

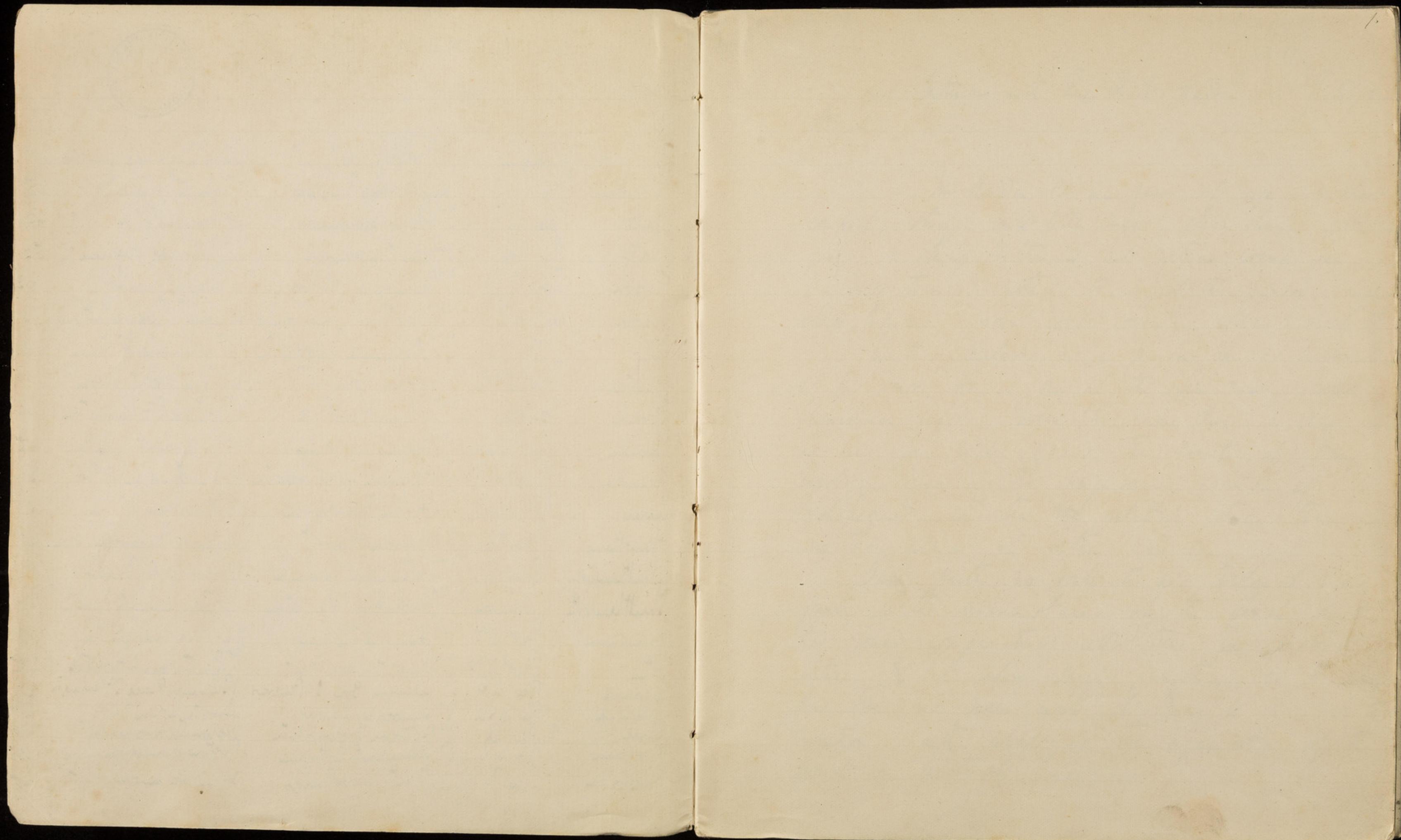
B 246
Church of England

District I. N^o LX



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Rev. S. C. C. C.	St. Ethelburga Bishopsgate	3 Wellington St.	91
Rev. W. C. Heaton.	Trinity Square	105 The Crescent Camden Rd.	97
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July 2nd

Interview with Rev. R. H. Hadden, St. Botolph,
Aldgate.

Mr Hadden is 44 years of age: a short-compact, strongly built little man: clean shaven, jetting grey: a strong, determined but rather coarse face. In dress there is nothing to suggest the parson: light check trousers, jacket, coat, ordinary collar, black tie.

Mr H's methods as a parson are as unconventional as his dress. He is one of the few really Broad Churchmen left. Before he came here 10 years ago he was for eight years the Curate of "Hampstead" Regent in the neighbouring parish of Bishopsgate, and the ~~old~~ relation between them was then almost of father and son.

Owing partly no doubt to his theological views, partly to the circumstances of the parish Mr H. has found comparatively little time for pastoral duties & but before saying anything as to what has been his main work it may be as well to mention shortly what is the organization of the parish on pastoral lines.

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Algate is almost the only city parish which has any population to speak of: but here there are about 6000 people of whom quite half are Jews. Most of them are in Buildings and especially in the Works just off Mid Essex St. With the exception of the few inhabitants of the Mint the Gentile population are all very poor, though some of the poorest have lately been cleared out by the demolition of the courts at the end of the Mint.

St. Botolph really consists of two parishes "the freedom" which lies wholly within the city and "the lordship" part of which is in Whitechapel, and of this nearly the whole was for ecclesiastical purposes only transferred in 1864 to St. Paul's Whitechapel (see Parry) but the inhabitants of the lordship are equally entitled with those in the freedom to share in the numerous educational and eleemosynary benefits attached to the parish.

Working under him Mr. H. has only a small staff, a Scripture reader and a nurse: he does not believe in District Visitors and has never tried to get any: but Mrs. H. does a good deal of work

in the parish.

The Psalms, connected with the parish are numerous, but what they are will appear in the later account of Mr H's work.

Mr H. is not a ~~the~~ multiplier of sermons: he has only two on Sunday, and none in the week. "I don't tell people," he said "that if they don't come to church they will be damned, because I don't believe it." To give even an average number of attendants is almost impossible, the congregations vary so greatly, sometimes the church is almost full sometimes almost empty: "if we could count all those who came occasionally we should have a large congregation," said Mr H.: but not only is there no great spiritual power put on people to come to church, but the greatest pains are taken not to let the charitable funds be used as a bait. Mr H.'s great wish is to be recognized as "a good man" and so far does he carry this feeling, that no one could know him for long (as I do) without recognizing that any attempt to impose upon him & religious cant would be doomed to failure, though

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But he admitted that in considering pensions "of
two ^{equally good} ~~cases~~ ^{one} initially favoured the one best known to
one so that a church goes whom I was always
saying might have a better chance than a man I
never see."

But though Mr H's services are few they are
bright and attractive, and he himself is an inspiring
preacher.

Of Social Affairs there are none except a
branch of the S. F. S. Mr H. began with a Mother's
Meeting, but dropped it as futile.

The visiting deacons chiefly on the Scripture Reading
who spends most of his time in going round, Mr
H. going only to those mentioned & the home or the
nurse.

The questions of education and Relief will be
dealt with later ~~under the account of~~.

Judged from the conventional religious standpoint
Mr H.'s work is evidently of the smallest importance
but his labours have really lain outside the ordinary
rack of parochial ministrations. He has lived
rather as he said "in an atmosphere of language,

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surgeons, architects, builders, Charity Commission,
Sick-soldiers Commission etc. Since he has been at
home he has had official dealings ^{on behalf of} with Mr. Dodsley
with the Home Office, the Local San. Board, the War
Office, the Admiralty, the Board of Agriculture, the Charity
Commission, the Sick-soldiers Commission, the Wheat
Department, the Rivers & British Rivers, Queen Anne's
Docks, the Pig Council, the Public Works
Commission.

Though the value of the living is small the
parish is almost the richest in London, its
charities amounting to over £10000 a year and
Mr H.'s efforts have been aimed at introducing order
when formerly there was chaos and corruption.

When he came the living had been vacant for
two years: the former Rector had lived away and
taken no interest in the administration of the parish
funds: the church was in a disgraceful condition,
and there was no rectory.

Mr H.'s first task was to repair the church,
a work which is only just finally complete. This
like any other step he had to take at first was

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the cause of disunion and strife in the north.

The next thing was to buy a Rectory, Mr. H. having been obliged for some years to spend the whole of the official income in rent.

It is known round the large endowments that Mr. H.'s quatuor fights have been waged. The educational endowments amount to £8000 a year: when Mr. H. came he found four voluntary schools in four separate buildings without a playground among them: there was no code, no government inspection, all the applications were of the most antiquated description: so much of the money as was available for secondary education was flimsily pilfered by a body called "The Inquest of the Ward of Portoken and the Subj. Jry of the Manor of East Smithfield." The greater part however of the educational funds came from the Cross Charity which was administered by 21 self-chosen trustees, consisting of the tradesmen of the parish, who refused to help an inch from the will of the John Cross with its "sufficient dinner or meal's meat" "the two suits of uniform blue clothing" and an exclusive whipping test. After endless fights with this

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body and the vestry Mr H. has with the assistance of
parliament and the Charity Commissioners succeeded in
getting the charity placed under a representative body
called the Sir John Cass Foundation and the outcome
is the Sir John Cass Technical Institute for which
a large area in the Mansion has just been cleared,
and here the various educational branches will be
amalgamated, the Institute forming in fact a
considerable Polytechnic meant not only for Aldgate
but for the East and North generally.

As to the charitable endowments when Mr H. came
the £2000 was frittered away in dols to friends
of the trustees. (at least so much as was not
intercepted) midway and Mr H. hinted that there was
a great deal of absolute pillage going on). Mr H.
succeeded in getting a scheme from the Charity Commission
for administration: no less than 30 separate trusts
were consolidated, and a single governing body of
13 persons was formed as the Aldgate Freedom
Foundation: under this scheme dols, bread and coal
tickets, and all forms of casual relief were to make
way for 40 pensions of £26 each: then pension.

an administered entirely irrespective of creed, to poor
as well as Christians, the papers of each applicant
going before the C. O. S. £300 was set aside for
providing by means of nursing, dispensaries, hospitals,
convalescent-homes, or otherwise medical and other relief
to poor inhabitants of the parish. Out of this a
resident nurse is maintained, and two beds are
kept for convalescents at Pinneridge and Paddock.
and £25 a year is given to the C. O. S. and the
Parish Board of Guardians. £150 is given for
the maintenance of the Town gardens, and £50
for keeping up the churchyard as an open space.
So long as Mr. H. is here at all connected with the
charities will be administered fairly and impartially:
he works in the closest way with the C. O. S., and
though really a most sympathetic man looks upon the
administration of charity on a large scale as necessarily
very largely a matter of business. (However Mr. H. like
the rest of us falls away sometimes from the strict-
ness of his principles: when I arrived at the
rectory he was interviewing a man he had known
for about 15 years who had just come out of

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just after 'two years' past': "it is one of those
cases" said Mr H. "when I sometimes forget my
principles: I expect it will end in 2/". He sent
the man to the Church Army, but while he was at
lunch he turned up again and it did end in 2/.
"He'll probably be there again next week" said Mr
H.).

Even if the matter were more interesting, there is
is from our point of view, to give any full account
of Mr H's activities here would be impossible and I
have only just touched on a little that he has done
to show the type, for he is rather typical of the
parson who is the man of affairs rather than the
pastor of his people.

In addition to all this strictly parochial
work of which in ten years he has got no less
than six schemes out of "the majority in council"
and the Charity Commissioners for reducing the
affairs of his parish to order he is an active
member of the City Board of Guardians and the City
Parochial Charities.

Not that he neglects his pastoral duties: he

spends from one to two hours daily in the rectory seeing
all who come, and takes the greatest personal
interest in the working of the Law School: he took
me over this while the children were at dinner, and
evidently knew most of the children personally. It is
rather a direct intercourse with the mass of his adult
parishioners, ~~and~~ ^{and} ~~there~~ ^{and} in any definite spiritual or social
work that judged from the conventional standpoint
he has failed: and this he himself recognizes: "I
ought to have written ~~more~~ more" he said, and again
"My work here is done, and I shall leave the working
of the institutions I have reformed to a more definite
Churchman".

Apart from the exceeding breadth of his
theological opinions Mr. H. is in other respects of a
type that he has scarcely come across: besides being
a man of affairs, he is a man of the world, ^{and society} the
friend and companion of Statesmen, bishops, and
journalists (e.g. Rosely, Bright, Bache): he is
ecclesiastical editor and large representative for the
ecclesiastical policy of ~~The~~ Times.

As I remember, Old Rogers said in his sermon

When Hadden was inducted "Robert Henry" has his faults, but they are very much on the surface, and at heart he is an excellent fellow, and in my opinion a most useful type of parson.

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Report of interview with the Rev. A.W.

Robinson, Vicar of Allhallows, Barling, E.C.

Mr. Dott, one of the curates was also present.

(E.A.) (May 2 .1898)

Allhallows is a wealthy city parish with revenues amounting to £2000 a year, and a resident population of about 350 people at the outside, mostly caretakers and their families, living at the top of city premises. Prior to 1884 the living had been held by a canon of Canterbury, with a curate-in-charge. On his death Archbishop Benson designed to utilize the revenues "for the maintenance of a body of clergymen who should not only supply the needs of the parish, and the parish church, but should also be available for the benefit of the Church at large". It has been the hope that the church might become a Collegiate Church, by which, instead of the junior clergy being simply licensed to a parish as curates, they would have been appointed to separate benefices. Mainly from fear that in the passage of the Bill through the House of Commons alternative proposals for the use of the money might have been

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urged, the hope has been abandoned, and the Church remains in the eyes of the law, an ordinary parish. But its work is, none the less, mainly extra-parochial, and its scope is described in the accompanying sketch of the work from '84 to '94. It will be seen that the parish staff does not lay itself out to help in ordinary parish work: they do not "take districts," or preach "single sermons, unless for special occasions". but conduct Missions; Retreats; Courses of Sermons; Lectures; and Literary Work. The work is done both in and out of London, but during Advent and Lent they make it a practise to take no work outside, and last Lent were responsible for 15 Lenten Courses in the Metropolis.

It follows that the men attached to the church are somewhat exceptional, and we find, in addition to Dr. Mason, the first vicar of the re-constituted parish, ^{that} several well-known churchmen have been in residence. Among these has been Bernard Wilson, the new head of Oxford House.

The tone of the House is in no sense ascetic, but, as the tract says "Collegiate rather than monastic!" Asked if there were other centres of the same kind, it appears that at St. ^{Saviour's} Southwark, a similar attempt is to be made, and Mr. Robinson

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mentioned the small community that Canon Gore has got round him at Westminster, as having very much the same object in view, together with his attached house at Muirfield in Yorkshire.

Mr. Robinson has not only moved about a great deal in London and in the provinces, but has also been on special missions to New Zealand, and other colonies. I asked him therefore his opinion on the religious life of London generally, and found that he was decidedly optimistic. *Emphatically as compared* with the colonies, *to some extent* and even with the provinces, his comparison with London is highly favourable to the latter. S. London is "the flattest" but he thinks that there is probably no place in which religious interests are so keen as in London. Asked as to his opinion on E. London, he described its religious life as "very vivid". On my suggestion that his visits would have been at mission times, or on special occasions, and that therefore he would not see the parishes in their normal conditions, he admitted that it was so to some extent, but said that they went very quietly and that "it was not like a bishop going". In any case his experience would give him a basis of comparison as between parish and parish, or district and district. He

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thinks that in London especially, where religious interests are so numerous and so conflicting, the test of religious life by the statistics of congregations, is particularly misleading. He is optimistic as regards every class, including the working man. During the dock strike, for instance, he used to mix in the audiences on Tower Hill, and while the speeches were being made, was constantly struck by the sort of thing that told-- by the solidity and worth of English opinion. On my suggestion that appreciation of honesty etc was different from religiousness of any kind, he agreed, but thought that a sense of religion was there too. "I fancy", he said "that if one could gather up the threads of Christian influence, and remove them ('which happily one can never do') that London would be a very different place to what it is".

It was in the room in which we were sitting that Burns met the Bishop of London, in '89, "which led on to the Conciliation Committee." The staff has always followed social questions closely, and at one time the Christian Social Union had its head-quarters there, but now although one or two of the staff are members there is no special connexion, and ^{there is} no one who is writing

on or watching movements closely.

The Parish.

The strictly parochial work is unimportant and the only residential court that is left to them is going to be pulled down!

STAFF:--Vicar, and four assistants.

Three ladies come and visit, and the people are "very much spoilt", although they try to be as careful as possible. 9 Sunday school teachers.

BUILDINGS:-- Church - one of the most interesting in London; escaped the Fire, and is being handsomely restored. Holds 400. Young Men's club - used to be schools; open every night -- clerks etc. 30 members.

SERVICES :--

Sunday morning congregation, about 50 plus choir of 18; evening, about 100, plus choir. Regular communicants about 100. The congregation is about half made up of parishioners, and visitors say that it looks like a country congregation.

SOCIAL AGENCIES:-- In addition to the club, mothers' meetings; G.F.S. (for the East City). Nursing provision adequate.

CHARITY:-- No endowment

CHARITY:- No endowments to speak of. About £80, t
given to sick and poor. A good deal of this comes from a Ward
- fund, supported by subscriptions.

EDUCATION:- There are Ward schools, out of the
parish in Love Lane, but the staff does most
if not all the religious teaching in them, and
many of their own children attend.

Parochially, Allhallows has little of inter-
est, but from the point of view of general church
work and in the personalities of its workers it
possesses a good deal. Mr. Robinson is a tall
spare man of about 50, with a long beard, pleas-
ant smile, very fine forehead and an imposing
presence. He seemed just the man to be the
head, to use the words of the sketch, "of this
ancient home of devotion and doctrine". The

~~parish~~ church as a parish worker, is
an illustration of what may be expected
through the City endowments, when locally
there is practically nothing to do.

† Present May -

Allhallows Barking, E.C.

Restoration Committee.

† - Rev. A. W. ROBINSON, M.A., *Vicar*.
Rev. A. J. MASON, D.D.
† - Rev. T. C. A. BARRETT, M.A.
† - Rev. C. R. D. BIGGS, B.D.
† - Rev. Prof. W. E. COLLINS, M.A.
† - Rev. W. P. DOTT, M.A.
J. D. KIDDELL, Esq. } *Churchwardens*.
W. C. H. HUNT, Esq. }
H. WEBER BROWN, Esq. } *Overseers*.
H. URQUHART, Esq. }
W. J. VERRY, Esq. }

Hon. Sir C. W. FREMANTLE, K.C.B.
Ald. Sir REGINALD HANSON, Bt., M.P.
Mr. Alderman RITCHIE.
Mr. Deputy H. HODSOLL HEATH, J.P.
W. J. JOHNSTON, Esq., C.C.
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J. BISHOP, Esq.
J. H. ETHERINGTON SMITH, Esq.
A. J. MANT, Esq.
J. E. SHEARMAN, Esq., *Vestry Clerk*.

Treasurer.

W. C. H. HUNT, Esq.

Secretary.

J. E. SHEARMAN, Esq.

Bankers.

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THE Church of Allhallows Barking, by the Tower of London, is one which has, perhaps, as much right to be considered a historical monument as any Parish Church in England, and as such is justified in appealing for its preservation and good order to the public at large.

It is one of the few buildings in the City which survived the Great Fire. The parsonage house adjoining it was destroyed, but the Church happily escaped almost without injury. Parts of it are probably more ancient than any other ecclesiastical

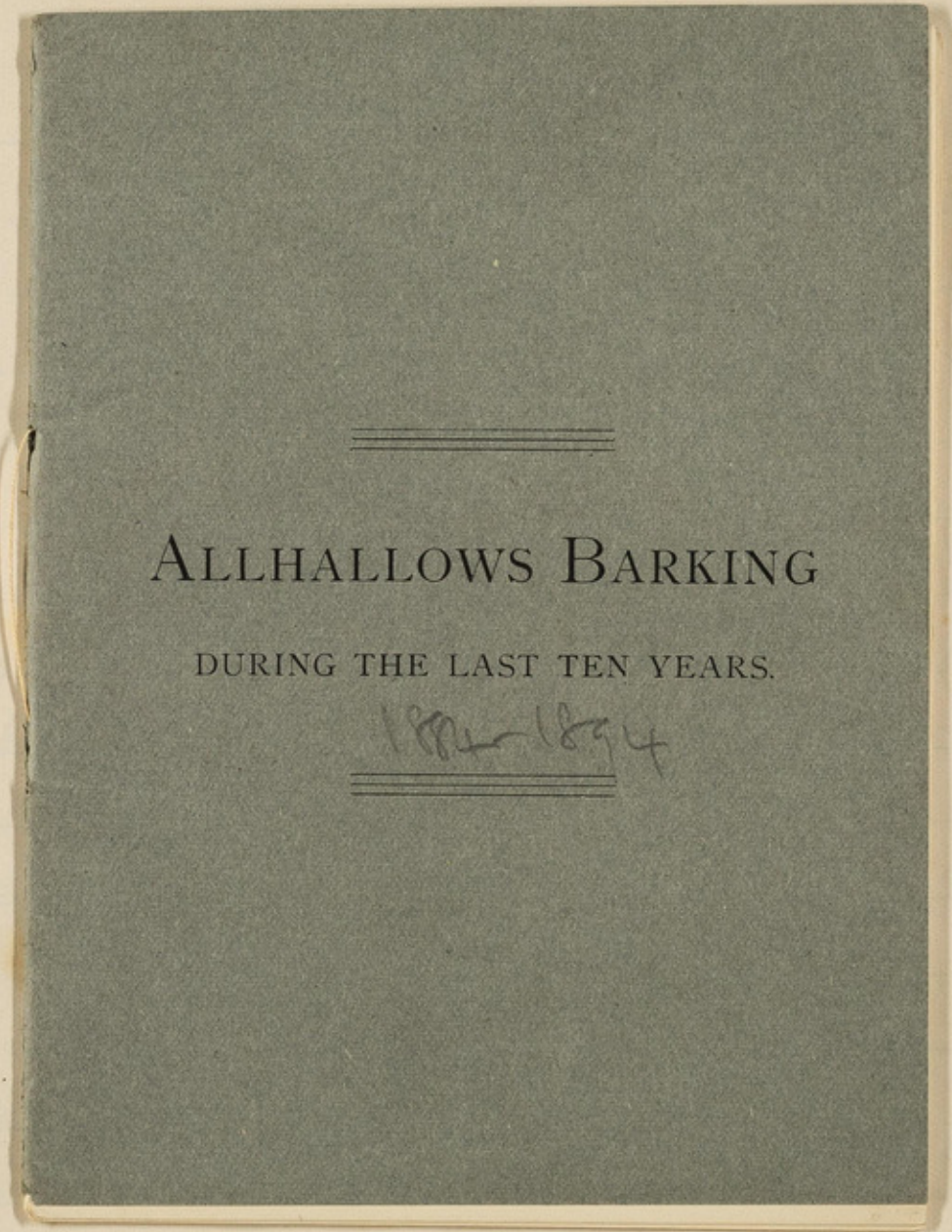
structure in the metropolis, except St. John's Chapel in the Tower and perhaps St. Bartholomew's the Great : in which case it can claim to be the oldest Parish Church in London with a continuous history as such. The piers of the nave are Norman, though the capitals have been altered : the chancel is a very handsome specimen of fifteenth century work, with deeply moulded arcades ; while the brickwork tower, though not beautiful, has the almost unique interest of being an example of the church architecture of the Commonwealth. Within the Church the woodwork, mostly of the seventeenth century, is excellent, the eye being at once caught by the quaint pulpit and its lofty sounding-board, and by the delicate carvings, ascribed to Grinling Gibbons, about the font and the altar. No church in the City contains such beautiful wrought ironwork as the handrail of the pulpit and two of the sword-rests—those of Lord Mayors Bethell and Chitty—upon the screen of the choir. There are two fine altar-tombs ; and the monumental brasses on the floor of the Church are known to every antiquarian as among the most interesting in the kingdom. The altar is enclosed by a fine rail of brass, erected in 1750.

On the north side of the Church formerly stood the Royal Chapel of our Lady of Barking which connected Allhallows with some of our most famous kings. It was founded by Richard I., and long claimed to preserve his heart beneath the altar : Edward I. showed great devotion to it ; and Richard III. founded in it a College consisting of a Dean and six Canons. Of this Chapel nothing now remains ; but the existing building is rich in historical associations. It was the burying place of Bishop Fisher, Archbishop Laud, and John Kettlewell the saintly Non-juror ; of the poet Earl of Surrey, of Thynne the first editor of Chaucer, and of Humphrey Monmouth the patron of Tyndale. Among the marriages registered as taking place in it is that of John Quincy Adams, afterwards President of the United States ; and in its font were christened the great Lancelot Andrewes (as his Saturday devotions testify), and the famous Quaker William Penn, from whom Pennsylvania takes its name. Many distinguished men have been Incumbents of the Church, among them Thomas Ravis, afterwards Bishop of London, and Robert Tyghe, both translators of the Authorised Version of the Bible ; Edward Layfield, Laud's nephew, celebrated for his sufferings at the hands of the Parliament, and George Hicke, the erudite Non-juror.

The venerable building for many years stood in urgent need of repair. In 1892 Mr. J. L. Pearson, R.A., made a careful examination of it, and discovered that a great deal of serious work would have to be done in order to secure it to future generations.

A considerable amount of this work has now been accomplished. The accumulated earth has been removed from round the walls ; the walls themselves, with their buttresses





ALLHALLOWS BARKING

DURING THE LAST TEN YEARS.

1884-1894

ALLHALLOWS BARKING
DURING THE LAST TEN YEARS.

THE CLERGY.

ON January 11th, 1884, the Rev. Arthur James Mason, M.A., Fellow of Trinity College, Cambridge, and Canon of Truro, was instituted to the Vicarage of Allhallows Barking, on the presentation of his Grace the Archbishop of Canterbury. The last incumbent had been the Rev. John Thomas, D.C.L., Canon of Canterbury; and he and his predecessor, between them, had held the benefice for exactly a hundred years. The revenues of the benefice are large, amounting to £2,000 per annum; and it was the design of the Archbishop to utilise this money for the maintenance of a body of clergymen who should not only supply the needs of the Parish and the Parish Church, but should also be available for

the benefit of the Church at large. A suitable house was found in Trinity Square, within the parish (the ancient parsonage having been destroyed); and after a while the next house to it fell vacant, and the two were thrown into one for the accommodation of the clergy. Mr. Mason, with the leave of the Bishop of London, remained in Cornwall until the Easter after his appointment, and spent the May term at Cambridge, where he was engaged to lecture. He entered upon residence at Barking the following Midsummer, preaching his first sermon there on the Third Sunday after Trinity, being St. Peter's Day.

It was at first attempted to maintain a body of six priests besides the Vicar; but experience proved that after the expenses of rent and taxes were met, as well as all the demands which fall upon a City incumbent, the surplus was not sufficient for such a number, unless they should be recognised as regularly embracing a life of voluntary poverty. This had never been the intention. The ideal set before the members of the House had all along been collegiate, rather than monastic; and with the approval of the

Patron, the first two vacancies which occurred were not filled up. The House now consists normally of the Vicar and four Assistants.

Repeated endeavours have been made to see if the body thus formed could be erected into a College in the eye of the law, so that each Fellowship, or Canonry, in it might be an ecclesiastical benefice, and the Church of Allhallows become a Collegiate Church, like that of Manchester before it was made a Cathedral, or of Windsor now. So far no success has attended these endeavours. It is well known how difficult it is to obtain either Royal Charters or private Acts of Parliament in ecclesiastical matters. The hope is not abandoned; but for the present the Assistant Clergy only hold officially the position of licensed Assistant Curates of Allhallows Barking.

The following is the list of clergymen who have been licensed to the Church since January, 1884:—

WILLIAM BELLARS, M.A., *Trin. Coll., Camb.*; formerly Vice-Principal of Leeds Clergy School; now Vicar of Margate (1884-1888).

HERBERT PARRY THORNTON, B.A., *Trin. Coll., Camb.*; formerly Assistant Curate of Callington; now Vicar of Norman-ton (1884-1885).

MONTAGU CYRIL BICKERSTETH, M.A., *New Coll., Oxf.*; formerly Assistant Curate of All Saints, Bradford; now at Radley (1884-1885; and again 1888-1891).

DAVID EVANS, M.A., *St. Cath. Coll., Camb.*; formerly Assistant Curate at St. Thomas, Portman Square; now at Croydon (1884-1888).

Hon. REGINALD EDMUND ADDERLEY, M.A., *Christ Church, Oxf.*; formerly Assistant Curate of Stoke-on-Trent; now Diocesan Missioner at Canterbury (1884-1886).

GEORGE CHARLES FLETCHER, M.A., *Brasenose Coll., Oxf.*; formerly Assistant Curate of St. Anthony's, Stepney; now Vicar of All Saints, Clapton (1886-1892).

THOMAS ERNEST HILL, M.A., *Christ's Coll., Camb.*; formerly Principal of Moore College, Sydney (1888-1890).

WILLIAM EDWARD COLLINS, B.A., *Selwyn Coll., Camb.*; now Professor of Ecclesiastical History at King's College, London (1890-1891).

BERNARD ROBERT WILSON, M.A., *Keble Coll., Oxf.*; formerly in charge of the Cathedral, Brisbane; now Rector of Kettering (1891-1892).

Present Members of the House :—

ARTHUR WILLIAM ROBINSON, M.A., *Jesus Coll., Camb.*; formerly Vicar of Bilton, Harrogate; Examining Chaplain to the Bishop of Wakefield (1888).

TUFNELL COWPER ALLISTON BARRETT, M.A., *Jesus Coll., Camb.*; formerly Rector of Newbold (1893).

Hon. JAMES GRANVILLE ADDERLEY, M.A., *Christ Church, Oxf.*; formerly in charge of Christ Church Mission, Poplar (1893).

EDWARD HARRY SHORE, B.A., *Univ. of Lond.*; formerly Assistant Curate of Dewsbury (1892.)

HOME WORK.

