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Clergy.
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Hoxton & Haggerston

Dist VI

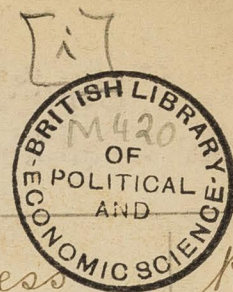
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From Charles Booth,
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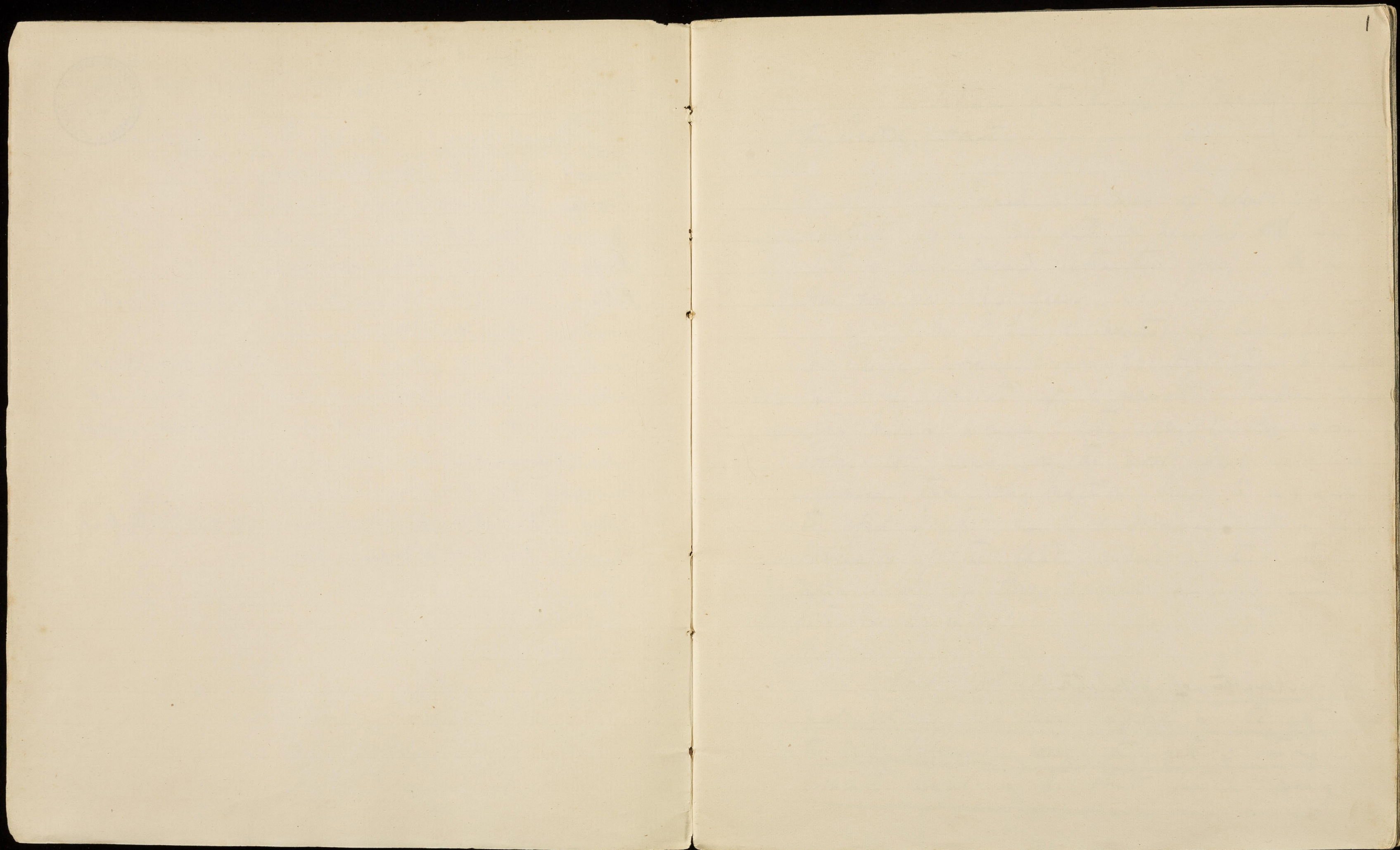
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B 231

District 6 - Hoxton & Haggerston - Book 53



Name	Parish	Address	Page.
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Feb. 22nd

Interview with ⁶/₁₄ Mr. S. P. Ponnall, Mr. John
the Baptist, Hoxton. (2)

Mr Ponnall is a man of about 75: getting
distinctly feeble, but still a handsome old man,
with a fine, refined, attractive face. He has
been here for 34 years.

Mr P. has a meeting of his workers
on Tuesday morning, and had kept them to meet
me. They consisted of a curate, Scripture reader,
and mission woman: they were a very poor
looking lot, and for the most part sal-like
dummies, their sole function being to minimize
the effect of the Mr P.'s disclosures as to the
barrenness of the land: indeed in this they
reminded me of Mrs' account of his interview
with Mr Davenport.

