B 196

No. 26.

Clergy

District 14. Book XXVI

District 14 – Book XXVI

| Name. | | Parish | Address | |
|---|---|---|---|---|
| Cardwell | Rev J. | St. Matthias | | – 3 |
| Lukes. | Rev. A. L. | | 306. Amhurst Road | – 17+69 |
| Stanham | Rev. L. | St. Bartholomew | | – 33 |
| Trick | " C. S | St. Peters | | – 59 |
| Ellerton | " A S B | St. Barnabas Mission | 307 Amhurst Road NE. | – 87 |
| Horne. | " W S | St. James | | – 105 |
| Barlow. | " W. | St. Mary. | | – 117 |
| Whitty | " W. S | St. Philips | | – 141 |
| Snow. | " J. J. | St. Peter | | – 159 |

Character of population.

Oct. 13th.

16/7 (2)

Interview with Rev. F. Landsell, St. Matthias, South Hornsey.

Rev Landsell is a man of about 60, getting rather feeble in appearance.

He has been here for 20 years and previously was 11 in Hoxton where he built his Church.

He had arranged when I called to meet me at 10.30, but when I arrived said he could only give me half an hour as he had a School Managers meeting at 11. The greater part of that half hour he consumed in reminiscences of Hoxton: but I did not think him sufficiently important to attempt to arrange a further meeting.

The parish contains about 10000 of whom 7000 are in Hornsey and 3000 in London. The population is entirely working class: when Mr Landsell came there were few middle class people, but no squalid poverty: but there is now a great tendency to squalor in many

of the streets: Hornsey is poorer than London. In the London parts two new streets of badly built houses have been run up, and are attracting a very shady lot of people. The inhabitants of the parish generally are becoming more and more migratory.

Compared with Hoxton though from outward appearance few would believe it, there is more real poverty here; the people look more respectable and are better clothed but they are always worse fed than the costers and other rough inhabitants of Hoxton. As a class too they are much more difficult to get hold of than the poor of Hoxton when any visitor with decent tact is almost always kindly received: but here as likely as not, especially in the new streets, you can never get more than a crack of the door open, and are half frightened lest they will send for you if they want you; people seem to live in constant fear of the sheriffs officer or the bailiff, and altogether it is a

Persons employed

Buildings.

Funds.



most difficult parish to work.

In spite of this rather gloomy account Mr C. went on to claim that everybody in the parish was touched "religiously no, but indirectly yes."

Bible Readers. One Mission Woman.
12 District Visitors. Mr C. complains that his Visitors with one or two exceptions are not efficient; they are mostly of the lower middle class, milliners etc. with a little spare time. The parish is not duty enough to enlist the sympathy of ladies from outside. Good district visitors are exceedingly difficult to get in any class; many regard it as little more than a pastime and gallop round their district anyhow.

Church. Schools. Room wanted for Parish Room.

Mr Orr.

## *SERVICES.*

| Services | Sundays. | Holy Days. | Daily. |
|---|---|---|---|
| Holy Communion - | 7 and 8 | 11 | 7.30 |
| Mattins - - - | 10.30 | 10 | 10 |
| High Celebration - | 11.15 | 7 | — |
| Children's Service - | 3.30 | — | — |
| Litany - - - | 4.15 | — | Wed. & Fri. at 12 |
| Baptisms and Churchings | 4.30 | — | Do. |
| Evensong - · - | 7 | 8 | 7 30 |

## ALTAR FLOWER FUND.

*August 1896—August 1897.*

| RECEIPTS. | £ | s. | d. |
|---|---|---|---|
| By Subscriptions and Donations | 8 | 10 | 6 |
| ,, Collecting Card ... ... | 1 | 2 | 0 |
| ,, A. F., Box and Offertory | 1 | 8 | 5 |
| | £11 | 0 | 11 |
| Deficit ... | 2 | 1 | 0 |
| | £13 | 1 | 11 |

| EXPENDITURE. | £ | s. | d. |
|---|---|---|---|
| To Altar Flowers ... .. | 12 | 8 | 3 |
| ,, Stringed Holly ... ... | 0 | 11 | 4 |
| ,, String, Moss, &c.... .. | 0 | 2 | 4 |
| | £13 | 1 | 11 |

EDITH MARY CAUDWELL, *Treasurer.*

## SUNDAY SCHOOL EXCURSION TO CLACTON,

*Wednesday, 21st July, 1897.*

| RECEIPTS. | £ | s. | d. |
|---|---|---|---|
| *Subscriptions ... ... | 27 | 3 | 6 |
| Tickets Sold ... ... ... | 14 | 2 | 11 |
| Collecting Cards ... ... | 10 | 18 | 4 |
| Childrens' Payments... ... | 10 | 10 | 6 |
| Teachers' Payments ... ... | 3 | 18 | 0 |
| | £66 | 3 | 3 |
| Deficit ... | 2 | 9 | 9 |
| | £68 | 13 | 0 |

| EXPENDITURE. | £ | s. | d. |
|---|---|---|---|
| Special Train ... ... ... | 42 | 9 | 9 |
| Catering (Mr. Badger) ... | 21 | 5 | 11 |
| Messrs. Pain (Coloured Fires) | 2 | 0 | 0 |
| Band ... ... ... ... | 1 | 10 | 0 |
| Printing... ... ... ... | 0 | 16 | 6 |
| Gratuities ... ... ... | 0 | 5 | 6 |
| Banner Poles ... ... .. | 0 | 3 | 0 |
| Sundries (Postage, Cost of Postal Orders) Carriage of Goods ... ... ... | 0 | 2 | 4 |
| | £68 | 13 | 0 |

*Including £20 from C. H. Stephens, Esq., M.P.

E. A. A. READ, *Treasurer.*

PLEASE note that Popular Concerts, commencing Saturday Evening, October 2nd, will take place in the New School-room, Wordsworth Road. For further particulars see Advertisement inside.

The average congregation at Sunday evening service is about 400, nearly all women: in the morning perhaps 300. The service is and always has been very advanced (rather more so apparently than Mr C. altogether approves), and appears to attract few except women. The very poor do not come, certainly not so well as in Hoxton.

[In instancing how to get hold of the very poor Mr C. told me that in building his Church in Hoxton he got a number of the poor to contribute a penny a week: they at once began to take a proprietary interest in "our church" and remained devoted adherents: it is a great mistake to plant a church merely by outside funds: you must secure the interest of the residents by inducing them to contribute something however small.]

The Communicants' Roll is 265: on Easter Sunday 251.

Here practically our interview ended, as Mr C. said he must go, but I append an extract from

March 20th 1898. I attended High Mass at this church this morning. When I arrived matins was still on and there were about 30 adults present with a number of children. After matins a fair congregation came in I suppose from 150 to 200 of whom not more than 2/3rd were women: the sexes were separated and the men entering made a decent show. I had never been at Mass in the Church of England before, and even with a Prayer Book, owing to alterations and omissions, had the greatest difficulty in following. One of the objects of the priests is evidently to be unintelligible, the whole thing even when intoned out loud becomes a sort of jabberwock. Though listening intently I could only hear and then distinguish a word of the Commandments for instance, and but for a word here and there and the familiar response of the Choir, should not have known they were being recited. A large part of the latter part of the service was gone through as in the R.C. mass in a low tone that could only be heard by the priests and servers. There were three ~~all~~ celebrating priests, all of course in vestments, candles ~~burning~~ crosses, incense etc, in fact no difference from an R.C. mass.

The congregation were very reverent, and kneeling for



the Parish Magazine as showing something of the character of the man and his attitude on Church questions. He is I should think a man of undoubted piety, but in no way influential.

# S. Matthias', Stoke Newington, Parish Magazine.

New Series. SEPTEMBER, 1897. Vol. VI. No 9.

## Fundamentals.

ALTHOUGH there is now-a-days much talk about the Fundamentals of Religion, and although there is said to be a disposition to sink differences, and a virtual agreement among Christians on main questions, yet one fears that there is, after all, much painful ignorance of what constitutes such fundamentals, and a no less painful exaggeration of what is debateable, if not a magnification of the trivial. Some there are who regard non-essential things as fundamental, whilst others look upon some fundamental things as non-essential. Those who are striving to fulfil the

13

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But if there be happy agreement about fundamentals, how can we justify our divisions respecting things confessedly unimportant? Surely the lesser ought to vanish in the presence of the greater; and when we think how disastrous to the great fundamentals, are all the quibblings about the least important matters, it is a wonder that any earnest soul can be found influenced by the schismatic spirit.

One of the American Bishops told us the other day that the members of a sect had discovered that it was a very scriptural thing to wash one another's feet; but some of the more progressive members, after a time, held that it was not at all necessary to wash *both* feet, but quite sufficient to wash one foot. This led to a serious breach, and so another sect blossomed out under the title of the "One Foot Society." Such divisions are indeed pitiable, further the cause of infidelity and indifference, and vitiate all professions of agreement as to fundamentals.

But what are the fundamentals upon which all ought to be agreed? It is a fundamental fact that man is not what God originally made him —pure, perfect, upright, and reflecting the Divine; that man has fallen from the high level on which God placed him, unpalatable as this may be to the Socinian. It is a Fundamental fact that God seeks the restoration of His own image in His greatest creature. It is a fundamental fact that,

notwithstanding what S. Augustine calls "a sin of unutterable enormity," man can again be brought into covenant with God. It is a fundamental fact that in Holy Baptism, instituted by Our Blessed Lord, man puts on Christ, regains the nature he has forfeited, and is brought into sonship with God. It is a fundamental fact that a Divine Kingdom, with duly commissioned officers, has been set up in the world; that it exists amongst men still, and will exist to the end of time. The great facts of the Incarnation and Resurection are not optional but essential and fundamental, and certainly not legendary fiction. It is a fundamental truth that there must be a real change in the soul that has broken baptismal promises, fallen from grace; and taken up an attitude of disloyalty to God. "This change," as Dr. Pusey says, "is so marked that the soul cannot but know it. As soon might you think that a man was restored from deep sickness to health, from pain to ease, from weakness to strength, and yet know it not, as suppose that a person was indeed changed from sin to holiness, from powerlessness under the might of sin to might and power over it, and know not that, whereas once he was sin's slave, now he was free."

It is fundamental that Christ is both the Saviour of the penitent soul and the food of the spiritually hungry. It has been said—and does not our own experience confirm it—that one look at the Crucified quells the stormiest passions of the soul; one devout Communion satisfies its deepest longing.

It is true everywhere and in everything—in friendship, in business, in politics, and. above all, in religion, that men are not to be won by acting as though essential things were indifferent. You can never win men to the faith, if the faith be at all unsettled, or a mere matter of taste and opinion. If Christian men are agreed on these fundamentals, then the days of discord are numbered, and the world will soon be converted, as it sees, what it once saw, "how these Christians love one another."

## *OUR NOTICE BOARD.*

*Sunday Schools—Morning, 9.45; Afternoon, 2.45.*
*Sunday Class—Vicarage, at 2.45 (Elder Girls.)*
*Adult Class for Lads—Sunday Afternoons, at 2.45.*
*"The Ministry of Reconciliation"—Counsel and Absolution, Saturdays 6.30 to 8.30 p.m., or by appointment.*
*Mothers' Meeting every Monday, 2.30 p.m.*
*Penny Bank every Monday, 8 to 9 p.m.*
*Guild of the Ascension, Tuesdays at 7.30 p.m.*
*Guild of the Good Shepherd for Children every Wednesday 7 p.m.*
*Choir Practice (Full Rehearsal). Fridays, 8.30.*
*Teachers' Meeting, Fridays after Evensong.*

Orders, &c., for Magazine, to Mr. Ramsden, S. Matthias' Schools.

Applications respecting advertisements, at very low rates, to be made to Messrs. Coates, 47, Leadenhall Street, and Howard Road, or Mr. Ramsden, at the Schools.

the most part habited attendants, as they all knew when to cross, kneel etc. the bell for instance during part of the Nicene Creed.

Though there was much that was beautiful in the service I could not but feel how strangely ill adapted much of the Communion service is to the choral accompaniment e.g. the Epistle and Gospel.

After the Gospel there was a sermon from one of the Curates which but for a reference to Confession and absolution was almost Evangelical in tone, being on the subject of 'justification'



# S. MATTHIAS' POOR RELIEF FUND.

THE Secretary again appeals for liberal support to carry on the useful work of the above Fund, which, unfortunately, is rather heavily in debt.

As many of the Congregation may be unaware of the existence of this Fund, or the scope of its work, a few remarks will not be amiss.

The Committee meets every Tuesday afternoon in the Vestry during the months of November to March, to deal with the many cases of distress which are brought to their notice. All relief is given in the shape of Grocery, Meat, and Coal Tickets, and great care is taken in discriminating really deserving cases. And not only are we able to provide food and warmth for the hungry and cold of our deserving poor around us, but also by this means get to know our people better, and to show them that we are not only sent to relieve their temporal necessities, but, what is still more important, to help them in their spiritual needs.