The first endeavours of the clergy have naturally been directed towards providing for the well-being of the parishioners of Allhallows, and for their Church. Mr. Thornton, Mr. Bellars, Mr. Fletcher, and Mr. Shore, have successively undertaken special charge of the parish. It consists of about 350 residents. The usual organisations, as far as is possible with so small a number, have been established for their benefit. A Sunday School, which had been in existence for some while before Mr. Mason's appointment, numbers an average of about 70 scholars, being attended by the children of several neighbouring parishes, where there is no school. There are, besides, four Bible Classes of young people. A Mothers' Meeting is held every Monday, presided over by Mrs. Etherington Smith, of Putney, with the help of Mrs. Stiff. It was formerly under

the management of Mrs. Jones, of Tower Dock. There are Guilds for young men and for young women. A Missionary Association in connection with the S. P. G. meets once a month, and sends up about £30 a year to the Society. A Club, with about 40 members, aims at developing useful social intercourse between the adherents of the Church in the neighbourhood, and promotes Lectures and Debates. There is also a Cricket Club connected with the parish.

Three services are held daily in the Church. There are celebrations of the Holy Eucharist every Sunday and Holy Day; sermons on Sundays and Wednesdays, besides additional addresses and lectures at special seasons. No attempt is made to attract congregations from afar by elaborate music or by advertised sermons; but the congregations are good for a City Church. This last year, for instance, at each of three chief festivals, there were a hundred communicants.

During these ten years, besides the gift of a splendid altar frontal, presented by non-parishioners who have attended the Church, new stalls for the clergy and choir have been

placed in the chancel, designed by Mr. J. A. Reeve, at a cost of nearly £1000; and the seating of the Church has been altered throughout, without losing the old look of the woodwork. A beautiful new porch with schoolrooms, designed by Mr. J. L. Pearson, R.A., was to have been ready for January 11th; and though this hope is disappointed, the building is fast approaching completion. A strenuous effort will be made to obtain a thorough restoration of the Church within the ensuing year.

WORK ABROAD.

It is a little difficult, for various reasons, to give an accurate account of the external work done by the House. For one thing, no record of this work was kept in common until the latter part of 1888, so that a great many details are irretrievably lost. This is especially the case with the year 1887. Much of the work, also, has been of a kind that cannot be tabulated. Thus, Mr. Evans took the entire pastoral charge of the neighbouring parish of St. Dunstan-in-

the-East, where his work will long be remembered, besides giving much help to the Wellington College Mission; Mr. Thornton was set by the late Bishop of Bedford to superintend a Mission in Maidman Street, Stepney, of which Mr. R. R. Dolling was Deacon-in-Charge; Mr. R. Adderley had a most important work in connection with the Oxford House in Bethnal Green; and Mr. Bickersteth for some time had a similar work in Ratcliff and in Woolwich. Much was done during the first year or two in counteracting the errors of street preachers in the Mile End Road; and through the whole of one summer some member of the House preached every Sunday in Victoria Park. For some time the business of the Christian Social Union was conducted in the House. The part taken by Mr. Bickersteth and others as peacemakers in the great Dock Strike of 1889 forms an important element in the history of the House; but it cannot be reduced to a tabulation. Again, it is impossible to give any account of the time spent by Mr. (now Dr.) Mason as a member of the Board of Examiners and of the Standing Committee of the Society for the Propagation of the Gospel;

+ One of his readers was, he was found in
reflexion

or by Mr. Fletcher, when Organising Secretary for the Archbishop's Mission to Assyria. It will also be readily understood that labours such as are carried on by the House involve a very large amount of after-work in the way of private instruction and guidance of souls.

It has not been felt to be an object in itself to multiply work without good reason, but rather to give the members of the House leisure for time and thought, beyond what falls to the lot of most of the clergy at the present time; and it is with deliberate purpose that they have, to a large extent, turned from engrossing work among the poor and uneducated classes of the East End, to work requiring (it may be) more study and reflection. The main divisions of the work are: (1) Missions, (2) Retreats and similar gatherings, (3) Courses of Sermons, (4) Lectures, and (5) Literary Work.

(1) MISSIONS have been held in the following places:—

Monk's Kirby.	Moordown, Bournemouth.
Limehouse.	St. Patrick's, Brighton.
St. John's, Cable Street	Normanton.
St. George's, Hanover Sq.	Aberdare.

St. Stephen's, S. Kensington.	Burnley.
The Harrow Mission.	Monkwearmouth.
Stoke Damerel.	St. Saviour's, Denmark Park.
Wingates.	Wallington.
St. Alban's, Manchester.	St. Nicholas, Warwick.
Wrotham.	Crewkerne.
St. Mary's, Oxford (to Men).	Great Bowden.
Drayton.	Welford.
Exmouth.	Clapham Parish Church.
Loughton.	Warmington.
St. John's, Isle of Dogs.	Great Yarmouth.
St. Saviour's, Roath.	Church of the Holy Name,
St. John's, Red Lion Square	Leeds.
(Temperance).	Limerick Cathedral.
Brecknock.	Kendal.
Llanfihangel Talyllyn.	All Saints, Maidstone.
Highbridge.	St. George's, Edinburgh.
St. Clement's, City Road.	Ufford.
St. Peter's, Bethnal Green.	Wincanton.
St. Barnabas, Wandsworth.	St. Michael's, Beckenham.
St. James's, Barrow.	Wilbye.
Shepton Beauchamp.	Hackney Parish Church.
Croydon.	St. Thomas', Arbour Square.
All Saints, Cheltenham.	Christ Church, Watney St.

In many of these Missions more than one member of the House has been engaged. In a few instances they have acted as helpers to other Missioners who have taken the chief part.

Besides these, prolonged ITINERANT MISSIONS

have been held, twice over in Pembrokeshire, and once in Kent.

(2) Full RETREATS have been conducted as follows:—

FOR CLERGY.

Lincoln (Diocesan Society of Missioners).	Lampeter College.
Laugharne (twice).	Hawarden.
Lampeter Velfrey.	Gloucester.
Bedford.	Repton (Diocesan).
Malvern (twice).	Alnwick.
Rydal (twice).	Cambridge (Diocesan).
Aberystwith (three times).	Cuddesdon (Oxford Tutors).

FOR LAYMEN.

Cuddesdon College (three times).

FOR SCHOOL TEACHERS.

Leicester (twice).

FOR WOMEN.

House of Retreat, Lloyd Sq. (five times).	Cheltenham, Ladies' College (twice).
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PAROCHIAL.

St. Barnabas, Pimlico (twice)	All Saints, Clifton.
Christ Church, Coatham.	

Ordination Retreats have been conducted seven times for the late and present Bishops

of Truro, three times for the Archbishop of Canterbury, once for the late Bishop of Ely, and several times for the Bishop of Wakefield.

The number of shorter gatherings of a like nature, lasting for a day, or part of two days, appears to have been about 150. Some of these have been Parochial; some for Theological Students (Chichester, Wells, Leeds, Gloucester, Cambridge Clergy Training School, and others); some for Sisterhoods and Deaconesses (Truro, Tavistock Crescent, &c.), some for Lay Readers (Lambeth Chapel, St. Paul's Cathedral, and elsewhere); some for Church-workers, for Teachers, for Sunday School Teachers; some for Foreign Missions. Most of them have naturally been for the Clergy. Of this last class some of the most noteworthy have been in Wales, where almost every year the House has given a considerable time to work of this kind, especially in the dioceses of St. David's and of St. Asaph, under the direction of the Bishops of those Sees—of the late Bishop of St. Asaph, as well as the present.

(3) Connected COURSES OF SERMONS, whether on consecutive days, or once a week, especially

in Lent and Advent, have formed an important part of the work of the House. These have naturally been chiefly given in and near London; but several courses have been given in other places as well—for instance, at Winchester Cathedral; St. Peter's, Leicester; at Margate; at Leiston; at West Wickham; at Keston; at Sittingbourne; at Carshalton; at Maidenhead; at Bournemouth; at Ilford; at Cambridge; and at Chelmsford.

The churches in London and the suburbs where Courses of Sermons have been given, include—

St. Paul's Cathedral.	Holy Innocents, Hammer-smith.
St. Margaret's, Lothbury.	St. Andrew's, Fulham.
Wapping Parish Church.	St. Clement's, Fulham.
St. Peter's, London Docks.	St. Michael's, Bedford Park.
Shadwell Parish Church.	St. Matthias, Earl's Court.
St. James', Ratcliff.	St. George's, Hanover Square.
Stepney Parish Church.	St. Stephen's, Westbourne Park.
St. Anthony's, Stepney.	St. Mary Magdalene, Paddington.
St. Augustine's, Stepney.	Christ Church, Lancaster Gate.
Limehouse Parish Church.	All Saints, Notting Hill.
St. Peter's, Poplar.	St. Peter's, Cranley Gardens.
St. Saviour's, Poplar.	
Allhallows, East India Dock Road.	
St. John's, Isle of Dogs.	

St. Luke's, Millwall.	All Saints, Ennismore Gardens.
St. Michael's, Bromley.	St. Peter's, Eaton Square.
St. Paul's, Bow Common.	Holy Trinity, Sloane Street.
Hackney Parish Church.	St. Barnabas, Pimlico.
South Hackney.	St. Saviour's, Pimlico.
St. Augustine's, Victoria Park.	Wellington Barracks.
Eton Mission.	St. Stephen's, Westminster.
St. Andrew's, Bethnal Green.	All Saints, Margaret Street.
All Saints, Mile End New Town.	St. Alban's, Holborn.
All Saints, Clapton.	St. John's, Red Lion Square.
St. Matthew's, Clapton.	Guy's Hospital.
Holy Trinity, Dalston.	St. John the Divine, Kennington.
St. Luke's, Kentish Town.	St. Michael's, Kennington.
St. Benet's, Kentish Town.	St. Agnes, Kennington.
St. Matthias, Stoke Newington.	St. Stephen's, Lewisham.
Barnet.	St. Mark's, Lewisham.
St. Gabriel's, Bounds Green.	St. Mary's, Lambeth.
St. Thomas', Finsbury Park.	Christ Church, Greenwich.
St. Saviour's, Islington.	Holy Trinity, Woolwich.
St. Clement's, City Road.	St. Saviour's, Woolwich.
St. Anne's, Hoxton.	Clapham Parish Church.
St. Michael's, Camden Town.	Croydon Parish Church.
St. Matthew's, Oakley Square.	St. Michael's, Croydon.
St. Mark's, Regent's Park.	St. Saviour's, Croydon.
St. Mary's, Somers Town.	St. Mark's, South Norwood.
St. Pancras.	Holy Trinity, Penge Lane.
St. James', Hampstead.	Bexley Heath.
Hammersmith Parish Church.	Belvedere.
St. John's, Hammersmith.	Guards' Chapel, Caterham.

In many of these places many courses of sermons have been delivered.

The Devotions of the Holy Week, including the Three Hours on Good Friday, form a class apart. They have been conducted at the following places among others:—

The Cathedrals of St. Paul's, Hereford, Lincoln, Truro.
The Parish Churches of Falmouth; Limehouse; Leeds; St. Peter Mancroft, at Norwich; Christ Church, Albany Street; St. John's, Red Lion Square; St. John's, Hammer-smith; All Saints, Ennismore Gardens; All Saints, Margaret Street; St. Michael's, Bournemouth; All Saints, Cheltenham; St. Barnabas, Tunbridge Wells; Leiston; St. Mary Magdalene, Bradford; St. Mawes; St. Agnes, Kennington; St. Hilda's, Darlington; St. Andrew's, Bethnal Green; St. James, Hampstead; St. Bartholomew the Great; Holy Trinity, Penge.

Of other Sermons and Addresses it may not be needful to speak particularly. Sermons have been preached by various members of the House before the Universities of Cambridge, Oxford, and Dublin; in the Cathedrals of St. Paul's, Canterbury, Salisbury, Exeter, Rochester, Hereford, Worcester, Ely, Lincoln, St. Asaph, St. Patrick and Christ Church, Dublin, in Westminster Abbey, and in many scores of Churches throughout the kingdom. In 1892 Dr. Mason

paid a visit of five weeks to the Cape of Good Hope, and preached there at the consecration of the Bishop of Bloemfontein, as well as on a good many other occasions in the dioceses of Capetown and Grahamstown. The clergy of Allhallows do not lay themselves out for the preaching of single sermons, unless for special occasions; but a great number of such sermons and addresses are given every year, at Dedication Festivals, just before or after Confirmations, at Guild Anniversaries, to gatherings of Church Workers, to special gatherings of Men, and the like.

One class of such addresses deserves special notice, namely, addresses on behalf of charitable objects, particularly Foreign Missions. At times of the year when there is not a press of other work to be done, some of the members of the House have given themselves up for several weeks in succession to make tours on behalf of Foreign Missions. Mr. Bickersteth, Mr. Collins, and Mr. Wilson have done most in this way.

(4) The work of definite teaching, by means of LECTURES, has been an important part of the labours of the House.

For example, in the domain of History, Dr. Mason has given two series of Lectures at Cam-

bridge, on the reign of Queen Elizabeth, and on the life and work of Wiclif. He lectured to the Junior Clergy of London in 1886, at St. Paul's Chapter House, on Antenicene Church History, and to working men at Camberwell, on the same, in 1893. He has lectured at Sheffield on Wiclif, in London on Wesley, and at Cambridge on Simeon. This last Advent he has given a course of lectures at St. Paul's on Cranmer, and on St. Austin at Hampton Court. Mr. Collins has also done a great deal in this way, giving several courses on English History at Maidstone, at Belvedere, at Croydon, at the Church House in Westminster, and elsewhere.

In Christian Doctrine, Dr. Mason gave a course of lectures to the clergy at Northampton on the Atonement, and to working men at Bethnal Green on the same subject; at Newland, near Malvern, on the Grace of the Ministry; in the Chapter House at Worcester, on our Lord's Human Knowledge; in Stepney, to ladies on the Sacraments; at Bethnal Green, to church workers on the Apostles' Creed.

Dr. Mason was appointed to give the yearly course of lectures in Pastoral Theology at Cam-

bridge in 1892, and took for his subject "The Work of an Evangelist."

Mr. Robinson has given courses of lectures at Bath and elsewhere on the Characteristics of the Four Gospels. He conducted a Reading Party for clergy of the diocese of Wakefield in 1891.

Almost every year some members of the House have taken part in the summer meetings of Lay Readers at Oxford or Cambridge. Mr. Robinson has frequently done so; as have Mr. Bickersteth and Mr. Barrett.

About the end of the year 1885, with the approval of the Bishop of the Diocese, the clergy of Allhallows joined with the Dean of Westminster and the then Archdeacon of London, to give courses of lectures to Deacons preparing for Priests' Orders. Besides the historical lectures above named, Mr. Mason gave two courses of Expository Lectures, on the Epistles to Timothy, and to the Ephesians. Mr. Bellars lectured in two successive years on Hooker, Book V., and one year on Homiletics. Mr. Hill also lectured in Hebrew and on Isaiah. The work seemed to prove useful; but after Dr. Gifford's removal from London, the chief direction of the work passed into other hands, and it fell through.

(5) Besides reviews and magazine articles, the following BOOKS have been composed at All-hallows during the last ten years:—

“The Faith of the Gospel, a Manual of Christian Doctrine.” (1st edition, 1887.)
By A. J. Mason.

“The Relation of Confirmation to Baptism.”
(1st edition, 1891.) By A. J. Mason.

“Before the Throne; a Manual of Private Devotion.” (1st edition, 1886.) By W. Bellars.

“The Church Catechism Explained.” (1893.)
By A. W. Robinson.

Much more might assuredly have been done during the past *decennium*, and there have been many failures to lament, which must be corrected; but it is hoped that even the above record, fragmentary as it is, will show that the opportunities of a City Church have not been wholly wasted, and will make more clear what those opportunities are. It will be a truly kind thing if anyone who reads this paper will make any suggestion for improving upon the past, and will add a prayer for God's blessing upon the future of this ancient home of devotion and doctrine.

May 10th.

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Interview with Rev. Lewis Bonett White, D.D.
St. Mary Alderman.

Dr. White is a white-haired old man looking about 70 but evidently a good deal more as he has been Rector of this parish since 1859. When he came he had under him the two parishes of St. Mary and St. Antholin: in 1873 those of St. Thomas the Apostle and St. John the Baptist upon Walbrook were added. To walk round the whole four parishes takes about five minutes: yet in 1859 the population of the two parishes was 1200: that of the four is now 400. In 1859 there were still a certain number of resident shopkeepers and merchants and Mr. W. enumerated some of the trades that were represented, a butcher, baker, grocer etc. The present population consists of carmen, policemen and firemen, both police and fire brigade having stations in the parish.

As to the work of the church Mr. W. may or may not have done something among his people in the past, but now he does nothing except I presume read

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the senior on Sunday. He said however "I have asked
my son to come in and see you: he does a good deal."
Shortly afterwards Mr White, Junr appeared, an extraordinary
sheepish looking young curate, terribly nervous, and apparently
regarding me with positive awe: I discovered afterwards that
he was a decent, harmless young man, but of the type
that has drifted into the church from utter incapacity for
any other profession. He has however made a genuine
effort to organize some ~~new~~ work of a social character
meant not only for dwellers in this parish but for
any who care to come from the neighboring parishes:
the nature of this work will be gathered from the paper
I have inserted at the close. The children belonging to the
clubs belong entirely to the city and are almost all
within five minutes walk, but as Mr White said
in the city you can only make trips go by poaching
on your neighbours. In addition to the clubs there is
a Sunday School with from 200 to 250 children.

Mr W. took me down to his Club room which is in
the neighboring parish: it is very small, and anything
must be on the smallest scale, but no doubt it is
a boon to some of the city children who as Mr W.

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said, have literally no room that they can play.

As to the services in the church the parishioners, with the exception of the children, who have a service once a month, attend only rarely, but there are congregations of about 60 in the morning and 100 at night. I said to Dr W. that I could not go into some of these beautiful old city churches without feeling that they were ideal places in which to worship, and it was this feeling he thought which largely attracted the few people who come to the city churches; many of them coming from some distance. The daily lecture in the church is on an old foundation connected with St. Anthony's; there is a staff of five lectures, one for each day except Saturday: among the present staff I notice that four are men we have seen Mr J. F. Osborne, Mr L. P. Green, Mr E. Canby, and Mr Luke Bennett. These lectures which are given at 1.15 are of course attended only by men at work in the city: they must run up sometimes to 100.

Dr ~~Stark~~ White referred to Mr Clarke's recently published book on the City Churches, and complained that it was dishonest: though Mr Clarke had been to see him as to his work in the book he had utterly ignored the

Social work carried on by young Mr W.

These parishes once had endowments of over £3000
a year, but they have been swept into the City Parochial
Charities net.

S. MARY ALDERMARY
WEEKLY PAPER.



S. CLEMENT'S CHURCH, from Hill Street.

No 769.



Vol. XVI.

SATURDAY, MAY 7th, 1898.

Calendar for the Week.

S 8. 4th after Easter Exodus 9. 1-12.
M 9. Boys Club 7.50. Exodus 9 13-26.
T 10. Operetta Rehearsal 6.30. Exodus 9 27-35.

W. 11 Exodus 10. 1-11
 Th 12. Girls Club 7 to 10. Exodus 10 12-20
 A.A.S.C. 7.30-10.30
 Fr. 13. Library. 4.15-5.27.15-8.30 Choir
 Practice 6.57. Exodus 10 2-29
 S. 14 Exodus 11 1-10
 S. 15 Fifth after Easter. Exodus 12 1-10

Fourth Sunday after Easter May 8th 1898

Subject of Lesson at Sunday Schools Bible Class
 "The Sower". N^o 21. S. Matt XIII. 1-23.

Hymns Old Sunday Schools
 152 189 and 47

Hymns New Sunday Schools
 165 189. and 47.

Subject of Lesson next Sunday
 The Tares, The Mustard Seed.
 N^o XXII or N^o XXIII. S. Matt 13.24-32.

Exhibition. The prizes for Exhibition
 work will be distributed on Saturday
 May 28th at 6 P.M. at Rose Villa.
 The next Weekly Paper Prize distribut

We have to thank one or two who have given presents of sweets apples - oranges for little ones evening.

will take place on Sat June 4th at 6 P.M. at Rose Villa. -
 Childrens Evening. The last Social Evening of the Season for Girls under 10 was held at Rose Villa on Tuesday. Games were played on the ground floor while Recitations were said & songs sung on the stage in the Boys Club Room GIRLS CLUB (under 14). The last Social evening for Girls over 10 & under 14 was held on Thursday. At 8 o'clock the company retired into the basement where a performance was given on the Boys Stage. Songs were sung by, M. Gellelt, D. Brown, & Mackay. The Trial Scene of Shakespeares Merchant of Venice was acted by the following. Shylock. E. Robinson. Antonio. J. Plumridge. Bassanio. G. McVitty. Portia. M. MacHardy. Nerissa. R. Plumridge. The Duke. E. Turner. Gratiano. R. Plumridge. The evening was over at 9.10. so everyone could have been home before 9.30. Several girls played about the street afterwards instead of going home. This will be put a stop to.
 GIRLS CLUB. The last Social evening for Girls over 14 will be on Thursday 7 to 10. We hope all will come.
 Boys Club an evening for Boys under 14 will be held on MONDAY. Admission 1d. Doors open at 7.30. A performance will be given in the 3 Cranes. B.L.C. At the meeting of the B.L.C. on Tuesday Mr R. Roser deputy pianist presided in the absence of Mr Secretary.

Tickets for the Chor performance may be purchased next Saturday Morning

W. 1. Children's Choir. The Thirteenth
 Th 1. Annual Entertainment by members
 A. of the Children's Choir will take
 place at the PILLAR HALL, Capra
 St Hobe on Monday May 23rd and
 Fr. 1. Wednesday May 25th. The Entertainment
 A. will consist of the Operetta "Sleeping
 S. 1. Beauty" preceded by several of the
 S. 1. Nursery Rhymes. Tickets 1/- number
 ed and 6^d unnumbered may be obtained
 at 5. Brickhall Lane or at the
 library. The ticket office will be
 open 7 P.M. to 10 P.M. each evening
 (as nearly as possible) from Monday 24th

Exercise No 769. The first letters of
 the words or names left out in the
 following give a word of 5 letters

- Subject
 Th 1. 1. "Th^e himself loveth you
 Hym 2. "Lord God"^{S. John 16. v. . .} Rev. 4. v. . .
 3. "He made for the
 Hym . . . transgressors" Isaiah 53 v. . . .
 4. Lay up for yourselves
 Subject in heaven" S. Matt 6 v.
 No 5. Even as Christ is the
 Exhi of the Church" Eph. V. verse

work
 May . Answer
 The . Name

May 12th.

Interview with Rev. H. Barff, St. Giles,
Cripplegate.

Mr Barff is a well-proportioned man of about 70: very courteous and dignified in manner. He has been Vicar of this church for 12 years.

As the burial place of Milton St. Giles is one of the most famous churches in England: it is kept open daily from 10 to 4 and attracts a number of visitors.

According to the census the parish has a population of about 1200, but Mr B. has been able to account for more than 8 or 900. Of these about 300 are young men living in the Wood St. Workhouses: with them the church has found it hopeless to attempt to concern herself: they of course cannot be seen in the day and at night and on Sundays they always go out: at all events if they have any spiritual leaning they do not satisfy them in their parish church. Besides these young men there are some 500 female inhabitants in the workhouse left about 1000, all of the poorest class, but

they are nearly all in ~~the~~ regular work. Until recently there was a Chantry in connection with the parish which gave pensions to old people, with the result that the inhabitants tended to be old and non-shifting: now they are much the same as in other parts of London. With very few exceptions these people are not church-going, but more come to the church than used to. They are however all visited regularly once a month by the assistant priest and a District Visitor: are relieved in case of sickness, and encouraged to call at the rectory in their difficulties. There is no regular Sunday School but a children's service each Sunday afternoon with catechising, which is well attended.

Though his actual parishioners do not avail themselves of them to any great extent, the R. Prior has plenty of opportunities ^{of attending services} besides the children's service he has three others on Sunday and ~~the~~ three or four on each week-day. The only service when the congregation exceeds 100 is Sunday evening, when there are about 120: most of these are people who have had some connection with the parish in the past: among many people in other parts of London there is a great

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feeling for the old parish, and some worship there simply because their parents did before them and are come from long distances to be married in the church for the same reason. Among the congregation are always some strangers attracted by the historic associations.

The parish has two endowed elementary schools within its boundaries (attended however only by about 5-6 p.c. of Crispin Gate children) and another at Heckeney.

Under a scheme the charitable endowments other than for educational purposes have been devoted to the Crispin Gate Institute, similar to the Bishopsgate Institute and that which Hadden is building at Aldgate. This has done away with the necessity for a small club which Mr D. used to carry on in his house for the parishioners.

Mr D. gave me his views as to what ought to be done with the City churches: none ought to be pulled down: the sight of them alone is a constant protest against the worldliness of the city: besides which there is ample work for them if the right men are chosen as Rectors. Instead of being given to old fossils who live at Brighton

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or in the West End, they should be given to young
and vigorous men & each chosen for his special gift
and for a specific purpose: they should then be
devoted as far as possible to the evangelisation of
separate classes. One for police, one for costers,
one for Whitechapel porters, etc.: the latter should
be men (or unmarried for preference) who would be
prepared to make special sacrifices to reach these
classes: if it is necessary to have services at 2 a.m.
or 5 a.m. ~~for them then have them then~~ have them:
all these classes can be reached if the right men is
chosen and the right methods used: but the men must be
resident. The second great use of the City churches should
be as churches of intercession, as a constant, current
to the stream of worldliness around them, and in each
church there should be daily special services of intercession.
These Mr D. thinks should be the two main objects of
the City churches, but in addition he suggests that
the City clergy should make much greater efforts to act
as the spiritual advisers of people employed in the
City but not living there: there are many who would
welcome the spiritual assistance in their troubles of a

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person who is a stranger to true home life: and Mr D.
idea is that the City Rectory should be a center not
exactly of confession but of something akin to it.

Mr D. referred to the wonderful healthiness of the
City as a place of residence: "the healthiest place
he had ever lived in" he said: this he attributes
to perfect drainage, the fact that the roads are all
asphalted so that there are no exhalations from the
ground, the constant washing of the streets, the
complete emptiness and peace at night: on the other
side has only to be placed the exhaustion of the air
during the day.

Mr Darff is I imagine one of the best of
the City rectors: he certainly does some work for his
money: he has a just sense of the great trust which
has been committed to him as the custodian of an
historic church.

May 16th

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Interview with Rev. T. W. Gibson, St. Sepulchre,
Holborn.

Mr Gibson is a man of 40 or a little
over. He has been here for 3 years.

Seeing that he is a High Churchman and that
I discovered at an early period in our talk that he
thought I came from the Salvation Army Mr S.
received me cordially.

Mr S. succeeded a man of 82 who had
been Vicar for 44 years: the parish was utterly
neglected and such life as there was in the church was
entirely congregational. The mere announcement that Mr
S. meant to be a parochial priest was sufficient
to drive away nearly the whole of the former adherents
and Mr S. began with an empty church and no
organisations.

Though Mr S.'s parish is almost entirely in the
city it has a population of almost 4000 living
entirely in courts, alleys, and Buildings of a poor
class. These people are for the most part of the
lowest class, casuals, market-peddlers, loafers etc, but

Many of them earn a good deal of money. When Mr. J. came he was told that to attempt to touch them in any way was "to run his head against a brick wall" that they were too debased and degraded. Leading as they do "awfully hard lives" Mr. J. has certainly found them difficult to influence, but in looking back is satisfied that the church has made slow but sure progress and that quite a respectable number, though a small proportion of the parishioners are now earnest church people and communicants.

The staff consists of a curate, a Stacross and about 4 voluntary visitors including the wives of the clergy. There is a great difficulty in getting workers of any kind, and after three years Mr. J. has only just succeeded in forming a staff of Sunday School teachers.

The buildings are Church, School, and a room for clubs.

Of services there are 4 on Sunday, and 8 in the week. The Sunday morning congregation is very small from 50 to 60; in the evening about 200 on an average. Last Sunday there were 141 coins in the ^{evening} offertory, of which 75 were pennies, and 46 halfpennies, this

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proving the genuine poverty of the congregation, who
with very few exceptions are parishioners. The figures as
to his communicants Mr. J. considers very encouraging;
in April 1898 19 communicated: in April 1899 137.

Of Social Agencies there is a Club for rough
lads, a club for men and a Mothers' Meeting, & all
have on a small scale. The competition and rivalry
in the neighborhood is so great that it is difficult
to make these things go: the people have been utterly
perverted and demoralized: if asked to come to
meetings or school they say openly "what do you give?"
Both churches and chapel seem to be equal offenders.
E.g. St. Albans' gives bread and kumalade to the
children who attend Children's Mass. St. Bartholomew's
gives an enormous bonus at the Mothers' Meeting.
The Froome's Mission is simply a den of rivalry. The
Wesleyan Mission gives lavishly etc.

There is a Day School attended however mainly
by a respectable class of children from outside the parish.
The Sunday Schools have about 200 children in attendance.
There is one for decently dressed children, and one for
"the ragged": the latter getting any Sunday about

69
40 of the roughed. The first Sunday Mr. J. went to the Sunday School he found about 20 children attending.

The parish is regularly visited: the people are generally very friendly but there are cases of bitter hostility to the church, e.g. Mr. J. has a Confraternity on to remove and among the candidates are two women whose husbands have forbidden them to be confirmed, one going so far as to say that he will get drunk every night if she is.

For news they send to Bloomsbury.

With reference to which Mr. J. explained that his parish is divided into two parts one within the old bounds of the City, the other without: part of the Charities have been absorbed by the City Parochial Charities but about £300 a year is left: this is administered by the Vestry of 18 of which the Vicar is only an ex officio member: all has to be given in dols of various kinds and the Vestry are most particular in never departing from the words of the various wills. Mr. J. has indeed persuaded them to grant him £40 towards the rent of his club room, but they speak of it as

Drink

71
"robbing the poor." Mr. J. is strongly of opinion that a scheme should be made enabling the charities to be used for some real parochial work, but the opposition is great, and though with much smaller interests at stake, Mr. J. is evidently in much the same position as Mr. Hadden at the beginning of his incumbency at Aldgate. The Vestry will not even allow any of the money to be appropriated for a nurse: they are however usually willing to accept Mr. J.'s directions as to the recipients of the doles.

