small <sup>number</sup> ~~class~~ of <sup>poor</sup> children <sup>of both sexes</sup> (nursery school), admitted free.

Persons Employed.

Buildings used.



## Services & Attendances.

The Church Services are Sunday morning & evening, & Thursday evg. Attendances: Sunday morning, 800 to 1000; evening 500 to 600. The smaller attendance at latter is accounted for by the fact that many who attend his Church in the morning go to the Conference Hall at night; also that several of his people are at work at the missions in the evening. (Neither Conference Hall nor missions are open in the morning). The attendance at the evening service at King Henry St. room is about 300; at Balls Pond room, 100. In summer they have open-air services by the railway station in Midway Grove, & get good audiences. They have men well suited to the work, & consequently it is peculiarly successful. (Speaking of open-air preaching generally, he remarked, with a twinkle, "When a man can say his alphabet he thinks he is fitted to be a preacher.") At King Henry St. good work is certainly being done among the poor. The work is on strictly Evangelical lines



*Social Work.*  
*The Gleaner's Union is a very important agency in the parish. It is a voluntary organization of the poor, and its object is to help them to improve their condition. It does this by giving them work to do, and by selling their produce at a profit. The Gleaner's Union is a very important agency in the parish, and it is one of the mainstays of the social work of the church.*

Social agencies connected with the Church are included in the subjoined list, which is for the month of Oct: -

**IRON ROOM, KING HENRY STREET.**

- Evening Service . . . . . Sunday, at 7 p.m.
- Clothing Club . . . . . Monday (every), at 12 noon.
- Penny Bank. . . . . " " "
- Mothers' Meeting. Mrs. Hankin will be very pleased to meet any Mothers . . . . . " " at 2.30 p.m.
- Band of Hope . . . . . " the 4th and 18th.
- Gospel Temperance Meeting . . . . . " (every), at 8.15 p.m.
- Iron Room Choir Practice . . . . . Thursday (every), at 8.30 p.m.
- Scripture Union Meeting. . . . . Friday, 1st, at 7 p.m.
- Congregational Prayer Meeting . . . . . Saturday (every), at 7.30 p.m.
- A Musical Entertainment by the Hand Bell Ringers and Reed and Brass Band of the Homes for Little Boys, will be given, under the presidency of the Vicar. Admission 6d. . . . . Wednesday 6th, at 7.30 p.m.

**ST. JUDE'S MISSION ROOM, 37, Ball's Pond Road.**

- A Gospel Service is held in this Room every Sunday Evening at 7 o'clock, to which the inhabitants of the neighbourhood are affectionately invited.
- The Penny Bank . . . . . Mondays, from 11.30 a.m. to 1 p.m.
- Mothers' Meeting . . . . . " at 3 p.m.
- Women's Devotional Meeting . . . . . Wednesdays, at 3 p.m.

**PARISH ROOM.**

- The Monthly Meeting of the Jebu Missionary Band. Bible Reading by Mr. BUCK. Chairman, Mr. R. BUCK . . . . . Monday, 11th, at 8.15 p.m.
- A combined Meeting of members of the Gleaner's Union C.M.S., and subscribers to Our Own Missionary, will be held, when an address will be given by Mr. J. W. GOODWIN, Missionary to the Gonds . . . . . Tuesday, 19th, at 8 p.m.
- St. Jude's Institute meeting every Wednesday evening, at 8 o'clock.
  - October 18th.—Conversazione. Music, Tea and Coffee, etc.
  - " 20th.—Impromptu Speeches.
  - " 27th.—Musical Evening.

**ST. JUDE'S GIRLS' SCHOOLROOM (Adjoining Church).**

- Practice of Church Psalmody. THURSDAY (every) at 8.30 p.m.
- Weddings &c., can be made of*

*There are also occasional sales of work, by*



wh. considerable sums are realised. Altogether he has raised about £1500 by these sales. His workers in this or in other ways are very few.

The 2 mothers meetings are well attended - 70 to 80 at one, & 80 to 90 at the other. There is also a largely attended meeting for mothers on Monday afternoons at the Conference Hall, so that 3 of these gatherings are going on in the parish at the same time.