Besides this occasional relief, we have a few poor old people that we allow sixpence a week to, which is little enough considering their poverty. We should like to add a few more to this list. This can only be done by a decided increase in our income.

I earnestly appeal to your generosity to help us liberally, and *at once* to clear off our psesent liability of over £3, and to place in reserve a substantial sum to carry us well through the winter.

The sum of money given away in 1/- and 1/6 Tickets from November last to the present time was £28. The year before the amount was considerably larger—£44. A great falling off in subscriptions is clearly seen.

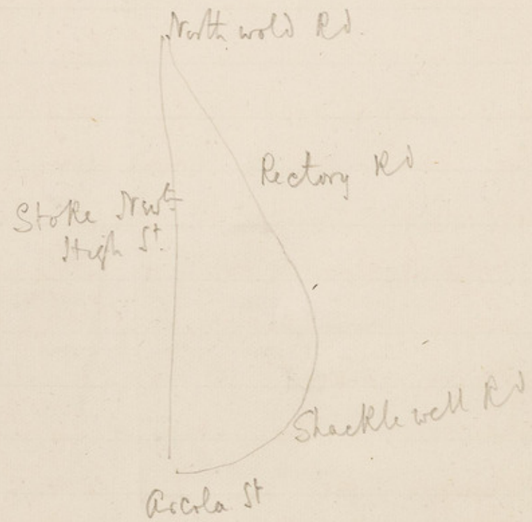
Weekly, Monthly, or Yearly Subscriptions are earnestly invited. All monies should be sent to

(Rev.) WALLACE WOODRUFF, *Secretary*,
4, Cowper Road.

| NAME. | ADDRESS. | AMOUNT. |
|---|---|---|
| | | |

Rev. A.L. Jukes. West Hackney.

Boundaries of his parish




Congregation

13/14/1a

(2)

17

Oct. 15.

G.H.D.

The Rev. A.L. Jukes. Rector of West Hackney. at the Rectory. 306 Amhurst Road.

Mr. Jukes is a priest. Clean shaven. rather fat. has been here 5 years. Was before that in care of a new artisan quarter in Dover & before that in Lewisham. He was trained at Clewer under Carter. Very pleasant voice.

His parish is shaped like half a pear. The thin end at the north where North wold road meets Stoke Newington High street. The east side is bounded by Rectory Road & Shacklewell road: ~~and~~ the South by Arcola St. and the West by the High Street.

There are two missions attached to the Church one in the North at the end of Cleveland street: the other in the south in the ~~Middle~~ Shackewell Row.

His congregation consists of rich, middle class, and poor

the rich come from Stamford hill, the middle class from the centre of his parish & the poor from the two poor patches one in the north and one in the south of his parish. Within the parish there are no rich but there used to be, those have now moved out to Stamford hill but still come to Church here because they have a hereditary connection with the place. The middle class form the greater proportion, they are really lower middle class & clerks earning £60 to £120 pounds a year. Formerly there were many of the £200 a year stamp who lived one family in one house but now even in the Amhurst Rd and the Falcigh Road lodgers are usual and becoming more so.

Religion

None really cares much about religion itself as doctrine. The clerks attach themselves to the Church because they like the social side of it, & the poor because of what they can get from it. Clerks are very sociable ~~but~~; they want a centre & the Church gives them one. In return they come to church "but they are not what I call religious Christians." With the poor the case is

is somewhat different, there it is more the personality of the 'man' that matters. The church with them is not so much the natural centre as the 'clergyman'. "If I or my curates make a point of going to see them and they like us as men then they like to support us by coming to church: ~~[illegible]~~ Neither one nor the other care the least about points of doctrine: if I stood on my head in the middle of church the clerks might be mildly shocked but they would come to church just the same; the poor wd not go so far as being shocked, they wd have made up their minds beforehand as to what sort of a man I was any oddities of external behaviour wd not ~~[illegible]~~ affect them. Below this class of poor which is the best class there is the class which comes merely for the loaves & fishes. "Of course there are plenty of them & always will be as long as there is anything to give." They are the camp followers of the church army.

Please leave 5 pages blank.

Women as church goers.

Clothes



Women are better church goers than men though in his church there are always a remarkable number of young men. The evening service is always the best attended. The Church has sittings for 1600 or 1700 people. In the morning there are a large number of children which brings up the congregation to 900 or 1000: the galleries are devoted to the children in the morning. In the evening come many adults, many women, and of a Sunday night there would be about 1200. Church going is hardly a matter of clothes now, not that people care to come in shabby clothes but fashionable clothes are so cheap. "Young girls dressed better than I can afford to clothe either my wife or daughters outwardly". The things they wear are not so good as they look but they are very good imitations. "You may remember how much feather boas were worn last year & the year before, my wife said that hers cost 30/-: I asked her how the girls in my congregation could afford that, she made enquiries and found that

Hours of churchgoing



that an imitation ~~of lace~~ could be bought in the High Street for 1/2." To judge by their appearance in church on Sundays you would say that all my congregation were in easy circumstances: you might think so still if you paid them a visit and they were expecting you: but if you chance to look round some odd time at their homes you will find how poor they really are. Fine clothes are for Sunday ~~wear~~ use only and the imitations they wear are quite good enough to last through a winter of Sundays only.

Women come to church in the early morning between 8 & 9 & then again in the evening. The men come in the evening only because they are not up or are out bicycling in the morning. Women don't come to the morning service because there is the sunday dinner to prepare. This fact partly accounts for the great increase in the numbers who come in the evening.

The population of the Parish is ~~is~~ 13,000. He reckoned the

Non-cons

District visiting



the number touched by the Church as 2,500. "There are the dissenters as well who are reckoned a strong body, but I rarely see anything of them." Here there is no cooperation between dissent & the Church or between one body of Non-cons & another. They (the Non-cons) have no parochial system. In the centre of London they are beginning to map out their districts so that they should not overlap but there is nothing of the kind here. He never even meets them visiting.

Every street is mapped out & given to visitors. Every house is visited. He visits the better class himself "They wd. not admit our visitors but think that the rector has a right of intrusion." The poor wd not admit our visitors either if they did not bring something with them or know that they wd bring something if it was wanted. The visitors are the wives of clerks & shopkeepers. "There are no ladies & gentlemen in the parish." They meet together regularly & report cases of distress to the Rector who then gives ~~them~~ tickets. These tickets are

Gifts

Amount spent in Drink



are exchanged at the shops in the neighbourhood. Relief in money is rarely given. "In this way I know all my poor I can put my finger on them at once." When "that mad idea of the Princess of Wales" was started they were his visitors who pointed out the poor, the Non-cons were asked to but they had not any idea of who were the families that deserved relief & who did not.

"You can have no idea of how much is given away one way and another." Mr Jukes has often asked poor men to tell him exactly how much they spent on clothes, necessaries etc in a week. The men do this, you note it down without saying anything, then if you tot it up you will invariably find that the man spends more than he earns. Where does the difference come from? Mr Jukes thinks in the gifts of clothes by friends and clothes & necessaries by the religious bodies.

"I cant tell you how much a man as a general thing spends on drink, but I have often noted special cases

cases. A man the other day earning 23/, a steady man with wife & family told him he always kept 5/ a week for his own drink & tobacco. "But I don't know if he is a typical case." Women drink too, not increasingly he hopes, & not the wives of the clerks in the neighbourhood. "You can't wonder at the labourers wives drinking." He cited the question put to the Bishop of London at a Temperance meeting by a working women "Have you ever stood all day over a wash-tub." No I thought not because if you had you'd take your drop of gin too."

Mr Jukes does not believe in total abstinence. He is not an abstainer himself. "Drunkenness is an evil but Bands of Hope are not the way to cure it." Drink that is not drunkenness is the only mental stimulus that the poor have. "You or I take a book, get into a new world & change of thought." The poor he said have very little of this, therefore they drink. The cure is not to forbid drinking which is at present a necessity to them but to supply them with a different sort of stimulus by degrees. With clerks the greatest pos-

[Interview continued on p. 69]



Sir belief in Bands of Hope.

Oct. 15th.

Interview with Rev. L. Stanham, St Bartholomew, Islington.

Rev Stanham is an old man of about 70: short, slight, and rather feeble in physique: gray haired and almost bald. A very great, loveable old man, old fashioned in appearance and dress.

He was the first Vicar of this parish and has been here for 35 years: has literally built the church and schools.

I see by his monthly letter to his people that he has "been led under God's guidance to turn to myself a dear wife, one not unknown to many in the parish, as she has been labouring as a teacher in our Sunday Schools for the last 18 years."

The population as our maps show are of the lowest class, 7/8ths casual labourers, costers and criminals and 1/8th small shopkeepers. There has been no deterioration during the last 15 years, but things are worse than they were 30

years ~~g~~ ago, especially in Tilbury Sq., which used to contain a number of middle class people. The worst streets are Pickering St. Newhall St. and the courts between Sheffield Road and South St.; these are constantly figuring in the police courts. The people are not generally very migratory; many of them have been here for years: but if the church gets hold of them sufficiently to improve their moral character they always move. As a whole the adult generation are utterly hopeless, but the younger generation are distinctly improving: the children are much less savage than they used to be, and more susceptible to religious impressions: this is mainly the result of the Board Schools which by their humanizing influence have given the church a better soil to work in. The attendance at the schools in the neighbourhood is very regular.

As showing the character of some of the adults Mr S. told me that last winter they broke into the Mission Room and stole the materials for work at the Mothers meeting which were sold quite openly in the ~~streets of~~ streets of the parish

Persons employed.

Buildings.

Services



and in some cases purchased by women who attended the meeting.

One Curate, Scripture Reader, Mission Woman.
About 10 visitors, who however only learn the monthly parish paper.

Mr Blackham complains of the terrible difficulty of working the parish from want of funds to pay sufficient workers. Not being in the East End he can get no one from outside to take any interest in them. Then is too the greatest difficulty in getting efficient curates as few will come to a parish of unrelieved poverty.

Church and Schools.

## Church Services.

**Sundays.**—Morning, at 11 a.m.; Afternoon, at 3.15 p.m. Evening, 7. Baptism at Service every Sunday at 4.15 p.m., and Children's Service on last Sunday in the month, at 3.15 p.m.
**Wednesday Evening.**—Service at 7.30 p.m.
**Churchings and Baptisms,** on Wednesday Evenings at 7. p.m.
For Praticulars of **Marriages,** Fees, Certificates, &c., apply to Mr. Saunders, 7, Tibberton Square.

The congregation in morning is about 100; in evening about 200, nearly all women; in his monthly letter Mr. S. compares godless St. Bartholomew's with Zermatt where he has been spending his holiday:-

> Only this morning, Wednesday, September 21st, we witnessed a sight which I have never witnessed at St. Bartholomew's. We passed the Parish Church at 10 a.m., and found service was going on. The Church was apparently *full*, and the hearty singing could be heard before we came near the building. But the remarkable sight was this. Outside each of the two entrance doors some 50 or sixty men were standing, with heads uncovered, joining in the service (as the doors were open and the Church full), and manifesting a devout interest in what was going on inside. I thought to myself, what a contrast to that which is seen in St. Bartholomew's, Islington. The sight which most frequently greets my eyes on Sunday morning in our parish is a comparatively small congregation of chiefly females inside the Church, and on leaving the Church I have many times counted 50 outside the public-house waiting till it opens, in order to be supplied with alcoholic drinks. How must God regard the residents at Zermatt and those at St. Bartholomew's? One cannot but believe He is pleased with the sincere devotion of the former, and displeased with the neglect of His worship by the latter. Cannot this state of things, think you, in St. Bartholomew's be altered? Yes, dear friends, very largely so, if each one who reads this will resolve that there shall be

The service is of the old-fashioned Evangelical type: it used to be all spoken, but now the Psalms are usually sung: the young people now want more music, and Mr. S. would gladly introduce it; but objects to an intoned service, it seems unnatural to address God in prayer in a chanted voice.

The communicants are about 100, and on Easter Sunday about 60.

Social Agencies.

Educational Work.

Visiting.



Outdoor services are held in the summer: very thinly attended, but several cases of conversion have been traced to them; and it is the duty of the Clergy to let the people see that no efforts are spared to bring the Gospel to them.

Mothers' Meeting.

Boys' Club: from 20 to 60 attend: open to all: few of them come to church.

Band of Hope and Senior Temperance Society: the latter taken a fortnight and only lately restarted after being broken up, because the young people became too familiar, and there were several scandals.

Day School with about 300.
Sunday Schools: about 230.

The Scripture Reader visits very thoroughly from house to house, and the Clergy also visit a great deal. There is the usual difficulty that the men are scarcely ever seen.

Mr S. lent me a volume of his Scripture Readers

very interesting



diary, and I append a few extracts:-

"16 Newhall St. Mrs Kelly, Roman Catholic. Had talk with her also with another person in same house who attends Rosemary Mission and who said she was brought up from childhood to go to Church, and that she knew all about the Bible from beginning to end".