While the ^{parish} church is rich in vested charities it is staid for church work, and the Vestry look to Mr. J. to support ~~any~~ everything out of his stipend with the result that he was able to prove to them last week that his net income since he came has been at the rate of £11/9 a week.

Mr. J. describes the drink in the parish as "appalling." He has tried Temperance agencies, but they have met with no success, but he himself cannot take up the strong attitude on the question which alone will satisfy the temperance people.

Local movement.

Health and Housing.

Personal.

73
So much of the parish as is under the Holborn
Board of Works is not efficiently looked after.

Health fairly good except in Bloomsfield House,
a modern block off King St. Housing generally very bad
especially in Grenville's Row, ^{and} Faulkner's Alley: terrible
crowding.

Mr Gibson is an unspectacular looking man
and impressed me rather as the man of business and
the organizer, with everything neatly tabulated in books:
but he spoke like a High Churchman of the great
importance he attached to getting the people to Communion.
He is I think a quiet, sensible man with a good deal
of strength.

75
Report of interview with the Rev. Sir Borradaile
Savory, Bart. Rector of S. Bartholomew the Great, West
Smithfield. (E.A.) May 8.98.

The beautiful church and the Meat Market are the two great features of this parish. The people are mostly poor working-class; there are a few shops and 32 public houses, but the bulk of the people are porters and the lower paid classes of market employees. They include a very rough lot, but things are not so bad as they used to be. The worst spot in the parish was Half Moon Passage but this has been closed : it is still a passage way, but none of the houses are occupied. The bad streets, with sporadic crime in all, are East St., Middle St., Newbery S and Back Court. The last runs behind Long Lane, between it and Cloth Fair, and according to Sir Borradaile is rather an evil resort. But no one lives in it exactly, as only back doors open in to it: it is the people who go to it for beastliness, or to use it as an urinal that give it its bad repute. The parish population is going down slowly, and 1800 is a full statement for the night population. Night, however, only lasts for a very short time, from 11p.m. till 2a.m. he always says, so there are always plenty of people about. I did not gather, however, that this day population was in any way reachable, except that just a very few individuals were using the

(11)

Services.

SUNDAYS.

8.0 A.M. Holy Communion.
11.0 „ Mattins.
11.45 „ Holy Communion (Choral) and Sermon.
4.0 P.M. Children's Service and Catechising.
7.0 „ Evensong and Sermon.

SAINTS' DAYS.

6.0 A.M. Holy Communion.
11.0 „ Mattins.
8.30 „ Evensong and Sermon.

WEEK DAYS.

8.0 A.M. Holy Communion (Thursday).
11.0 „ Mattins.
4.30 P.M. Evensong (except Wednesday and Saturday).
8.30 „ Wednesday, Evensong and Sermon.

During Advent and Lent Special Services are held and duly announced.

the parish club. perhaps 30 out of the 30 who have joined

STAFF :-- Three priests; 10 Sunday School teachers; and 6 district visitors. There is also a day-school, with 6 teachers. Two of the district visitors are paid, and apart from these, the numbers are rather apt to fluctuate. They come and go a good deal; here to-day and gone to-morrow. "District Visitors are playful creatures". The whole of them collect for the Provident Fund, and very proud Sir Borradaile is of the £186 "saved" last year. But it was all taken out again: perhaps it may be described as having been half saved.

Buildings:-- Church, holds 1000; schools; club-room and two other rooms. On the whole accommodation good, but a separate parish room wanted. The schools were built in '89 at a cost of £4000. During the present incumbency the church has been very thoroughly restored ~~at~~ at a cost of £32000. It is as every one knows one of the most beautiful and most interesting churches in London.

SERVICES:--See opposite page.

In the morning about 120 come on the average, and of these a great many come from outside, attracted by the fame of the church. In the evening the average is about 200, and most of these are parishioners. Easter Communicants, 178; Regular communicants, 100.

Sunday school, average about 150. Numbers very poor, but the children come mostly to the day-school, and go elsewhere to secure the second treat. Now they have succumbed and give a treat in connection with the S.S. as well as the day-school, and numbers are going up. It is "steeping very low, and poor fun to draw people from others". The women of the parish, no less than the children, are inveterate seekers for good things. "I never knew mothers work so hard at meetings as ours do. They very often go to 4 or 5 a week. And it really is hard work, you know. Just fancy being out almost every evening! But they manage it."

"The best thing we do for the children is the C.H.F. That is good work. Am Chairman of the City Committee. Have watched the good effects,-- seen the children go away, and the difference when they come back, and have seen the way they last."

For nursing they pay £3.3s a year to the Met. Nursing Association, and get all they want, for day nursing, hiring help for night work if wanted. The hospital so neat that it is very much used.

Sir Berredaile mentioned £248 as the amount spent under the head of charity, and remarked that "if anybody wanted anything they got it". Asked if he helped out-of-work cases, he said he was afraid he did. He knew it was difficult to defend, but "conscience is beaten by nature".

4
21
The children's claim is that which this kindly man is over-
come by. They have a good many boots given them and one
of the visitors has the special duty of keeping an eye
on them, "to see that they don't go round to Uncle".

General questions:-- Drinking goes on to a terrible
extent, and many of the public-houses (32 in all) are badly
kept. "Drink is my enemy". He has been a teetotaler
all his life, but the people don't seem to think much of
it. They think "it's all very well for him, but not for
me". "It's easy for him; difficult for us", and, added
Sir Berradaile, "it is very difficult", and admitted the
difference caused by differences of life. As a remedy
he would have drunkenness made a criminal offence; dealt
with leniently, but the very fact of getting locked up
would act as a tremendous deterrent. He quoted the saying
that you cannot drive a lame horse through the city. What
a good thing it would be, he said, if a drunken ~~xx~~ man
couldn't expect to walk through it without finding his
way to the police-station. Sir B. was for 7 years at S.
George's, Hanover Sq. and was enthusiastic about the good
that had been done there by the Duke of Westminster in
closing houses. He closed 32, and the change it made was
very great, and he does not think that the Duke lost by
it either, as the district improved so much. But punish-
ment, not closing, remains his pet remedy.

No bad houses, he thinks, in the parish, but a good deal of immorality. The women however are not on the streets and are mostly working for their living. Their irregularities are occasional, and the proceeds may be regarded as supplementary earnings. Cohabitation is exceptional; the people split on each other so, that we generally may expect to hear of cases.

Health is excellent. The streets are kept in excellent order, and the efficient service in cases of infection ~~are~~ almost perfect. "Three hours' notice removes any thing". "People may laugh at Bumbledom, but Bumbledom is wonderfully wide-awake". Although the public sanitary administration is so good, the inside of the houses is often very bad-- dirty etc.

Excellent Dispensary in the Close.

The services at the church are high, although moderate, and Sir B. thinks that the people would like ~~and~~ it more so. He says that for people with little brightness in their lives and who are uneducated, anything of this kind is enjoyed. Thus, whenever there is anything out of the way it at once constitutes an attraction. Love of ritual is "childish desire", and Sir B. looks at the question from the point of view of one who is willing to give people what they like up to the point that will not do them harm.

He has been there 11 years, and except for a spell of 4 years when a very good man was in the living, it had previously been held by one man for 61 years, and but little done in it. Sir Berrodale Savory is a man of perhaps 35 to 40, big, clean-shaven, well-groomed. He seems to be a man of simple and enthusiastic nature, who enjoyed his life, and would do his best to see that other people did the same. He is apparently rich, and last year spent nearly £850 in the parish. He is not particularly clever, I suppose, but is none the less a good fellow for that. His father was senior surgeon at the Hospital.

The Rector makes it a rule never to deliver a gift himself.

The Guild of S. George is small-- has perhaps 35 to 40 members, "but men don't take to this kind of thing like women". The women's Guild of the Holy Spirit has a membershil of about 250.

Guild of S. George of England.

IN CONNECTION WITH THE G.P.O.

ANNIVERSARY SERVICES

Ancient Priory Church of S. Bartholomew-the-Great, E.C.

APRIL 22nd. Friday. Guild Office and Address by

Dr. LINKLATER, the Sub-Warden, at 5 30 p.m.

APRIL 23rd S. George's Day. Holy Communion at 7.45 a.m

BORRADAILE SAVORY, Rector.

Clergy, &c.

Rector.—The Rev. Sir Borradaile Savory, Bart., M.A.,
20, King Street, Snow Hill, E.C.

The Rev. C. Albert Smith, B.A., Assistant-Priest.

The Rev. L. Savill, M.A., 20, King Street, Snow
Hill, E.C., Assistant-Priest.

The Clergy can be seen at the Vestry daily at
11.15 a.m.

Churchwardens.—E. A. Webb, Esq., and Benjamin
Turner, Esq., C.C.

Sidesmen.—Mr. Crabb and Mr. R. S. Jackson.

Sacristans.—Mr. William Cooling, Mr. Robert Smith,
and Mr. Fred. Squire.

Organist.—Clifford Parker, Esq.

Assistant Organist.—J. Gough, Esq.

Paired Choir.—DECANI.—*Alto*, Mr. J. K. Watford ;
tenor, Mr. A. Hillam ; *bass*, Mr. A. Cozens. CANTORIS.—
Alto, Mr. H. Cozens ; *tenor*, Mr. J. R. Wigginton ; *bass*,
Mr. J. Gough ; and 18 boys.

Verger.—Mr. John Hope.

Beadle.—Mr. Anthony.

Mission Worker.—Miss Channing, The Church
Vestry.

A.O.F.—Secretary, Mr. Jackson, 30, Cloth Fair.

Clubs, Meetings, &c.

NAME.	WHEN HELD.	TIME.	PLACE.
Band of Hope . . .	Wednesday, 1st & 3rd	7 p.m.	Girls' School.
Bible Class (Women)	Thursday . . .	3 p.m.	Boys' Club Room.
Bible Class (Men's)	Sunday . . .	6 p.m.	Girls' School.
Boys' Club (Jesus College Mission)	Daily . . .	7.45 p.m.	Boys' Club Room.
Boys' Communicant Guild	Tuesday, 1st . . .	8.30 p.m.	Church.
Boy Foresters . . .	Monday, 1st and 3rd	7 p.m.	Schools.
C.E.T.S. Committee . .	Monday, 1st . . .	4 p.m.	20, King Street.
Children's Guild . . .	Wednesday, 1st . .	4.45 p.m.	20, King Street.
Choir Practice (Boys)	Tuesday and Friday	7 p.m.	Choir Vestry.
" " (Full)	Thursday . . .	8 p.m.	" "
Church of England Temperance Soc. . .	Monday, 2nd . . .	8.30 p.m.	Girls' School Room
Committee Meetings :			
School Managers . . .	Monday, 1st . . .	2 p.m.	Choir Vestry.
Men's Club	Wednesday, 1st . .	9 p.m.	Men's Club.
Confirmation Classes	Spring	To suit	To suit.
Court Rahere A.O.F.	Monday, 3rd . . .	8.30 p.m.	Choir Vestry.
Day Schools	Daily	9 and 2	Schools.
Day School Children's Happy Evenings . .	Every other Friday	7 p.m.	Schools.
District Visitors . . .	Monday, 1st . . .	3.30 p.m.	20, King Street.
Guild, Boys	Sunday	3 p.m.	Charterhouse.
" Girls	Last Sunday . . .	6 p.m.	Boys' School.
Instruction in Church Library	Wednesday	8.30 p.m.	Church.
Men's Club	Wednesday	3 to 3.30	Boys' Club.
Mothers' Meeting . . .	Daily	7 p.m.	Rahere Club Room
" " " " " "	Monday	7.30 p.m.	Girls' School.
" " " " " "	Tuesday	2.30 p.m.	Boys' Club Room.
Soup Kitchen (during Winter)	Daily, except Sat'day	12 to 2	" "
Sunday School :			
Boys, Girls, and Infants	Sunday	3 p.m.	Schools.
Sunday School : Teachers' Class . . .	Friday	8.15 p.m.	Infants' Schools.

May 10th.

Intimacy with Dr. Cobb, St. Ethelburga,
Bishopsgate.

Dr. Cobb is St. Ethelburga is the church
which has lately become so notorious as the scene of
the first protests on the part of Mr. John Kenait,
which are causing such a storm in the Church.

Mr. Phillips who was the curate in charge at the
time of the earlier scenes has been removed in the
interests of peace, and Dr. Cobb, who is head of
the English Church Union has, temporarily at all
events taken his place, and has modified the advanced
ritual so far as to bring the services within the
law of the Lincoln Judgment.

When I called on Dr. Cobb he said "I
fear there is really nothing to tell you: our population
is under 200 and the church is entirely congregational."

No attempt apparently has been made to touch
the parishioners as such beyond the fact that they are
visited if sick if they desire it. The church house
which only holds about 150 is full twice on
Sunday with a congregation drawn by the advanced

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ritual: they are almost exclusively middle class
people from North London, Dalston & and the
neighbourhood. Lately owing to the Kensington riots the
church has been inconveniently crowded, but they
are now settling down to peace and quiet.

Dr. Cobb thinks that there is a future before
the City churches if they would follow the suit
of St. Vincent's, i.e. specialise on congregational
lines. He has been suggested that there should be
a postman's church, a policeman's church etc: he
doubts the practicability of this, but thinks that
since the right men back might draw round him
a congregation. Whether it is desirable or not the
fact is and must be that the parish system has
broken down and things must be run on a
congregational basis. Dr. Cobb was for some
years at a church in Kentish Town: with the
quietest activity on the part of the clergy they have
perhaps 700 out of 7000 people in the parish,
and the congregation was drawn from all
round, with the result that it was necessary to
visit just as much in other parishes as their

Ans.

From Rev. W. C. Heaton, Holy Trinity, French Square 97

as Mr. Heaton was not "stirred," it was not thought necessary
to press further for an interview:—

165 Camden Road N.W.

May 17, 1898

Sir

The circumstances of my
Parish of Holy Trinity
French Square (Population 800
 Fleet Street about 11

present no special
features. This does not represent
the resident population, who
are mostly women in
except of Parochial relief,

From Rev. W. C. Heaton, Holy Trinity, Grays Sq 97

as Mr. Heaton was not "starred," it was not thought necessary to press further for an interview:—

and caretakers of offices.

— In the day time, we have a large number, but they are nearly all employed in the printing offices of newspapers or the like. —

I do not see that I could give you any information of a useful character, even

if one of your Secretaries were to call upon me. —
If I could do so, I could gladly help you. —

Yours sincerely

(Rev) W. C. Heaton

Vicar of Holy Trinity,

Grays Square

Fleet Street

E. C.

Charles Booth Esq.

May 20th.

Interview with Rev. Alfred Porah, D.D., St. Olave's, Hart. H.

Dr Porah is a cheery, pleasant old man of 75, but looking younger, who has been Rector of this parish with its income of £2080 for 30 years.

There are no special features in his parish or his work to differentiate it from the bulk of the City parishes, and I was rather at a loss to know why the Archdeacon had named him till he told me that he was Rural Dean of the East City, and it is in his official rather than his parochial capacity that he is a person of some importance.

Not that his parish is neglected: it is true that he lives in a charming house in The Brompton, South Kensington, but he appears to visit the parish almost daily, and says that he knows all his 360 parishioners intimately, visiting them all regularly: they consist entirely of caretakers, and are none of them in the strict sense poor or in want of charity, but he subscribes to kind Hospitals and ~~and~~ Convalescent Homes for the sake of the parishioners. There is too a Sunday School

with about 60 children in attendance.

Asked whether he thought the City population as a whole were visited and looked after by their respective Rectors Dr P. said he thought they were owing to their small numbers ~~the~~ better attended to than those in an ordinary parish: but with the exception that if a man had a very small population of perhaps not more than 100 there was a tendency to treat them as non-existent.

As to services Dr P. gets a small congregation, perhaps about 40 on the average: but on last Sunday last there were 40 communicants. The offerings amount to about £80 a year.

One of the great causes of the smallness of City congregations is the proximity of St. Paul's.

As to Rural Dean Dr P. mentioned some of his brother clergies who were doing good work, though usually of a non-parochial character: Benham, with his great preaching services, Whittington with his work among young men, Carlisle and the Church Army: the last named, he said, drew ~~large~~ large crowds to his church, but by methods which most of the clergies

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must condemn, sensational sermons, free meals etc.
Two churches St. Ethelburga and St. Margaret. Pettus
draw people by their extreme ritual. Another man
who really does good work is Mr Ingram of St.
Margaret. Both men.

Dr Porah has employed part of his ample
leisure in compiling a lovely history of his parish
and church. And of this he has promised to give
us a copy.

I may mention too that Dr P. built the
church of St. Olave, Milk End (in Roper's Lane):
indeed it was on the condition that he should build
a church in a poor quarter that he was given this
living.

Personally I like old Dr P. but I see no
sign that his work in the past or the present merits
his large stipend.

May 28th.

105
CP
Interview with Rev. W. Carlile, St. Mary's Hill, Great Town St. and Captain Jones of the Church Army.

Mr Carlile, who is the founder and head of the Church Army, is a man just over 40: tall, thin, gray, sallow.

My interview with him was not altogether satisfactory and will have to be followed up by further investigation. He had fixed the interview for 9.30 and had to leave to catch a train shortly after 10. When I arrived he was seeing some members of his staff: he seized me by the shoulder and said "Hm! sit down for a moment and read a book: here's Faber's Hymns: they'll do you good." In about ten minutes Mr C. was ready for me and plumped upon me with "Well, what's your first question?" Altogether though he was most friendly I found him rather a disconcerting person to interview, especially with the knowledge that he was going almost at once to prevent me from ever feeling at home with him.

Mr C. has a small population in his parish

SENSATIONAL SERVICES.

Sir,—I hope that I made it abundantly clear in my former letter that my object in writing was not to lay blame for anything on Mr. Carlile personally. I refrained from mentioning his name, and I should be sorry, indeed, to do anything that might appear to be an attack on a man who has probably done more good to others than I have ever even thought of doing; and I did not wish directly to criticise the kind of services for which Mr. Carlile accepts the responsibility. But my object in writing was to stir up Churchmen to be on the look-out, lest their Fathers in God should be betrayed or coerced into dealing out unjust measure to them. Nothing so surely brings Nemesis on the scene, sooner or later, as injustice.

Mr. Carlile's letter helps to add emphasis to what I said the week before. It seems that certain sensational "methods" are practised in hundreds of our churches; and that the supplying the material required by sensationalism has become a profitable branch of industry. It cannot then be said that sensationalism is something so exceptional that Bishops may well be excused from taking it into account when putting the methods, employed in conducting our services, into order.

Sensationalism appears (from Mr. Carlile's letter) to have transmogrified the unfortunate evening office in our Prayer Books into "Evangelistic limelight Evensong," a designation which sets one's liturgical teeth on edge. I wonder if the Bishops who want us to drop calling the Communion service by the good old-fashioned name of Mass are prepared to condone this execrably vulgar title for our evening service, and if so, on what grounds of justice or consistency?

"Evangelistic lime light Evensong" seems to consist of this—the service is preceded by a concert, intended apparently to "attract" people to what is to follow; then follows Evensong, portions of the service being projected by the aid of limelight on to a sheet hung up somewhere; to secure the effect of this the church must, of course, be darkened, wholly or partially, one must imagine.

There is no one word in the Prayer Book, nor anything in the usages of the Church of England at any previous period of its history, which affords any precedent for this kind of thing; it is innovation pure and simple, without warrant from any authoritative source.

Innovations are not always bad things, and authority is sometimes quite justified in accepting them when they have appeared. It may be quite right that the Bishops should refrain from suppressing sensationalism; but if they do, with what justice can they suppress Ritualism?

If a Prayer Book service may be preceded by the programme of a sacred concert, why may not another service be preceded by such a rite as the *Asperges*? The same arguments which go to prove that the Prayer Book, legally and morally, excludes the one, go to prove that it equally excludes the other.

It may be that a priest has no right, while words out of the Prayer Book are sung, to sprinkle the people with holy water before service, or to cause a censer full of incense to be swung here and there, while Prayer Book words are sung, during service; but if he has no right to do this, he certainly, on the same grounds, has no right to "attract" the people by a concert in church before service, nor to accompany parts of the service by a magic-lantern performance during its course.

Sensationalism and ritualism stand on much the same ground, with this advantage on the side of ritualism, that it draws its inspiration from the source whence came the noblest portions of the Prayer Book, while the origin of sensationalism (as far as one can tell) must, I suppose, be looked for in a music-hall, or in a Methodist Sunday-school treat. Solemn Evensong and Evangelistic lime-light Evensong may both be equally illegal, but it will be the rankest injustice to suppress the first, if the second is to be let alone.

One would have thought that the principle involved in this was so obvious that all Bishops (except a few extreme partisans, perhaps), would act on it instinctively; but a humiliating consideration occurs to one's mind. The Church Association and poor Mr. Kensit do not object to sensationalism, though they do to ritualism. Can this have anything to do with the activity which the Bishops are displaying in checking and snubbing the one, while the other is not only left by them in peace, but (as we learn from Mr. Carlile) "various" Bishops even find it edifying? Can it be that, just as the Church of Rome is said to be ruled in reality not by the Pope, but by the congregations who use him at their

will, so the unfortunate Church of England is at the mercy of "an insolent and aggressive faction," and of common brawlers, who are able to bully or tease the Bishops into taking any line they "a" to dictate?

Mr. Carlile s if I have ever attended sensational services. God forbid! I can worship my Maker with more or less comfort at High Church services, of varying grades, or at old-fashioned Low Church services, but I have no desire to have my feelings outraged by being present when our Prayer Book services are dragged through the mire of sensationalism; the advertisements of such services, and the descriptions given of them by those who admire them, are quite enough for me.

I must call attention to what seems to me to be a note of unreality. If, as it is urged, sensationalism is introduced into Church services for the benefit of the "outcast" classes, why are such services advertised in highly-spiced terms in such a paper as the *Westminster Gazette*? The "outcast" classes don't read the *Westminster Gazette*, as every Londoner knows. The excuse given for sensational services is that they influence a certain class, and they are advertised in a paper not read by that class; this is at least odd. Mr. Carlile has many fellow-workers, and he may not be personally responsible for the way in which the advertising department is managed.

For my own part (may I say once more?), not being wholly ignorant of the subject, from experience and observance, I do not believe that in the end sensationalism in religion does any good. No doubt it produces an apparent immediate effect of some kind, but at what price is the effect secured? Too often at the price of all real reverence for the things of God, and of that beautiful filial fear of Him without which there is no true religion. A lady intimately acquainted with the spiritual condition of the poor in the East of London (through having spent a life-time in work among them) said to me, "Before the Salvation Army began its work among the people, there was an appalling amount of indifference, but the only change that the Army has made, as far as I can see, is that indifference has turned into blasphemy, and the little respect for religion into ex-

If it was wise and right to take a hint from the Salvation Army as to what may be done to help the poor and outcast in their temporal needs, had we any occasion to borrow its vulgar sensationalism in dealing with their spiritual needs?

To lift the fallen poor (or rich) from their degraded moral and religious level, and to raise them to the level of the Gospel, makes an enormous demand on the moral and spiritual strength of those who attempt the work; most of us feel, if we attempt it, that we have not strength for the work, but must be content to do what we can to be of use to those who are already walking on the right road, or who can pretty easily be persuaded, with a little help, to scramble somehow up to it. But it requires no particular moral or spiritual power to bring religion down to the level of the degraded; it is easy enough to do this. When we have done it, we have humiliated religion, but have not helped the degraded to rise; if this is all we have done, was it worth while to do it at all?

THOS. I. BALL.

[In Mr. Carlile's letter last week, Church "Agency" was printed instead of Church "Army," in reference to lantern slides.—ED.]

but has made no attempt at parochial work, manning his church on purely missionary and non-sensational lines. What is done to bring the people in will be gathered from the following paper.

Come and Spend a Sunday

WITH THE

CHURCH ARMY IN THE CITY,

AT
St. Mary-at-Hill

(NEAR MONUMENT STATION).

Every Sunday.

- 8.45 Prayer Meeting in Aisle.
- 9 Holy Communion with full, bright, Church Army Music and five minutes' Address.
- 10 Conversational Bible Class in the Vestry.
- 11 Sunday School Service for children, conducted by Mr. C. P. Whittaker.
- 11 Start for Petticoat Lane, Whitechapel.
- 11.30 Petticoat Lane Church Army Barrow Mission; speaking or giving away papers amongst the 10,000 men who are buying and selling.
- 1.15 Dinner at St. Mary-at-Hill Rectory. Bring your food with you. A cup of tea will be provided free to Visitors spending the whole day with us.

The early Communion is attended almost exclusively by the inner band of workers to the number of about 40.

SENSATIONAL SERVICES.

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[In Mr. "Agency" "Army,"

Every Sunday—Continued.

- 2.20 Prayer Meeting in the Rectory Samaritan Office.
- 2.30 Start for the Spitalfields Slum and Lodging House Mission.
- 3 Meet outside Spitalfields Church; speaking, singing, and chats with the poor.
- 3 Sunday School in the Church.
- 3 Young Women's Bible Class in the Vestry.
- 5 Tea, with bread and butter, provided free at the Rectory, for all-day visitors.
- 5.50 St. Mary-at-Hill Church side door open for Gentlemen.
- 5.55 " " " " " Ladies with Gentlemen.
- 6 St. Mary-at-Hill Church front door open to the public.
- 6 Open-Air Procession starts.
- 6 Sacred Concert. Cornet, Violin, Harp, and Vocal Solos. Organ Recital.
- 7 Lime-Light Lantern Service. 6.30, if full at 6. The Prayers and Hymns are thrown on sheet, illustrated by Dissolving Views.
- 8.15 Church Army Praise Meeting. Go out when you like.
- 8.15 Second Open-Air Procession.
- 8.30 Meat Supper for 50 starving outcasts in the Rectory Kitchen.
- 8.45 Open Meeting in the Vestibule; no speaker exceeds three minutes. Go out when you like.
- 9 to 10 Interviews in the Vestibule with the Rector, Evangelist, or Sisters.

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Weekdays.

- MONDAYS. 6.30 Juvenile Temperance Society in Vestry. 7.30 Start from Samaritan Office. Open-Air Meeting, Cable Street, Ratcliffe Highway, E.
 - TUESDAYS. 7.30 Prayer Meeting in Vestry. 8 Brass Band Practice.
 - WEDNESDAYS. 7.30 Practice for Junior Members of Choir. 8 Concertina Band Practice. 9 Meeting of Lady Visitors in Vestry, last Wednesday in the Month. 9 Meeting of Sidesmen and Gentlemen Visitors in Vestry, first Wednesday in the month.
 - THURSDAYS. 7.30 Start from Samaritan Office. Open-Air Meeting, Cable Street, Ratcliffe Highway, E. 8 Orchestral Practice.
 - FRIDAYS. 3 to 5 Working party for the Outcast. 7.30 Consecration Meeting. 8.30 Choir Practice.
- Daily, except Saturdays, Lime-light "Silent Sermon" service in the Church, or prayers in the Rectory Samaritan Office, 1.15.
- Tea and bread, when funds permit, to selected persons at 1 and 5 daily, when work done.

Notices.

Communicants' Union—

Attendance at Holy Communion expected at St. Mary-at-Hill, at least three times a year.

Enrolments in the Church Army—

Names received any Sunday. Enrolments every few months.

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[In Mr. "Agency" "Army,"

Notices—(Continued.)

Pledges taken after every service.

Confirmation of adults and others arranged every few months.

Offertories all go to the starving, and Mission-work, unless otherwise stated. None go to the clergy, choir, orchestra, organist, vergers, or Church expenses.

Social Gatherings are held periodically. For Tickets apply to the Evangelists, Sidesmen, or Verger. Cricket and Football in Tower Ditch.

Collecting Cards, Boxes, Books, Purses, to try and obtain Funds for the Starving and Destitute, are issued on application.

Flowers for Decorating the Church and the Kitchen, to cheer the Outcast, greatly needed, and should be sent on Saturdays to the Rectory.

Library Books of all sorts gratefully welcomed.

Orchestra. Voluntary amateur players are earnestly invited to consult the Band Master, Mr. Hall, on Thursdays at 8 p.m., or after the Sunday Evening Service, or to write to him, 8, St. Mary-at-Hill, E.C.

Choir. Gentlemen and Boys willing to assist voluntarily, both at 9 a.m. and 6 p.m., should consult Capt. MacCormac after those services.

Samaritan Office Employment Registry, or Free Club for respectable Clerks and Warehousemen out of work, held in the Rectory daily, 9 to 6; Saturday, 9 to 2. Friends are invited to recommend the Office for writing work and situations.

The Rev. W. Carlile, Rector; Capts. MacCormac and Jones, and Lieut. Wheeler, Evangelists; Mr. C. P. Whittaker, Organist, 33, Ansty Road, Camberwell, S.E.; and Mr. Aldiss, Verger, will be glad to be consulted as to the above, on application to the Rectory, St. Mary-at-Hill, E.C.

The Church Army Mission-Nurse will be pleased to call on any Housekeeper or Residents attending the Church, if requested.

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St. Mary-at-Hill

STAFF OF WORKERS.

Rector—Rev. W. Carlile.

Churchwardens—St. Mary-at-Hill—

Mr. E. O. Dunn.

Mr. F. S. E. Drury.

Churchwardens—St. Andrew Hubbard—

Mr. Spencer Morris.

Mr. Ivey.

Hon. Evangelist—Capt. MacCormac.

Employment Bureau Superintendent—Capt. Jones.

Church Evangelist—Lieut. Wheeler.

Mission Nurse—Nurse Bullivant, 124, Abbeville Road, S.E.

Organist—Mr. C. P. Whittaker.

Lanternist—Mr. J. Hutchings.

Pianists—Miss Culverhouse & Miss Boxall.

Band of Hope Sec.—Miss Weedon.

Communicants' Union Sec.—

Librarian—

Working Party Sec.—

Electrician—Mr. Woods.

Verger—Mr. Aldiss.

„ Assistant—Mrs. Bread.

Ringer and Organ Blower—Mr. Norton.

Bureau Assistant—Mr. Stevens.

Floral Decorations Sec.—Miss Vivian.

SUNDAY SCHOOL.

Capt. MacCormac, Supt.

Mr. A. Collins, Asst. Supt.