The penney bonds Mr. Hansen regards with satisfaction as an effort in the direction of thrift. Between £800 & £900 was paid in last year.

The Institute he describes as attractive to young men, who like to bring in their friends, but he does not care a great deal about it. "~~That~~ <sup>the</sup> work is <sup>mainly on</sup> spiritual," he says " & we have more fun in <sup>work</sup> ~~work~~ for amusement."

The Church has also a Cottage Convalescent Home at Placton-on-Sea, at wh. 95 minutes & 21 visitors were accommodated last



The soup kitchen is another feature. Last winter 4460 quarts of soup were sold at 1<sup>d</sup> quart. The kitchen is at 11, Henry St. mission hall.

### Education.

Mr. H. wishes to ed. say the Sunday Schools were as flourishing as they used to be. The P. S. G.'s have drawn off elder lads. No. on books, 1170. Average attendance, morning 194; evening 826. Very good work being done in them.

### Visiting

year. Nearly  $\frac{3}{4}$  of the expenses are paid by the ministers themselves; rest is made up by subscriptions.

The vicar is proud of his day schools, & with some cause. They are amongst the best of London's voluntary schools, & each year shows improvement. Admirable reports are always obtained from H. M. Inspectors. The number of children on roll is 768; average attendance, 582. Govt. grant last year £576; previous year £560. £217 is received from the children in fees of 2<sup>d</sup> or 3<sup>d</sup> a week; £273 in fee grant; £15 drawing grant; & £40 in subscriptions (or about 3/5 of the whole amount obtained).

The parish is very fairly visited, his wife or daughter superintending this work & doing a good deal of it themselves. There is hardly ever a case of sickness or distress which is not brought to their notice. Last Week.



day his wife & he made 63 calls, & in all cases were well received, but then they are so well known! In this work he specially prays his wife & daughter, who are sometimes working while he is preaching.

He related an amusing incident of a night porter whom he visited. This man had begun to read the Bible a little when he fell ill, & on visiting him Mr. H. asked him if he had read about the death of Christ. "No, he hadn't got so far as that, & did not know anything of it." So the vicar read it & expounded it to him; as he did so, the tears streamed down the man's cheeks; it was all so new to him. Now, whenever he meets him, the man runs up to him like a Newfoundland dog wagging its tail, & slapping his breast cries out "I've got it here! I've got it here!"

Speaking further of the importance of visiting, Mr. H. sagely observed: "The question is often being asked, How can the



clergy get hold of the working classes? I say by stopping at home or doing it. They spend a lot of time running off to meetings to talk about it, when they might be actually doing it."

The Bible woman devotes a considerable part of her time to nursing the sick. Otherwise there is no regular provision for nursing. (Probably the Conference Hall makes this unnecessary, nursing being a special feature of its work) There is a Maternity Society.

In the dispensing of charitable relief - or perhaps more than in any other part of his work - the vicar is evidently at home. He has constant calls upon him - sometimes 20 people a day come to his house; this very morning a dozen people have called - & he says he never refuses a case of real need. He gives away between £300 & £400 a year in this way, the giving being entirely private & personal. He thinks there is very little overlapping with other charities - perhaps one family will

Nursing.

Charitable Relief.



get two or three Xmas Juniors or some special help of that kind - otherwise he or his workers know the people too well to be deceived much. The people are mostly old residents & do not move much. There are always the sick & widows who need help; to the latter he gives 1/6 or 2/- a week, wh. enables them, with other help, to keep out of the workhouse, to wh. they have a very strong aversion (I expect out-relief supplements this in many cases) a great want of the Church of England is Homes for the aged Poor, similar to those possessed by the Catholic Church. He also strongly favors compulsory insurance, with state aid. The problem of dealing with the aged will never be properly solved till something of the kind becomes law.

He has been advised to put his cases in hands of the C.O.S., but what is the use of setting their agents to make a lot of inquiries at the moment about people whose cases he himself has known for 5 or 10 years.

Objection to the C.O.S.