7 Newhall St. Mrs Chambers. Sick very ill. Had talk with her: says she is quite ready to depart when God calls her.

5 Tilbury Sq. Mrs Marlow. Invited her to church: says that her husband does not attend and does not like her to be out when he is at home.

Had conversation with man at Hairdresser in Greenman St. He is a careless and drinking man yet he said that he was quite prepared to die and feared nothing. Spoke to him of the foundation upon which we must build our hopes.

18 Peabody Sq. Had conversation with man here who professes not to believe in the Scriptures:

says one part contradicts another, but he could not point to the parts. He declined to continue the conversation, saying that religion was all nonsense.

20 Pelham St. Mrs Dixon, widow, works hard for her living, but seems to treat religious matters with indifference; says she could not give her mind to it, she has so many things to think about.

18. Pelham St. Mrs Whipping. Had conversation on duty of attending place of worship. Could not attend she said because of "young family." (This is an incessant entry. HB)

"Had conversation with Mr Jobling at Corn Chandlers upon subject of need of attending means of Grace: he thought that taking a quiet walk on Sundays and viewing the works of nature was as well as going to church.

48 Popham Road. Mrs Hatcher. She never attends, but makes various excuses. I spoke of the need of preparing for the future. All I said was perfectly true she said; she knew that she ought

to attend to these things. I told her of the greater condemnation to those who knew God's will and did it not.

55 Popham Road. Mrs Hooker. Had conversation upon spiritual matters. Is rather sceptical; sometimes she said she thinks there is a heaven and sometimes she thinks there is not, but she certainly did not think there is a hell. She does not attend place of worship; they generally have some music at home which she thinks is as good as going to church.

22 Popham Road. Had conversation with gardener upon subject of closing business on Sundays. She did not see her way clear to do so she said. Sundays they did more than other days and she thought there was no harm in trying to put by a little for the future. I spoke of the value of the soul and how unwise to neglect it for the sake of earthly gain.

30 Pickering St. Mr Borrow. Had conversation with this man who said that when we die that is the end of us; he did not believe in a future

state, and he thought nothing more was required of us than to be as good as we can.

40 Pickering St. Mrs Ladd. Had conversation of spiritual kind. She felt that it was too hard to lead a Christian life. She had tried once and then gave it up.

2 Newhall St. Had long talk with Mrs Price. She said that she believed when we die it is the end of us. She had made up her mind to believe that and nothing could knock it into her brain to believe anything different. I read some passages of Scripture upon the resurrection but she seemed determined in her unbelief.

40 Pickering St. Mr Dadman. Had long conversation with him. He prided himself that he was man of his word and if he said he would do a thing he would do it and vice versa, and he had said that he would not go to church, and he would keep to his promise

28 Pickering St. Mr Low. Had talk with him and invited him to Mr's Bible Class. He thought religion was good for children but he didn't see what

men wanted to go to Bible Classes for.

34. Pickering St. Mr Duncan. Called about daughter's confirmation. Had long talk with him. He is really an infidel and ridicules many of the tenets of the Bible such as the fall of Adam and Eve and the Resurrection of Christ, and called it all "a beautiful hallucination".

8. Newhall St. Mrs Dy. Spoke with this person upon duty of going to church. She knew it was a right thing to do she said, but she would like to act up to it if she made a profession of being a Christian.

11 Freeman St. Mrs Filler. Drinks to a great extent, and declares she would not give up her half a pint for any consideration yet would like her husband, who also drinks, to give it up.

26 Norfolk St. Had long talk with man here upon subject of attending place of worship. Says he is obliged to work on Sundays, and it appears to him to be inconsistent to go from church to work."

Nursing.

Charitable Relief.

Other Religious Influences

Marriage.



There is no nurse; funds won't allow it. Most of the people go to Hospital or the Infirmary if seriously ill.

About £60 a year is given in 1/ and 5/ tickets; careful enquiry is made in each case

There are three non-con. Chapels in the parish, but they have all been obliged to close; the site of one is now occupied by Public House. There are a number of Chapels in the immediate neighbourhood, but the people with very few exceptions don't go to them: a few women go to the Morton Road Mission and men to the Medical Mission in Windsor St. where attendance at the service is made a condition of relief. The Mission people are exceedingly kind and do much good work, but undoubtedly they have drawn away some from the church.

Very youthful marriages are constant: girls and boys of from 17 to 20. They are due chiefly to the crowding and discomfort of the home.

Health.

Drink.

Rents.

The Man.



There are not many cases of couples living unmarried.

~~The thing considered~~ health is good. Directly or indirectly most of the illness is caused by drink: an enormous number of women and children are obliged to live on bread owing to the drunkenness of the husband.

Drink is the greatest cause of the squalor of the district. There has been no increase among men, but no decrease; but a distinct increase among women. The publicans however are as a rule a decent body of men; most of them are managers put in by companies etc.

Rents as a rule are about 2/6 a room. Most families have two rooms.

Mr Markham is an old-fashioned, moderate evangelical; gentle, modest, shy and nervous; with a very tender heart and probably easily imposed on. "Love" he said "is the ruling principle in the Universe,

and I try to make the people, and especially the children by love". But in no sense is he a strong man: now and then one may be touched by his sweetness and piety, but on the whole he is too gentle for a parish like this which wants a Donaldson or a Shelford.

Character of population.

Oct. 15th.

13/114/6 CD 8-9 (2)

Interview with Rev. C. J. Frick, St Peter, De Beauvoir Sq.

Mr Frick is a man of about 45: short, rather bald, with brown beard and whiskers: appearance lacking in refinement.

He was curate here from 1876 to 1881, and has been Vicar since 1881.

De Beauvoir Town has gone down greatly in the last 20 years: it was then chiefly a middle class district, and is now almost entirely working class. East of Southgate Road there are now no middle class: here in De Beauvoir Sq. every house has two or three families; but in Southgate Road and to the west of it there are still a few middle class. The reason for the departure of the middle class has been that the houses are not convenient: rooms very small, and drainage often antiquated.

The working class population are without exception quiet decent people: there is little or no destitution and no squalor. Most of those who

Persons employed.

Buildings.

Services.

Communicants.



Come here come north from Hoxton.

2 Curates. One Mission Woman.
About 10 District Visitors.

Church. Mission Hall. Schools. Home for ~~Or~~ orphans.

The Services do not appear in the Report which Mr Mich gave me.

The Matters then are from 170 to 200: and attendance about 300. The women are in the majority, but there is a ~~g~~ good sprinkling of men and especially young men.

The Communicants are about ~~8~~ 280. "We regard as the test of a good life whether they come to Early Communion fasting." In the Report there is a table of Communions from 1881 to 1896, showing a steady growth from 450 to 2303.

The Services are of a moderately high type with vestments and a certain amount of ritual, but Mr F. is careful only to introduce ritual when the doctrine which it symbolises has been thoroughly

Social Agencies.

Education.

Visiting.

How?

They call on send.

Lending.



Expounded and digested.

Temperance Societies and guilds but confined to church members. Tried an open men's club but it was a failure.

Sunday School: about 400. On class system.

The District Visitors are sent only to special cases. The Rich disapproves of the usual system of visitors taking a street or a block of houses and calling as a rule on fixed days when they are expected: it leads to any amount of hypocrisy, and to ladies giving of relief tickets when they are not wanted. His visitors therefore are only sent to cases which are known to be in some spiritual or material need. His aim in all things is to get hold of the individual instead of doing things in a wholesale way.

No more.

Charitable Relief.

Religious influence



"That's my strongest point: nobody takes greater care than I do in its administration." The amount spent in actual relief is very small, only about £20 a year; but about £40 is spent at Christmas in giving a dinner in the poorer homes, while about £130 is spent on the Orphan Home, which is really what is usually called a Crèche.

Mr F. works closely with the C.O.S.

Mr F. thinks that the influence of the Church among the people is very great, but that it is impossible to say how far that influence is spiritual how far material. Men of those who come to church he fears that the majority do so not from any devotion to the doctrines, but from a liking for the parson. The great obstacle to religion among the poor is that "they don't like the discipline of life." However the Church in De Beauvoir Town has gained greatly in recent years.

Mr Rich describes himself as "a moderate high-churchman, a disciple of Canon Liddon." He

The Man.



has confession for those who with it but never uses it as a duty upon anyone; he thinks it is an excellent thing for those who confess but it often leads to unpleasantness with their relations.

Mr Finch is not a bad little man: but not quite a gentleman: and very vain and self satisfied. Though obviously his work is rather insignificant he evidently thinks he is doing a great deal. His last words to me as he stood at the door were "I would like to say that love is at the bottom of it all, if I can do so without hypocrisy".

Bicycles & Drink.

Social & Church Work.



Notes from page 31

preventive of drink has been the bicycle. "Every one bicycles here, men & women, how they afford it I don't know. I know I cant afford my daughters a machine! but here you find young women in the Post Office earning £40 a year and young men earning £60 to £100, each with their own machine. Get a man or woman "what is vulgarly called to sweat" they will drink after it, may be more altogether than than a drunkard, but it will do them no harm. The bicycle is also responsible for making of the marriages about here. Young men & young women make parties out together, their bodies are in a healthy state from the exercise, there is no "indecent fooling around", but the beginning of real affection that ends in marriage.

"However I am not altogether so much for the social side of Church work, it has its uses, but we join for it too much: a man has a soul as well as a body." The soul he said was the more important of the two. There are "magnificent heathens" he said who live rightly without religion but they are exceptions the ordinary man does not. You must have a certain

Well-being & Religion

Lodgers

Confession.



certain amount of well-being enough to give you time for ideals.
but even with the very poor Religion will make dirt seem less dirty & lift the comfortable out of the common dead level of life." "Just think of the sameness of the lives of clerks." Out early in the morning mechanical work all day, tired in the evening, family life & family care for an hour or two after supper, then bed.
Their wives are a good sort, rather overburthened with child bearing, but hard working & faithful.
As to the lodgers question, the complaints he said were not so much of landladies versus lodgers as vice versâ.
"Yes I encourage confession, that is my school. But I will have very little to do with women." Women he said are quite as serious as men while they are about their confession but they don't keep it up. "If you tried you could get just as many women as you liked to confess to you but it would not mean much." Men come seldom but when they do it generally means a permanent change in their lives. "It's tommy-rot to talk about sacerdotalism." Of course are I grant ab.

Absolution.

Police

No Prostitution

Mr Ellerton says that he only suspects one house, and that is in Somerford Grove.

How there are 3 rectors in Hackney.



absolution, that does not affect a man's free-will, no man is forced to come to confession. When he does come I grant him absolution after Holy Communion. The Gospels say there shall be forgiveness after repentance. We are the ministers of God on earth. He forgives but the expression of this forgiveness is through us.

The Police behave very well, they are always ready with help where wanted, but it is not a rowdy neighbourhood.

There is practically no prostitution. Two young women started a brothel in the Amhurst Road some months ago but they have moved away now. Mr Ellerton of the St Bernadas mission suspects two houses in Shacklewell Row but it is only suspicion at present.

West Hackney Church is one of the 3 Hackney Churches built by Act of Parliament in 1824. There is no endowment. Parliament decreed that a first charge of £250 a year should come from the pew-rents for the Rector. A third part of the tithes was also made over; in this way West Hackney has a rector

Hackney Charities.

Parish Nurse.

Church Schools.



rector & not a vicar. Part of the Hackney Charities were also appropriated. That is how the 3 Hackney rectors still have the administration of them. When the Parish Councils Act was passed the Hackney council ~~said~~ proposed to take them over. The clergy demurred & went to the Eccles-iastical Commissioners about it. 'We saved our bacon on the technical point that having been specially appropriated by Parliament to 3 parishes there was no one parish of Hackney as far as the Charities were concerned.' But they were ad-vised to come to an agreement because if they stood their ground an act was sure to be passed revoking their power over these funds many of which are not ecclesiast-ical at all. They have accordingly agreed to admit 3 representatives from the Parish & the question now is who is to be the odd man in the Chair ~~to make a majority~~ pro

Last year they revived the nurse. Years ago there had been one but between that and now an interval without one –

The church schools, opposite the Church are flourishing. The charges are 3d, 2d, & 1d but many come for nothing if

London a heathen land.

Church Staff.

Guilds



'If we let them all pay we should not get the full amount of the fee-grant out of Government.'

Mr. Jukes said that he should like to see London treated as a heathen land & worked as a mission is from a centre. 'It is a heathen land; just see how few come to Church; you could not find room even for a quarter of the population supposing there was a quarter that cared to come to church; but there is not even a quarter that cares to come, the churches that exist are seldom full: that is what I mean by saying that London is a heathen land.'

1. The Clergy.

REV. ANDREW LEWIS JUKES, M.A., The Rectory, 306, Amhurst Road.
REV. A. B. WINTER, M.A., 7, High Street, Stoke Newington.
REV. EDWARD W. YATES, A.K.C., 75, Benthal Road. —— St Paul's Mission 8 Cleveden St.
REV. A. J. B. ELLERTON, M.A., Merchant Taylors' Missioner, 307, Amhurst Road.

'There are also 36 Lay Helpers.