Miss F. Weedon, Secretary.

Miss Smith.

Miss Whatley.

Miss M. Lang.

Miss Mabbett.

Mrs. Collins.

Teachers.

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Mr. Dean—Young Men's Bible Class.

Nurse Bullivant—Young Women's Bible Class.

BRASS BAND.

Mr. J. Hall, Bandmaster.
Mr. Albert Mason, Cornet.
Mr. H. Grover, Cornet.
Capt. Jones, Cornet.
Mr. Alfred Collins, 2nd Cornet.
Mr. Alfred Mason, Tenor Horn.
Mr. Stempfelf, Tenor Horn.
Mr. Corley, Baritone.
Mr. Bagley, Baritone.
Mr. Lawler, Solo Euphonium.
Mr. Dean, Euphonium.
The Rector, Trombone.
Capt. MacCormac, Trombone.
Mr. Rumball, Bass Trombone.
Mr. Green, Bombardon.
Mr. Norton, E flat Bass.
Mr. Longstaff, Circular Bass.
Mr. Bailey, Cornet.

Mr. Stempfelf, Cornet.
Mr. White, Cornet.
Mr. Joseph Mason, Circular Bass.
Mr. H. Lock, Bass Drum.
Mr. R. Tomsitt, Side Drum.
Mr. Pragnall, Deputy Bass Drum.
Mr. Roper, Cymbals.

CONCERTINA BAND.

Sopranos.
Miss K. Smith.
Miss E. Whatley.
Miss M. Lang.
Miss S. Jones.
Miss E. Knight.
Miss A. Selwyn.
Miss Rowe.
Miss M. Wood.
Miss B. Horton.
Miss Culverhouse.
Miss J. Morris.
Miss Maple.

Baritones.
Miss Pinnion.
Miss Sell.

CHOIR.

Warden—Capt. MacCormac.
Brass and Concertina Band.
Miss Rosie Knight.
Miss L. Knight.
Miss M. Hall.
Mrs. Knight.
Miss Boxall.
Master B. Norton.
Master F. Dean.
Master J. Roper.
Master T. Todd.
Mr. Stephens.
Mr. A. Green.
Mr. Longstaff.

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Miss Weedon, Superintendent.
Mrs. Collins.
Mrs. Wood.
Mrs. Dean.
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Mr. Wood.
Mr. Dean.
Mr. Grint.

ORCHESTRA.

Mr. J. Hall, Conductor.
Mr. F. J. Hall, 1st Violin.
Mr. A. J. Hall, Clarinet.
Mr. Lawler, Euphonium.
Mr. C. Parr, Double Bass.
Mr. A. Roberts, 2nd Violin.
Mr. Wilkes, 1st Violin.
Mr. R. J. Langridge, 1st Violin.
Mr. Hunt, 1st Violin.
Mr. H. J. Biggs, Cornet.
Mr. Longstaffe, Cello.
Mr. J. R. Kear, Cello.
Mr. Franklin, 2nd Violin.
Mr. E. Neale, Cornet.
Bertie Norton, Triangle.
Miss Grave, 1st Violin.
Miss B. Nowlan, 1st Violin.
Miss Mayd, 1st Violin.
Miss Evans, 2nd Violin.
Mr. Sankey, Oboe.

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Sir,—I hope that I made it abundantly clear in my former letter that my object in writing was not to lay blame for anything on Mr. Carlile personally. I refrained from mentioning his name, and I should be sorry, indeed, to do anything that might appear to be an attack on a man who has probably done more good to others than I have ever even thought of doing; and I did not wish directly to criticise the kind of services for which Mr. Carlile accepts the responsibility. But my object in writing was to stir up Churchmen to be on the look-out, lest their Fathers in God should be betrayed or coerced into dealing out unjust measure to them. Nothing so surely brings Nemesis on the scene, sooner or later, as injustice.

Mr. Carlile's letter helps to add emphasis to what I said the week before. It seems that certain sensational "methods" are practised in hundreds of our churches; and that the supplying the material required by sensationalism has become a profitable branch of industry. It cannot then be said that sensationalism is something so exceptional that Bishops may well be excused from taking it into account when putting the methods, employed in conducting our services, into order.

Sensationalism appears (from Mr. Carlile's letter) to have transmogrified the unfortunate evening office in our Prayer Books into "Evangelistic limelight Evensong," a designation which sets one's liturgical teeth on edge. I wonder if the Bishops who want us to drop calling the Communion service by the good old-fashioned name of Mass are prepared to condone this excruciatingly vulgar title for our evening service, and if so, on what grounds of justice or consistency?

"Evangelistic lime light Evensong" seems to consist of this—the service is preceded by a concert, intended apparently to "attract" people to what is to follow; then follows Evensong, portions of the service being projected by the aid of limelight on to a sheet hung up somewhere; to secure the effect of this the church must, of course, be darkened, wholly or partially, one must imagine.

There is no one word in the Prayer Book, nor anything in the usages of the Church of England at any previous period of its history, which affords any precedent for this kind of thing; it is innovation pure and simple, without warrant from any authoritative source.

Innovations are not always bad things, and authority is sometimes quite justified in accepting them when they have appeared. It may be quite right that the Bishops should refrain from suppressing sensationalism; but if they do, with what justice can they suppress Ritualism?

If a Prayer Book service may be preceded by the programme of a sacred concert, why may not another service be preceded by such a rite as the *Asperges*? The same arguments which go to prove that the Prayer Book, legally and morally, excludes the one, go to prove that it equally excludes the other.

It may be that a priest has no right, while words out of the Prayer Book are sung, to sprinkle the people with holy water before service, or to cause a censer full of incense to be swung here and there, while Prayer Book words are sung, during service; but if he has no right to do this, he certainly, on the same grounds, has no right to "attract" the people by a concert in church before service, nor to accompany parts of the service by a magic-lantern performance during its course.

Sensationalism and ritualism stand on much the same ground, with this advantage on the side of ritualism, that it draws its inspiration from the source whence came the noblest portions of the Prayer Book, while the origin of sensationalism (as far as one can tell) must, I suppose, be looked for in a music-hall, or in a Methodist Sunday-school treat. Solemn Evensong and Evangelistic lime-light Evensong may both be equally illegal, but it will be the rankest injustice to suppress the first, if the second is to be let alone.

One would have thought that the principle involved in this was so obvious that all Bishops (except a few extreme partisans, perhaps), would act on it instinctively; but a humiliating consideration occurs to one's mind. The Church Association and poor Mr. Kensit do not object to sensationalism, though they do to ritualism. Can this have anything to do with the activity which the Bishops are displaying in checking and snubbing the one, while the other is not only left by them in peace, but (as we learn from Mr. Carlile) "various" Bishops even find it edifying? Can it be that, just as the Church of Rome is said to be ruled in reality not by the Pope, but by the congregations who use him at their

will, so the unfortunate Church of England is at the mercy of "an insolent and aggressive faction," and of common brawlers, who are able to bully or tease the Bishops into taking any line they a to dictate?

Mr. Carlile s if I have ever attended sensational services. God forbid! I can worship my Maker with more or less comfort at High Church services, of varying grades, or at old-fashioned Low Church services, but I have no desire to have my feelings outraged by being present when our Prayer Book services are dragged through the mire of sensationalism; the advertisements of such services, and the descriptions given of them by those who admire them, are quite enough for me.

I must call attention to what seems to me to be a note of unreality. If, as it is urged, sensationalism is introduced into Church services for the benefit of the "outcast" classes, why are such services advertised in highly-spiced terms in such a paper as the *Westminster Gazette*? The "outcast" classes don't read the *Westminster Gazette*, as every Londoner knows. The excuse given for sensational services is that they influence a certain class, and they are advertised in a paper not read by that class; this is at least odd. Mr. Carlile has many fellow-workers, and he may not be personally responsible for the way in which the advertising department is managed.

For my own part (may I say once more?), not being wholly ignorant of the subject, from experience and observance, I do not believe that in the end sensationalism in religion does any good. No doubt it produces an apparent immediate effect of some kind, but at what price is the effect secured? Too often at the price of all real reverence for the things of God, and of that beautiful filial fear of Him without which there is no true religion. A lady intimately acquainted with the spiritual condition of the poor in the East of London (through having spent a life-time in work among them) said to me, "Before the Salvation Army began its work among the people, there was an appalling amount of indifference, but the only change that the Army has made, as far as I can see, is that indifference has turned into blasphemy, and the little respect for religion that ex-

If it was wise and right to take a hint from the Salvation Army as to what may be done to help the poor and outcast in their temporal needs, had we any occasion to borrow its vulgar sensationalism in dealing with their spiritual needs?

To lift the fallen poor (or rich) from their degraded moral and religious level, and to raise them to the level of the Gospel, makes an enormous demand on the moral and spiritual strength of those who attempt the work; most of us feel, if we attempt it, that we have not strength for the work, but must be content to do what we can to be of use to those who are already walking on the right road, or who can pretty easily be persuaded, with a little help, to scramble somehow up to it. But it requires no particular moral or spiritual power to bring religion down to the level of the degraded; it is easy enough to do this. When we have done it, we have humiliated religion, but have not helped the degraded to rise.

(In Mr. "Agency Army,"

Mr. Dean—Y
Class.
Nurse Bull
Women's B

WEEK-DAY ORGANISTS.

Mr. A. Ellen.
Mr. Ruston.
Mr. R. W. Stanford.

BRAS

Mr. J. Hall, E
Mr. Albert M
Mr. H. Grove
Capt. Jones,
Mr. Alfred C
Mr. Alfred M
Mr. Stempfel
Mr. Corley, E
Mr. Bagley,
Mr. Lawler,
Mr. Dean, E
The Rector,
Capt. MacCo
Mr. Rumball
Mr. Green, I
Mr. Norton,
Mr. Longsta
Mr. Bailey, C

SIDESMEN.

Mr. Nicholson.
Mr. W. Nicholson.
Mr. S. Collins.
Mr. J. Collins.
Mr. Pragnell.
Mr. Appleby.
Mr. Woods.

Mr. Todd.
Mr. Burge.
Mr. Davies.
Mr. Roper.
Mr. Lane.

HELPS.

Mrs. Woods, Kitchen Supper
Miss Lang } Surplice
Miss Culverhouse }
Mr. Pragnell, Lamps.
Mr. Hamilton, Banners.
Mrs. Todd, Vestry Door.
Miss Mabbett, Books.
Miss Boxall, Books.

[S.M.H.P.7.7.8

Int- has made no attempt at parochial work, running his church on purely missionary and most sensational lines. What is done to bring the people in will be gathered from the following paper:-

The early Communion is attended almost exclusively by the inner band of workers to the number of about 40.

SENSATIONAL SERVICES.

Sir,—In reply to Mr. T. I. Ball permit me to say that:—

1. Archbishop Benson often pressed upon us the importance of teaching through the eye, pointing us to the windows in Lambeth Palace chapel. The lantern slide is but a window ambulant.

2. The use of limelight to teach the Prayer Book and Church doctrine, I admit, is an "innovation," but one that is much needed, the country being greatly deficient in good Bible teaching on Church lines.

3. "Innovation" is no sound objection against a good thing. The cycle is an innovation; it can be made a means to bring men to church, or, if ridiculed, can wheel them away from it, and no church is now properly equipped that does not provide safe storage for them.

4. Must "the origin of (so-called) sensationalism" be the Music Hall? May it never have been found in answer to earnest prayer? Was not the commencement of each step of ritual a "sensationalism" which is now sanctified by the test of time and use?

5. If a service were devoid of "all real reverence," would strong, thoughtful men remaining on to the most solemn after-instruction, in deep silence calmly leave their seats, and join the preacher in prayer and confession of sin at the altar? This is how hundreds have become regular communicants and workers in the Church Army.

6. What is the difference between a "sacred concert" composed of sacred solos, vocal and instrumental, and an "organ recital" or an anthem? In Solomon's temple there was no organ monopolization of praise, robbing the church of the help of the many for the glorification of the few. Give every member of your congregation something to do if possible, even if only to find the place in a Prayer Book, or shake hands at the door with anyone who appears to be poor, lonely, or sad.

7. "Poor Mr. Kensit" does not leave even us alone. He has already honoured us on several occasions with his objections.

8. If my Bishop "suppressed" me, I should at once submit, and, unless he objected, I should, with the consent of the vicar of the parish, secure a theatre or music-hall. But why encourage a dissenting spirit? The man who "gets his good" inside a consecrated church in most instances loves the spot, and becomes devoutly attached to it and to the Holy Table that is in it. Hence the importance of allowing the lay evangelist the nave of the churches for his exhortations.

9. It is true St. Mary-at-Hill church is "darkened" at certain times, but the full blaze of electric light is continually being flashed on for the lessons, sermon, etc. As the church is so crowded, the whole centre is reserved for men only, the women sitting mostly at the side.

10. As in each parish the Church Army evangelist, suiting his lines to the special needs of the place, loyally submits to the wishes of the incumbent, the responsibility of anything "excruciatingly vulgar" is shared by him.

11. I deny that we have "borrowed" from the Salvation Army any methods, except military nomenclature and dress. Our uniform is, however, of the quietest black, and no more vulgar than that of any captain of the Guards. Otherwise all methods used by us to-day I employed four years before I ever heard the name of that society, which, it is

only right to admit, has reached for lasting good many persons whom Mr. Ball admits he has "not strength" to get hold of.

12. The accusation of "unreality" is, I consider, altogether unfair; plenty of other vices we have which I will admit. Advertisements in the *Westminster Gazette* are to "catch men" who are sinners (not saints). We seek "outsiders" as well as "outcast." Is there no *scum* as well as *slum*? The only difference is the one is at the top and the other at the bottom; the top is the worst.

In conclusion, our Home Heathenism is appalling. It is the great stumbling-block to the extension of the Kingdom of Heaven throughout the world. We are still only learners, and if Mr. Ball will show us by action and precept a better way, we will give up ours and take his. More I cannot say. It would, however, be a terrible blow for us, with thousands of criminals, tramps, and drunkards looking to us as their last hope, if through his well-intended but erroneous accusations, any portion of the £100,000 a year we receive from the public should be withheld, and open doors should be closed against our Evangelists and Mission Nurses, of whose devotion to Christ and loyalty to His Church we are assured of on all hands.

W. CARLILE,

Hon. Chief Secretary.

Headquarters, 130, Edgware-road,
London, W.

SENSATIONAL SERVICES.

Sir,—In reply to the unfair accusation of "Abyssmal Vulgarity" at St. Mary-at-Hill, permit me to ask Mr. T. J. Ball whether he has ever himself been present at any one of these services, which for years have attracted enormous congregations, mostly composed of men, and concerning which various Bishops and Church dignitaries have publicly stated that never have they witnessed anything more impressive and devotional.

Allow me in self-defence to state:—

1. That the Sacred Concert is not "introduced into the Prayer Book service," but precedes it, while the congregation is waiting. Solos and orchestral pieces are found to attract far more than anthems, and tend less to display and more to aid devotion.

2. That during Evensong nothing but the words from the Prayer Book are thrown upon the sheet by lime-light.

3. That these methods are now used in the Anglican Communion in hundreds of consecrated and mission churches throughout the world, and so much so that the Church Agency has been compelled to start a factory adjoining its head-quarters to meet the demand for devotional slides.

4. That their use is as reverent and impressive as that of stained glass-windows.

5. That up-to-date parables from current events have Scriptural precedent, and afford the surest method of bringing the simplest Church Gospel message to the ear of the masses.

6. That as there are two other parish churches, the one "high" and the other "low," within seventy yards, it is desirable to devote St. Mary-at-Hill church to the "outsider" and the "outcast."

7. That the following, being some of the results of the Evangelistic lime-light Evensong, have justified the experiment—(1.)

Weekly early choral Celebration, with as many men as women present. (2.) Weekly Bible class, prayer-meeting, preparation for Communion. (3.) Over 100 active communicant workers, including brass band, stringed orchestra, Sunday-school teachers, and visitors. (4.) Slum Mission to Ratcliffe, Whitechapel, and Spitalfields. (5.) Daily 1.15 limelight services for fish and fruit porters. (6.) Free club in the Rectory for destitute clerks, daily from 8 to 6. (7.) Two thousand free meat suppers yearly in the rectory to selected starving men, too filthy to be allowed in church.

W. CARLILE.

St. Mary-at-Hill Rectory,
Monument, E.C. August 6.

all of them honest people who have originally been converted in and gathered from the other congregations in the church. Mr C. is now however making great efforts to get outsiders to this service and has sent to the press a notice that guests will be welcome, that their machines will be stored in the church porch, and that breakfast will be supplied in the Rectory at a charge of 3d a head. Mr C. himself leads the Communion Service with a trombone, and the whole service is sung.

The great event of the day however is the Lane Light-Lantern Service in the evening, preceded by the Sacred Concert. The church is seated for about 750 but they cram in somehow as many as 1100 and every Sunday turn away from 100 to 1000. Mr C. preaches the plainest, simplest, and most unexciting doctrine choosing as his subject-matter the most up-to-date and sensational event in current life that he can fix on. After the service people are ~~then~~ encouraged to come out as penitents, and those who have been converted are allowed to give their testimony. Mr C. remains in the church till 10 o'clock dealing with penitents.

111
hearing confessions etc. (Mr C. having described his
preaching as Evangelical and compared his methods to
those of Moody and Spurgeon it rather surprised me
to hear that Confession was practiced in the church
and I questioned Mr C. as to his attitude: even
after his answer I am not sure that I understand
it: he refuses to call himself a High Churchman:
"I don't ever adopt the Pastoral position" he said, but
as far as I could gather he practices a curious
blend of High and Low belief and practice: he preaches
as he said "just such a sermon as you might hear
from John M. Neal" with the same dwelling on the
necessity for conversion, justification, sanctification, ~~etc~~
dedication for Christ etc, but at the same time he
believes in apostolical succession and the real presence:
as to confession he looks on it "as a medicine not
a food".) Those who attend their evening service are
drawn from a wide area, but mostly from Bermuda,
Southampton and Whitehead. With the exception of the
constant nucleus of workers they are in the first
instance attracted entirely by "the lantern and the
music." Mr C. lays himself out especially for men

115
and probably 2/3 of them who come are ~~men~~ men.
They are all of the working class and every Sunday they
take from 700 to 800 copper coins: the total number
of coins collected in 1886 was 42412 and the
total amount £268. (I omitted to state that
the number of communions made in the same year
was 2900). In spite of the large number who
must attend the church in the course of a year
there is no indication that ~~any~~ large many come under
any permanent influence: every Sunday apparently a few
are brought to the penitent's form, last Sunday four,
and Mr C. proposes at present to be in touch with
some 200 who have been definitely converted in the course
of five years: but others he claims are regular
members of churches elsewhere. "I don't have regular
church people here" he said "I do all I can to
shock them: I find them out and drive them away"
but as far as possible those who have been converted are
invited to attend church in their own parish: they are
regularly visited by one of the 50 visitors from this
church and are ~~not~~ not left alone till it is
definitely known that they are doing some actual work

115
for Christ: it is not enough that they should
be communicants."

I could not discover that Mr C. met
with any great success among the sinners who
swarm at his door: the Church is within a
stone throw of Billingsgate Market and all the
mornings the Market porters are trooping up and down
the two narrow streets to which ~~the~~ it faces. For
their special behoof is held the daily mid-day Limer
Lift Service which attracts about 80, mostly said
Mr C. "of that (i.e. the porter) class" but there was
that in his tone which leads me to think that the
Billingsgate Porter in his filthy smock is not there.

Mr C. having to go handed me over to Captain
Jones who is the Superintendent of the Employment
Bureau in the Rectory. Captain J. is a man of
quite common class (began life as a plough boy)
with a plain coarse featured face but a most excellent
fellow; in my opinion a much better fellow than his
chief, whom on our slight acquaintance I do not
admire. Captain J. presents a strange mixture of

114
The most simple and genuine religious enthusiasm
with a shrewd knowledge of men and practical ability.
Capt. J. talked to me for a long time but he is
as he said "an awful ramblor" and almost impossible
to report. So far as definite religious work is
concerned Capt. J. seems to confine himself mostly to
the Petticoat Lane Mission which he conducts on
Sunday morning: otherwise he confines himself entirely
to the Employment Bureau and then under ordinary
circumstances he keeps the religious side of the work
entirely in the background, having been convinced by
his experience that the mixture of relief and
religious scruples breeds hypocrisy and he ~~therefore~~ always
regards with the greatest suspicion all applicants who
profess penitence or conversion: if his brother Saml.
says to him on Sunday night after the service "we
have got a nice case to-night" Capt. J. says "Does
he want a bed ticket?" and if he does refuse
to claim it the genuineness of the penitence. Of course
his hope is that ultimately those who come under the
firm influence will be converted but he is quite content
if he can work a change in their natural surroundings.

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and his great aim is simply to give a fresh
start in life to the wretched and unfortunate
who come to the Bureau. As will be seen by the paper
on the following page they are roughly divided into
three classes: of the criminal and submerged about
40 come to the meal-supper every Sunday night, and
of these about 5 on an average are drafted into one
of the Saloon Homes: the provision is to coming a
second time Capt. J. has introduced to keep out the cadgers
as far as possible. Mr. Leslie spoke of this as a
seminary for those who were too 'vicious' to come into
the church: but here as at other times when dealing
with applicants Capt. J. has picked up all attempt to
introduce religion: he talks to the men and encourages
them to talk but the virtue which he inculcates is
'manliness and self-respect', and he of course urges
them to go into the Saloon Homes: of those who have
done so he has met several who have since risen to
respectability. The ordinary daily applicants for relief
are divided into one of the other two classes according
to their past social position: the working class men
are put to work at wood chopping, for an hour or

SCIENTIFIC CHARITY.

SPECIMEN ONLY.

ST. MARY - AT - HILL RECTORY,
GREAT TOWER STREET, NEAR THE MONUMENT.

THE CHURCH ARMY

MEAT SUPPER TICKET.

Available for men only, with a view to Labour Home Work, on

SUNDAY..... 1897, AT 8.30 P.M.

I certify that the bearer is believed to be under 40, and not to have had a square meal for 24 hours.

Initials

N.B. - Not transferable. Persons wishing to come a second time must apply to Capt. Jones during the previous week, between 9 and 4, at above address.

FOR THE
CRIMINAL AND
" SUBMERGED."

SPECIMEN ONLY.

WORK TICKET.

TO THE CITY SAMARITAN OFFICE,
ST. MARY-AT-HILL RECTORY, EASTCHEAP, E.C.

If bearer be suitable and works satisfactorily, please provide him with one hour and a quarter's work to the value of

FOURPENCE.

Payable in Food or Lodging (not in money) at your discretion.

This Order is only available at the above Office, and should be presented if possible before 4 o'clock. The bearer may not present more than three of these Work Orders.

Preference will be given to travellers holding Way Bills of the Church Army Lodging House Union, which can be obtained from any of the Proprietors of the Lodging Houses and Institutions of the Union indicated on the Way Bills, after their work is done.

Stamp of the Office.

AVAILABLE ONLY DURING 1898.

FOR THE
HUNGRY
AND
HOMELESS.

THE CHURCH ARMY

Employment Bureau,

CITY SAMARITAN OFFICE,

AND

FREE CLUB,

ST. MARY-AT-HILL RECTORY,
EASTCHEAP, E.C.,

For respectable

**CLERKS AND
WAREHOUSEMEN**

whilst seeking employment.

P.T.O.

SPECIMEN ONLY.

FOR RESPECTABLE
CLERKS, ETC.,
WITH RECENT
REFERENCES
BUT DESTITUTE.

The above Tickets supplied freely to donors on application to Capt. Jones, at the Church Army Employment Bureau and City Samaritan Office, St. Mary-at-Hill Rectory, Eastcheap, E.C.

SCIENTIFIC CHARITY.

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the Union indicated on the Way Bills,
after their work is done.
Stamp of the
Office.
AVAILABLE
ONLY
DURING
1898.

FOR THE
HUNGRY
AND
HOMELESS.

FOR RESPECTABLE
CLERKS, ETC.,
WITH RECENT
REFERENCES
BUT DESTITUTE.

The above Tickets supplied freely to donors on application to Capt.
Jones, at the Church Army Employment Bureau and City Samaritan
Office, St. Mary-at-Hill Rectory, Eastcheap, E.C.

- 1.—Open daily at 8 a.m. for the inspection of advertisements in the Daily Papers.
- 2.—After previous enquiry, temporary membership ticket is given if suitable, but only to those with recent references.
- 3.—Writing-work is sometimes obtainable. Writing paper free.
- 4.—Shorthand and Typewriting taught freely.
- 5.—Two resident Evangelists help to find employment. Letters may be addressed at the Office.
- 6.—A warm waiting-room, News-room, and Lavatories, are all provided rent free by the Rector.
- 7.—By a short daily Service at 1.15 a spirit of hope is revived.
- 8.—Tea and plainest food is provided, when funds permit, daily, at 1 and 5; Sundays, 8.30.
- 9.—Pauperising Charity is not given.

CAPTAIN JONES,
Officer in Charge.

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more and are given a ticket to pay for their lodging
usually at the Victoria Home in Whitechapel. The
clerk class are usually found writing work in the
office and if satisfactory, a place is usually secured
for them, and Capt. J. thinks that for four out
of five such cases that he has taken up he has
placed in positions eventually, but a large proportion of
them turn out badly & in the end lose their
places.

Capt. J. thinks that 50 p.c. of the men who
pass through his hands have been brought down by
drink, but another fruitful cause of failure is
faults of temper, complete incompatibility with other
men. The most distressing and difficult cases he has
are those of men of gentle birth and good education
but of no adaptability. Capt. J. has noticed that
an enormous proportion of applicants, quite 40 out of
50 he said, are unmarried: this he attributes to the
fact that marriage and the necessity of providing for
a wife and children bring out all that is best in
a man and develop the sense of responsibility.

Capt. J. told me many sad stories of individual

125
cases, of the struggles and backslidings of the men:
one in particular of a man to whom he gave work
in the office three months ago: he had been doing
excellently and was gradually advanced to a position of
responsibility which involved the control of money: last
Saturday he went out with 30¢, was seized by the drink
craving and did not come back: Capt J. had
received a letter from him "a manly letter, quite free
from cant, but full of contrition" telling how he had
walked up and down before the Public House 20 times
or more before he entered it. "What am I to do
with him" said Capt J.

While I was talking to Capt J. five
applicants for assistance came into the outer office
all respectably dressed men of the clerk class.

I feel that on the work of this church
more light is needed and I propose to accept their
offer and "spend a Sunday" with them.

DECISION for CHRIST

AT ONCE is of vital importance, for (1) this is a solemn call from God, (2) the HOLY SPIRIT's help may be quenched by your delay, (3) your rejection is cruelty to the SAVIOUR's feelings, and (4) sickness or accident may make this **YOUR LAST CHANCE.**

Have you never been

CONFIRMED?

If not, look at your Bible (*Heb. vi. 2*),

where "the Laying on of hands" is found in the same list with repentance and faith. Ask the Rector for papers about it. There is nothing to learn by heart but only IN the heart. Confirmations specially for ADULTS only are held periodically in ST. MARY-AT-HILL, seeking power to serve God and man aright.

"DO THIS

IN REMEMBRANCE OF ME."

Our LORD's dying request in "the breaking of bread." Do you obey it once a week on the LORD's Own Day? This is the least we can do to please Him.

• **BAPTISM** OF ADULTS can be arranged every Sunday Evening at 5.30, and the Rector receives in the Vestibule from 8.30 to 10.

NOTICES.

1. Christian workers heartily welcomed.
2. Enrolments in the Church Army periodically.
3. Pledges taken after each Service.
4. Volunteers earnestly invited for Choir, Orchestra, and Band.
5. Samaritan Office daily in Rectory, 9 to 6.
6. Social Gatherings are held periodically.
7. Communicants' Union Membership Cards issued.
8. Young Men and Women needed, to be trained for C.A.

Evangelist in Charge, Captain Sargent. Hon. Assistants, Captains MacCormac and Jones. Organist and Orchestral Superintendent, Mr. Billingsley. Bandmaster and Orchestral Secretary, Mr. Hall. Verger, Mr. Aldis. Blower, Mr. Norton.

W. CARLILE, Rector.

May 26th.

Interview with Rev. H. R. Gamble, St. Botolph,
Aldersgate.

Mr Gamble is a man of about 40: tall,
clean shaven; pale and delicate looking. He has been
Rector of this parish for three years.

This parish has an appreciable population:
in 1896 about 2000 but of these a considerable
number are in hotels and about 100 are young men
in warehouses, who for church purposes are almost
unworkable. Mr G. estimates his real population at
1200 nearly all of the poorest and most degraded
class living in courts, and including a number of
old people, and especially old women, attracted by
the parish out-relief of the City: among the people are
a large proportion of street-sellers and casuals, and
Mr G. regards the City poor generally as "more
unsatisfactory and intractable" than most of their
class: they consist largely of people who have come
there with the intention of picking up a shifty living.
In the past the City Charities have done much to
degenerate, and though they have been reformed the

Persons employed.

Philips.

Amias.

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atmosphere they create seems still to exist.

One Curate. One Lady Visitor who devotes her whole time to the parish, and 3 other Visitors who come on fixed days.

There are 16 Sunday School teachers from the congregation.

Church and Schools.

In our.

It will be seen that Mr. J. Price in his paper exact figures as to congregation and communicants. He claims, probably with justice, that with the exception of Shattworth (and Leslie "who scarcely counts") he has the largest congregation in the City. As with Shattworth however the people who come are almost entirely extra parochial and they are practically a congregation which Mr. J. has himself formed, the late Rector "who only visited the parish on Sunday morning" having let it down to nothing.

A few of the small number of caretakers and

HOURS OF SERVICE.

Sundays:—8 a.m., Holy Communion (1st, 3rd, and 5th Sundays).
 9 a.m., Holy Communion (2nd and 4th Sundays).
 11 a.m., Matins and Sermon (with Holy Communion on 1st Sunday of the month).
 3.30 p.m., Children's Service (on 1st and 3rd Sundays).
 7 p.m., Evensong and Sermon.

Week-days:—1.20 p.m., Short Service (with Address on Holy Days).
 5 p.m., Evening Prayer.
 Other services according to notice.
 Baptisms and Churchings *after any service*
 No fee.
 The seats in the Church are *free*: and books are provided.
 In cases of illness, send at once for one of the Clergy.