He dislikes the C.O.S. A few years ago they applied to him for money for a person they said was one of his parishioners. He at once answered that if they wd. send him the name of the person he wd. undertake to do ~~whatever~~ whatever was required himself. The C.O.S. replied that "the Committee wd. never think of pauperizing the man by sending him to the Church for relief." So it was pauperizing for the man to take the money for him direct; but not for him to take it from him via the C.O.S. He soon discovered the case for himself - one of the few that missed him - & gave the relief required. The man was a Unitarian, & had not liked to apply to him.

Mr. H. does not love the Vestry management; he thinks they ~~are~~ come down with a too tremendous force on private individuals; which not sufficiently careful as to the gullies & manholes in the public streets, who are some-

Local Government.



times very offensive. He has, however, a grievance of rather recent date against the Vestry's officials, who made him put new drains & w.c.'s at his house & schools, involving an expense of £450 - so serious an outlay that but for very special & strenuous efforts it might have involved the closing of the schools altogether. (I remember the school children coming home to their parents & puzzling them somewhat with the message "Please father, teacher says will you give 6/- to the drains.") Mr. H. avers that the w.c.'s, tho' old fashioned, were quite sound - the builder told him so. He wishes to suspect collusion between sanitary inspectors & local tradesmen sometimes, tho' he wd. not at all wish to assert this. He thinks there shd. be some sort of appeal fr. the Vestry in cases where work required is not absolutely urgent. If in any way involving danger to health it shd. of course be done at once.

The Guardians in this are too meagre

Poor Law.



with out relief allowances - 2/- or 2/6 is not enough; but he fully sympathises with the difficulties of their position. Whilst it is required that they shd. find such large work- hours they are bound in honour to get the people to go into them.

The police he seldom sees, but they appear to work efficiently, & he hears no complaints against them.

Drunk is a great evil. The men spend so much, not necessarily in the parish, but thro' passing to many p.h. on their way home fr. work. He thinks the temptation might well be lessened by reducing hrs. of p.h. & earlier closing. Men drink habitually in the week & get drunk on Saturday. The amount spent in liquor by workmen is incredible. Quoted instance of a workman who, with his 2 mates - the 3 living together - became embezzled. afterwards he told Mr. H.

Police

Drunk



how much he was improved by it & for the thing it was such a saving; he & his mates only spent a 1/- a day each in drink now! 21/- a week, & this after conversion!

He sees no improvement in regard to drink, but has some <sup>little</sup> hope there will be in the future - not through adult temperance societies, for they are a failure & the old enthusiasm has gone - but by means of the Bands of Hope, the children being so thoroughly fit, bold of nose & so fully imbued with a spirit of opposition to drink. For instance, when being taken for their treat to the Forest this year, they of their own accord ~~with~~ roundly hooted at the pubs they passed.

Looking at the condition of the people all round, Mr. H. thinks the most remarkable sign of the times is the wonderful improvement wh. has taken place in the upper section of the working classes. Boys from our

Temperance work.

Good results of Education - mental & moral.



parochial & Board schools and occupy positions  
 in business houses wh. were formerly reserved for  
 gentlemen's sons. They seem to earn good  
 salaries, dress well, & look well, & are none  
 of them thoroughly worthy young fellows. They  
 have their polytechnics, &c.; they get engaged  
 to honest & well-brought-up girls, & if they  
 marry early they yet have nicely furnished  
 homes to bring their young wife to, & good  
 rather than harm is done. It is wonderful  
 what these young people can do with £2 or £3  
 a week. A tribute of respect shd. be  
 paid to the many thousands of young fellows  
 who lead good, steady, wholesome lives in this  
 way. Popular education & home training  
 are the main causes, & great must be the  
 advance in morality wh. results.

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*[Faint, mostly illegible handwriting on the left page, possibly bleed-through from the reverse side.]*



part of a short school and evening session  
in evening hours in our former room for  
further work. They seem to have had  
several days with a fair wind, & one was  
of the strength with very few clouds. It  
was this yesterday, & they did enjoy  
to have a walk in the park of the  
nearby park. They had very much  
been to find the way to the park  
than to go to the park. It is wonderful  
but the way to the park is not  
a walk. A walk of about 100 ft  
has to be made towards the park  
the way to the park. The distance is  
very. The distance is very long  
and the way to the park is not  
a walk. The distance is very long