Guild of St James. for enrolment of Communicants.
—— St. Agnes. for young women.
—— St. Andrew —— men.
—— Good Shepherd —— children. Monday ev. 7.

3 Bible classes on Sunday at 3.

## 10. List of Streets in the Parish.

The population by the census of 1891 was 11,462.

(i) NORTH DISTRICT (to the North of West Hackney Parish Church).

| Streets. | No. of houses. | Streets. | No. of houses. |
|---|---|---|---|
| Birchwood Cottage ... ... | 1 | Pleasant Place ... ... | 3 |
| Brooke Road (part) ... ... | 43 | Sanford Cottages ... ... | 6 |
| Bull Alley ... ... ... | 14 | Sanford Lane ... ... | 29 |
| Clevedon House ... ... | 1 | Sanford Terrace ... ... | 36 |
| Clevedon Street ... ... | 18 | Smalley Road ... ... | 33 |
| High Street, Stoke Newington (part) ... ... ... | 45 | Stoke Newington Buildings . | 11 |
| Lawrence Buildings ... ... | 30 | Total number of houses | 272 |
| Mead's Cottages ... ... | 2 | | |

(ii) CENTRAL DISTRICT.

| Streets. | Houses. | Number. | Streets. | Houses. | Number. |
|---|---|---|---|---|---|
| Amhurst Road | 265-359 & 242-302 | 82 | John's Road | 1-17 & 2-8 | 13 |
| Bayston Road | 1-91 ,, 2-86 | 90 | Leswin Road | 1-37, 53-59, 2-92 | 69 |
| Church Road | 1-21 ,, 2-50 | 36 | Rectory Road | 3A-13A, 1-99, 2-46 | 79 |
| Darville Road | 1-71 ,, 2-64 | 68 | Stoke Newington Road | 138-182 | 23 |
| Evering Road | 1 79 ,, 2-38 | 59 | Sydner Road | 1-83 & 2-72 | 78 |
| Farleigh Road | 1-119 ,, 102-114 | 67 | Tyssen Road | 3-21 ,, 2-26 | 23 |
| Foulden Road | 1-113 ,, 2-104 | 112 | Union Road | 1-15 ,, 2-18 | 17 |
| Glading Terrace | 1-30 | 30 | | | |
| High Street ... | 2-130 (with omissions) | 60 | Total number of houses... | | 906 |

(iii) SOUTH DISTRICT (Merchant Taylors' School Mission).

| Streets. | Houses. | Number. | Streets. | Houses. | Number. |
|---|---|---|---|---|---|
| Amhurst Terrace ... | 1-15 | 15 | Miller's Avenue ... | 1-28 | 28 |
| Amhurst Road ... | 235-263 | 15 | Perch Street ... ... | 1-25 | 25 |
| April Street ... ... | 1-21 | 21 | Seal Street ... ... | 1-36 | 36 |
| Arcola Street (North Side) ... ... ... | 13-73 | 30 | Shacklewell Lane ... | 57-143 | 43 |
| Brown's Place ... | 16-21 | 6 | Shacklewell Row ... | 1-37 | 35 |
| Dunn Place ... ... | 1-4 | 4 | Somerford Grove ... | 1-39 | 39 |
| Dunn Street ... ... | 11-38 | 24 | Stoke Newington Road (East Side) ... ... | 80-136 | 28 |
| Hindle Street ... ... | 1-52 | 33 | Wellington Road ... | | 93 |
| James Place ... ... | 1-5 | 5 | | | |
| Middle Street ... ... | 1-6 | 6 | Total number of houses... | | 486 |



Day Schools. under a School Management Committee.
i. Boys 2. Girls iii) Infants.
Sunday Schools with 34 teachers
Church Council.
Church Institute
Ibex Rowing Club.
Manenko Minstrels
Shakespearean reading Society
Old Westonians.

Mr. Jukes, I imagine, stays at home, writes sermons & organizes. He does not do much visiting. "I have so many letters to write; so much time is taken in giving advice; everybody comes here who wants to know; it is a sort of clearing house for the parish; servants to be found places, characters given; legal advice. "There is not a subject on which I am not consulted." "But don't think I am for 'humanity' as such for I'm not."
Mr. Jukes' voice is so like Mr. Chamberlain's that if you turned your eyes away you wd. imagine it was the Rt. Hon Joseph speaking.

The power of a priest.



The following cuttings ~~are~~ is from 'Good will' with which the West Hackney Parish magazine is incorporated

*III.—What power has a priest?*

To offer sacrifice, forgive sins, bless. Where does he get this power from? Like others and all else—from God. "I absolve thee in the name, &c." So it is power of God working through His priest.

When does a man become clergyman? Ordination. Ever see one—wonderful sight (picture it; kneeling candidates, hands imposed, of bishop, apostolic succession, explain lay priesthood.)

So then—Church is the Society of the Lord, filled by His Spirit, with rulers to govern and laws to govern by.

Some questions: What is a society? Name some societies? (Army, Friendly Society, Guild). Is the Church a society? Who is its Head? How is it held together? Holy Spirit. How does Holy Spirit keep it together? By ruling it through ordained ministers. What is the Apostolic succession? Can anyone rule in church? What is the church? Why is the building called church? Because set apart for Lord: where Lord's people worship Him.

Note.—Explain carefully symbolism of Church meaning of vestments. Diocese—unit. Where does power come from? Have some more powers than others? What power has a priest? What is an apostle? (Man sent by God to teach the world).

ORDERS."

Character of population.

Oct. 19th.

13/14/2 CD 87 (2)

Interview with Rev. H. J. B. Ellerton, St. Barnabas Mission, Shacklewell Row. –

St. Barnabas is the Mission District of Merchant Taylors' School. The district is carved out of the parish of West Hackney and includes Shacklewell Row, and the poor streets in its immediate neighbourhood.

Mr Ellerton is a young man under 30: he has been here for two years

(a) In the poorest streets middle St. Hindle St. Millers Avenue, nearly all are casual labourers: which is bad St. and the better streets there are a very large number of policemen, postmen and artisans. // Much the worst place in the district is Millers Avenue, which was only allowed to be built by some jobbery: there are no backs to the houses, there is no current of air through the Avenue and the rooms are terribly small. The people here are fearfully crowded, an average of about 5

to a room. Mr S. has counted on 300 children in this arrm which is nothing more than a court: lately there has been an outbreak of scarlet fever and some of the houses are empty (R.D. This is quite a modern slum: only built a few years). (a)

The average earnings of the men in his district Mr S. puts at not more than 23/- but most of the destitution of which there is a good deal is the result of drink. The Duke of Wellington in Theobald St. is an especially bad house.

The people shift incessantly mostly due to a desire to escape rent: most of those who go from this cause seem to move to Tottenham.

The people and the women especially are a terribly cadging lot: this partly due to the fact that relief has been and is poured in on them. Mr Peck Mr Allen's predecessor, was easily taken in and undoubtedly ~~gave~~ gave too much and Mr S. finds the greatest difficulty in dispelling the idea that

Persons employed.

~~Lunar~~. Buildings.

Lunar.



he is a religious officer.

Though poor the people are not a bad lot on the whole, and Mr S. is told that there has been an enormous improvement in recent years which without boasting may be attributed to the Mission which was started 7 years ago.

One lay Reader paid.
One unpaid lay Reader
12 District Visitors, who are ladies from the neighbouring middle class streets. The middle class lady is not an efficient district visitor. They are wanting in tact: too mechanical, too much wrapped up in their provident collections etc "in fact (I can say it without blushing) they don't understand how to proselytize"!

~~Ho ow~~. Mission Hall and Church combined. the Church being on the first floor. Hope shortly to build a church.

Ho ow.

## JOINT COMMITTEE.

*For collecting and disbursing Local Funds.*

Rev. A. L. Jukes. The Missioner. H. R. Summers. Mr. J. J. Arrow.
Dr. R. Brown.

*Bankers:* London and County Banking Co. (Kingsland Branch).

*MISSIONER:*

The Rev. A. J. B. ELLERTON, M.A., 307, Amherst Road, N.

*HONORARY WORKERS:*

*Licensed Lay Readers:*

Douglas Mackenzie, O.M.T. E. A. Sargent.

*Organist:* Mr. Sydney Lees.

*Assistant Organists:*

Mr. F. Helliar. Miss Rose Parrott. Mr. A. Elliott.

*Sacristan:* Mr. B. Johnstone.

*Verger and Caretaker:* Mr. W. Denby.

## S. BARNABAS' CHURCH COUNCIL.

*Chairman:* The Missioner. *Hon. Secretary:* Mr. Samwell.

| | | |
|---|---|---|
| Mr. Ashton. | Mr. Futter. | Mr. Lees. |
| ,, Bentley. | ,, Grimshaw. | ,, Mackenzie. |
| ,, A. Denby. | ,, Johnstone. | ,, Newton. |
| ,, Dudley. | ,, Jones. | ,, Sargent. |
| ,, Edwards. | | ,, Summers. |

*Meetings*—Last Sunday in month, 5.30 p.m.

## SERVICES.

SUNDAYS.

8. 0 a.m. Holy Communion.
10. 0 a.m. Children's Service.
11. 0 a.m. Matins and Sermon. Holy Communion on first Sunday.
12.15 p.m. Elder Lads' Bible Class.
3. 0 p.m. The Catechism and Sunday School.
4. 0 p.m. Holy Baptism and Churchings.
6. 0 p.m. Children's Service.
7. 0 p.m. Evensong & Sermon.
8.30 p.m. (In Advent and Lent) Lantern and other Special Mission Services
8.30 p.m. Open Air Service in Summer months.

HOLY DAYS.

7.15 a.m. Holy Communion.
8. 0 a.m. Matins.
8. 0 p.m. Evensong & Address.

WEEK DAYS.

7.15 a.m. Holy Communion, (Wednesday).
8. 0 p.m. Evensong (daily)
9. 0 p.m. ,, (Saturday).

*Wednesday.*

8. 0 p.m. Holy Baptism.
8.30 p.m. Mission Service and Instruction.

*Friday.*

11.0 a.m. Litany.

District Visitors' Service, first Tuesday, 6 p.m.

Special Services for Men, Advent, Lent, and other times, 4.30 p.m.

Social Agencies.



The morning congregation is about 50, evening about 150: there are nearly as many men as women, and especially a good number of young men. The more respectable churchgoers in the district (those who went before the Mission was started) usually go to West Hackney Church. The communicants are about 150 and on Easter Sunday 143: practically all the churchgoers are communicants.

~~Ou~~ Out-door Lenten Services in the Mission ~~hav~~ have been a considerable success.

Men's Club: open to all: 80 members of whom not more than 15 then go to church: those who do are referred to as "the apostles lot". A good many of the members are old Choir boys etc, but most of them give up church going when they become adults: they are shy about it, and look on it as not manly. Here as at the Elder Mission there is a distinct cleavage between Church and Club.

Boys' Club: all have to attend Sunday School

Education.



or Church.

Senior Temperance Society: doing no good at all: no aggressive work: if does not improve will soon be dropped.

Band of Hope worked with a guild: not exclusively for temperance: Band of Hope often took the temperance question in "a humouring way".

Rev. E. looks upon the Social Clubs only as proselytising agencies; "they know that perfectly well, I often tell them so".

Could not give weather off hand.

Rev. E. very keen on the Dispensary system. The ignorance of the children as to the Bible except for purposes of moral instruction appalling, and the Church Catechism a sealed book; of definite doctrine they have learnt nothing and it can only be taught by the Dispensary system. The children don't like it so much, than is more grind about it. But they attend pretty well, being sent by their parents whether they want to go or not, though nearly always

Visiting.

Nursing.

Charitable Relief.



only to get them out of the way.

Every house visited, most of them by Mrs E. herself.

There is a parish nurse for West Hackney who devotes quite 2/3rds of her time to this district.

Through the parish church as "enormous" amount is given, probably not far short of £300. In addition wealthy Jews give a lot of coal and food. There is a soup kitchen and dinners at Christmas. Altogether a great deal too much is given by the church especially as there is no cooperation with other bodies of which two at least, the Baptists and Dissenters by. chapel are always relieving. Besides this the District Visitors of St Mark not content with their own poor come into the district, and also give money or tickets.

Proportion touched.

Other religious influence.

Poor Law.

Marriage.

The Man.



People from come to church "he are, I think, a necessity to them in many ways."

Beyond a Baptist Ragged School there is no non-con. agency in the district, and very few go to any chapel outside. "I can say without boasting that the Church is far the strongest influence in the district."

A great deal of out-relief: often very unfairly distributed: it is all to old people and ~~women~~ widows but large families. Mr. S. knows of many most unsatisfactory characters who are receiving it.

A great many bad marriages, usually for pressing reasons.

A great deal of immorality. Mr S. shocked at the filthy talk of very small children in the streets.

In spite of the fact that he has very

priestly ideas. Mr Ulverton is an attractive fellow: very learned and energetic, and with a frank, open, pleasant manner; on the whole well suited to a district such as this.

Character of population.

Oct. 10th.