THE VICAR'S LETTER.

MY DEAR FRIENDS,

I wish to remind parents who want their children to go to one of the "Children's Country Holiday" homes this year, that they should begin to pay in very soon. I would also remind our elder lads of the sea-side camp by which a very pleasant week or fortnight by the sea can be obtained for a small sum. We also make arrangements to help the elder girls to get away for the holiday which, after a year in a London factory, they ought to have.

Yours very truly,

H. R. GAMBLE.

SHORT NOTES.

In consequence of recent articles on the "City Churches," a calculation regarding the numbers attending S. Botolph's on the first two Sundays of Lent has been made with the following results: April 3, M., 85; E., 235. April 10, M., 130; E., 180. April 17, M., 140; E., 200. (This includes the choir). The number of coins in the offertory-bags on April 17 were, in M., 128; E., 178. (The choir are not collected).

We do not vouch for the exact accuracy of this calculation, but it cannot be far from the mark, and it differs very remarkably from the calculations made by the Rev. H. C. Clarke in his book on the City Churches, which reduces the numbers attending S. Botolph's to very small dimensions, though, one must add, the last calculation is nearly a year old.

The value of these countings may be tested by a single instance. On the evening of May 16, 1897, the collections was nearly four times as large as on June 13. Neither collection contained a large coin. Yet in Mr. Clarke's book the numbers on each occasion are just the same!

As we have said, we do not attach much importance to these examinations. It is only the number of communicants which can be accurately tested, and we are thankful to find that this number on Easter Day exceeded 140—a considerable advance on any former records. We hope that this advance means something.

It is a pity that Mr. Clarke should commit himself to these figures as they tend to shake confidence in his book which is really a very valuable one. Mr. Clarke ought to see that the real question is not how many people attend this or that church, for a large congregation may be attracted by doubtful methods. But where the *parish* consists of a mere handful of people, with a vicar receiving a large stipend, there is need of reform.

This is the real charge against the Church in the City. The individual clergyman may not be to blame, but the abuses and anomalies which exist are indefensible. We hope that the cause of reform may be helped by Mr. Clarke's book, which is a mine of valuable and interesting information.

A word may be said regarding the new candlesticks at S. Botolph's. The Vicar gave public notice of the offer which had been made to him (see last month's magazine) and not a single objection was made. It was, therefore, a surprise to find the matter mentioned, as a grievance, at the next Vestry meeting.

The real question is, who removed "the rich candlesticks" mentioned by Mr. Hensey as being in the church in 1803? and by what authority were they removed?

We should be very sorry to wound the conscience of any parishioner in such a manner as this, but we do not believe that we have done so. The candlesticks were offered to the Vicar two years ago and declined by him on the ground that the people might object to them. Since then, several parishioners who attend the early celebrations have asked him to re-consider the matter; and as the candles are only lighted at the early celebrations, it is difficult to see how those who attend the other services can be aggrieved.

With regard to the paintings which an artist has offered to the church, we will not say very much at present; but we may just say this—that in a parish where most of the resident parishioners live in ugly hovels, we desire that at any rate the House of God which belongs to all and is open to all—should be made beautiful.

The next Sunday-School Teachers Meeting will be held in the Vestry on Friday, May 6th, at 8.15 p.m.

Our Lenten Savings for the "Waifs and Strays" amounted to £7, of which a considerable part was collected by the boys and girls of the schools.

There will be a celebration of Holy Communion on Ascension Day, at 7 a.m., and on Whit Sunday (May 29th), at 8 a.m. and noon.

There will be special offertories on *May 8th*, morning and evening, on behalf of the Bishop of London's Fund—one of the most important institutions in the diocese.

The Day Schools have received excellent reports from H.M. Inspector. We hope to give extracts next month.

BAPTISMS.

March 24.—Alfred Bennett.
 " 28.—Alfred David Halfacre.
 " 28.—John Edward Alfred Halfacre.

DEATHS.

Feb. 24.—Gotthard Barth, aged 65.
 Apr. 20.—Elizabeth Gosling, aged 80.

OFFERTORIES FOR THE MONTH.

	Hour.	Amount.	Communi- cants.	Object.
March 31st	8 p.m.	0 17 0	...	Guild.
April 3rd	8 a.m.	0 7 6	25	Poor.
	11 "	0 19 11	...	Clergy.
	3.30 p.m.	0 6 4	...	C.M.S.
	7 "	1 17 9	...	Clergy.
April 7th	9.30 a.m.	7 0 0	...	Waifs and Strays.
April 8th	11 "	0 12 6	...	Poor.
Good Friday... ..	7 p.m.	1 12 0	...	Penitentiary.
April 10th	7.30 a.m.	0 16 10	56	Victoria Clergy Fund.
Easter Day	8.30 a.m.	1 16 9	47	Poor.
	11 "	3 12 5	38	Victoria Fund.
	7 p.m.	1 13 0	...	Poor.
April 17th	8 a.m.	0 5 8	11	
	11 "	1 5 1	...	Clergy.
	7 p.m.	1 1 7	...	Do.
April 24th	9 a.m.	0 3 10	...	Mission Woman.
	11 "	1 2 0	...	Choir.
	7 p.m.	0 18 7	...	Do.
Total		£26 9 8		

Social Agencies.

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artisans in the parish come, but the poor from the
countryside not at all. "I am afraid it sounds like
an infidel remark" said Mr. S. "but I think it is
wise and absurd to expect these people to come to
church: they are not fit for it."

Mr. S.'s daily services are very poorly attended.

Club for boys and girls, each meeting three nights
a week.

Church Lad's Brigade.

Mother's Meeting. With reference to this Mr. S. noted
like Mr. D. Savoy the number of these meetings in the
neighbourhood, and went on to speak of the general
question of the City Churches: of the number of "small
week parishes" each with its set of organisations:
the effect on the people is "utterly demoralising": but in
order to justify their existence the clergy feel bound to
start agencies, and in Mr. S.'s immediate neighbourhood
of City Churches alone St. Bartholomew's, St. Andrew's,
St. Giles have their separate schools and meetings, while
Christ Church, heretofore St. is now considering it
necessary to add to the number of Mother's Meetings.

Vacation.

137
Whether the churches are demolished or not. Mr. S.
looks upon some ^{portion} of houses as ~~an~~ essential.
The difficulties of demolition are known; the parishioners
who never go to their churches shrink out that they
will not have their church touched: but there are
many churches which have neither architectural ~~or~~
~~great~~ beauty nor antiquarian associations and they
should go. What is wanted is a strong man who
will take the matter up and do something in the
face of opposition.

There are Day Schools with ³⁰⁰~~250~~ children and
Sunday Schools with about 200 in both cases largely
non-parochial. When Mr. S. came there were two
Sunday Schools, one for the non-dirty children: the
latter Mr. S. closed on principle, thinking it to be a
mistake to recognize the necessity for a low standard
of cleanliness: the result has been that about half
the children have been cleaned up and sent to his
Sunday School, while those who prefer to remain dirty
have drifted off to Schools in connection with the
numerous missions in the district.

Visiting.

Nursing.

Relief.

Other religious agencies.

137
Very thoroughly visited of clergies and ladies :
know England. Mr S. spoke at some length on
the question of visiting and said that he thought a
ladys visiting among the artisan class who did
not expect relief did a great deal of good in
an educative way, but among the poor who are
always expecting relief he doubts whether it does any
good.

And to Bloomington.

Spoke only to the sick and old : amounts to
very little. "I don't think he does any harm, even if
he does no good" said Mr S. Mr S. works with
the C.O.S. and with the Guardians.

"I must confess" said Mr S. "that I look
upon the other agencies in the neighbourhood with
uncharitable eyes : I don't think it is odious Theologian
He has mentioned Renter May and the Fox and Knott
Mission. Mr S. objects to all these Missions that
"they do nothing to build up character."

Poor Law.

Police.

Drink.

Crime.

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He mentioned as a good influence "The Welcome"
in Jervis Street - an underground Mission and
Club for girls doing excellent work.

Though Mr. J. is by no means averse out-
right on the whole he thinks the administration of
it in the city is thoroughly unsatisfactory: numbers of
old people get 5/- of which they pay 4/- in rent,
living very often in a state of filth and destitution.

Mr. J. is himself a Sweden and there are several
strong men on the Board, but the majority are of the
old type. Mr. J.'s policy however is supported by the
other clerical members Hadden and Harkins "who is
certainly not overflowing with the milk of human kindness."

City police good

could not be worse.

A great deal of roving and savage fighting
in the courts.

Housing.

143
Exceedingly bad and sanitary inspection inefficient:
very difficult to get authorities in motion. Mr. J.
inquired that he discovered ~~the~~ two houses in Bridgewater
Place with only one W.C. between them the occupants
of the one house having to go out at their front-
door and right through the neighbouring house. The
attention of the Inspector being called to the matter
he satisfied himself, and apparently the law, by
knocking a hole through the wall.

Mr. J. discussed some of the City and
neighbouring clergy with a good deal of candour:
his view was that most of the City clergy in his
immediate neighbourhood were really working hard and
doing their best: in one way they were overdoing it,
and that is in the multiplication of mid-day
services. Mr. Barff he mentioned as a thoroughly good
pious man "though rather an old woman". Dr. Poole
he evidently regarded as one of the City scandals
"being in the West End and having a good time."

Speaking of a wider area than the City and
including St. Luke's and Uxbridge he said he was

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convinced that the clergy with few exceptions though
"taking narrow views and without any intelligent
grasp of social problems" are working hard and
conscientiously. The only really bad case he thought
was that of my old friend Mr. Hyslop whose
indifference and neglect of his church and parish is a
grave scandal.

Mr. Gamble is a thoughtful intelligent
High Churchman: pleasant and frank but not I
should think a man of any great personal attraction,
and with little or no understanding of the poor.

P.S. I omitted to quote Mr. S. on Mr. Laskie,
whom he thought a good fellow and doing "good work" in the
Church Army but "not a bit of good" with his semi-light
services, which attract mainly the few people who had to
form the evening congregations at the neighbouring churches.

Rev. J. A. & Aving, St. Helens, Bishopsgate.

CP

24.5.98
Ans'd

S. Helens Rectory,
19. Finsbury Square,
E.C.
Ascension Day 1898,

Dear Sir:-

In reply to your letter
of May 12th, I write to say
that I am afraid I cannot
give you any material aid
in your work, either in the
way of answering your list
of printed questions, or by
seeing you in regard to them.

But if you think otherwise,
I shall be glad to see you

her. Aving was
not started, so it
was not thought
necessary to trouble
him further.

J.A.

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Rev. J. A. & Airey, St. Helens, Bishopsgate.

CP

here at 2 p.m. tomorrow (Friday),
or Monday, or Tuesday, next,
week; or on Saturday next,
any time between 10 and 1.

Yours faithfully
J. A. & Airey

Mr Charles Booth

Mr. Airey was
not started, so it
was not thought
necessary to trouble
him further.

J. A.

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Report of interview with the Rev. E.C.Hawkins, Vicar of St.
Bride's Fleet St.E.C. (E.A.) May 18.98. *CH*

Mr. Hawkins is one of the oldest and most liberal minded
of the city clergy. He is also one of the minority that live
in his parish. Men would be more useful he says if they did
the same thing, but as will be seen he holds strong views on
the whole question of the City Endowments.

He has filled in a form which gives a good deal of the
detailed particulars of his parish, of which the small pop-
ulation is steadily declining, in which rents are high, (the
minimum being 4/6) and which may be roughly described
as a district given up to the production of newspapers, and
to feeding the people who produce them. On the whole, although
the resident population is rather a low class, they are very
fairly respectable. There is however a group of drinking
women who are a source of great trouble, and one character
of complete and terrible debasement.

Although everyone is known, very few parishioners come
to the church, or for that matter very few from anywhere.
On Sunday morning they may average 20, and in the evening
from 60 to 70. Of these very few are the poor. It is not, he
thinks that they are "without religion altogether, but they
have no sympathy with its observances, and speaking generally
don't come." Even the excellent old women who come to the
Mothers Meeting are never seen inside the church. Children

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are sent to Sunday School and the women are very particular about being churched. This is a "lingering superstition" and is almost the sole demonstration of religious sympathy. They also almost invariably call the clergyman in when people are dying. It seems to make no difference to them whether the sick person is conscious or not, but it is felt that the ~~pr~~ practise gives a certain comfort and establishes "a sort of ~~propriety~~ ^{propriety}. There are very few communicants, and half-a-dozen is a liberal estimate. But those who come do so from a pure motive. When he came, he found the altar rails crowded with a dozen or more of old women, and not being able to understand it, he made inquiries and found that ~~at that time~~ there was a charity at his disposal for regular communicants. He stopped them at the doors, and told them that in future, neither their presence nor their absence would make any difference. They all disappeared, but, as he said, better this by far than the presence of hypocrisy. The real meaning of the Celebration is "far ahead of them", but "now at least we understand each other." Things are on an honest basis, and the begging and cadging are things of the past. When the ~~xxxxxxxx~~ eleemosynary charities were taken over by the City Parochial Trust "no man ever enjoyed robbery more than I did".

He cannot say that the general ~~xxx~~ trend is upwards, but in spite of their alienation from the church, they are on the whole a decent-living people. He found them alienated when he came.

when he came, and fears that he has not done much to win the
xxx over. Churching, prayers for the dying, generally baptism
remain the only visible signs of response. There is generally
apathy about confirmation. It is very difficult, Mr. Hawkins
said, to make xx a population religious, and he thinks that
the indirect methods may perhaps be more useful than the di-
rect. Thus, the proof of sympathy helps always, the signs of
interest and knowledge that they are understood, suggestions
for the use of leisurexxx and so forth. It is a slow process
but it is "solid as far as it goes". On modern High Church
tendencies Mr. Hawkins did not say very much, and my special
question was whether he would endorse Lord Grimthorpe's re-
cent statement that its normal effects were being seen in the
"growth of infidelity among the men and of superstition among
the women". Mr. Hawkins thought that there was little danger
of superstition among English artisans and labourers, but
thought that there was a class above, of clerks and their y-
young women who "liked it". They certainly thought it "very pret-
ty".

In his own parish they try to do a little for those of
every age, and succeed in a small way, except among the men.
These he cannot reach, or in any case hold them.

It is to the children that he looks for hope, but altho
he reiterated this, he emphasised almost as much, the diffie-
culty of doing much with the lads: they got out of hand so

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quickly. This task was made more difficult locally by the crowd of lawless boys that flooded their streets in the daytime. They come from everywhere, and discipline is not in their vocabulary. He described an attempt made by a L.C.M. to preach to them in their dinner hour. It was hopeless, and the man was simply bonneted and hustled. One respected him "for his witness", but felt that he was trying to move above their moral range, and did not understand them.

A considerable part of the local charities have been dealt with under a special scheme, by which, in addition to the equipment of S. Bride's Institute, provision is made for 26 pensions at £26 a year, for persons resident 5 years in the parish and qualified by good conduct, and an "Emergency Fund" of £150 is provided for very comprehensive charitable purposes. This amount is generally not used, but the pensions are greatly sought after.

S. Bride's Institute is a combination of a Technical Institute, a swimming-bath, ~~xxx~~ a library, and a gymnasium. The only trade taught is printing, but this school is excellent. It is for men. The rest of the Institute is used by

people of both sexes. There is no large hall, or large reading-room. The baths and the gymnasium are sometimes used by well-to-do people, and apparently, for these, there is no restriction: any one who pays may use them. Mr. Hawkins, who is Chairman of the Trustees, was not sure that this was not the case in all the different branches of the Institute. It is well used.

The church is open daily, from 11 to 4 "for rest, meditation and prayer". The hours are thus fixed, because of the difficulties of lighting in the winter months: it was thought best to have a uniform time throughout the year. On Mondays, Wednesdays, and Fridays there is a service at 1 p.m., and on the Mondays outside preachers come. They have been well attended on the whole the numbers varying from 60 to 200, according to the notoriety of the preacher. In June the B. of London is coming, and in October the A. of Canterbury. The course is arranged by the sec. of (I think) the Y.M. Church of England Sec. Mr. Hawkins welcomes all good use of his church and willingly lends it: "the only use of a City Church is on week-days".

On the whole question of the City churches Mr. Hawkins spoke out with some freedom, after assuring himself of the privacy of the interview. The night population of the City is, he thought, about 35000, and the value of the City Endowments from £65000 to £66000 a year. The endowments are thus enormous, and the City over-churched to an extraordinary extent. S. Paul's alone would hold all who go to ~~the~~ church on a Sunday morning, and perhaps of the 55 churches 15 might be kept. In some cases, quite apart from sufficient use, their beauty or the ir historic interest should save them, but many have neither, and ought to be pulled down. Deducting the Jews, the Noncons. and the R.Cs. it is not probable that ~~there is~~

9 Plague

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~~probably not~~ more than half of the population ^{is} left for the Church, and then "they are only so described, because they don't call themselves anything else". He had a clergyman from Walworth visiting him the other day, who had a parish of 13000 --about one third of the total population of the City. It is to such parishes, and to those still unprovided for, that the endowments of the City should be devoted: the money should follow the people to poor and suburban London. At the present time the Bishop of London is "cadging for £40000". But all the time the City endowments "are the thing to go for: the City is the great scandal of the Church of England". Almost the last thing that Mr. Hawkins said to me was the reiteration of his "hope that the endowments would follow the people".

(Illustrating the movement, he mentioned that the numbers living in the ecclesiastical parish of S. Bride's who are said to have died by the Great Fire were 1909. Since one in five are reckoned to have thus died, he assumes that the population at that time xxxx was not far short of 10000.)

Mr. Hawkins is a very near neighbour of the London City Mission, and he has one of their staff working in his parish. He is this man's superintendent, but has no official connexion with the Society. Asked what he thought of their work, he said that the missionaries are a courageous body of men; fortunately not too sensitive; and generally without a strong sense of humour. They thus often cannot judge as to whether

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they are doing good or not. Also they have to report the number of portions of the scripture read, and this "is not very good", although some way of measuring work is necessary. Altogether he holds them in general respect, and thinks that "they may do good". They are very devoted, and would certainly not be as useful as they are if they had more humour.

This point was repeated, and is doubtless strong in the mind of the father of Anthony Hope. He also told me a story of one missionary, whom he had asked what power he valued most. The answer was "a ready wit", and ability to make people look foolish when they raise objections! But this man would seem not to have been cast quite in the common L.C.M. mould.

Mr. Hawkins has a distinguished appearance, and seemed to me to be like, and as I believe said to be like ~~the~~ a smaller replica of the great statesman whom all the world is honouring in its memories to-day. He is getting an old man, is quite gray-haired, and must be getting near seventy. As a parson he does not seem to have been a success, and intellectually he is probably, as Mackay suggested that a Broad Churchman was in in East London, "a cut too high for a poor parish". It is not likely therefore that he has done much to strengthen people's religious beliefs, but his great personal courtesy, his honesty, and his attack on every form that involved the danger of cant must have made him a valuable moral influence.

[Faint, illegible handwriting, likely bleed-through from the reverse side of the page. The text appears to be organized in columns and rows, possibly a list or a ledger.]

Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry.)

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

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

General Questions—

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

Remarks with reference to the district are invited on—

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

Parish St. Bride's Fleet St.

Carve-tallow - Printers' workers - male & female
small restaurant keepers - Fire men & families
all are visited. regardless of religious persuasion.

District Visitors. City Missionary Curate 3 C. J. Trenchard

Church - 1160
Parish Room is used for all the Clubs mentioned below & for the Band of Hope - Boys' Brigade & Institute.

Services on Sunday at 11. & 7.
Children's service for the Sunday school monthly. Sermon on Monday & Tuesday on Wednesday & Friday - at 1.30.
St. Bride's Institute - its Clubs & Library
Lectures - Printing Sch: social gatherings
Clubs for young women - Little Girls - Boys
mothers' meeting
Infant school & Institute - the older children go to St. Dunstan's & Board schools

Nurses from Bloomsbury Institution

It is given (as far as is known) only thro' church agencies. & for the most part only to the sick. & by St. Bride's Foundation the form of Pensioners. and to convalescent cases - emergency to the City Missionary

with the Ch. of England's society - the City Mission - The Ch. Missionary Socy?

The Vicar is member of the City Board of Guardians - chairman of the Vestry & of the governing body of St. Bride's Foundation.

There is a Police St. in the Parish.
Drinking Inevitable both among men & women
Certain thoroughfares are regularly "matted" & action as "disorderly houses" has been necessary on several occasions
Crimes & violence very rare. Betting & raffles
Marriages "both of this Parish" rare - mostly in Church.

nearly unknown.
Fair - except for diseases of the breathers organs & children's complaints.
Housing dear & bad - except in Five Star
Social condition lowered by drink & by the numerous doles - gifts &c. to be had in the City.

The Parish has improved in respect of begging.

[Where possible, a comparison should be made between Past and Present.]
The general social is lower than it was ten years ago owing to the immigration
NOTE.—It is not intended that this Form should be filled up, but it may be found useful for making notes preparatory to an interview. of the better part into the suburbs.

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Report of interview with the Rev. Prebendary Whittington.
Rector of S. Peter's, Cornhill. (E.A.) May 20.98. *CP*

I saw Prebendary Whittinton at his residence in Guildford Street--- a house of solid comfort, like his living. He described himself as a typical City ~~Rector~~ (?Vicar): he had been at S. Peter's for 50 years, and he is the direct descendant in the collateral line of his celebrated ancestor. Of the parochial work there is little of note, and as in the case of Mr. Hawkins, the opinions on the City Churches is perhaps the most interesting part of the interview. But they differ widely from those of the vicar of S. Bride's.

As regards the parish its character is shown in the fact that there is not a single resident rate-payer, and that the total night population is 150, and that even this small number is tending to decline. They are all care-takers of a very respectable kind, all the premises in the parish being of great value. Numbers are partly affected by the increasing dislike to have care-takers with children, but also to the increase in the practise of padlocking at night, and having no one on the premises at all. Like Eanan Shuttleworth Prebendary W. thinks that the Inhabited House Duty is having a considerable effect on the population of the City. Even a caretaker who has a family with wage-earners in it involves the payment of the tax, but if it were altered, the great

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effect would be to bring back a certain number of employers: it is so convenient to be on the spot, and the place is so healthy.

There is practically no ordinary parish organization. The church is the only building. There are two curates licensed to the parish, but one takes the duty only in the holidays when the Vicar and the other curate are away, and the more regular man is a master in a school. Of ordinary curate's work there is little or nothing done. The people are known and visited in sickness. Through the beadle and other sufficient sources Mr. W. is confident that the news of all cases would reach him. There is no need to make special provision for nursing: the parishioners are too well off to need it: their positions are responsible and many of them employ others - char-women -- to do the work. Thus there is little need of CHARITY and the amount spent is well within £10 or £15 a year. What is spent comes from the Cornhill Benevolent Fund (a voluntary affair) and the church offertories. But there are very few poor.

As regards ATTENDANCES on Sunday morning they have from 70 to 80 and the choir; in the evenings from 100 to 120. There are 30 regular communicants, and this may be taken as the roll. Those who come to church are largely from outside the parish -- ~~perhaps~~ perhaps $3/5$ of them would be. But then on a Sunday there are probably not 60 parishioners at home: they

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get away for the day.

Mr. W. referred when we were discussing the question of attendances to a book by a Mr. Clarke on the City churches. It is a collection of articles that appeared in the first instance in, ~~all~~ places, the City Press, and seems to be an attack on the churches. It is in places Mr. W. said libellous and he is not sure that it has not been withdrawn. (N.B. We ought to see it.) In it Mr. W. is described as "the greatest scandal in London", and it was this attack and the feeling that he had to make good his case that stirred Mr. W. somewhat during our talk.

There are two week-day services at the church, but both are arranged somewhat independently of the Vicar. That on Wednesday is under the Bankers and Merchants Prayer Union which invited Mr. Moule to lecture. It is successful, and some 200 come. On Thursday there is an endowed lecturer, Mr. Glendinning Nash, but he draws very few indeed. During Advent and Lent there are special Friday evening courses of lectures or services with special and often well-known preachers.

The church is open daily for 3 hours, and a few devotional books are kept there for any one to read. Some have been advertizing ^{this latter plan} ~~it~~ lately as though it was "something grand", but at S. Peter's it has been done quietly for the last 20 years.

It will be clear from the above that Prbendary Whittington is no enemy to the Establishment in the City. He considers

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rather that there are many uses to which the City Churches are especially appropriate, and that this is proved in his own case. He admits that in a few cases it might be possible to do something in the way of amalgamation, but the antiquarian or some other critic would soon be found stepping in, in almost every case. Moreover, it is so difficult to be sure that the right step is being taken. Numbers in the City, for instance, may increase again, and He cited the case of the removal of S. Bartholomew, close to the Bank, to Moor Lane some 40 years ago. At that time the new parish had a population of about 20000, and now there are only 250, and the church ~~is going to be pulled down in its turn. There is a special cause of displacement here, in addition to the City, the Met. Railway having absorbed very large portions of the parish.~~ In any proposals for amalgamation and pulling down, although allowance would have to be made for situations, and some churches are certainly very much tucked away, it would, he said, be very difficult to know where to draw the line, and on the whole, I think that the Prebendary may not unfairly be described as a defender of the status quo.

His own living is one of the most valuable in the country, but it is so on account of the greatly enhanced value of the vicarage garden: "no one has been mulcted!" and the property has been well-managed. In his own case for many years he made certain sacrifices in the earlier years of his incumbency, but I did not quite follow the details: they were re-

cited in reply to the strictures of Mr. Clarke, who it seems is a clergyman without a living -- a man with a grievance.

Prebendary Whittington defended his own position too much on the grounds of what was done at the church and in the parish, saying little about his own extra-parochial work. But as I left he admitted that in the execution of outside work of various kinds the justification of the present state of things had very largely to be found. In his own case he works closely in with the Y.M.C.A. and when I left was just hurrying off to take the chair at some meeting at the Foundling Hospital. There may be many other duties of this kind that he fills. He is certainly not an idle man, and if one bearing his name, born in Finsbury Circus, and for 50 years a City parson is not tender towards the present state of things -- who should be?

Note. According to the present law, if any City church is pulled down, or, I believe, its use discontinued, the funds are dealt with by the Ecclesiastical Commissioners, and the whole or part, as may be necessary, are devoted to the erection of another church where one is wanted, bearing the same name. Thus S. Bartholomew, close to the Bank becomes S. Bartholomew, Moor Lane.

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Report of interview with the Rev. Canon Shuttleworth,
Rector of S. Nicholas, Cole Abbey. (E.A.) May 13, 98.

Canon Shuttleworth was Minor Canon of S. Paul's, and was appointed to S. Nicholas 14 years ago. At the Cathedral he had obtained a certain connexion, for instance he had a Bible Class of 100, and directly he went to his new church he had a full congregation, instead of the "six old women paid to come" whom he found on his arrival. The congregation is thus * essentially non-parochial, and the night population of the parish is small: those who come have been attracted by the Rector and the nucleus was undoubtedly furnished by the S. Paul's contingent. But there were many whom he did not know and the first part of our talk was taken up by an account of the methods by which S. got to know who his people were. The first thing he did was to invite the congregation to give in their names and addresses, and this plan of the register he has kept up ever since. It is made out again every year, a renewal of the name being invited annually. It has slowly grown, and at present contains about 250 names. We went through a page or two ~~of names~~, and found that they belonged to the following postal districts: E.C., 12; N., 2; S.E., 3; W.C., 4; W., 1; S.W., 1; and E., 1. The E.C. figures are misleading, as many give their business address, and not where they live. Very few actually sleep in the

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parish.

After thr register he started dances, at first inviting a small party to the vicarage, and from this small beginning the dances have become big affairs, with one large ball every year, and monthly dances at the Cannon St Hotel. By these means he further widened his circle of known people.

The next step was to start a cricket club.

Finally there came the Shuttleworth Club itself, and this has become the almost entirely comprehensive centre of all the social work. It began with 70 members, and now has 600.

Of ordinary parish work therefore, but little is done, nor is there indeed room for very much. But all the people resident in the district are known, and many are members of the club and some attend the church. The residents are mainly caretakers, and the employees of a few firms who are boarded. These are mostly porters and warehousemen, and the largest set is the staff of porters employed by Cook's, the big wholesale drapers in S. Paul's Churchyard. But the porters and warehousemen are sharply divided classes, and the latter alone join the club.

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For staff there is one curate, and that is all. No district visitors are wanted, and there is no Sunday School: the parishes on both sides have good schools, and it is no use starting a third to attract from these.

The church holds 400, and besides, for buildings there is the Club. The Vicarage, too, which S. built, is used a good deal. It is a curiously tucked away house, but the most has been made of the queer corner that it occupies, and taking into account that it is in the very heart of the City, and is surrounded by buildings nearly all of which are loftier than itself, it is a pleasant enough abode. It is fairly capacious, has at least one charming room, and is well furnished. There is no asceticism about the surroundings of this successful City parson.

The congregations average 150 in the morning, and in the evening the church is full -- sometimes packed. Canon S. tries to give an intellectual teaching, and clearly thought that in this was to be found the distinctive characteristic of his work at the church, and at the risk of seeming a little egotistical, he described himself as being "rather a one man show". When he is not there numbers have a way of dropping a third or more. In the afternoon there is a service (see leaflet) at which from 250 to 300 come.

There is no Communicants Roll, and in this connexion S. entered his protest against "reckoning spiritual influence

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by counting noses" - not as against this inquiry, but as against the class that always measures by numbers. He puts the Regular Communicants at 200, and at Easter, when many of his people are away, there were 150.

There is a considerable family likeness between his sch of parish work, and that of Barnett, and when we ask about education, it might be Barnett answering. If the latter had happened to be a City parson, it is a fair presumption that he would have been found doing the same sort of things as S. and on the whole would probably have done them for the most part in the same way. Thus education is represented by the indirect methods of the sermon, in courses of lectures, in reading circles, and in societies; of the latter he mentions the John Ball Soc. which is not however socialistic, but a sort of rambling club mainly, running sometimes to antiquities and sometimes to Natural History. -

As regards CHARITY none is required or provided for internally. The offertories of the church amount to from £250 to £300, but the money is raised, in as far as it is for charities at all, for outside purposes.