(2)

Interview with Rev. W. J. Horne, St. James' Pelsead St.

Rev Horne is a man about 45: tall, well-made, handsome, with fair hair turning grey and blue eyes: a courteous gentlemanly man with nothing of the priest and little of the parson in his manner. He has been here for 17 years.

Our interview was of an unsatisfactory character, as after 20 minutes Rev Horne had to go to another appointment, and left me with his scripture reader, an earnest but quite illiterate man, who however, Rev H. said, knew more of the people in the parish than he did.

Rev H. shares with Rev Stanham the dark blue and black bit off the Essex Road, and the population are identical in character with Rev Stanham's, though now perhaps a little better as the Dwellings which form a large part of the parish have been greatly improved on the moral side of ~~the~~ recent years. This is owing to Revs Pelyth and other

Persons employed.



ladies on the C.O.S. who collect the rents, and have got rid of the worst characters. But both kinds of buildings. Albany Cottages etc and Quinn's Buildings, are still very poor and rough: both are badly built and Quinn's Building is in many respects distinctly unsanitary. Apart from the buildings the top of Pickering St is the dangerous place in the parish. Windsor St and Britannia Row, though very poor, attract a more respectable class of tenant than the Buildings.

Packington St is the only respectable street in the parish and here they are mostly artisans and small clerks.

I rather gathered both from Mr H. and the Scripture Reader, Mr Scannell that though rowdy the people were not a bad lot but Mr H. I don't think knows them very well, and Mr S. was evidently anxious only to say the best of them.

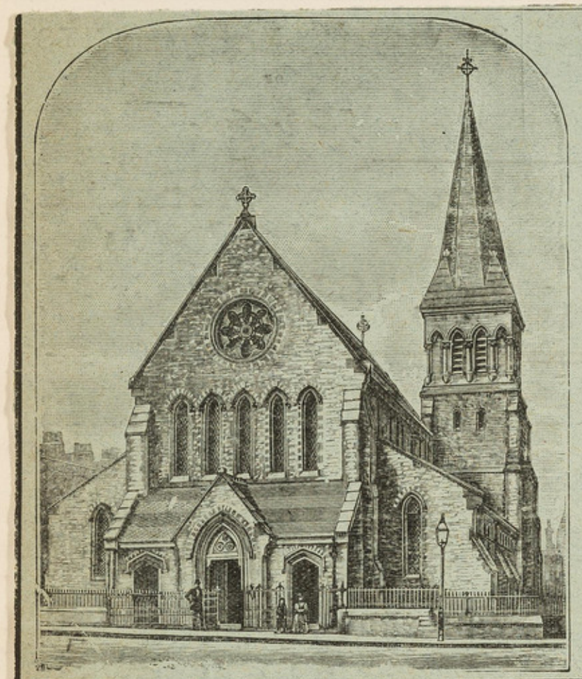
One Curate. 2 Scripture Readers. One Nurse.
No Visitors.

Building.

Senior.



Church and Mission Hall.



## MEETINGS AT ST. JAMES' MISSION HALL BRITANNIA ROW.

| | | |
|---|---|---|
| **SUNDAY.** | | |
| Sunday School .. .. .. | 3.0 | o'clock |
| Bible Classes (in Church) .. | 3.15 | " |
| Young Women's Bible Class (at Vicarage) .. .. .. | 3.30 | " |
| Men's Bible Class .. .. | 3.30 | " |
| Children's Service .. | 7.0 | " |
| **MONDAY.** | | |
| Penny Bank .. .. .. | 8 to 9 | " |
| St. James' Guild .. .. | 8.15 | " |
| **TUESDAY.** | | |
| Mothers' Meeting .. .. | 2 30 | " |
| Band of Hope .. .. | 7 and 8.30 | " |
| **WEDNESDAY.** | | |
| Girls' Sewing Class .. .. | 5.0 | " |
| Mission Service .. .. .. | 8.15 | " |
| **THURSDAY.** | | |
| Service in St. James' Church .. | 8.0 | " |

## OUR JUNIOR AND SENIOR BANDS OF HOPE.

The Junior Band of Hope will meet this month as usual on Tuesday evenings at 7 p m.

The Senior Band of Hope will meet every Tuesday evening at 8.30 p.m.

All young people over the age of 14 are cordially invited to join our Senior Branch. Children will be heartily welcomed and are earnestly invited to join our Junior Branch

# ST. JAMES', PREBEND STREET, ISLINGTON.

***"My trust is in God alone."***

## CHURCH SERVICES

**SUNDAY.**

Morning at 11 o'clock.

In future the Service on Sunday evening will commence at 7 o'clock instead of 6.30 p.m.

**CHILDREN'S SERVICE.**

Last Sunday in Month at 3 15 o'clock.

**HOLY COMMUNION.**

First Sunday in month at mid-day.
Second and last Sunday in month at 8.30 a.m.
Third Sunday in month in the Evening.
Occasionally at 4.30 p.m.

**WEEK-DAY SERVICES.**

Thursday Evening at 8 o'clock. Friday Morning at 12 o'clock.

**BAPTISMS AND CHURCHINGS.**

Friday at Morning Service, 12 o'clock. Last Sunday in month at 4 o'clock. No fees.

**BANNS AND MARRIAGES.**

Apply at the Mission Hall.

***This Magazine may be obtained at St. James' Mission Hall, Britannia Row.***

**PRICE ONE PENNY.**

Social Agencies.



The congregations average about 250 both morning and evening; the Church is right on the boundary of the parish and has some dwelling streets to the south of it, and though I could not get a direct answer I rather gathered that a large proportion of the ~~people~~ congregation came from outside the parish: certainly all the Sunday School teachers and workers do. In so far as the parishioners are spiritually touched to any extent it is through the efforts of Mr ~~M~~ Scanlan; he privately lives in Albany Cottages and conducts meetings in the courts off the Building every Sunday; this he has been doing for 4 years. At first he was received in the most unfriendly manner; they threw flowers pots etc at him; now all listen patiently; in these years he has brought 27 men to Confirmation.

The Communicants are about 100

The Church services are Evangelical in character; a mixed choir of males and females

Only Mothers' Meeting and Band of Hope.

Educational work.

Visiting.

Nursing.

Charitable Relief.



Sunday School with about 350.

Nothing systematic, but the clergy and Scripture Readers are constantly in and out.

Parish Work.

I could get no clear idea of what is done, but gathered from Mr Scannell that Mr Horne gives a good deal out of his own pocket.

After Mr Horne had gone Mr Scannell took me over the Church, Mission Hall and into both blocks of buildings which certainly are rather unsavoury, though among the children who were about, dirty as they generally were, I saw few signs of great ~~poverty~~ poverty. Mr Scannell told me that discipline in his block is now very strict, and that those who wish to be rowdy have to go into the street with the result that Popham St at night is a very noisy place. I noticed that Mr Scannell

was evidently on good terms with such of his fellow tenants as he met.

Except in so far as Mr Scannell is spiritually active there seems to be a parish of the sleepiest character.

Oct. 28th.

14/10 CD (2) 117

Interview with Rev. Dr Barlow, St. Mary, Islington.

Dr Barlow is a man of about 60; bald, gray haired and bearded, with shaven upper lip.

From the post-card which he had sent offering a time for interview I feared that my reception might not be altogether gracious; nor was my expectation belied. Dr Barlow came in looking exceedingly unpleasant, and with an evident desire to get rid of me as soon as possible: for some minutes it was a question as to whether anything was to be got out of him: he was as grumpy as possible.

"To give you proper answers to the questions you put would take me hours hours: I'm not like some people: I want to be accurate and I am not prepared to say anything to which I could not swear in a court of law: besides statistics are so unreliable: I'm always seeing figures and statements put forward which I know to be wrong, and yet they

Character of population.



get behind because they are in print". such was the tone he took. but after a little talk he became less testy and said "well, I've got a man from Harrogate coming to see me in a few minutes; I'll talk to you till he comes." with this I had to be content but I thought it better to let the talk be desultory and not to worry him for figures or take any notes

Upper Street the chief street of the parish, from being a street of small shopkeepers who lived on the premises is becoming a street of large shops of the store class with the proprietors living away. Still quite nearly too Milkman Sq and Gibson Sq have also good middle class districts with solicitors & architects etc in each house, but now the lower middle class are coming to them, and almost every house has several families; they do not get contain artisans or labourers but rather policemen, milliners etc. These squares and the neighbouring streets are full of lodging houses inhabited mostly by small clerks and girls

Persons employed.

Buildings.

Services



in places of business in the city.

The Slums, - of which there are a considerable number in the immediate neighbourhood of the church, and again behind Upper St. on the West - they are decidedly improving owing chiefly to the activity of the sanitary authorities. They are inhabited chiefly by labourers, with a good many costermongers.

With the exception of Stephens' Street there is no factory of any size in the parish: it is purely residential, and the people are incessantly shifting.

Two curates: two Bible women.
A large band of voluntary workers, visitors, teachers, and young men who conduct mission services.

Church. Bishop Wilson Memorial Hall.
Schools. Soup kitchen.

See over

## PARISH OFFICERS.

Organist, Mr. Sydney Hann, A.R.A.M.
Clerk, Mr. H. Bilby, 8, Tyndale Place.
Sexton, Mr. W. Baker, 292, Upper Street.
Pew Opener, Mr. Smith, 35, Barnsbury Street.
Bible Women—Miss Hooper, 6, Napier Terrace; Miss Hill, 61, Cross Street.

## CHURCH SERVICES.

Sunday { Morning, 11.0 a.m / Afternoon, 3.15 p.m. / Evening, 6.30 p.m.
Wednesday and Friday } Litany, 11.30 a.m.
Thursday, Evening Prayer and Sermon, 8.0 p.m.
Holy Days, Ante-Communion, 11.30 a.m.

Holy Communion.
1st Sunday after Morning Service.
2nd and 4th Sunday after Evening Service.
3rd and 5th Sunday, 8.30 a.m.

Holy Baptism and Churching of Women.
Sunday, 4.0 p.m.
Wednesday and Friday, 11.45 a.m.

Notices of Banns and Marriages to be given to Mr. H. Bilby, 8, Tyndale Place, from whom certificates may be obtained.

The Catechetical Class is held in the Church at 12.15 p.m., on the 1st Wednesday of the month.

## SUNDAY SCHOOLS.

| | | |
|---|---|---|
| Boys, | 9.45 a.m. and 3.0 p.m. | Mr. R. Cufflin. / Mr. E. Street. |
| Girls, | 9.45 a.m. and 3.0 p.m. | Mrs. Barlow. / Miss Hollyman. |
| Infants, | 10.0 a.m. and 3.0 p.m. | Miss Jones. / Mrs. Wheeler. |

## DAY SCHOOLS.

| | | |
|---|---|---|
| Boys, | 9.0 a.m. and 2.0 p.m., | Mr. Tremlett. |
| Girls, | 9.0 a.m. and 2.0 p.m., | Mrs. Thomas. |
| Infants, | 9.0 a.m. and 2.0 p.m., | Mrs. Colman. |

## SERVICES, MEETINGS, Etc., IN THE MEMORIAL HALL

| | | | |
|---|---|---|---|
| Sunday, | 11.0 a.m. | Children's Service | Mr. R. S. Cufflin and others. |
| ,, | 3.0 p.m. | Young Men's Bible Class. | Mr. Boole. |
| ,, | 3.0 p.m. | Young Women's Bible Class | Miss Elmer. |
| ,, | 4.15 p.m. | ,, ,, ,, ,, | Mr. Ecob. |
| ,, | 8.0 p.m. | Mission Service. | Messrs. Ducker, Jones and T. Woollett. |
| Monday, | 2.30 p.m. | Mothers' Meetings. | Mrs. Barlow, Mrs. Disney, and Miss Hodgson. |
| ,, | 6.0 p.m. | Band of Hope. | Miss Edwards. |
| Tuesday & Thursday. | 8.0-10.0 p.m. | Young Women's Institute. | Miss Allan. |
| Wednesday, | 8.30 p.m. | Women's Bible Class. | Rev. J. M. Willoughby. |
| Tuesday / Wednesday / Friday | | Church Lads' Brigade. | Recreation / Drill / Gymnasium — Capt. C. A. M. Barlow. / Lieut. Howe. / ,, Arnold. |
| Thursday, | 12.0 noon. | District Visiting Society and Provident Society. | The Vicar. |
| Thursday, | 9.0 p.m. | Young Men's Bible Class. | Rev. J. I. Pickford. |
| Friday, before 4th Sunday. | 8.0 p.m. | Communicants' Union. | The Clergy. |
| ,, | 8.0 p.m. | Choral Society. | Conductor: Mr. S. Hann, A.R.A.M. / Hon. Treas.: Mr. Hodgson, 25, Highbury Crescent |
| Saturday, | 7.0 p.m. | Mission Choir. | Conductor: Mr. F. Jones. |
| ,, | 8.0 p.m. | Prayer Meeting. | The Clergy. |

## OTHER SOCIETIES, CLUBS, Etc.

Day Schools' Committee.—In the Vestry, 1st Wednesday, 7.30 p.m. { President: The Vicar. / Hon. Sec.: Mr. A. N. Disney / Hon. Treas.: Mr. J. D. Mathews.

Penny Bank.—At Boys' School, Saturday, 8.0—9.0. p.m.

Parish Magazine,—1st of each month.—Advertisements. Mr. J. Woollett, 58, Cloudesley Road.
[General business: Rev. J. M. Willoughby, 48, Milner Square.

The Church always looks well filled and in the evening it is often very full; "but with many of them we don't know where they come from; we have the greatest difficulty in tracing them to their homes in getting into real touch with them". The congregation is almost entirely middle class; don't get hold of the working classes. "When I was ordained more than 30 years ago I was very keen on getting a Saturday half holiday for the workers; I used to say these people don't come to church because Sunday is their ~~the~~ only holiday; if they have another holiday the Church will be able to get hold of them; but I was a false prophet; it was just the other way; the Saturday half holiday has increased their desire for holidays, and now the trains stream down Lyme Rd. on their way to the Forest. ~~The child~~ And yet most of them have had a religious training; they have been brought up in a Sunday School. ..... The child who has been sent by its parent to Sunday School sees all this

~~Social Agencies.~~



pleasure seeking going on, and as soon as it leans school naturally takes the same course". All this was much more in sorrow than in anger, for Dr Barlow evidently recognized that ~~it~~ this desire ~~xxx~~ ~~&~~ for amusement was very natural, and he gave me the impression of one who desires not to stop it, but to work it in with the church life and services.

He compared the religious susceptibility of London with that of other large towns greatly to the disadvantage of London. "No man can influence London: it is too huge" "This question of how we are to get at London is always before me."

Mission services are held in the Memorial Hall on ~~the parish magazine~~ Sunday night but they do not attract the class they are meant for, but rather those who have already been to church or chapel elsewhere, or those who ~~like~~ prefer a free and easy meeting to a regular service: they don't bring in the poor from the slums: there you can only get at by taking

Social Agencies.

Education.

Visiting.



the Gospel to them, and one of the curates has a service in one of the lodging houses.

Throughout the summer there are open air services on Sunday evening in the porch of the Church.

See Parish Magazine.

All the Social activity of the Church is an excellent thing as long as it does not interfere with the proper duties of the clergy: but there is a great danger that they may sacrifice to it the time which ought to be spent in thought and study. And the mere fact that the parson has taken part in some amusing entertainment may often interfere with his spiritual influence; ~~when~~ "Get you what you give them amusements; their lives are so dull".

Day Schools and Sunday Schools.

The parish is ~~very~~ very thoroughly visited by District Visitors and Clergy. "I believe London

Charitable Relief.



is thirsting for visitation. There is no place where you can be so lonely, and there are hundreds of young men and women in a parish like this who are simply longing for the sympathy which we could give them." The visitor who goes in the right spirit can always get admittance in the long run: you must not be afraid of rebuffs, must not patronize, but must simply go as a brother or sister, and sooner or later you will get the confidence of nearly all.

"When I came here I set out to teach the people thrift: at that time they were putting into our bank about £40 a year: we now take over £500, almost more than we can afford to give bonuses on".

As to actual relief much of it is done through the Visitors who give tickets.

Speaking of his own methods Dr Barlow said "I have dozens of people coming to the house, but I never give money: if they are hungry I take them to the neighbouring coffee

Influence of the Church



shop and give them food; eggs and bacon can do no man any harm"

It is almost impossible to estimate to what extent the people are touched: "we are sowing the seed every day but we don't see the harvest". Still Dr Barlow believes that though the conversions do not from the influence of the Church is more felt than it used to be. There has certainly been something of a revival in the ten years he has been here. His predecessor was Vicar for 54 years, and ~~lived~~ lived a mile away on the top of Shipley Hill, with the result that he was largely inaccessible to the people. "I determined that I would be in the centre of things, and built this vicarage and the memorial Hall. Of course it has added greatly to the work: people are incessantly coming in: many of the enquiries are ~~not~~ quite irrelevant, but many most relevant" – (when he said this Dr Barlow had become so pleasant that I could not be sure whether it was directed at me or not) – "but

in either case the most bear one's burden".

After we had been talking about 20 minutes the man from Harrogate turned up; at that time Dr Barlow was just beginning to get pleasant and interesting, but I could only keep him another 10 minutes as he pleaded that the man had to catch a train back to Harrogate. I fear there would be great difficulty in catching him again.

In spite of a rather unpleasant temper I should say that Dr Barlow is a very genuine, hard working man. Speaking of his work he said "I don't force the personal note: the men who draw the congregations are what you may call stars, men with great gifts; but we have not all got great gifts; and I believe that the less gifted men who attend to study, preaching and visiting and gather a devoted staff of workers round them do as much or more in the long run than the stars."

136

Gr. 2nd.

14/16 141 (2)

Interview with Rev. W. J. S. Whitty, St. Philip, Islington Sq.

Rev. Whitty is a man of about 45, who began life as a solicitor and has only been ordained five years. He is a muscular christian: body broad shouldered, active, with a strong face rather wanting in refinement. He brusque and rough manner to start with, but exceedingly hearty and confidential when once under weigh.

Rev. W. began by saying that he had put our first letter in the waste paper basket "with other encumbrances" and subjected me to a stringent cross examination as to the object of our enquiry. "You must excuse me, he said, "I'm a man of business and a lawyer".

Rev. W. came here three years ago at first as curate-in-charge. The then vicar Rev Vorspan had been lying ill at the vicarage for two years: for the previous 23 years of his pastorate he had completely neglected the parish, devoting all his time to mission preaching elsewhere. The

Nov. 2nd.



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Character of population.



"Result was that "the place was an iceberg" "the people as hard as nails" and "the church officers, choir, congregation and all could have been placed in an ~~&~~ omnibus." A few months after Mr W.'s coming Mr Bourne died and Mr W. was made Vicar.

Mr. W. describes his parish as "an East End parish in North London". Up to 1886 it was a decent middle class neighbourhood, but since then it has been steadily going down, and Mr W. notices an enormous decay in the last three years. It is now a servantless parish with an average of 3½ families to each house, and a population of between 5 and 6000 not 6000 as given in the London Diocesan Book. There is a great deal of real poverty, but for the most part of the respectable uncomplaining type "hidden behind the white curtain". Nearly all the men work outside the parish, numbers being the poorer of ~~the old~~ clerks; but there is a great deal of home work among the women,

Persons Employed.

Buildings.

Services



sempstresses, fur pullers, box makers etc.

There are many Welsh in the parish ~~now~~ some attracted by the proximity of the Welsh Church in Welton Sq.

The people are intensely migratory, and each man has a tendency to be a poorer tenant. Many of the people have a habit of moving out to Tottenham etc in the summer, and coming back for the winter, carrying on different employments in the two seasons.

One Curate. Bible Woman.
Fourteen voluntary workers.

Church and Schools.

See our

The church holds 650; morning about 200, evening about 400; all working and lower ~~mi~~ middle class, but not the poorest who will only come to a mission room. We have bright hearty services, good ~~[illegible]~~ music, and

OUR MOTTO FOR 1897:

**"In all thy ways acknowledge Him, and He shall direct thy paths."**

—PROVERBS iii. 6.

**Monthly Subject** *vide* **Almanack.**

**CLERGY.**

VICAR:
Rev. W. J. S. WHITTY,
The Vicarage, Arlington Square.

CURATE:
Rev. R. W. E. TOMLINSON,
28, Union Square.

CHURCHWARDENS:
Mr. W. G. PENTON.
Mr. H. M. JENKINSON.

SIDESMEN:
Mr. E. W. FARROW.
,, E. BRYANT.
,, S. WEBSTER.
,, T. C. KING.
,, T. EVANS.

PARISH VISITOR:
Miss A. CLANFIELD,
23, Packington Street.

VERGER AND CLERK:
F. MARKWICK,
63, Linton Street,
to whom Notices of Banns, Marriages, etc., should be given.

HON. MAGAZINE SECRETARIES AND TREASURERS:
Mr. A. G. LEACH, 112, Packington Street; and Mr. A. PROTHERO, 1, Mary Street, to the former of whom all communications should be addressed.

## PARISH CALENDAR FOR NOVEMBER.

**Sundays.**—*Services*, 11 a.m. and 7 p.m. *Holy Communion*, 1st Sunday, Morning; 3rd Sunday, Evening. *Sunday School*, 3 p.m. *Bible Classes*, Young Women's, Vicarage; Youths', Choir Vestry, 3 p.m. *Baptisms* and *Churchings*, 4.15 p.m., or before Evening Service on notice.

**Monday.**—*Band of Hope*, 7 p.m. *Lantern Lecture*, 1st and 22nd. *Chart Lecture*, 8th.

**Tuesday.**—*Mothers' Meeting*, 7.30 p.m.

**Wednesday.**—*Choir Practice*, 8.15 p.m.

**Thursdays.**—*Mission Service*, 8 p.m. *Gleaners' Union*, 25th, 8 p.m., Infants' Schoolroom. *Scripture Union*, 4th, at 6.30, Girls' Classroom. *Youths' Gymnasium*, etc., 7.30 p.m., Boys' Schoolroom.

**Fridays.**—5th, 12th, 19th, *Sunday School Teachers' and Workers' Meetings.* 26th, *Communicants' Union*, Boys' Schoolroom.

**Marriages** are solemnized any day between 8 a.m. and 3 p.m. Notice of Banns, *Marriages*, *Baptisms*, and *Churchings*, should be given to the Verger, F. MARKWICK, 63, Linton Street.

## Parochial Notes.

**Sittings** may be taken from the Churchwardens after any of the Services or at any time on application to the Verger. Prices from 1*s.* to 2*s.* 6*d.* per quarter.

**Day Schools.**—The Annual Diocesan Inspection took place on the 4th October. The following is a copy of the Diocesan Inspector's Report:—

*Boys'* Department. The Schools again passed a very good examination. In Division I., much painstaking and earnest work has been done, which has won the interest of the boys, who answer in an intelligent and attentive manner. The true meaning of the Acts of the Apostles was not brought out enough. Division II. is taught with pains; much practical and thorough work has been done with success. Division III. is good. The class is in order and has done some good work. The mechanical part of it is especially good, but there might be more clearness and definiteness about the rest of the work.

*Note.*—Division I. obtained "Excellent" in five subjects, and "Very good" in the other three taken. Division II. "Very good" in five subjects and good in the other one. Division III. classed good.

*Girls'* Department.—The religious teaching continues to be earnestly and faithfully given, and an excellent examination was passed. In Division I. the answering is generally ready and pleasing in all subjects, except the Prayer Book, of which little is known. Division II. is excellent throughout, the teaching has been careful, the knowledge is correct, and the answering is in a decidedly good spirit. Good work has been done in Division III., especially in the mechanical part, which is all excellent, and the answering is orderly; the intelligence of the children needs more developing in this class.

*Note.*—Division I. obtained four "Excellents," two "Very goods," and one "Very fair."

Social Agencies



practical Gospel sermons with plain bible teaching" There are occasional out-door services in the summer but I don't go in for it as Brother Shaw does next door, brass bands, drums and trumpets, "Come and hear Tom Noddy," and all that sort of thing; much mission work of that sort is the merest froth" [I saw "Brother Shaw" – "everybody calls him Brother Shaw" – in the afternoon and the report follows this]

Mothers' meeting.
Band of Hope
Boys' Gymnasium.
Penny Bank.
Girls' sewing club for girls.
The aim of all social work is religious: "I don't ram religion down their throats, but I don't believe in doing God's work with the devil's tools. For this reason I ~~[illegible]~~ ~~[illegible]~~ steer clear of theatricals and such things. I used to be a great theatre goer, and it would do me

Education.

Visiting.



no harm to go now, but I want to keep my people free from all the temptations that surround such amusements".

Day Schools: "one of the best in the Deanery". Sunday Schools, with about 330 and 270 in attendance. Teachers 11.

The clergy and their wives assisted by two or three visitors visit every house in the parish. Mrs Whitty who is "very sympathetic" devotes herself chiefly to women, Mr Whitty to men. "At first scarcely anyone would receive us: the name of St. Philip's seemed to stink in their nostrils; but they are thawing rapidly". This card is left:-

ST. PHILIP'S CHURCH.

.....

has called upon you to-day. You are earnestly and cordially invited to attend and support your OWN Parish Services and Meetings.

PLEASE TURN OVER.

~~Schooling.~~

Nursing.

Charitable Relief.



The "own" is directed at Brother Snow who is a sheep stealer and proposes to look upon the whole of Islington as his parish, even to the extent of house to house visiting outside his own boundaries. ["You must take all Brother Snow's figures with a grain of salt; one man will take the pledge four times; this appears as four pledges."] In a poor parish Mr W. is a great stickler for the observance of the parochial system.