The parish is an amalgamation of six, but the churches of three have not existed since the Fire; one is only a tower one is handed over to the Welsh Church (and this is the only other religious agency in the parish) and the remaining one is S. Nicholas itself. The City C.H.F. committee meets at S.

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Nicholas, and "my wife and daughter practically run it".

Reverting to the Club, I asked if there was any other agency of the same kind in the City, and the answer was none. There is the Y. M. C. A. successful in its own way, but the Leopold Rooms for some reason languish: ~~many~~ men as a rule went go to a place that has a sectarian label. He for his own part has always kept his club distinct from his church, and has always refrained from running the church in any way among the members. He goes deliberately for a different class from that of the Y.M.C.A. the latter is successful with Jacob, but at the Shuttleworth Club they go rather for Esau, and its founder "likes him a deal better". The members are of both sexes, and consist mainly of clerks, warehousemen, with a few Board School teachers. The subscription is £1.1s a year, and there are some thirty or forty members who use the rooms for luncheon purposes who are more substantial people. Of the 600 members about a third are women, and the proportion is slightly increasing. Men and women have exactly the same club privileges, even to the common use of the billiard room and there has never been any difficulty from this score. The good tone of the club, he attributes largely to the beneficial influence of the lady members. Drink is sold, and there has never been a case of excess. Except in the committee room and the dining room, smoking is allowed everywhere. A certain number of Jews have joined, and the possibility of their becoming a majority is not so remote as I surmised in his opinion.

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ion: he has been astonished lately at the large number of Jews that he has found in the offices and warehouses round him. Another local change may be noted here, in the increase in the number of retail places of businesses in Q. Victorie St. stimulated by the presence of the Stores.

There is a good deal going on at the Club, as appears from the number of the parish magazine on p. , and among the various things that had helped to keep the members together and to increase their number, Mr. S. mentioned the Societies, the money raised for children's dinners at certain Bea Schools of which teachers were or had been members, and the Ladies Working Society.

The Club was built by its founder, but the money he raised has left a mortgage of £1800 still, and for the interest of this he makes himself responsible. It is a worry to him that he cannot get more support from the City Companies and firms: Cook's, for instance, send him £3.3s. a year. The Dean and Chapter send him £25 a year, and the Corporation in various personal ways, have been very kind always.

Before leaving, I went over the premises with Canan S. it is well arranged, and two or three of the rooms are excellent. It seems a little small for 600 members.

He gives a fairly good character to Esau, and says that taking the men as a whole their moral standard is high. The great need of the class forming the membership of

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the club, men and women alike, is education. A good many marriages take place among the members, and the club is sometimes called the "Rector's Matchbox". The marriages are generally satisfactory, and the ages 30 or more. It is very difficult for many city employees to marry at all, and the common practise of giving notice to the older and more highly paid in slack times, and filling their places with younger people makes it harder.

On the general question of city churches, Shuttleworth approved of the policy of giving some of the livings to people whose work was mainly extra-parochial, as to the Suffragans, to the people at All Hallows Barking, and more recently to Wace, who is expected to undertake literary work and who "would empty any church". In such a case the church suffers, and Shuttleworth did not seem to believe that many more appointments of this kind could be made with safety. A church very near his own is practically unused, and he has offered to take it over, with the idea of starting or holding a different kind of service, I believe a more popular and less intellectual one was in his mind, and special work for children. But his offer has not been accepted.

I asked what he would do at St Mary Woolnoth in Lombard St, where "nothing" used to be done before it was temporarily handed over to the electric railway company, and he at once enumerated weekly uses: daily midday services for business

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en; daily ~~the~~ quiet devotional services at 5 o'clock, and
the constant opening of the church. This last function he
considers specially important in the city. In his own church
he raises no objection if people take their luncheon there,
and he always has some books which people can read, and has
never lost one. In general he holds that any man with a per-
sonality can make himself a sphere of work in the city, and
doubtless with a side glance at himself, he mentioned as
instances Carlyle's success "rather a mountebank in his
methods, but a good sort" and Dr. Parker. Although the city is
over-churched, Southwark is under-churched, and a successful
city parson would draw from there-- as he himself does.

He thinks too that there are signs that the city is over-
warehoused, and also that if the Inhabited House Duty were
repealed or levied on a different basis on expensive city
premises that people would be brought back to live there.

Canon Shuttleworth is a man of something under 50, prosperous
optimistic, carrying his responsibilities with a light heart,
broad church of a somewhat extreme type, go a-head clever
with a ready tongue, and a rather strong vein of conceit.

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January, 1898.

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MONTHLY
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61, Knight Rider Street; or at the
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PRICE TWO-PENCE.

THE SHUTTLEWORTH CLUB.

The President's Winter Course of Lectures

SEASON, 1897-8.

"Studies in Shakspeare."

LECTURE I.

MONDAY, OCTOBER 11th.

"WITH GROWING WINGS."

- (a) Early revision: *Titus Andronicus*. I. Henry VI.
- (b) Early original plays: *Love's Labour's Lost*. *Comedy of Errors*.
- (c) Collaboration and revision: II. & III. Henry VI. *Richard III*. *King John*.

LECTURE II.

MONDAY, NOVEMBER 8th.

"FIRST FLIGHTS."

- Original plays: (a) Tragedy—*Romeo and Juliet*.
(b) Comedy—*Merchant of Venice*.
(c) History—*Henry IV.* and *Henry V*.

LECTURE III.

MONDAY, DECEMBER 13th.

"FREE FLIGHT."

- Original plays: (a) Farcical—*Taming of the Shrew*.
(b) Comedy—*Twelfth Night*.
(c) Tragedy—*Julius Cæsar*.

LECTURE IV.

MONDAY, JANUARY 10th.

"INTO THE SHADOW."

- (a) Ironic Comedy—*Troilus and Cressida*. *Measure for Measure*.
(b) Tragedy—*Hamlet*.

LECTURE V.

MONDAY, FEBRUARY 7th.

"THE SHADOW DEEPENS."

Othello. *Lear*. *Macbeth*. *Timon*.

LECTURE VI.

MONDAY, MARCH 7th.

"THE SHADOW PASSES."

Cymbeline. *Winter's Tale*. *Tempest*.

These Lectures are free to Members of the Club. Fee for Non-Members: 2/6 for the Course, 6d. for a single Lecture. Proceeds for the Club Building Fund.

Commence at 8.30 p.m.

SOCIETIES IN CONNECTION WITH ST. NICHOLAS COLE-ABBEY.

GUILD OF SS. MARY & NICHOLAS.—*Objects* (1) To promote frequent and regular worship at Holy Communion. (2) To discuss subjects of biblical and general interest, in the light of the Christian faith.

Any registered member of St. Nicholas, being a communicant, is eligible. Information may be had from the Secretaries,

ARTHUR DAWSON, *The Shuttleworth Club*.
MISS FREEMAN, *do*.

LADIES' WORKING SOCIETY.—*Object*: To make articles of clothing for the poor. The members meet for work at 6.30 p.m., on the first and third Mondays in each month, in the Club drawing-room. The Society this year will again supply the Holborn Branch of the Metropolitan Association for befriending Young Servants with garments, and will also assist the Clothing Clubs at Bowling Green Lane. *Secretaries*, Miss FREEMAN and Mrs. JEFFREY.

CHILDREN'S DINNERS.—A fund is raised for the purpose of providing dinners during the winter for the children of the Bowling Green Lane and Lisson Grove Board Schools. *Secretaries*, Miss HUME and Miss FREEMAN.

ST. NICHOLAS DECORATION AND FLOWER FUND.—*Object*: To raise funds for providing a weekly supply of flowers for the altar of the Church, and also for general decoration at great festivals. *President*, Mr. G. H. BIRCH, F.S.A. *Secretary*, Mrs. SHUTTLEWORTH.

THE SHUTTLEWORTH CLUB, Eye Foot Lane, Queen Victoria Street, E.C.—A Club for ladies and gentlemen. *Objects*: To promote culture, social intercourse, and healthy amusement among its members. The Club contains a large common room, with ladies' room; library and smoking room; billiard room (two full size tables); refreshment room (dinners, suppers, etc.); writing room, etc. Frequent lectures, entertainments, debates; billiard, chess and whist tournaments, etc. For particulars, apply to the Secretary, G. H. REDHEAD, at the Club, as above.

THE SHUTTLEWORTH CLUB LITERARY, DEBATING AND RAMBLING SOCIETY. *Objects*: To cultivate a taste for intellectual recreations; rambles to places of interest in Summer; debates, etc., during Winter Session. *Secretary*, A. L. DAWSON, *The Shuttleworth Club*.

THE SHUTTLEWORTH CRICKET, TENNIS AND HOCKEY CLUBS.—Ground, Bowes Park. *Cricket Captain*, STANLEY MOORE. *Tennis Captain*, PERCY BRAWN. *Hockey Captain*, CHARLES GLADWIN. *Secretary*, W. PERRY.

THE SHUTTLEWORTH CYCLING CORPS.
Miss H. EAMES, Mr. G. PINKER.

ST. NICHOLAS MAGAZINE.—*Secretaries*, Miss HUME and Mr. J. BAKER *The Shuttleworth Club*.

ST. NICHOLAS COLE-ABBEY.

CALENDAR FOR JANUARY, 1898.

<i>Sundays.</i> —Holy Communion	8.0 a.m.
Mattins (not choral)	10.30 a.m.
Holy Communion (choral)... ..	11.15 a.m.
Sermon or Bible Study	12.20 p.m.
Oratorio or Lecture	3.45 p.m.
Evensong and Sermon	7.0 p.m.

Week-days, Half-hour Services on Mondays, Wednesdays, Thursdays and Fridays, at 1.15 p.m. Organ Recitals every Tuesday at 1 p.m. Church open daily from 11 a.m. to 4 p.m.

Saturday, 1st, Circumcision. Cinderella Dance at Cannon Street Hotel, 6 to 11 p.m.

Sunday, 2nd (2nd after Christmas).

Tuesday 4th, Organ Recital, 1 p.m.

Thursday, 6th (Epiphany). Chess Club, 8 p.m.

Saturday 8th, Social Evening at the Club, 7 to 10.15 p.m.

Sunday, 9th (1st after Epiphany). Afternoon, 3.45 p.m. The Rector on "Religious Poetry of the Victorian era: Introductory Lecture." After Evensong, Schumann's "New Year Song."

Monday, 10th, Ladies' Working Society, 6.30 p.m. The Rector's fourth Literature Lecture: "Studies in Shakespeare," 8.30 p.m.

Tuesday, 11th, Organ Recital, 1 p.m. John Ball Society, 8 p.m.

Wednesday, 12th, Chess Match v. Ibis, 7.30 p.m.

Thursday, 13th, Chess Club, 8 p.m.

Saturday, 15th, Smoking Concert at the Club, 8 p.m.

Sunday, 16th (2nd after Epiphany). Afternoon, 3.45 p.m. Schumann's "New Year Song," and Mendelssohn's "O come, let us worship." Church Council after Evensong.

Monday, 17th, General Committee, 8 p.m.

Tuesday 18th, Organ Recital, 1 p.m.

Thursday, 20th, Chess Club, 8 p.m.

Saturday, 22nd, Mr. Arthur Helmore's Entertainment at Club, 8 p.m.

Sunday, 23rd (3rd after Epiphany). Afternoon, 3.45 p.m. The Rector on "Poetry of Devotion"; (i) Roman Catholic; Newman, &c.

Monday, 24th, Ladies' Working Society, 6.30 p.m.

Tuesday 25th, Conversion of St. Paul. Organ Recital, 1 p.m. John Ball Society, 8 p.m.

Wednesday, 26th, Chess Match v. London Hospital, 7.30 p.m.

Thursday, 27th, Meeting of Guild of SS. Mary. and Nicholas, 8 p.m. Chess Club, 8 p.m.

Sunday, 30th (4th after Epiphany). Afternoon, 3.30 p.m. Annual Meeting of registered members of the Congregation. No public service.

THE MONTHS: JANUARY.

Now is the Summer in its cerement wrapp'd,
That but so short a while in splendour glowed;
Look where of late the waving willow lapp'd
Th' impatient water of the stream that flowed
Thro' meadows where the green sheath'd cowslip grew,
And tiny pink tipp'd daises drank the dew,
Cold look its bare limbs now; a frosty grip
Fast binds the dangling branches where they dip.
No more the ring-ey'd ousel sits and sings
His careful notes, by gay leaves arbor'd round;
Where in the silent woods the hoar-frost clings,
Lie strewn the past year's glory on the ground,
Yet warm in Winter's heart hope doth remain,
Spring shall return, the rose-tree bloom again.

G. H. REDHEAD.

A CHRISTMAS HYMN.

It was the calm and silent night :—
 Seven hundred years and fifty three
 Had Rome been growing up to might,
 And now was Queen of land and sea!
 No sound was heard of clashing wars ;
 Peace brooded o'er the hushed domain ;
 Apollo, Pallas, Jove and Mars
 Held undisturbed their ancient reign,
 In the solemn midnight
 Centuries ago !

'Twas in the calm and silent night !
 The senator of haughty Rome
 Impatient urged his chariot's flight,
 From lordly revel rolling home !
 Triumphal arches' gleaming swell
 His breast with thoughts of boundless sway ;
 What recked the Roman, what befell
 A paltry province far away,
 In the solemn midnight
 Centuries ago !

Within that province far away
 Went plodding home a weary boor ;
 A streak of light before him lay,
 Fall'n through a half-shut stable door,
 Across his path. He passed—for nought
 Told what was going on within ;
 How keen the stars ! his only thought ;
 The air how calm and cold and thin,
 In the solemn midnight
 Centuries ago !

It is the calm and solemn night !
 A thousand bells ring out, and throw
 Their joyous peals abroad, and smite
 The darkness, charmed and holy now !
 The night that erst no name had worn.
 To it a happy name is given ;
 For in that stable lay new-born
 The peaceful Prince of Earth and Heaven,
 In the solemn midnight
 Centuries ago !

ALFRED DOMETT.

IN THE CHURCH PORCH.

ONCE again, a Happy Christmas and New Year to all friends at the church, at the club, or wherever they may be. With the passing of 1897, I complete my fourteenth year at St. Nicholas. I can no longer be described as a young man ; and yet I don't feel any older than when I came here, and "read myself in" on the first Sunday of January, 1884. I suppose the temperament which takes responsibilities with a light heart, eats well, sleeps well, and enjoys life for its own sake, is not without dangers to its possessor. Yet it has one supreme advantage : it keeps one's heart young as years advance. For that, and for many another good gift—kind friends, helpful colleagues, pleasant spheres of work, and a happy home—I once more give thanks to the Giver as the year closes in.

A light heart, unluckily, often also means a light purse ; unless, indeed, one should possess the fingers as well as the "merry heart" of Antolycus. And I badly want money to pay the debt on the club building ; I fully expect a heavy deficit on the year's offertory account at the church ; for, like almost everyone else, we have suffered from the Jubilee in respect of funds. And, unfortunately, I am not able to do very much myself in this particular respect. So that as I wrote some years ago "if any of my friends are in doubt as to the application of their Christmas alms, I wish they would think of us ; for if they don't send in a good deal of money before the end of the year, we shall find ourselves considerably burdened" in 1898. One or two recent Sundays, probably owing to that persistent foe of St. Nicholas, the weather, have shown offertories sadly below the average ; last Sunday (3rd in Advent), was an awful example.

I usually take occasion, in the January Magazine, to remind regular attendants at the church, that we have a member's register or roll, on which I should be glad to see *all* their names entered. At present there are many who are constantly at the church, but who, for some reason or other, have never given in their names. It will be observed that the Annual Meeting of members on the register is fixed for January 30th.

The *Daily Telegraph* has been lecturing me, in its own inimitable style, for my "Watch Night" note in last month's magazine ; which note has been copied into all sorts of papers. A sense of humour is, we know, the last thing to be looked for in

the leading columns of the "largest circulation"; more especially when the peculiar language, based upon that of these realms, betrays the author of the article in question. Anybody else would have scented a joke. But can even he really be under the impression that the essentially modern Watch-Night service is among what he calls "the old and gracious observances of the past"? Any way, I am utterly impenitent, in spite of the *Daily Telegraph* and its stage thunder. I think it is a bad thing to bring young people out from their homes in the middle of the night, in order to excite their feelings by a sensational service or a highly emotional appeal from the pulpit. I used in former years, before I came here, to preach Watch-Night Sermons. I found very solid reason to believe that they did more harm than good, and I gave it up. If you desire to see the Old Year out and the New Year in, by all means do so; but in your own home among your own family and friends, or on your knees in your own room, alone with God. But I repeat most earnestly, I believe young people are better in their beds than at a Watch-Night Service.

The *Christian World* also has been going for me, on the very different ground of our Sunday morning service, which—except the sermon—proved not to be to the liking of the nonconformist newsman; as indeed is natural enough. If he dislikes a choral communion service he need not come to it; we can give him plenty of variety in the way of services, at St. Nicholas. I reprint part of his article on another page, along with a letter I have addressed to the editor. It really seems quite like old times to be pitched into by the papers again; they have been mostly laddling out of the butter-tub lately, and the change is exhilarating. The usual crop of abusive anonymous letters and post-cards is to hand, betraying the customary intimate knowledge of the arrangements of the Almighty, and the customary originality in grammar and spelling.

This, for example, is distinctly precious:—"Who are you with your irreligious, unsanctified dogmas (which except everyone knows you to be a worldly and godless hypocrite ostensibly in Christ's service) would dare to wound many of God's people with your wordly cynicism"? And yet I survive!

Remember that Mr. Helmore brings a concert party to the Club on Saturday, January 22nd, the smoking concert fixed for that evening being transferred to the 15th. The prices will be

the same as before, and, I hope, the takings also. Tickets can be had at the bar, none will be sold at the doors.

I heartily congratulate my friend, Mr. T. Vezey Strong, a vice-president of the club, upon his election as alderman of my own ward of Queenhithe. Mr. Strong will add both weight and strength to the bench—in more senses than one.

It will be seen that the subject of my Sunday afternoon lectures during the early part of 1898, will be "Poetry of the Victorian era, in relation to religious thought and life." I have dealt with some of the writers mentioned before, from a different point of view.

From the *City Press*, December 15th.

ST. NICHOLAS COLE-ABBEY.—The programme of music played at the usual organ recital yesterday in this church contained the significant announcement that this was the six hundred and thirty-fifth recital. For nearly 14 years, during present the rector's incumbency, these recitals have continued with scarcely a break, except during the holiday month of August, and from the first they have been regularly attended, week by week, by about 150 to 200 persons, mostly men. When they began no other City church provided such services, except on rare occasions. Now they are a regular institution in many churches. Mr. Shuttleworth, as usual, led the way; but at least an equal measure of credit is due to the brilliant young organist, Mr. Ralph Norris, whom he brought as a boy from Oxford, and who has fully justified his choice.

OFFERTORIES.

1897	Morning.	Afternoon.	Evening.	Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Dec. 5 ..	6 16 1	2 13 6	3 15 0	*13 4 7
" 12 ..	11 10	3 9	1 17 10	2 13 5
				15 18 0
Tuesday Organ Recitals, 12/6, 12/7 ..				1 5 1
				17 3 1
Amount already acknowledged				342 6 10
Total				£359 9 11

* Assistant Clergy Fund.

OUR CLUB.

THE most prominent features of the Annual General Meeting of the 30th November were the discussion regarding the Entrance fee, over which there was some excitement, and the voting on the proposal to reduce the Committee, which led to the first division we have yet had in connection with our Club meetings. The question of small or large Committees is one that people on either side feel strongly about; and it is because the arguments in favour of lessening the General Committee sound business-like and plausible that so many are inclined to advocate Mr. Jacob's proposal. Saving of time is one of the standard reasons urged, and the meeting always "hear, hears" vigorously when this phrase turns up, as if sacrilegious hands were about to be laid on the leisure hours of every Club member. If the Committee as a body were given to complain of the hardship of their lot it would then be time enough to interpose in their protection. But the interest of Committee men does not flag from year to year, and it is a matter of experience that hasty and ill-considered decisions cause the loss of more time in the long run than any amount of discussion worked out to its legitimate conclusion. It ought to follow that the larger the representation the less the likelihood is there of forcing upon the Club measures which will be unwelcome or impracticable. Another argument advanced is that a small body of people works better than a larger one. This may be an advantage in a business concern or partnership, but there are objections when the body in question has to deal with a variety of interests, social as well as financial. There is the danger of grooviness to be guarded against; and there is also the strong probability that the influence and personality of one or two of a small body will stifle the opinions of the rest. In our own case this particular danger may be threatening at the present time, when an Executive composed of only five members is really the working Committee of the Club. It would not be very surprising if in the course of time, these five persons, knowing one another intimately and working constantly together, should become somewhat fixed in their methods and limited in their views. If there were no superior court to which appeal could be made, the outlook would not be re-assuring, but the risk of stagnation and narrowness is minimised when the proceedings of the small Committee are submitted to the criticism of the General Committee at the monthly meetings; and the larger that body of public opinion may be the more it should approximate to the opinion of the general body. In our present

circumstances it is, perhaps, a good thing that no change can take place in the constitution of the Committee for at least two years.

Another most successful Smoking Concert was held on Saturday, 11th December when Mr. J. H. Walter was in the Chair. Mr. Simpson, a violinist of exceptional skill, gave great delight, and Mr. Sidney James' sketches and songs were rapturously received. Misses Boutall and Ludgate were the only lady vocalists. Miss Sutton recited "The Alarm" with great effect, and Miss Shuttleworth gave two dances which were much applauded. Messrs. Ruben Roberts, Buncher, Redhead and Drucquer sang, Mr. Ringham gave two recitations which showed much dramatic power, and the accompaniments were admirably played. The collection amounted to over two pounds.

The Annual Club Dinner will be held on Saturday, February 5th, at the Holborn Restaurant, Tickets 4/6. Members are urged to do their best to make this gathering a success.

There will be two Cinderella Dances during January, on the 1st and 29th, and early application for tickets is necessary.

Hockey notes too late for insertion.

BILLIARDS.

The second billiard match of the season was contested on the evening of the 13th, at the club, versus "The City Albion," which resulted in a victory for Shuttleworth by 257 points.

GAMES.

SHUTTLEWORTH.				CITY ALBION.			
Mr. Schwabacher	...	200	v	Mr. Itter	...	...	87
Mr. Phillips	...	200	"	Mr. Cross	...	...	98
Mr. Buckingham	...	200	"	Mr. Vincent	...	...	97
Mr. Hoskins	...	161	"	Mr. Warman	...	...	200
Mr. Mitchell	...	200	"	Mr. Julyan...	...	...	176
Mr. Hart	...	154	"	Mr. Last	...	...	200
<hr/>				<hr/>			
1,115				858			

SHUTTLEWORTH CLUB.

Abstract of Minutes of a Meeting of the General Committee Dec. 6th, 1897

MINUTES:—The Minutes of the Meeting of the 19th November, were read and confirmed.

ELECTION:—Mr. Herbert E. Bickerton was elected.

RESIGNATIONS:—The resignations of Miss E. Lambert, F. G. Genlloud, Percy Hobbs, R. O. Newell, and W. E. Newton, were submitted.

CLUB DINNER:—It was arranged that the Annual Dinner should be held on Saturday, February 5th, at the Holborn Restaurant.

MINUTES of A.G.M.:—The Minutes of the Annual General Meeting of the 30th November was read.

WESTERN MORNING NEWS:—It was announced that the "Western Morning News" had been added to the list of newspapers.

BILLIARDS:—It was resolved that no alteration in the price of Billiards should be made for the present.

EXECUTIVE:—The report of the Executive Committee for the month of November was read.

ELECTRIC LIGHT:—An estimate of the cost for the renewal of lamps were submitted and approved.

REFRESHMENT DEPARTMENT:—A return of the profits for the month was given.

ELECTIONS:—The vacancy caused by the resignation:—

EXECUTIVE 1, of G. A. Jeffery was filled by the appointment of W. R. Deeping, and, with that addition, the Executive Committee was re-elected.

SECRETARY 2, G. H. Redhead was re-elected.

TREASURER 3, R. Petherbridge was appointed Treasurer.
J. H.

CHILDREN'S DINNER FUND.

DECEMBER, 1897.

	£	s.	d.
Balance 22nd November	12	7	10
Old Parrs Musical Society, (per Mr. Tom Oliver)	1	8	6
	£13	16	4
Paid to Miss Townsend for dinners (Bowling Green Lane)	3	0	0
Balance 14th December	£10	16	4

A GLIMPSE AT CONSTANTINOPLE.

It was my good fortune last year to be a short time in Constantinople. What a wonderful and unique place it is, what an endless stream of varied figures passes along its queer old streets, and how strange and fierce some of them look; then, there are so many sleeping dogs, belonging to no one, lying all over the place in groups, though they look fat and well fed, one has to step warily, mindful of the wisdom of letting them lie.

But among many strange experiences, I think my visit to the service of the Howling Dervishes was almost the strangest.

They hold their weekly worship on Thursdays at Scutari, for which place steamers cross the Bosphorus several times daily from Constantinople. A very rough and stony road leads to the old wooden mosque where the service is held. An enormous negro stood at the low door to exact payment of five piastres—about a shilling—from all foreigners, before admission is allowed to the dingy and small interior. Round three sides of it runs a low wooden balustrade, behind which strangers are seated, but not allowed to place anything on the edge of the railing. On the floor of the enclosure were placed skin rugs, and at the wall at the fourth side, facing Mecca, was an arch or apse, and groups of weapons, tambourines, and draperies with mysterious signs and hieroglyphics were arranged in and around it. Seated on the floor with his face towards Mecca was the principal, or High Priest, a melancholy, but dignified old man, with a long white beard, and a Jewish cast of countenance, clothed in a long black robe and a black turban. One by one about fifty men of all ages and sizes filed in; then processed past the priest, who now stood up, each one kissing his hands and his face. They then seated themselves in silence on the rugs, and each in turn prostrated himself, touching the floor with his forehead, also kissing it; then they prayed in silence, looking into the palms of their hands as if to read the lines. By this time several little children had joined them, and one or two of the men were instructing them what to do. Suddenly an old, old man, lifted up his voice and wailed in a curious, wierd shrill monotone, with an impassive countenance, as if he were a machine. When he was silent several others followed his example. Then a stout, good-looking young man moved his mat into the middle of the empty space in the centre, seated himself upon it, and gave utterance to horrible shrieks howling and wailing with frightful contortions of throat and face, sitting perfectly still and motionless the while, but it must have hurt his muscles as much as it did my ears, which was extremely, and indeed he looked as if in great suffering.

Then unexpectedly all rose to their feet, and the real work began. They flung themselves backwards and forwards, shoulder to shoulder, all at the same time, they twisted their heads this way, that way, they threw them back and sideways, apparently with one action, they screamed, they puffed, they panted, they plunged, all at once and altogether, they howled like dogs, they bellowed like bulls, the perspiration poured from them. One by one while never relaxing their movements, they discarded, first their long coats, then their fezzes, or turbans, leaving little white caps on their heads, as Mohammedans always worship covered; then water and towels were offered them by a grave imperturbable-looking attendant, but declined by all. All this time their feet were quite still, indeed I suppose that it was that kept them from falling. It was pathetic to see the wondering faces of the children, and the feeble efforts they made to copy the actions of the men. After the duration of nearly two hours, at a signal from the sad-looking priest, there was a sudden cessation of all movement and noise, and you watched to see how many would fall dead or exhausted. But no; except two who looked about to faint, they seemed little if at all the worse.

There was a short pause, then some little babies were carried in by some men, who handled them so gently and tenderly, presenting them to the priest who touched them and blessed them as a talisman against disease and evil. Then the little boys laid themselves face downwards in a row on the ground, and the priest walked over them, resting one foot upon each and the other on the ground. Then the same performance was repeated with the little girls, who were very smart for the occasion with coloured silk jackets, and flowers twisted into their hair. Then some of the men laid down, and the priest walked completely upon them, resting and passing one foot up and down their bodies and legs.

Thus was completed the strange service of the Howling Dervishes, an experience I shall never forget, and hope never to witness again. Then we drove (or rather, I should say, were conveyed in a vehicle, closed with a vengeance, our heads touching the roof, our knees the front, the road, "by courtesy," so called, seemed made of unhewn boulders) to the English Crimean cemetery. It is beautifully situated on the borders of the Bosphorus, and beautifully kept. Oh! the repose and restfulness after the noisy turmoil just passed through. The day was a glorious one in May, and the primroses, daises and roses were in lovely profusion; the sea and sky matched each other in brilliancy. But in spite of it all what sad thoughts were stirred by reading the names of so many young soldiers cut off in their youth, and so large a per centage by the climate. It was touching to see one tombstone inscribed simply "A Russian

Officer," enemies in life, in death lying peacefully side-by-side. A fine grey granite obelisk, supported at the four corners of the pedestal by stooping angels, rises high among the graves and can be seen afar off, it was erected by our Queen in memory of her soldiers who lie around it; its solemn finger pointing upwards, reminds us of the great Commander, who, in His own good time, will bid wars and rumours of wars to cease, and whose orders will be "Peace be still."

MARGARET.

AS OTHERS SEE US.

FIRST IMPRESSIONS.

REV. H. C. SHUTTLEWORTH AT ST. NICHOLAS
COLE-ABBAY.

ON Sunday mornings the population of the City of London seems to consist mainly of cyclists. But even among young people there are still some who prefer a church service to a ride into the country. The rector of St. Nicholas Cole-Abbey, a Christopher Wren building which almost faces headquarters of the Salvation Army, was well-known years ago as a speaker on Socialistic platforms, but for some time he has devoted his energies more especially to an endeavour to brighten and strengthen the lives of the young men and women who are employed in the City warehouses. Probably if I had attended in the afternoon, when there is either an oratorio or a lecture, or had looked in at the musical service which follows evensong, I should have seen a much larger number, for the double rows of chairs along the aisles were not put there for show; but even in the morning young men and maidens made up the bulk of the congregation.