["Somewhere about new Mr W. told me a story which though quite irrelevant deserves to be enshrined. An old Mrs B. came to him one day for relief. Mr W:- "Well Mrs B. what can I do for you". Mrs B:- "Please sir I've got rheumatism and I want one o' them abominable belts."]

A nurse badly wanted. Sometimes pay women who live in the parish.

Give about £30 a year in tickets. Work with the Friendly Workers, but not the C.O.S.

Proportion touched.

Other religious influences.



who have treated him badly.

Rev. W. thinks that he may fairly claim to touch half his parishioners directly or indirectly. He hopes to get at the parents mainly through the children.

There is only one chapel in the parish, - doing small work. Rev W. is on the most friendly terms with the minister.

As to the work of the church in the neighbourhood Rev. W. said that until recently it was almost dead. Stanham was here active and is quite past his work: "sleepy, why he's fast asleep." Horne is "a slow old coach: it would take a charge of dynamite to wake him up"; but he named a man four years ago who has put a little energy into the concern. The first man to wake things up was Brother Shaw's predecessor. As to Brother Shaw himself in spite of his methods he does a lot of good.

Chap 14/1

Chap 14/2

Chap 14/2

General Questions.

Drink.

Health.

Housing.

Personal



On the general questions Mr. W. had little to say.

With regard to Drink he noticed the perpetual stream of children going for the Sunday dinner beer.

The parish is on gravel and much more healthy than Lanchester.

There is a great tendency to consumption.

Though perhaps the least fit though Mr. W. is a first-rate man: chock full of go and energy; a good practical head: a sympathetic heart: a slap-go-on-the-back sort of man, sure to be immensely popular with men and boys.

Nov. 2nd.

14/17 CD

159

Interview with Rev. F. T. Shaw, St. Peter, Islington.

Mr Shaw is a young man of about 35: this is an exceedingly flattering portrait of him:-

Character of population.



In manner he is very quiet, and rather depressed and melancholy.

On the whole Mr Shaw's parish closely resembles that of Mr Whitty but parts of it are richer and parts much more squalid & not actually poorer than anything in St Philip's. Duncan Terrace and Colebrooke Row are still to some extent middle class, but they are rapidly going down. Grosvenor St, the City garden area, and the Sidney St district are all about as low and poor as they can be. Outside these areas the bulk of the people are artisans, small clerks, and a considerable number of theatrical and music hall employees.

I had a very long interview with Mr Shaw. At the close he gave me reports of two interviews. As one of them contains the bulk of what he told me and in almost the same words I place it here with additional notes following:-

# Illustrated Interviews with London Clergy.

## III.

## "YET NOT I."

THE title of this article explains itself. It has been my happy privilege within the last few days, to interview a tolerably well-known London clergyman, whose work has been richly blessed of God to the salvation of many souls; and it was felt that a simple statement from him concerning the work might be interesting and useful to the readers—clergy as well as laity—of CHURCH AND PEOPLE. But he was exceedingly diffident on the subject. "You see," he said, "the work has been so entirely the Lord's work, that I am fearful lest anything that I may say, or you may write, may be interpreted as the exaltation of man. What we want, more and more, is that God may be all in all." The question to be or not to be, was settled, as all difficult questions ought to be settled, on our knees; and there we learnt afresh the lesson that was always present to St. Paul's mind when speaking of his own work, "Yet not I, but Christ."

It will be readily understood, therefore, that in anything which may follow there is no intention of glorifying the human agent; that what is here set down is written in the hope that it may be helpful to Christian workers generally in leading them to cast themselves more and more upon the Lord, and in so doing, to employ

### Spiritual means for Spiritual Work.

But I have not yet introduced my friend to the reader. He is the Rev. Frank Trevelyan Snow, Vicar of St. Peter's, Islington. To say that the parish is situated at the extreme south-east of Islington, would probably not convey any very definite idea to the majority of our friends; its precise locality will be better understood by saying that while "The Angel" corner is not in the parish, the opposite corner, forming the junction of the Upper Street and City Road, is. Behind the main thoroughfare, the parish is intersected by a number of dismal-looking streets, with hundreds of small houses. The population is 15,000, and they are best described by the phrase "mostly poor." The church was consecrated in 1845, and as the Jubilee picture on page 173 shows, Mr. Snow is the fourth Vicar. His predecessors have been the Rev. A. Haslegrave (1845–1875); the Rev. Alexander Ewing (1875–1890); and the Rev. C. J. Procter (1890–1894). Mr. Snow, who was appointed by the Vicar of Islington to the living on Mr. Procter's preferment to Holy Trinity, Cambridge, in succession to the Rev. John Barton, went to the Parish as Senior Curate in 1891; and being allowed a perfectly free hand by his Vicar, set to work on lines which he thought the parish most needed. It may be said, in passing, that owing to the long-continued illness of Mr. Ewing, work had been brought almost to a standstill, and

### The Parish was virtually dead.

Mr. Procter, by diligent house-to-house and room-to-room visitation, quickly made an impression, and his work was greatly blessed; and when his staff was reinforced there was a decided shaking of the dry bones. When Mr. Snow began his work as Senior Curate it was thought advisable to abolish the Satur-


ST. PETER'S, ISLINGTON, AND ITS FOUR VICARS.

day night entertainment, and substitute in its place a prayer-meeting. "We began," he told me the other day, "with five—five Christian people met in the Church Vestry for prayer. At the same meeting now we have an attendance of from 100 to 150."

This is at once an indication that the work at St. Peter's has been of no ordinary character, and I asked Mr. Snow for particulars of his methods.

"We work," he said, "on

**Simple Evangelistic lines.**

Our one aim is to bring souls to Christ, and God has wonderfully blessed us. We have a Gospel Temperance Society, which is worked on spiritual lines absolutely. At our meetings, which we hold every Monday night, we have sacred songs and solos, and the addresses are entirely evangelistic; also we never have a meeting without an after-meeting, and hundreds of souls have been brought to a saving knowledge of Christ during the last five years. We have taken 1,680 pledges during the same period, but it is

### Not the pledge, but the soul,

that we strive after. In connection with this work we have a choir of 35 voices, and a brass band of 20 instrumentalists. Then there are also 40 men who visit and look after those who have been rescued. In the summer

### We go into the open air

on Monday nights. We have 200 open-air workers, and both men and women take their share in the speaking. We always have after-meetings, and we never go out without having conversions. The workers are distributed into four companies, each of which has an open-air service in a different part of the parish; and when it is time to return the band collects us together, and, headed by the band, we march in full strength to the schools, where we have our meeting. It is quite a demonstration in its way, the concourse of people sometimes numbering about seven hundred. Every open-air worker comes prepared to speak; they are trained to do it. Then in the winter the same workers go out as

### Deputations to other Parishes

all over the metropolis. We go wherever we are asked—High Church parishes as well as others; the only condition we make is that we are allowed to have an after-meeting. We have sent out as many as three, four, and even five deputations a week. These workers are under the charge of eleven lieutenants or leaders—one of the Churchwardens is a leader—and the four clergy are captain One of the clergy generally goes with the deputation, but where that is impossible a lieutenant, a responsible layman, is in charge. There have been large numbers of conversions from these deputations amongst all classes of people, including some clergymen. One object of these deputations is to give our lay-people something to do. When men or women are converted, we set them to work as soon as possible."

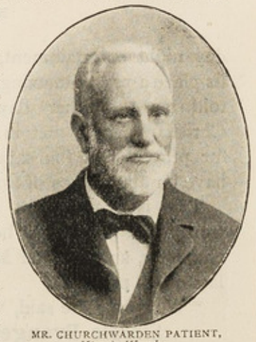
MR CHURCHWARDEN CLARKE,
*People's Warden.*

"But do you not seek to build them up?"

"I am coming to that now. Our Gospel Temperance Society is our chief evangelistic agency; that is on Monday night. On Tuesday night we have our

### Meetings for Believers.

There are four meetings in all. One is for children from 10 to 15 years of age, and we get an attendance of from 30 to 40. Another is for young women, at which the attendance is from 50 to 60. A third is for young men, and it is attended by from 25 to 30; and the fourth is for men and women, where the attendance ranges from 100 to 120. So that as soon as any are converted they are taken in hand at once and built up in the faith. From these believers' meetings we draw our workers. We have a band of 40 earnest young women members of our Y.W.C.A., who visit young women and who take meetings for young women elsewhere. Then there is a band of 10 to 15 young men who visit young men; a



MR. CHURCHWARDEN PATIENT,
*Vicar's Warden.*

band of about 40 men who visit men, and a band of about 30 women who visit women. Now I think

### You see our Plan.

We get people converted first, then build them up in the Truth, and then send them forth to reach their fellows, and unless they can do that they are not much good. And a real solid work many of them are doing. We have a

### Union of Christian Workers

with a membership of 220. The *objects* are very definite; they are (1) to deepen the spiritual life; (2) to bear one another's burdens—for instance, if one member is out of work, the others will make a subscription for him; and (3) to take up aggressive work for God. The *rules* are very simple: every member must give evidence of conversion and must attend the Lord's Table once a month."

But the story was not yet fully unfolded, and Mr. Snow proceeded to give me details of the parish work on other days of the week.

"On Wednesday," he continued, "we have

### Special Meetings for Factory Girls,

and this effort is specially under the care of the Church Pastoral-Aid Society's Lady Worker. There are 160 factory girls on the books, and we have an average attendance at the meetings of about 75."

"And what are your methods here?"

"We have a night school, a sewing meeting, a temperance meeting, a missionary meeting, and an evangelistic meeting. The idea here, as in every branch of our work, is to win the soul to Christ. In connection with this effort we have

### A Band of 'Ready Helps,'

formed of the girls themselves. There are 8 in all, and they see to the details of the club. We have special meetings for them, and they become missionaries to their fellows; and I need hardly tell you that they are able to reach them in a way that we cannot.

"Our service in church," Mr. Snow proceeded, "is on Thursday evening, and that we look upon as purely

### A Building-up Night.

THE THREE CURATES OF ST. PETER'S, ISLINGTON

Our workers gather there, and on the last Thursday of the month we have a special communion for them. There were 162 communicants on the last occasion, and the offertory at this service is always given to the C.P.A.S. After this service we have our Teachers' Training Class. We have from eighty to ninety Sunday School Teachers. "On Friday night," Mr. Snow continued, "we have a

### Missionary Training Class.

There are between twenty and thirty of our people who have volunteered for the foreign mission field, and the object of the class is to study the Bible and to train the members as speakers before they definitely offer themselves to the parent Society. Then, on Saturday night our chief engagement is the Prayer Meeting of which I have already told you."

The work on week-days had thus been outlined, but there remained Sunday to account for, and Mr. Snow's description of it was most interesting.

"We begin," he said, "with a

### Morning Prayer Meeting at 7.30.

All the clergy attend it, and we never get less than thirty or forty people. Our morning service in church is mainly devoted to Christians, that is to say the sermon is specially addressed to them to build them up in the faith. The congregation averages from 400 to 500. At night our congregations are much larger; there are seldom less than 700 people present, and often as many as 900. The sermon in the evening is distinctly evangelistic; we always have an after-meeting, and we are

### Never without Results.

We have also two Children's Services in the morning and a Children's Service and a Mission Service at night. There are four Sunday Schools, and the number of scholars on the books is about 1,200. This department of the work has developed so rapidly that we have had to hire the Board School. The C.P.A.S. curate is in charge of the Sunday Schools, and here, as in everything else, we seek the salvation of the individual soul. All our teachers are earnest Christians."

It is just possible that some critical readers may be mentally wondering what there is in Mr. Snow's work of a distinctively Church of England character. If so, his subsequent remarks will reassure them.

"We have presented," he said, "during the last six years

### Five hundred Confirmation Candidates,

and we never present our candidates until they have given evidence of definite conversion to God. I wish very much that more clergy could see their way to take that stand, it certainly does not retard the numbers."

In regard to

### General Church Work,

Mr. Snow's remarks were equally encouraging. Seeing that St. Peter's is a poor parish, with commendable foresight, money (£4,000) was raised for the endowment of a Curacy, and the parish provided with a Vicarage. "When I was appointed Vicar," he said, "it was suggested that we should acquire the freehold of this house, which we then rented. We prayed about it, and then decided to issue an appeal for £2,000. In three weeks we received the sum of £1,980, though most of it came from outside the parish. The house was acquired, and now the parish is supplied with a permanent Vicarage. Then we have also raised £500 for repairing and restoring the church

How has this money been raised? you ask. BY PRAYER. We employ

### No Secular Means

for raising money, or, indeed, in the work of the parish at all. My people now, I am glad to say, would not tolerate it even if I desired it, which I do not."

Mr. Snow has naturally a large staff:—three Curates, a C.P.A. Scripture Reader, five Mildmay Deaconesses, a C.P.A. Lady Worker and a Sick Nurse. There are also eleven students of the Church Missionary College working in the parish. The total number of voluntary workers is 300 to 350, and, as we have seen, the great majority of these are earnest Christians.

Amongst other works of love and mercy proceeding in the parish, mention should be made of the

### Meetings for Ballet Girls.

There is a theatre in the parish, and special efforts are made to reach those who perform there. Then there is also a Sick Benefit Club for theatrical and music hall employees. I ventured to ask Mr. Snow if he had any special difficulty—for instance, was drink a difficulty? He assured me it was not, the work of the Gospel Temperance Society having been so greatly blessed. "Moreover," he said, "we have a

### Public-House Brigade

of men who visit the public-houses of the parish, and they have been instrumental in reclaiming many. There are seventeen public-houses in the parish."

One final word remains to be added before this article is complete. The reader will have perceived that the work at St. Peter's is from first to last a spiritual work, and that it has been greatly blessed. What is the secret of that blessing? Surely it is found in the fact that the clergy and workers are

### Much in Prayer.

"We clergy found," said Mr. Snow to me, "that the work was growing so fast, that we felt there was a very real danger of our becoming puffed up, and of the human instrument being glorified. So we determined that we would set apart one whole morning a week for

### Definite Waiting upon God.

"The Curates come here to breakfast every Wednesday, and from that time until noon we intercede with God for ourselves and for the parish. We have been greatly blessed ever since, and the work has prospered marvellously."

It is with the same desire that God may be glorified that this interview has been written. It has been a very happy task thus to put before the readers of CHURCH AND PEOPLE this story of Divine grace so marvellously manifested in a poor Islington parish. And as I finish writing, the thought that is uppermost in my thoughts, as it doubtless will be in the minds of my readers, is, What hath God wrought!

H. C. H.

Buildings.

Services



Church and Mission Buildings. Their Board School for Sunday Schools.

There are about 10 further meetings and services at the Rufford Row Mission not included in the prodigious list on the following page.

The church holds 900: the morning congregation Mr S. puts at 350 the same number as he gives for his voluntary workers and his regular communicants: the fact is they are the same lot. The evening congregation is from 500 to 750 mostly of the artisan class. Mr S. told me later that it was quite easy to get hold of the poorest class, but apparently they don't come to church; but he mentions 50 as attending the Mission Hall in the Evening. It may be noticed that for the size of his parish, which he puts at 15000, the congregations are small even without the grain of salt.

As to the out-door meetings Mr S. describes this as "the biggest open air work in London." The Salvation Army avoid us: they recognise that

# Services and Meetings.

## SUNDAY

| | |
|---|---|
| 7.30 a.m. | Devotional Meeting, Devonshire Street Schoolroom. |
| **8.30 a.m.** | **Holy Communion, 2nd Sunday.** |
| 10 a.m. | Sunday School, Boys, Devonshire Street. |
| 10 a.m. | „ Girls and Infants, Cambridge Terrace. |
| 10 a.m. | Choir Class, Devonshire Street. |
| 10.30 a.m. | Devotional Meeting for Clergy and Church Officers, in the Vestry. |
| **11 a.m.** | **Divine Service and Sermon.** |
| 11 a.m. | Children's Service and Address, Devonshire Street. |
| 3 p.m. | Sunday School, Boys, Devonshire Street. |
| 3 p.m. | „ Girls, Queen's Head Street Board School. |
| 3 p.m. | „ Infants, Cambridge Terrace. |
| 3 p.m. | „ Rufford's Row. |
| 3 p.m. | Young Women's Bible Class, Queen's Head Street. |
| **3.15 p.m.** | **Service with Address for Men only, in the Church.** |
| 3.15 p.m. | Mixed Bible Class, Cambridge Terrace. |
| 4 p.m. | Teacher's Prayer Meeting, 4th Sunday. |
| **4.30 p.m.** | **Holy Baptisms and Churchings.** |
| 6 p.m. | Open-Air Meetings (Summer). |
| 6.30 p.m. | Girls' Club Bible Class, Devonshire Street. |
| 6.45 p.m. | Children's Service and Address. |
| **7 p.m.** | **Divine Service and Sermon.** |
| 8.30 p.m. | Open-Air Meetings (Summer). |
| 8.30 p.m. | After-Meetings (Winter). |
| 9.15 p.m. | „ (Summer). |

Holy Communion administered each month as follows:—1st Sunday, after Morning Service; 2nd Sunday, 8.30 a.m.; 3rd Sunday, after Evening Service, and the last Thursday, 8 p.m.

## MONDAY

| | |
|---|---|
| 3 p.m. | Mothers' Meeting, Devonshire Street. |
| 4.30 p.m. | Meeting of the Staff. |
| 7.30 p.m. | Gospel Temperance Prayer Meeting, Devonshire Street. |
| 7.45 p.m. | „ „ Open-Air „ „ |
| 8 p.m. | Gospel Temperance Meeting (indoors) Devonshire Street |
| 9.30 p.m. | After-Meeting, Devonshire Street. |

## TUESDAY

| | |
|---|---|
| 6.30 p.m. | Scripture Union, Devonshire Street. |
| 8.30 p.m. | Young Women's Society, Devonshire Street. |
| 8.30 p.m. | Young Men's Society, Vestry of Church. |
| 8.30 p.m. | Bible Reading, Cambridge Terrace. |

## WEDNESDAY

| | |
|---|---|
| 10 a.m to 1 p.m. | Clerical Devotional Meeting. |
| 7—10 p.m. | Meeting of Secretaries of Departments. |
| 8 p.m. | Girls' Club, Devonshire Street. |
| 8.30 p.m. | Church Choir Practice. |

PRICE LIST ON APPLICATION.

# Services and Meetings.

## SUNDAY

| | |
|---|---|
| 7.30 a.m. | Devotional Meeting, Devonshire Street Schoolroom. |
| **8 30 a.m.** | **Holy Communion, 2nd Sunday.** |
| 10 a.m. | Sunday School, Boys, Devonshire Street. |
| 10 a.m. | „ Girls and Infants, Cambridge Terrace. |
| 10 a.m. | Choir Class, Devonshire Street. |
| 10 30 a.m. | Devotional Meeting for Clergy and Church Officers, in the Vestry. |
| **11 a.m.** | **Divine Service and Sermon.** |
| 11 a.m. | Children's Service and Address, Devonshire Street. |
| 3 p.m. | Sunday School, Boys, Devonshire Street. |
| 3 p.m. | „ Girls, Queen's Head Street Board School. |
| 3 p.m. | „ Infants, Cambridge Terrace. |
| 3 p.m. | „ Rufford's Row. |
| 3 p.m. | Young Women's Bible Class, Queen's Head Street. |
| **3.15 p.m.** | **Service with Address for Men only, in the Church.** |
| 3 15 p.m. | Mixed Bible Class, Cambridge Terrace. |
| 4 p.m. | Teacher's Prayer Meeting, 4th Sunday. |
| **4.30 p.m.** | **Holy Baptisms and Churchings.** |
| 6 p.m. | Open-Air Meetings (Summer). |
| 6.30 p.m. | Girls' Club Bible Class, Devonshire Street. |
| 6.45 p.m. | Children's Service and Address. |
| **7 p.m.** | **Divine Service and Sermon.** |
| 8.30 p.m. | Open-Air Meetings (Summer). |
| 8.30 p.m. | After-Meetings (Winter). |
| 9.15 p.m. | „ (Summer). |

Holy Communion administered each month as follows:—1st Sunday, after Morning Service; 2nd Sunday, 8.30 a m; 3rd Sunday, after Evening Service, and the last Thursday, 8 p.m.

## MONDAY

| | |
|---|---|
| 2 p.m. | Mothers' Meeting, Devonshire Street. |
| 4.30 p.m. | Meeting of the Staff. |
| 7.30 p.m. | Gospel Temperance Prayer Meeting, Devonshire Street. |
| 7.45 p.m. | „ „ Open-Air „ „ |
| 8 p.m. | Gospel Temperance Meeting (indoors) Devonshire Street |
| 9 30 p.m. | After-Meeting, Devonshire Street. |

## TUESDAY

| | |
|---|---|
| 6.30 p.m. | Scripture Union, Devonshire Street. |
| 8.30 p.m. | Young Women's Society, Devonshire Street. |
| 8.30 p.m. | Young Men's Society, Vestry of Church. |
| 8.30 p.m. | Bible Reading, Cambridge Terrace. |

## WEDNESDAY

| | |
|---|---|
| 10 a.m to 1 p.m. | Clerical Devotional Meeting. |
| 7—10 p.m. | Meeting of Secretaries of Departments. |
| 8 p.m. | Girls' Club, Devonshire Street. |
| 8.30 p.m. | Church Choir Practice. |

## THURSDAY

| | |
|---|---|
| 6 p.m. | Band of Hope, Devonshire Street |
| **7.30 p.m.** | **Holy Baptisms and Churchings.** |
| **8 p.m.** | **Divine Service and Address on the Christian Life.** |
| **8 p.m.** | **Worker's Communion (last Thursday).** |
| 9 p.m. | Teachers' Training Class, Devonshire Street. |

## FRIDAY

| | |
|---|---|
| 3.30 p.m. | Ladies' Bible Reading, Devonshire Street. |
| 8.15 p.m. | Brass Band Practice, Cambridge Terrace |
| 8.30 p.m. | Missionary Training Class, Vestry of the Church. |

## SATURDAY

| | |
|---|---|
| 7.45 p.m. | Missionary Library, Devonshire Street. |
| 6.30 p.m. | Sick and Benefit Club, Cambridge Terrace. |
| 6.30 p.m. | Penny Bank, Devonshire Street. |
| 7 p.m. | Churchwarden's Meeting, Vestry. |
| 7 p.m. | Magazine Visitors' Meeting (the last and second Saturday in month). |
| 8 p.m. | Devotional Meeting, Devonshire Street. |
| 8 p.m. | Gleaners' Union Meeting (first Saturday). |
| **9 p.m.** | **Temperance Mixed Choir Practice, Devonshire Street.** |

Social Agencies

Visiting.

Charitable Relief.

Other religious influences



to are doing their work, and really touching the people."

In spite of the spiritual aim some of the social agencies are at first met "with caution." Thus the "ladies of the Ballet" have got at by being asked to tea. I could not discover that any of them had been converted yet.

Every house is visited once a month at least, and the clergy cover the parish once a year.

About £60 a year is given in tickets at the discretion of the Visitors.

Practically the Church is the only influence in the parish, which however includes churches of the R.C.'s, Catholic Apostolics, Swedenborgian's and Presbyterians.

Mr S. speaks of the Catholic Apostolics as excellent people.

Cooperation.

Poor Law.

Drink and Temperance Work.



Mr S. was instrumental in starting the branch of the Friendly Workers and describes it as most successful. (2. Miss Jona, Book XXIII Pap. 27)

There is a good deal of out-relief to old people and widows, which unless there is money coming from other sources is always supplemented by the church.

Mr Shaw claims that owing to the success of his temperance work drink is at a discount in the parish and that the publicans are being ruined (his actual words were "they are all losing heavily"). The number of people he mentioned to me was 1700 in eight years. The failure of adult temperance societies is due to the fact that they do not work on purely spiritual lines: "they don't satisfy the heart". A drunkard can only be reclaimed by "the power of God". Many of those who have been converted and taken the pledge have been followed up incessantly for years until at last they have been brought to grace.

Mr Shaw told me many remarkable stories of

the conversion of drunkards. Archdeacon Sandford of Exeter (Archbishop Temple's right-hand man) told him he did not think it was possible to convert a woman drunkard; "I said to him, 'Don't say that, Archdeacon!' and then told him many instances of what he had done by the power of God, till the Archdeacon broke down and wept like a child".

Mr Shore having refused to a publican who had prosecuted his Curate for libel and obstruction, and whom he said he had no doubt of ultimately converting, I asked him if he had yet converted any of the publicans. "No not actually, but their children, yes". He then gave me the story of three sons of a publican who were converted ("there was a daughter too who was deeply convicted") and whose consciences were naturally troubled as to their father's business. They came to him for advice, and he told them to put the matter before God, "and God answered their prayers in the most unexpected manner; their father died." They

"Sheep stealing."

Prostitution.

Drift.

Health.

Personal.



then sold the business and took up other professions; one is now on the Stock Exchange.

I did not ask Mr Show as to his "sheep stealing" propensities; but he volunteered the information that he went outside his parish: "You can't help it; they come to us and we must go to them"

There is a great deal round the Chapel and Colebrooke Row is not free from it. There must be brothels in the parish, Mr Show says, but he does not know them.

From £10 to £15 a week is put in the Banks and Clubs.

The parish is exceedingly healthy.

I really don't know what verdict to give on Mr Show. To my mind his manner is sanctimonious, and his whole personality unattractive. Of one thing I am quite certain, that he would

Him has any influence on the average man or woman, and would convert only those who were longing to be converted. The fact is that though he of course attributes it all to "the power of God" he is puffed up, and the "human instrument" is in considerable danger of "being glorified." Him on his own showing I see no evidence that he is doing ~~&c~~ any more or less so much as dozens of others who do not cackle like a hen that has laid an egg every time they gain an adherent to their church.

Mr Shaw's last words to me as we said good bye were:- "God has greatly ~~to~~ blessed this parish; it is famous for that sort of thing".