The newspapers had announced the service as beginning at 11.15, but by that time matins had already been said, for we began at once with the Communion. I found myself in a plain oblong building, not vaulted or arched, but resplendent with a gorgeous altar-piece, in front of which tall candles were burning. The musical arrangements are curious, for the organ and the

choir are separated by the entire length of the church. A supliced choir of men passed in procession through the building and took its place near some stalls in which a supplementary choir of ladies was already seated. Why, I wonder, should not these ladies have walked in procession with the rest, as did the lady doctors at St. Paul's the other day? The officiating priest (a curate probably) was attended by two little acolytes of unnatural solemnity. I cannot give the name of his garment, as my education in the sartorial art has been neglected, but it was a white robe which stuck up a good deal around his neck and had a Y-shaped geometrical pattern on the back.

The service was fully choral—that is to say, everything was sung except the announcements, and the young priest did not quite abandon the lullaby even here. The accompaniment was exquisitely played, and the hymns were admirably sung. (These, by the way, were taken partly from 'Church Hymns,' and partly from a very different type of supplement compiled by Mr. Shuttleworth himself. This includes several compositions of his own, with selections from such writers as Emerson, Whittier and Frothingham, Lowell's 'Once to every man and nation' also finding a place). But whether it be from bad taste or from Puritanic prejudice, I must confess that the service as a whole seemed to me nothing less than absurd. Somehow or other I can never hear a creed sung without wondering whether the time will ever come when the Westminster Confession and John Wesley's 'Notes on the New Testament' will be set to music. But the intoning of the Gospel and Epistle especially sounded so grotesque in my ears that in spite of the fact that this was Divine worship—or may I not rather say because this was supposed to be worship—I found it difficult to keep from visible and audible smiles. It is strange that any one can be an advanced Ritualist and retain a sense of humour. If they had been recited in monotone it would not have been so bad; but the ups and downs of the reader's sing-song were positively comical. The oddest effect of all was produced by the last sentence of the Gospel, which was, 'But my words shall not pass away.' The cadence here was really very funny. 'Not' was made a word of three syllables (No-o-ot) which run up the scale until at 'pass away' they returned to the original tone. More and more do I wonder at the reputation the Anglican Church has gained for reverence, when I see how, alike in Church and Cathedral, the very words of our Lord Himself are either rattled off like the items of an auctioneer's catalogue, or are made equally unimpressive by being assimilated to the dreary ballads of a one-legged sailor.

At 12.15 the celebration of the Communion was over. A surpliced attendant solemnly extinguished the candles, placing

golden crowns on the two largest; and the choir marched out, the rear being brought up by the young priest, whose left hand lay protectingly on the box which contained the sacred elements. The supplementary ladies, with one exception, also left the building, but the rest of the congregation remained.

It was a great relief when the rector ascended the pulpit, and one heard the human voice used in a natural way at last. Mr. Shuttleworth, who seems to be about fifty, has a manly presence, with keen, searching eyes that add not a little to the force of his appeals. He spoke freely, with occasional reference to a little pocket notebook, and his sermon, which was on John the Baptist as a prophet, had a good Methodist ring about much of it. After the ritual that one had just seen it was rather surprising to hear him say that not the priests, but the prophets were the salts of Israel. Of course, Mr. Shuttleworth had something to say about baptism, and defended the use of symbol as being grasped by the average man more easily than teaching. The sacraments reach men's hearts and thus bear permanent and lasting witness. Then came the question, What is all this to us? Has John the Baptist a message for this age? Yes; for the truth that Christ is at hand and men must repent of their sins is always needed. The victory of right is the judgment of evil, to. There used to be in every village church a picture called 'The Doom.' 'We moderns,' said Mr. Shuttleworth, 'have learnt to smile at such pictures, but to people who could not read, in a violent and brutal age, they taught a good lesson. A great fact lies behind the symbol. It is still true that men must repent, for the kingdom of heaven is at hand.' In conclusion, John's denunciation of the Scribes and Pharisees, the religious people of the day, furnished a text for some pointed comments. 'The man who needs awakening more than any other is the man who wraps himself up in the panoply of respectability of religion, and sneers at "this impertinent mission preacher." It is the rough man and the sinful woman who most know the need of repentance.' So with all the puerility of the ritual, it was a clear and strong message to the conscience that we heard that morning.

A COUNTRY COUSIN.

—From the Christian World.

[OVER.]

THE POLITE LETTER-WRITER.

DEAR SIR,

Your "country cousin" is pleased to be complimentary in regard to my sermon, and much the reverse in regard to our form of service at St. Nicholas. I am not surprised that a choral communion should be uncongenial to a "methodist" from the country; for the simple reason that he has not been brought up to it, and is unused to a service of that type. Now I was brought up a strict Anglican, and to this day, I can never attend another type of service, without being conscious of a strong distaste for extempore prayers. The "impressive" method of preaching the church prayers is equally unpleasing to me. But I am content to put this rooted prejudice down to the conditions of my up-bringing, my musical training, and my clerical apprenticeship on the staff of two cathedrals. I should regard it, for myself, as alike a breach of good taste, common courtesy, and Christian charity, were I to allow myself publicly to describe extempore prayer as "absurd" or "grotesque," and the impressive or unctuous method of reading as "very funny" or "puerile"—to cull some of your correspondent's elegant flowers of speech. These modes of worship are not mine, and they stir in me feelings anything but devotional. But I cannot permit myself to employ the language of abuse and contempt concerning them, for the reason that they are found to express and utter the worship of multitudes of my fellow-Christians.

If your correspondent should visit any London church where high ceremonial is adopted, he will speedily discover that the ritual of St. Nicholas is of the most moderate sort. The "ups and downs" of the celebrant's part are merely the familiar ecclesiastical chant; while the "golden crowns" placed upon two candles are just a couple of extinguishers! This church is very dark, and artificial light is necessary even on a summer's morning.

Faithfully yours,

H. C. S.

To the Editor *Christian World*.

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SUNDAY AFTERNOON

Oratorios & Lectures

1898.
DOORS OPEN 3.30 P.M. COMMENCE 3.45 P.M.

The RECTOR will give a Course of Lectures on
"Poetry of the Victorian era, in relation to
Religious thought and life."

- Jan. 9th. INTRODUCTORY LECTURE "The Religious Poetry of the Victorian Era."
" 16th. Oratorio { O come, let us worship *Mendelssohn*
New Year Song ... *Schumann*
" 23rd. LECTURE "Poetry of Devotion"
(1) Roman Catholic: NEWMAN, FABER, &c.
" 30th. No Service. Annual General Meeting of the Congregation.
Feb. 6th. Oratorio. "The Golden Legend" ... *Sullivan*
" 13th. LECTURE "Poetry of Devotion"
(2) Anglican: JOHN KEBLE, CHRISTINA ROSSETTI, and others.
" 20th. LECTURE "Poetry of humanity"
THOMAS HOOD: E. B. BROWNING.
" 27th. Oratorio { "God so loved the world" *Bach*
De Profundis. (Psalm cxxx). *Gounod*
Mar. 6th. LECTURE "Poetry of mysticism"
DANTE ROSSETTI: AUBREY DE VERE.
" 13th. Oratorio "Requiem" ... *Mozart*
" 20th. LECTURE "Poetry of doubt"
MATTHEW ARNOLD: A. H. CLOUGH.
" 27th. LECTURE "Poetry of despair"
JAMES THOMSON (B.V).
April 3rd. Oratorio { "Hear my Prayer" ... *Mendelssohn*
Passion Music (Messiah) ... *Handel*
" 10th. (Easter Day). No Service.
" 17th. LECTURE "Poetry of Faith"
TENNYSON: BROWNING.
" 24th. Oratorio "Hymn of Praise" ... *Mendelssohn*

SUNDAY EVENINGS:

After 7 p.m. Service.

- Jan. 9th. "New Year Song" ... *Schumann*
Feb. 13th. "The Golden Legend" ... *Sullivan*
Mar. 20th. "Requiem" ... *Mozart*
Apr. 10th. (Easter Day). Selection of Sacred Songs, &c.

W. SLATTER, Printer, 59, Blackfriars Road, S.E.

St. NICHOLAS COLE-ABBEY

SUNDAY AFTERNOON

Oratorios and Lectures

1897.
DOORS OPEN 3.30 P.M. COMMENCE 3.45 P.M.

SUBJECT OF LECTURES:

"TEACHERS OF THE TIME: and THEIR MESSAGE."

(SECOND SERIES.)

- Jan. 3. Lecture "Charles Kingsley" The RECTOR
" 10. Lecture "T. H. Huxley"
Rev. F. RELTON, Vicar of
St. Andrew's, Stoke Newington.
" 17. Lecture "Dante Rossetti" The RECTOR
" 24. ORATORIO "St. Paul" (part i.) *Mendelssohn*
" 31. NO SERVICE. Annual Meeting of Members
of St. Nicholas.
Feb. 7. Lecture "William Morris"
" 14. ORATORIO "St. Paul" (part ii.) *Mendelssohn*
" 21. Lecture "James Martineau"
Rev. F. W. FORD
" 28. Lecture "George Meredith"

Subject of Lectures during LENT:

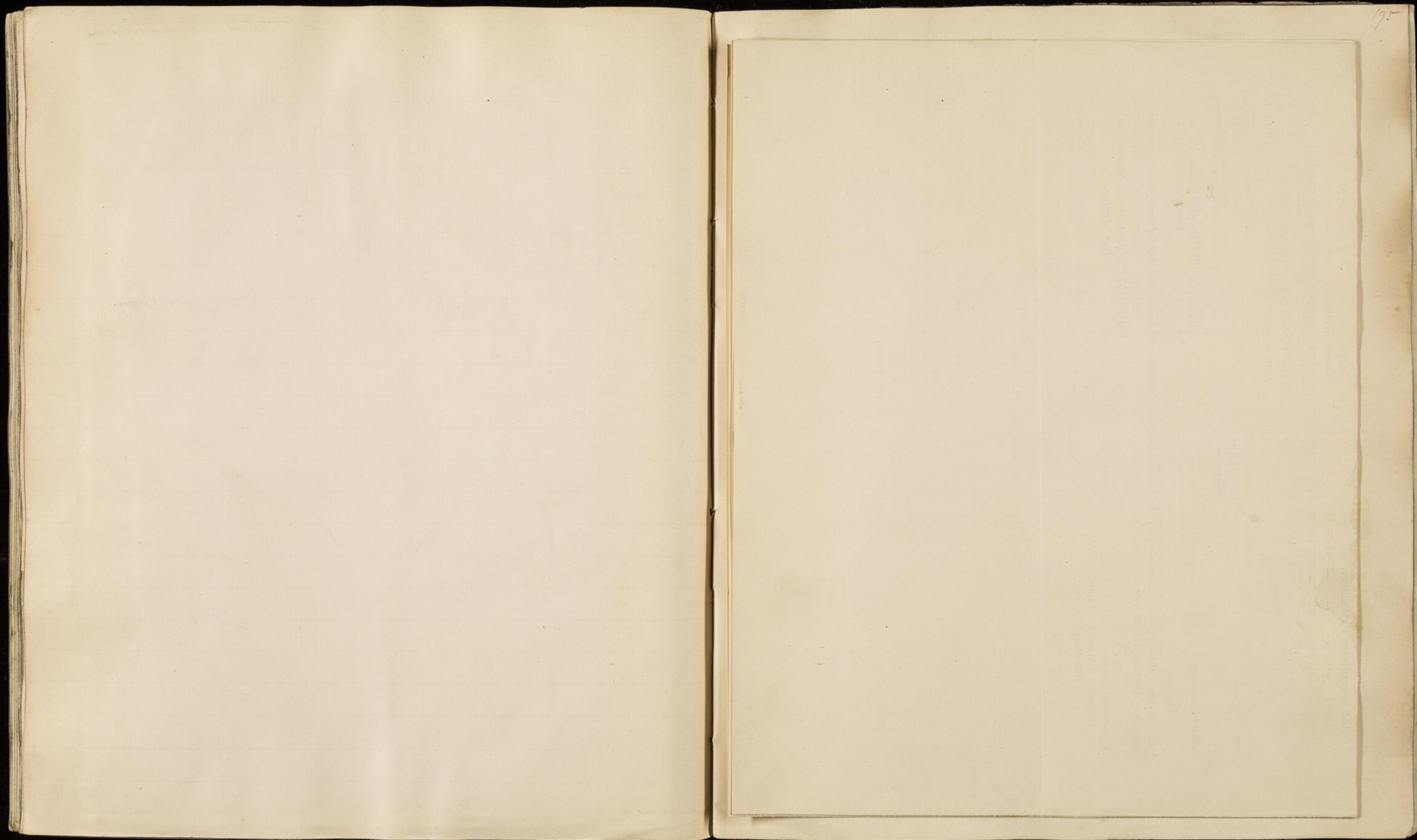
"THREE GREAT ENGLISH CHURCHMEN."

- Mar. 7. ORATORIO "The Prodigal Son" *Sir A. Sullivan*
" 14. Lecture "Archbishop Magee" The RECTOR
" 21. Lecture "Archbishop Benson"
Rev. Professor COLLINS
" 28. ORATORIO "Requiem Mass" - *Mozart*
Apr. 4. Lecture "Dean Church" - The RECTOR
" 11. ORATORIO "Passion Music" - *Haydn*
" 18. (Easter Day) No Afternoon Service.
" 25. ORATORIO "Hymn of Praise" *Mendelssohn*

SUNDAY EVENING ORATORIO SERVICES.

(AFTER THE EVENING SERVICE AT 7 P.M.)

- Jan. 3. "Song for the New Year" - *Schumann*
" 31. Selection from St. Paul (part i.) *Mendelssohn*
Feb. 21. Selection from St. Paul (part ii.) *Mendelssohn*
Apr. 4. "Requiem Mass" - *Mozart*
" 18. (Easter Day) Sacred Songs, &c.



THE SHUTTLEWORTH CLUB

FYE FOOT LANE, QUEEN VICTORIA ST., E.C.

The ÷ Eighth ÷ Annual ÷ Meeting

WILL BE HELD

ON TUESDAY, NOVEMBER 30th, 1897, at 8 p.m.

AGENDA.

- 1.—Minutes of previous General Meeting.
- 2.—Report and Accounts for the past year.
- 3.—Confirmation of election of Mr. G. A. JEFFERY, co-opted by the Committee in place of Mr. H. A. JACOBS, resigned.
- 4.—Election of

(a) Members of the Committee—

Three women in place of Mrs. REED, Miss F. CHORLEY and Miss L. SMITH.

Five men in place of Messrs. W. H. COLLINS, R. H. EWART, J. MILLAR, W. PERRY, and W. A. STANDRING.

The Members retiring are not eligible for re-election at this Meeting (Rule IV. s. a.)

The following women are proposed—

Miss E. P. CAVEY,	by E. WELCH	and G. A. JEFFERY.
" A. M. HODGES,	" J. DAWSON	" W. H. VINCENT.
" J. HUME,	" F. W. HILDYARD	" G. A. JEFFERY.
Mrs. SYMONDS,	" J. HUME	" F. A. DAWSON.

The following men are proposed—

F. AUBREY DAWSON,	by W. H. R. TOONE	and W. PERRY.
W. R. DEEPIG,	" J. H. WALTER	" G. A. JEFFERY.
C. HAMLEY,	" G. A. SCHOLEY	" H. SHARP.
F. H. KILLICK,	" R. H. C. OSBORN	" P. BRAWN.
H. W. MATHEWS,	" F. W. HILDYARD	" The PRESIDENT.
R. PETHERBRIDGE,	" S. SMITH	" T. P. HOLMES.
J. WARD,	" W. H. VINCENT	" A. L. DAWSON.
J. H. WALTER,	" F. W. HILDYARD	" G. A. JEFFERY.

- (b) Auditor, Mr. JOHN BAKER, Chartered Accountant, retires, but is eligible, and offers himself for re-election.

(c) Vice-Presidents:

Re-election of

Rev. G. W. ALLEN.
G. H. BIRCH, Esq., F.S.A.
T. B. BOLITHO, Esq., M.P.
J. PASSMORE EDWARDS, Esq.
Sir H. HARDEN.
WALTER HAZELL, Esq., M.P.
J. ALDAM HEATON, Esq.
F. W. HILDYARD, Esq.
F. J. HORNIMAN, Esq., M.P.
G. D. JENNINGS, Esq.

WALTER LEAF, Esq., Litt. D.
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Lord ROBERTS.
Rev. C. F. ROGERS.
Mrs. SHUTTLEWORTH.

J. H. SKILBECK, Esq.
R. STAPLEY, Esq., C.C.
T. VEZEY STRONG, Esq.
Miss ELLEN TERRY.
Mrs. PERCY THOMPSON.
Alderman TRELOAR.
Alderman Sir G. R. TYLER.
Mr. Deputy WALFORD.
Alderman Sir W. H. WILKIN.
Major-General YOUNGHUSBAND.

- 5.—Vote of thanks to Officers and Committee.

- 6.—Revision of Rules.

Proposed by the Committee—

RULE IV.—(b) Omit all words so far as and including "shall be *ex-officio* Members" and substitute "The Committee shall each year elect such executive officers as may be considered necessary, and may appoint one of them to a seat on the Committee. An Auditor shall be elected by the Annual General Meeting who shall be *ex-officio* Member."

RULE VI.—Omit "the election of new members and"

RULE XIII.—Omit "of 10/6" and add after "in each case" "as may be from time to time determined by the Committee."

Proposed by Mr. H. A. JACOBS, and seconded by Mr. G. F. FORSTER—

RULE IV.—(a) To read as follows:—"The Club shall be managed by a Committee, consisting of the President, Vice-Presidents and twelve (12) ordinary and/or Life Members (4 women and 8 men), to be elected annually at the Annual General Meeting" (to take effect from Annual General Meeting 1898).

RULE IV.—(c) Delete and re-number d, e, f, g, h (c, d, e, f, g).

RULE IV.—(h) Omit "of the retiring members and"

- 7.—Proposed by Mr. F. W. HILDYARD, seconded by Mr. J. H. WALTER, and recommended by the Committee—

"That the following Resolution, passed at a Special General Meeting on the 23rd March, 1896, be rescinded—That the General Committee shall each year at its first meeting after the Annual General Meeting of the Club, appoint a Finance Sub-Committee, consisting of the President, Secretary, Auditor, and two other members of the Club."

ALL MEMBERS ARE PARTICULARLY REQUESTED TO ATTEND THE MEETING, AND TO BRING THIS PAPER WITH THEM.

It is necessary that all Subscriptions should be paid on or before the date of the Meeting.

H. C. SHUTTLEWORTH, President.

G. H. REDHEAD, Secretary.

November, 1897.

Dr. STATEMENT OF ACCOUNTS for the Year ending 30th September, 1897. Cr.

EXPENDITURE.		INCOME.	
£ s. d.	£ s. d.	£ s. d.	£ s. d.
To Net Deficit, September 30th, 1896	236 8 5		
" ESTABLISHMENT—		By Members' Subscriptions ...	
Rent of Club Premises...	120 0 0	Entrance Fees ...	384 14 7
Rates and Taxes ...	33 6 1	Club Entertainments ...	48 9 6
Repairs to Club Premises ...	41 0 4	Rent of Lockers ...	24 5 4
Wages ...	163 17 3	Rent of Rooms ...	4 18 2
Board of Club Servants ...	103 9 6	Rent of Periodicals ...	3 3 6
Electric Light ...	121 11 3	Sale of Periodicals ...	10 15 2
" Maintenance ...	24 19 8	Life Membership, J. S. Buckingham, on account ...	5 0 0
Gas ...	28 10 6	Donation from Dramatic Society ...	10 0 0
Honorarium to Sub-Secretary ...	30 0 0	Cinderella Dances ...	9 4 0
Printing, etc. ...	28 12 7	River Trip ...	8 16 9
Postage ...	5 16 2	Tower of St. Mary Somerset ...	4 9 0
Periodicals ...	40 7 7	Subscriptions received for Maintenance Fund ...	17 3 0
Fuel ...	19 12 2	Provisions ...	947 4 2
Fire Insurance ...	9 4 0	Beer ...	149 19 5
Washing ...	25 15 1	Wines and Spirits ...	183 16 10
China, Glass, and Table Accessories ...	9 2 6	Cigars ...	85 10 2
Ironmongery ...	2 6 9	Mineral Waters ...	36 10 4
House Maintenance ...	41 2 11	Sweets ...	12 15 2
Miscellaneous ...	22 8 0	Billiards ...	1415 16 1
	871 2 4		169 11 9
" Provisions ...		NET DEFICIT, VIZ.:—	
Beer ...	795 9 1	Loan Fund ...	174 13 4
Wines and Spirits ...	95 3 11	Add Liabilities ...	77 4 3
Cigars ...	100 14 7		251 17 7
Mineral Waters ...	75 9 1	Less Cash at Bankers £19 12 11	
Sweets ...	24 19 2	Assets ...	6 10 6
	11 5 0		26 3 5
	1,112 0 10		225 14 2
" Furniture ...	55 1 1		
" Repairs to Billiard Tables ...	40 5 6		
" Club Entertainments ...	16 14 9		
" Tower of St. Mary Somerset ...	5 14 9		
" Interest on Loan Fund ...	4 13 4		
	£2,342 1 0		£2,342 1 0

PROFIT AND LOSS ACCOUNT.

£ s. d.	£ s. d.	£ s. d.
To Balance transferred to Income and Expenditure Account ...	434 9 1	
By Profit on Billiards ...		129 6 3
" Provisions ...	150 9 3	
" Beer ...	55 18 10	
" Wines and Spirits ...	75 10 11	
" Cigars ...	10 7 8	
" Mineral Waters ...	11 3 9	
" Sweets ...	1 12 5	
		305 2 10
	£434 9 1	£434 9 1

Dr. BALANCE SHEET, 30th September, 1897. Cr.

LIABILITIES.		ASSETS.	
£ s. d.	£ s. d.	£ s. d.	£ s. d.
To SUNDY CREDITORS—		By Cash at Bankers ...	19 12 11
Members' Subscriptions paid in Advance ...	46 18 0	" Value of—	
Entrance Fees paid in Advance ...	2 11 6	Furniture ...	167 4 8
Electric Light ...	22 12 3	Billiard Tables ...	60 0 0
Gas ...	5 2 6	China, Glass and Table Accessories ...	43 17 6
	77 4 3	Ironmongery ...	17 7 3
" Loan Fund ...	170 0 0		288 9 5
Add Interest to date ...	4 13 4	" Stock of—	
	174 13 4	Provisions ...	2 18 1
" Surplus of Income over Expenditure at September 30th, 1896 ...	51 7 0	Beer ...	2 0 1
Add Income over Expenditure, 1896-7 ...	25 12 11	Wines and Spirits ...	7 4 7
	76 19 11	Cigars ...	1 14 2
		Mineral Waters ...	0 4 3
		Sweets ...	0 3 6
			14 4 8
		" Sundry Debtors (being Members' Subscriptions in arrear) ...	6 10 6
			£328 17 6

Dr. INCOME AND EXPENDITURE ACCOUNT for the Year ending 30th September, 1897. Cr.

EXPENDITURE.		INCOME.	
£ s. d.	£ s. d.	£ s. d.	£ s. d.
To ESTABLISHMENT—		By Members' Subscriptions ...	384 14 7
Rent of Club Premises ...	120 0 0	Entrance Fees ...	48 9 6
Rates and Taxes ...	33 6 1	Club Entertainments ...	7 10 7
Repairs to Club Premises ...	41 0 4	Rent of Lockers ...	4 18 2
Wages ...	163 17 3	Rent of Rooms ...	3 3 6
Board of Club Servants ...	103 9 6	Donation from Dramatic Society ...	10 0 0
Electric Light ...	121 11 3	Cinderella Dances ...	9 4 0
" Maintenance ...	24 19 8	River Trip ...	8 16 9
Gas ...	28 10 6	Life Membership—J. S. Buckingham, on account ...	5 0 0
Honorarium to Sub-Secretary ...	30 0 0	Subscriptions received for Maintenance Fund ...	17 3 0
Printing, etc. ...	28 12 7	Balance from Profit and Loss Account transferred ...	434 9 1
Postage ...	5 16 2		
Periodicals ...	29 12 5		
Fuel ...	19 12 2		
Fire Insurance ...	9 4 0		
Washing ...	25 15 1		
House Maintenance ...	41 2 11		
Miscellaneous ...	22 8 0		
China, Glass and Table Accessories ...	9 2 6		
Ironmongery ...	2 6 9		
	860 7 2		
" Tower of St. Mary Somerset ...	5 15 9		
" Interest on Loan Fund ...	4 13 4		
" DEPRECIATION WRITTEN OFF—			
Furniture ...	29 10 3		
China and Glass ...	8 18 5		
Ironmongery ...	3 1 4		
	41 10 0		
" Income over Expenditure carried to Balance Sheet ...	25 12 11		
	£933 9 2		£933 9 2

October 2nd, 1897.

ROBERT PETHERBRIDGE,
Honorary Secretary.

I have checked the above Accounts with the Books of the Club produced, and believe that they represent the true financial position of the Club at that date.

CHRISWELL HOUSE,
FINCHBURY PAVEMENT, LONDON, E.C.,
16th November, 1897.JOHN BAKER (CHARTERED ACCOUNTANT),
Hon. Auditor.

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Interview with Dr. Denham at 32 Finbury Square.
25 May 1898.

Dr. Denham is Vicar of the Church in London St. called
by the complicated name of St. Edmund the King & Martyr.
It is a Centre of Preaching. In addition regular Sunday
morning & evening service Dr. Denham or his curate conduct
a daily half hour service at 1.30 (except on Saturdays).
The Church is small only seating 300 & he speaks of it
as being pretty well filled. Preaching is his business. He
says he gives his time & thought to it & daresay he
does it very well. You must he said, give what
is worth hearing if you expect people to come
& that done you may be sure they will come.
I think every one who can preach says the same.
His curate can preach too I gathered. The
Curate was present but took no part in the
talk for it was carried on in Dr. Denham's
drawing room while Mrs. Denham & I had
tea & I sat by the side of the Doctor's arm
chair while the curate & the ladies were near
the tea table. The Doctor talked in rather a low
voice in a sort of confidential way & talked
of the others in a way he could not have done
had they been able to hear - telling for instance
how his wife had put her foot down about a projected
use of income on some special occasion & so although

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the Bishop of London ² had said when consulted - "I should let them have it" in the end "they" did not get it. "They" being some High Church or Anglican who were to have a special service - To D. N. these things "don't matter a bit" but "you have to draw a line as they may be construed to mean so much". His church was high before his time & when he came he omitted some things that had been done & lost some of the congregation but he supposed not others instead & holds successfully moderate course of compromise. A more liberal minded or a pleasant, older gentleman I never met - a scholar too I have no doubt. I think he said he had been here 15 years. Coming from Margate - It was before Disenfranchisement & the church had a charity income of £4000 a year of which £3500 was taken away & handed over to the Charity Commissioners. The money had not been ill spent before, administered by Vicar & Church Wardens & going in a regular way to Hospitals. They have no poor of their own. The Commissioners left them £500 a year to maintain their service & as D. N. said you ought to have a very good service for that. There had been a vicarage in Lombard St. but D. N.'s predecessor sold it for £10000 & bought the house in Finsbury Sq. for £3000. D. N. enjoys the interest from the £15000 invested.

The population consists mainly of Catholics & the same many of them come to Church.

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His daughter has a Sunday school for their children. He draws people of this class & some few traders from a larger area than his parish, but still in the city & there are others who come from outside - Most come pretty regularly - he at least knows the faces - but he admitted that in the evening there would be religious pleasing & perhaps sweet hearting occasionally - I gathered that the message is good. Sometimes he has organized a series of special services getting great preachers to take them - I remember some of these very well - & then the little church would be packed soon as the pulpit stairs. That was on week days - The ordinary every day half hour service is attended by men of business & clerks no doubt religious minded persons who fill up their lunch time in this way instead of with a cup of coffee & a cigarette - I do not suppose the numbers are great & they are drawn from many thousands. Few if any women come - On Sunday the women predominate. The Curate runs a working men's club in his Call Street's parish - (Commercial Rd) I am not sure whether there is a mission too - the City Church supplies the funds.

Such is the very agreeable picture of a well managed City Church.
We talked of the other churches round

(4)

about him & I gather that they are of two
 kinds - those who by an 'ornate' service or
 the attraction of good bread, get a congregation
 & those who do as little as possible - reading
 the Service or Sunday morning to the Clerk
 If I had myself known a little about them I sh^d
 have learnt more but I may put it together
 later & at dinner to meet some of the other
 City clergy was suggested which I hope may
 come off - This was after he had found out
 that I was not the Son of the General which
 it seemed he had assumed as a matter of course.
 When I explained he was good enough to say
 that he did remember my book when it first
 came out - & he took me into his library
 all walled round with books & promised to
 send me his life of Dr. Tait - Making handsome
 amends -

June 4th.

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CD
Interview with Rev. W. Ostle, St. Bartholomew's Hospital.

Mr Ostle has been for 20 years Chaplain of St. Bartholomew's Hospital, which constitutes the parish of St. Bartholomew the Little.

He has always 700 patients under his charge and about 7000 in the course of a year. For them besides the Sunday service in the Church he and his assistant hold the between 60 and 70 services of 15 minutes each in the wards during the week. In addition each patient is visited, talked with and if they wish it prayed with once a week.

Mr O's verdict as to the spiritual condition of the patients was almost exactly the same as that of Mr Mahomed at London Hospital: nearly all believe in a God: and of the few avowed infidels whom he has seen in 20 years scarcely any have stuck to their principles in the face of death: but in a vague and hazy way too most of them may be described as Christians: i.e. there is a general tendency to "suppose that it is all true", but those who

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have thought the matter out, or have any definite religious convictions are few and far between: they have for the most part put religion deliberately out of their lives, and dislike to be reminded of it.

So ignorant are they too and so sodden with drink, hard living and debauchery - (as Mr O. was quoting with approval the views of his friend Mr Carlile) - that you cannot hope to rouse them from their spiritual lethargy by appeals to the reason or intellect: you can only reach them through their ~~own~~ emotions, and their emotions must be touched at first mainly through the eye: this is the justification of the methods of Carlile and St. Alban's.

Mr O. said that through talking to patients he knew much indirectly of the working of London parishes: though describing himself as an Evangelical in doctrine he had with some exceptions the poorest opinion of the Evangelical clergy, whom he described as narrow, autocratic, and ^{and egotistic} forgetful of their duty of visiting. Keen as the High Churchman is for the assertion of authority he merges himself in his Church: it is the authority of the Church that he

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is anxious to uphold, but the Evangelical is
pale of himself: "it is all 'I'": "you must
come and hear me preach: you must do what I
tell you". But it is the neglect of visitation
which Mr O. considers the grand fault of the
Evangelicals and indeed I think of all the clergy
except the extreme High Churchman: he says it
is quite the exception for patients at the Hospital
ever to have been brought into contact with the
clergy of their parish: and he notices this as
the man from the contract with a parish such as
St. Alban's, from which anyone who comes to the
Hospital is sure to be well known to the clergy.
Mr O. has often spoken on the matter at clinical
meetings, and has been told that London is too big
for visitation, and he thinks that a vast majority
of the clergy have frankly given it up as a
hopeless task.

June 9th.

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Interview with Rev. H. J. Warner, St. Mary
le Bow, Chancery (Bow Church).

Mr Warner asked me to meet him in his
Vestry to-day at 1.30. On reaching the church at
that hour I found a service going on, and the church
quite full, a few men standing. In the pulpit was
the Rev. E. H. Stuart - (who I believe is the most popular
preacher of the Evangelical party in the Church in London) -
just finishing a discourse on the 5th Commandment.
The congregation, which was about 2/3rd males, was of
the poorer class of city clerks, and among them a good
number of young men and women of the J. M. C. H.
type. After the sermon Mr Stuart delivered a short-
extempore prayer: a hymn followed, ("Hark, my soul,
it is the Lord") sung with real vision and feeling,
and the service ended with the blessing. I then went
into the Vestry and found Mr Warner; a tall man of
about 60, pleasant and courteous in manner. After
explaining who I was I remarked that I had been
rather surprised to find a City Church full at
the dinner hour. "Full" he said "we are comparatively

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empty for Thursday: on that day we are usually so
full that the whole back of the church has people
standing. This it seems has been Mr W's work
as a City Rector: he came here 10 years ago: with
the usual tendency of his neighbours to apologise to
some extent for his existence he explained that he
did not want to come: he had a well worked parish
in Westminster but was asked to take this living
(this in confidence) to prevent the services from
becoming high: what to do with himself and his
church he did not know: the parishes are said to
have a population of about 250 but Mr W. does
not know when they are: the canton class is
rapidly decreasing, as they increase the charges of fire,
and merchants and others are content to padlock their
warehouses: there are however two small hotels which
Mr W. thinks must fill up on better nights. Mr
W. accordingly has been tried to do any parochial work,
but being unwilling "to be paid for nothing," he has
endeavoured to make the church a centre of religious
life for those employed in the city: he has services
four days a week, and ~~as~~ it has been his object

as far as possible to get popular preachers: on
Tuesdays Mr Marcus Rainford preaches, and on Thursdays
Mr Stuart: on both these days the church is always
full: Mr Scholefield on Wednesdays is rather too
scholarly for the place: and on Fridays there is not
a large congregation. "but then I preach" said Mr
W. The service is of a simple, evangelical, mission
character. Those who come are largely Dissenters
probably indeed they are in the majority, and few
come who are not churchgoers on Sunday, but
many have told Mr W. how they value the opportunity
of not being wholly cut off from religion amid the
strife of the times. A certain number come each
day, but the majority come only to hear one preacher.
Mr W. has got to know a good many of the regular
attendants, but says that the men generally are
reticent.

"As to Sunday" said Mr W. "we get no one,
just a dozen or two." You might get a congregation
if you were to go in for extreme ritual or sensationalism
of some sort but you would only draw from
surrounding churches.

Interview with ^{the Rev} Mr. M. L. A. Walrond of St. Lawrence
Jewry - at his house in the Charter-house Building
6th June 1898 -

Mr Walrond has not the dress or appearance of
a clergyman - wore a double breasted jumper coat
& ordinary collar & tie. He spoke of his work &
position as most depressing - he was heartily
sick of it - Before his time, I gathered, there had
been some famous preachers who filled the Church
but the congregation had fallen to pieces - that
is I suppose that those drawn from a distance
no longer come & as to those who live near
they more & more "go out" - on bicycle for instance
he explained. He says they have very good
music - a talented young organist & as Mr
W seems to be a very modest man it is possible
that things are not quite so bad as he painted
them - He has a curate to share the work.
In addition to the services in the city they
have made attempts to carry a Sunday School
elsewhere. They have a large school in
St. Philip's Marsh Street - but with the influx
of Jews it fell to pieces - I don't think they had
anything to do with Mr Otcher in the matter -
Since then they allied themselves with a
church in Clerkenwell to assist in the running
of their school - This too was about to be
given up as a failure.

I gathered the impression that Mr Walrond
was a painstaking conscientious - & competent
man - very likely he did not do himself or his
work justice. CP

June 13th.

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Interview with Dr. Park, (Bishop of Marlborough,
and Rector of St. Botolph, Bishopgate) and his
clergy.

Dr. Park is a portly, large headed, double chin
man between 60 and 70. In appearance massive and.
I think, mind & he is just such a Bishop as Anthony
Trollope might have taken for a ~~man~~ model: to me
at all events he seemed a sort of mixture of Dr
Proudie and ~~his son~~ ~~in law~~ Archdeacon Francis: by
no means a bad man; genial, generous, kind hearted:
probably a first rate organising bishop, but not a
spiritual force.

Dr. P. was, amid angry protests from the
parishioners, appointed Rector of Bishopgate in succession
to old Rogers two years ago. The parishioners objecting
to having a Bishop who obviously can devote little time
to the parish, dumped upon them for the sake of
the salary.

Dr. P. received me at the Rectory and
suggested that we should at once go round to the
parsonage and see his curate, which we accordingly

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did and the information as to the parochial work came almost entirely from Mr Jones, the senior Curate

The population of the parish, apart from hotels etc. is about 1800 consisting mostly of the poorest of the poor living in the courts to the east of Bishopsgate St. the artisans living represented by Police and Fire Brigade. Among the poor there are a large number of widows and single women, employed as office cleaners and flower girls.

Of the whole 1800 people about half are R.C. and Jews.

As we walked round to the Parsonage Dr L. told me that a number of old women were drawn to the Parish by the hope of a pension from the Bishopsgate charities.

After our talk the Junior Curate took me round the parish. Montagu Court and Parker's Buildings are certainly very villainous places, akin in character to the neighbouring slums of Spitalfields.

Dr Park is evidently out of sympathy with his famous predecessor: he said that he found no spiritual

work being done when he came: by this he meant. I
imagine that old Rogers did not worry about church going,
or like classes, for the other clergy told me that his
memory was worshipped, that he knew very long and
very long knew him. The Bishop however has run things
on different lines: he has made the usual efforts to get
the people to church and like classes, with it was
confessed the usual barren result. The Bishop
himself does little or no parochial work, but he has
a staff of two curates, a Deaconess, and two Lady
Workers, with 14 Sunday School Teachers.

The services which he found in the Magazine. The Jones
puts the morning congregation at from 200 to 300, but
the Bishop seemed to think that is over the mark: the
evening congregation is not over 150: it is in no
sense a parochial congregation, the people coming from
all over the city and neighbourhood: the poor from the
country don't come at all, the police and fire men only
in rare cases, while the small shopkeepers go mostly to
St. Parker. The Bishop has discussed the question of
church going with working men all over London: their ~~usual~~
usual plea is want of time: one man told him "they

did not want to hear so much of what happened 1800 years ago: they wanted the Christ of to-day". The Bishop has offered to give his poor parishioners services at any hour from 5 a.m. to midnight to suit their convenience but it has come to nothing.

Of social work there is an active and prosperous club, with 140 members with a cricket and Tennis Club attached, and monthly dances, and for boys there is a Church Lads' Brigade, a branch of work which the Bishop thinks has been as successful as any that the Church has undertaken of late years.

There is a Day School for Infants only and Sunday School with about 120 children to which has recently been added a branch for ragged children. In addition to this there is of course the Bishopsgate Institute. The Rector is an ~~ex~~ ex officio member of the Society's Body, but otherwise it has no connection with the Church and I gather that the Bishop is not altogether pleased with its working, and thinks it is "little better than a circulating library", but this opinion is discounted by his evident tendency to disparage the work of Mr Rogers.

The parish is very systematically visited from house to house. It runs is supplied and Relief given out of the old charities and here again though the clergy have a good deal to do with the administration they have no exclusive control: it will be seen from the paper that the amount spent in pensions and relief is large.

Of other religious agencies in the neighborhood the Bishop had a good word for all that he mentioned. Dean Fleming, the R.C., is "an excellent fellow". Dr Parker too is on friendly terms with the Bishop and he expressed his opinion that "Bishop Park has since more knocks to the Devil than any man in London."

The truth about this parish I take to be that in view of the circumstances of his appointment the Bishop has felt bound to justify his position by making something of a splash and has turned on a large staff (for so small a flock) of workers, but there is no sign that the effect has been great.

The system of using city parishes for suffering Bishops is probably a very admirable one, but to place them in the parishes when there is scope for

plenty of parochial work is a mistake: for
from what he told me it is clear that the Bishop's
episcopal duties are more than sufficient for one man.

In this case Mr Jones who is for practical purposes
the Rector of this important parish seems a pleasant-
genial fellow, but of no great mark.

St. Botolph, Bishopsgate, Parish Magazine.

CLERGY OF THE PARISH

The RIGHT REV. the LORD BISHOP OF MARLBOROUGH
(Rector), the Rectory, Devonshire
Square, E.C.

The Rev. J. L. DAVIDS, St. Botolph Parsonage, and
77, Sandringham Road, Dalston, E.

The Rev. R. JONES, St. Botolph Parsonage, Spital
Square, E.

Churchwardens.

Mr. C. J. Thomas, C.C. Mr. J. W. Tremlett.

Organist.

Mr. E. Thatcher, Mus. Bac.

Hon. Assistant Organist.

Mr. D. Sinclair, A.R.C.O.

Scripture Reader.

Miss Gunn.

Verger and Parish Beadle.

Mr. C. Lusher, 15, Devonshire Square, E.C.

Sextoness.

Mrs. Lusher.

Subscriptions to this Magazine should be paid to
Miss Gunn or to one of the other distributors.

LIST OF SERVICES.

The Holy Sacraments are celebrated as follows:

HOLY COMMUNION.

On all Sundays and Saints' Days, Tuesdays and
Thursdays, at 8 a.m.

On First and Third Sundays and Great Festivals,
at 11 a.m.

HOLY BAPTISM.

On Sundays, at 4 p.m.

On any Holy Day by appointment.

The other Services are:—

SUNDAYS.

Matins and Sermon, at 11 a.m.

Children's Service, at 3 p.m. (on the First Sunday
in the month).

Evensong and Sermon, at 6.30 p.m.

WEEK DAYS.

Mid-day Prayers at 1.15 p.m. (except Saturday).
Evensong and Sermon on Thursday at 8.30 p.m.

SUNDAY SCHOOL.

At the Infant School, Bishopsgate Churchyard,
three o'clock.

The Teachers' Meetings are on Friday, at 8.30 p.m.
in the Parsonage.

BIBLE CLASS.

For Young Men, the Church, 3.

For Young Women, the Infant School, 3.

BAPTISMS.

April 24—Susanna Edith Chapman.

„ 24—Ada Helena White.

A concert in aid of the Church Lads' Brigade took
place in the Hall, Spital Square, on Saturday, April
the 16th. A most excellent programme had been
arranged by Miss Tremlett, whose indefatigable zeal
cannot be too highly praised. The performers, who
showed great taste and ability, came from far and
wide, and were most thoroughly appreciated by all
present. On behalf of the Brigade, we ask them to
accept our most sincere thanks.

On Easter Monday, the Lads of the Church
Brigade were taken to Chingford by Mr. Tremlett,
Rev. R. Jones, and Rev. H. Hoskin. The day was
all that could be wished, so that the boys were able to
play football to their hearts' content. A sumptuous
tea was generously given by Mr. Tremlett, to
which, after ample justice had been done, another
game of football was indulged in, and then we
started for home, having spent a really good Easter
Monday.

ST. BOTOLPH BISHOPSGATE CLUB.

CLUB CROWINGS.

To those Folks interested in the S.B.B.C. Our first anniversary occurred last month, and in commemoration thereof we have permanently secured to ourselves a page in our Parish Magazine. Herein will appear month by month short and chirpy paragraphs regarding Club doings generally, and no effort will be spared to make this corner of the Mag of real use and interest to subscribers. All we want is for this, our latest experiment, to pay its way, and if members will but accord us a measure of that whole-hearted support which they have hitherto extended to all new Club ventures, the rest will be assured.

A Retrospect. It is with pardonable pride that we contemplate the steady progress of our Club over the year that has transpired since the day of its inauguration. When the idea of a Club in connection with this Parish was first mooted, it was recognised that there was a promising future for such an institution, and it is gratifying to find by actual experience that the step we took in the direction indicated has been more than justified by results. In view of the success of our first summer season, we thought it desirable to devise some means for keeping the members in close touch with one another during the winter months. To think was to act, and the outcome was the formation of our third existing branch, the "Social" Section, which has fully shared with its older sisters in the general prosperity of the Club. We have evidently come to stay, and so quickly have our numbers increased that at the end of a brief twelve months we can lay claim to an actual membership of over 140.

In spite of this little boast of ours, however, there yet remains a very great deal to be done, because it is incumbent upon us to aspire in the coming year to an even higher level than we have previously maintained, and it goes without saying that our success in this direction must be almost entirely dependent upon the efforts of the members themselves. We don't want to preach, but it is only by each and every one keeping the Club's interests at heart that we can hope to attain the high position we should like amongst similar concerns.

On Monday, 11th April, the Social Section re-assembled at the Hall to hold their last monthly "Social." This is the first of the short series of events with which the winter season will be brought to a close, and will be followed by the Cinderella Dance, at Seyd's, on the 23rd idem, and by the wind-up Social on Saturday, the 30th. Any comments of ours anent these functions must be reserved till next month, as, by the time this notice appears in print, they will all have gone to make past history.

Mr. Tremlett, our popular Vice-President, will give an Invitation Dance to the Club on 2nd May. Our remarks next month.

With the coming of the light evenings our thoughts

which we have every reason to suppose are in store for us. Those who have paid it a visit recently tell us that our happy (rather) hunting ground is just now looking O.K., and we may and do congratulate ourselves upon having been so fortunate as to secure a pitch on what is generally acknowledged to be the prettiest cricket ground near London. Moreover, thanks in great measure to the success of the Social Section, we have recently been enabled to spend a goodish sum on our ground, and those journeying thither on the 7th of May will notice, amongst other things, the great improvement to the tennis courts.

A glance at the list of cricket fixtures for the '98 season will show you how actively engaged Mr. Escott has been. At the present moment both teams have practically all dates filled up; and what is more, our Secretary has succeeded in arranging matches with many of the desirable clubs we encountered in the field last season, as well as one with Henley Town Cricket Club. Now, this is something like business, and proves conclusively that we have the right man in the right place.

We want to make this Bank Holiday match at Henley an excuse for a regular club outing, and it will be a fine opportunity for visiting the little town of Regatta fame. Will all Clubites—the ladies especially—please take this as an invitation to join our party that day? By the way, we must try and pull off this battle with the H.T.C.C. Look what a feather in our caps it would be!

We have to announce that a Tennis Handicap Tournament, consisting of mixed doubles, will be held during the season. The entrance fee will be 9d., and Mr. Will Eve will open the lists on 28th May. This contest has been fixed to start on 11th June, and the prizes will be allotted as to two-thirds of the fees to the first couple, and the remaining one-third to the pair who run them closest. Mr. Tom Fry will be handicapper. This event should prove the necessary stimulus to a good season with the racquet, and, with cap in hand, we beg that all "Tennysonian" will go for it with a zest.

Altogether, there is every prospect of a good season ahead, but—and this in spite of the fact that for a young club we are pretty strong in numbers—we could comfortably do with a few more fellows. It therefore behoves everyone to do his best to introduce new folks, and certainly the increased sub. for the sterner sex should prove no obstacle to that end. Indeed, we would emphasize that 7s. 6d. is little enough compared with the many privileges accruing from membership.

Item. In the above connection, we would just like to whisper in your ear that subscriptions for the ensuing season are now due.

You will notice by the fixture cards that we have a Launch Trip arranged for the 2nd July, and this will probably prove one of the most important events of the coming season. But we mustn't anticipate and full particulars of this projected outing will appear in a subsequent issue.

ST. BOTOLPH, BISHOPSGATE.

Ecclesiastical.

PARISH CHURCH.

Rector :

Curates { Rev. J. H. SMITH, B.A.
Rev. E. CLARK, M.A.

Churchwardens { Mr. T. ROBINSON.
Mr. C. J. THOMAS, C.C.

Organist : Mr. E. THATCHER, Mus. Bac.

Scripture Reader : Miss GUNN.

Verger and Parish Beadle : Mr. C. LUSHER,
15, Devonshire Square.

Sextoness : Mrs. LUSHER.

SERVICES.

Sundays—

Morning, 11. Evening, 6.30.

Holy Communion, 1st and 3rd Sundays,
mid-day.

Baptisms and Churchings, 4.

Children's Service, 1st Sunday, 3.

Weekdays—

Wednesday evenings at 8. at St. Botolph
Hall, Spital Square (except during summer
months).

The church is open daily between 11 and
12 for searching of registers and other
business.

SUNDAY SCHOOL.

At the Infant School, Bishopsgate
Churchyard, 3.

Bible Classes for Young Men—The
Church, 3. For Young Women—The
Infant School, 3.

METROPOLITAN ASSOCIATION FOR BEFRIENDING YOUNG SERVANTS.

Free Registry, St. Botolph Hall, Spital
Square. Tuesdays, 2-4.

X Eleemosynary.

The Parish Charities comprise: Pensions
for aged inhabitants of this parish (resident
not less than three years before appoint-
ment), viz., four at £1 per week, and alms-
house at Dulwich College; two at 26s.
weekly; and four at 10s. weekly. Appoint-
ment by Vestry.

Pensions for residents of not less than
five years—thirty-nine at £26 per annum,
for men and women, payable monthly.
Appointment by the Governors of the
Bishopsgate Foundation.

Emergency Fund, not exceeding £400
per annum, for benefit of parishioners in
cases of emergency. Nurse: Miss Crone, 9,
St. Helen's Place, E.C. The Committee
meets on alternate Wednesdays at 5.30 p.m.

For forms and particulars apply to the Clerk,
Bishopsgate Foundation, Bishopsgate Insti-
tute, E.C.

Children's Country Holiday Fund, for
sending city children into the country for a
fortnight's holiday; part-payments by
parents being met by a grant from the
fund. For information apply to Mrs.
Thickbroom, Bishopsgate Infant School.

Educational.

The Bishopsgate Institute comprises a
Public Hall, Reading Room, and Reference
and Lending Libraries. Director and
Librarian: Mr. R. W. Heaton, M.A.

The Central Foundation Schools of London:

Boys' School, Cowper Street, City Road.

Fees, £5 5s. per annum.

Head Master: Dr. Wormell, D. Sc., M.A.

Girls' School, Spital Square, Norton Fol-
gate.

Fees, £4 and £5 per annum. Kinder-
garten, £3 3s.

Head Mistress: Mrs. Stanton.

Clerk to the Governors: Mr. W. Hous-
ton, B.A., Cowper Street Schools, City
Road, E.C.

A reduction of the fees to one-half is
made to parishioners of this parish.

Bishopsgate Infant School, Bishopsgate
Churchyard, for children under eight.
Honorary Secretary, Rev. E. Clark, Parson-
age, Spital Square.

Fees: 4d. weekly for one child: 3d. each
for two or more.

Mistress: Mrs. Thickbroom.

Bishopsgate Foundation.

The following is a list of the Governors:—
Chairman:

Other Ex-officio Members:—

Mr. Thomas Robinson } Church-
Mr. C. J. Thomas, C.C. } wardens.

Elective Governors:

Rev. Thos. Grear. Mr. Thomas Price
Mr. Frederick Harrison. Gower.
Mr. Richard Evans. Mr. Charles William
Webb.

Mr. William Teetgen. Mr. Arthur Coleman.
Mr. George Palmer. Mr. Deputy Dadswell

Mr. George Noah Johnson, C.C.

Appointed by the Central Governing Body

Sir E. Maunde Thompson, K.C.B.

Mr. Evan Spicer, J.P., Ald. L.C.C.

Aldgate Representative:

Rev. R. H. Hadden.

Clerk to the Governors:

Mr. Frederick George Fitch.

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CD
From Canon Ingram, St. Margaret, Lothbury.
Interview considered unnecessary.

ans.
June 22
The Rectory,
Ironmonger Lane,
Cheapside, E.C.

London, 1898. June 25.

My dear Sir,

I have read your
paper of questions
carefully. They do
not seem to me to
be applicable to
the circumstances
of my Parish & as
I hear Mr. Booth

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CD
From Canon Ingram, St. Margaret, Lothbury.
Interview considered unnecessary.

has already had
interviews with
some of my neigh-
-bours who are
Rectors of Parishes
the circumstances
of which are so
similar to those
of St. Margaret, he
will not, I think,

care to have an
interview with me.
But if he should,
without standing
what I have said,
wish for an inter-
-view it would
save him time
trouble if he
would call on

235
CD
From Canon Ingram, St. Margaret, Lothbury.
Inclusion considered unnecessary.

me at the London
School Board
Offices - (near Temple
Station) on Thursday
next (or any Thurs-
day) at any time
between say 3 & 5.

I am yours faithfully
Arthur J. Ingram

Jesse Angell Esq.

Report of interview with the Rev. Blomfield Jackson
Vicar of S. Bartholomew, Moor Lane, at his residence, 29 Meck-
lenburgh Square. (E.A.) June 8.98.

Mr. Jackson's church is the one referred to by Preb. Whittington, as illustrating the difficulty of being sure when a City church was ~~xxxxx~~ demolished that a permanently useful change was being made. ~~xxxxxxxx~~ In this case some forty years after the church close to the Bank had given way to meet the claims of the populous Moor Lane district, the latter, partly from the growth of the City, and partly from the local railway construction, has in its turn become a de populated area, and the new church is ~~xxxxxxxxxxxx~~ itself doomed. It is not yet settled where the third church will be built, but all arrangements have been made for amalgama-
^{via S. Giles}tion and for removal somewhere. This has been done to a great extent on the initiative of the present vicar, but, as he said, this does not imply any heroic financial sacri-
fice, as the incumbent is provided for, whatever happens. In his opinion, however, his own church, with the one in Gough Square, are exceptional in the City, and he knows of no others that ought to come down and ^{be} amalgamated. He has little sympathy, therefore, with the opinions of Mr. Clarke who would reduce the total number of City churches to 15. ~~xxxxxxxx~~ He thinks that from architectural claim, from his-
torical association, or from their prominent position and

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the work that is being done from them or that might be done from them a good claim may be made out for the retention of practically all the existing places. And it is, he said, noticeable that whatever opinions may be held in ~~the~~ general on the question of City churches, no incumbent fails to find reason for thinking that his own particular church has some exceptional claim, and he mentioned, with a smile, the strong views held by the Vicar of S. Bride's, who is as a fact one of his greatest friends. Apart from the question of the City endowments, there is a great intellectual affinity between these two men as regards the general outlook on church matters. Both are very liberal minded churchmen. Mr. Jackson, it should be added, attaches great importance to the argument that the City livings do provide for a body of men who may be expected to undertake extra-parochial work of one kind or another, and gave it as his opinion that as a body the City clergy were doing very useful work of this kind. In his own case he is acting as Hon. Sec. for some ^{Higher} Diocesan Training College that the late Bishop started. I think that Mr. Jackson considered that this was really his work, and besides he is a scholar and writer. His own parish work, of course, amounts to very little. There was not much to do when he came, and although he has tried, "its all dwindle, dwindle". Even his mid-day week services have not been a success, and the smallness of the general operations

is illustrated by the accompanying form that he had filled in. His people are of a mixed class, and although improvement has taken place among them since he came, he puts this down simply to the pressure of the demand for accommodation coming from a class that could afford to pay better for their rooms.

In the course of the conversation on the City Churches, Mr. ~~Exxx~~ Jackson mentioned that he thought that if his church had not been in a state of great disrepair, (the tower is falling in) that the then Bishop of London (Temple) would not have agreed to its demolition. He clearly did not think that in the majority of cases, the justification of the retention of the churches would be found in the actual use of the structure, although, as he said with a reference to Mr. Carlile, "if you do you something eccentric" you are sure to get people to come. Mr. Jackson is himself the last man to try to do things that would draw, and there is something regrettable in the thought of this very able, cultured man having to go through the routine duties of his living Sunday after Sunday, feeling, as I think he must, that they have been but little more than the performance of a statutory obligation. He is a man of about 50 or 55.

Mr. Caves.
Wed. 2.30
~~fr~~

29, MECKLENBURGH SQUARE,
W.C.

June 2. 1891

My dear Sir

I should be delighted to
arrange an interview either
here or at my Church -
St. Church on Wednesday
at 12.30, or here on
Wednesday at ^{2.30} ~~12~~? But
my Parish is so exceptional
that you may not care
to give the time. Fifty years

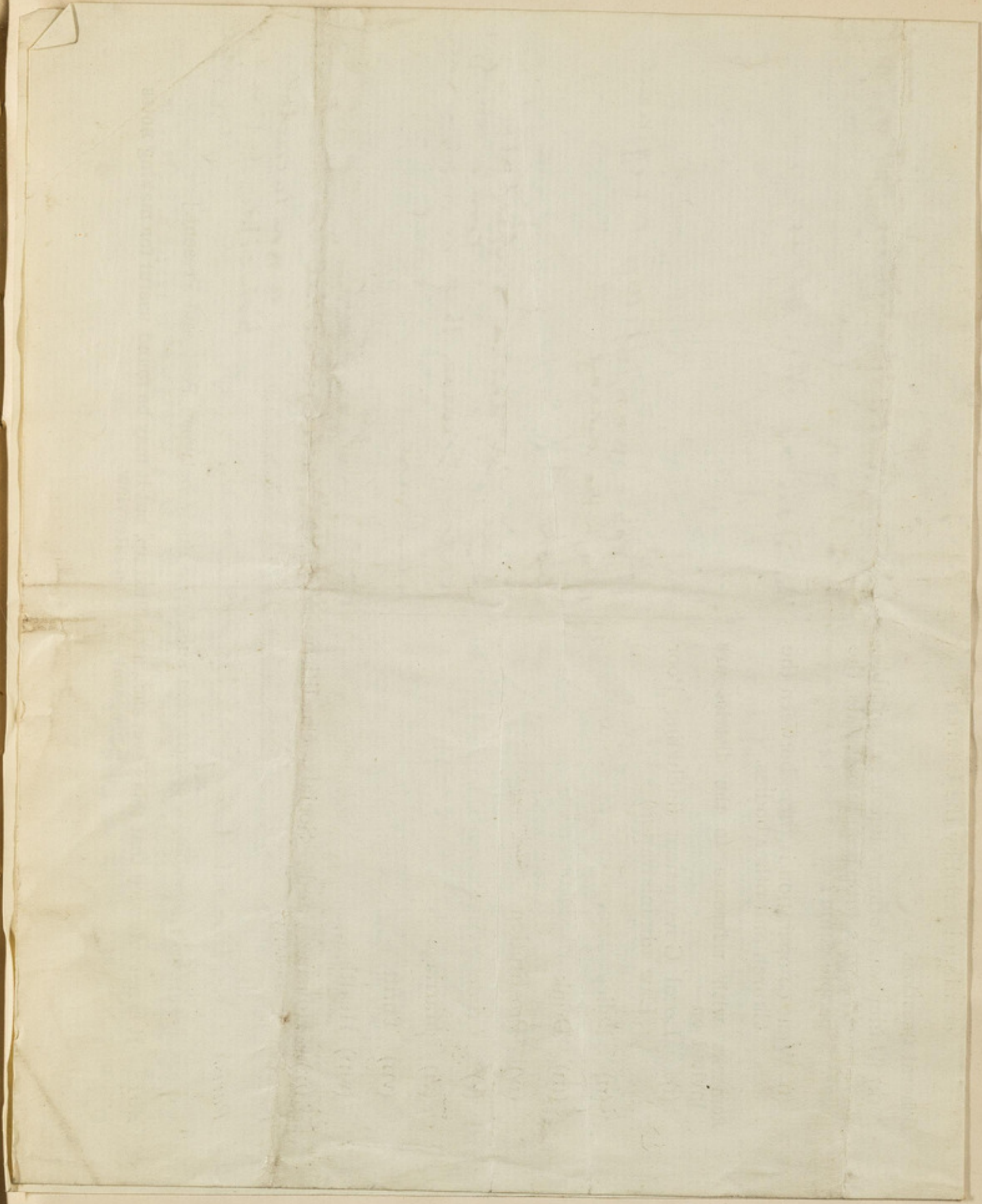
243
ago the population was
some 10,000 : was the
sleeping population is about
200.

Faithful

Blanche Jackson

Vicar of St. Barth's Church

Wool Lane



Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry.)

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

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

General Questions—

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

Remarks with reference to the district are invited on—

- (i) Local Government (including Poor Law administration)
- (ii) Police
- (iii) Drink
- (iv) Prostitution
- (v) Crime
- (vi) Marriage
- (vii) Thrift
- (viii) Health
- (ix) Housing and Social Condition generally

Poor: not very poor: paying 5/2 8/ rent. only about 200 in all.

A few come to Church; some are Irish R.C. & some policemen, who are always a sleep on beat. We have a small Sunday School mothers meeting & Band & Hesper choir. Boys paid a little. Scatness Bell ringers - organist. mission tenement with two rooms. Church (500).

Sunday morning average 12, & 20 non-official attendants

See above

none

In sickness & occasionally at other times: all - except the policemen in one block of buildings - we put them up if necessary (Blossomday)

hardly at all.

Some are old Pensioners in the City charities

There are no other bodies.

City Police most intelligent & efficient. About the average.

none

None. We are a 'respectable' community rare - I mean that a m. is a rare event. also rare.

generally good.

"Block" called "model" on the 'lucy a non lucendo' principle, but not very bad.

Parish - St. Bartholomew Moor Lane

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

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