Character of population.

Most of the small shopkeepers, 1/2nd at the
most artisans and men employed in the city, and
the most laborers, costers etc with a strong
criminal element in the streets between Mary St

and Rich H. : aided Mr P. details. Proceed-
Money, and Gustava H. as little better than
a sea of thives: a decent man who lived in
Gustava H. told him he only knew one other
genuine working man in it. The parish has
got-constantly poorer

Persons employed.

- 2 Curator, Scripture Reader, Mission Women.
- 3 Guildway Deacons.
- 4 or 5 District Visitors. 40 Sunday School Teachers.

Mil'ns.

Church. Schools. 2 Mission Rooms.

Services.

On Sunday at 8, 11, 6.30. and evening
services at the Mission Halls.

Week-day services on Wednesdays.
Asked as to his congregation Mr P. said (with
a blush) "I am ashamed to answer". However
finally he said that there were not-100 in the
morning, but more in the evening: some of them few
mod. I imagine are non-parishioners, as I was
told that nearly all the Sunday School teachers

Social Agencies.

Education.

7
bird out of the parish. Those who do come are entirely of the shop-keeper class.

At this point Mr P. was reminded of the Mission Hall services, but neither he or his staff volunteered any information as to the numbers attending.

Mothers Meeting ('Mothers Meetings' conducted the staff).

Football and Cricket Clubs.

Band of Hope.

S. F. S. Lodge.

Penny Bank.

Day Schools with from 600 to 700. "A terrible tax: we have to raise £1000 a year for them".

Sunday School with about 800: later I asked Mr P. whether he thought most of the parents in the district 'sent' their children to Sunday School: "the parents don't send them he said: they come of their own accord: they are turned out of the house to get rid of them".

Visiting.

Nursing.

Charitable Relief.

Other religious influences.

The Deaconesses and the others are always visiting but not from house to house. "I can't visit myself now" said Mr P. "I am past it but 20 years ago I used to know perhaps 10 p.c. of the people well throughout the parish. My wife too who is gone used to visit my house in the roughest streets."

Send to the Association in Nicholls Sq. Mr P. emphasized the fact that these nurses were all ladies who had had three years training and not of a lower class like those of the S. L. N. A.

I could get no clear statement on this point, but Mr P. said he worked very closely with the C. O. S. "though" he said "I am obliged to give some tickets; I could not keep my visitors going without them" and he held up a great bundle of soap tickets.

The Wesleyans have a mission in New Park.

Road: they are ~~very~~ very active, and will attend on Sunday night.

But generally the parish seems even more dead than usual to religious influences. Mr P. notes however a great change in the attitude: the parish is close to the Hall of Science and in Bradlaugh's time there was much hostility, but this has completely gone. "I am not at all a pessimist," said Mr P. "in spite of the dreadful indifference I quite live in hope of a ~~revival~~ revival."

Excellent treatment of children. "you ought to visit the cottage homes at Hornchurch."

No improvement, as bad as it can be.

Excellent: broad streets: low houses: gravel soil.

It was rather a painful task to interview Mr P.: the poor old man evidently felt

Poor Law.

Drink.

Health.

Personal.

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truly the poverty of his results: yet as far as
his influence goes I have no doubt it is for good:
he is a courteous gentleman of the old school
with a note of distinction in manner and
appearance. He is however too physically feeble to
cope with this huge poverty stricken parish.

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Interview with the Rev. Neville Dundas, Vicar of St. Saviours
Hoxton. Feb. 23. 98. 10 2

Mr. Dundas has been at St. Saviour's 7 years and is on the point of leaving for a living in the country. He gives the worst possible account of his parish and the best possible of his congregation: the former are the most degraded imaginable and the latter the most devout. We have the old complaints of the best people going and "He does not know of a single respectable family coming in to take the places of those who have gone". They have received the dregs of Mile St., and their share of the displaced from the Jago. But he thinks they have touched bottom. Some reasons given for decline were the absence of good local trades; the fact that there is no outlet -- no important thoroughfare: it is off the main track of everything; and the amount of women's employment, which has a demoralizing effect on the men. He also says that that a local firm of house-agents has had a most disastrous effect, since they have secured a very large amount of the local business and have been absolutely indifferent as to their class of tenants so long as they have paid: moreover, they have made the fatal discovery that crowded and sub-let houses pay the best. The general result is that that the parish is full of degraded -- not ordinary poverty. Mr. D. was with Hoskins at Stepney before coming to Hoxton and says that the latter is worse in every respect.

STAFF:-- Vicar and three curates and one lady-worker paid.
 No district ^{visitors}. Cheltenham Ladies' Settlement has been helping,
 but is going. 30 Sunday School-teachers of whom only two live
 in the parish now, but nearly all of whom used to.

BUILDINGS:--Church holds 900. Schools; free and open; 3 depart-
 ments, full. Church-house, with one room holding 120. Mission-
 room temporarily-- part of the Cheltenham house.

SERVICES ETC.:--

Sunday Services.

8 a.m. Holy Communion.	3.45 p.m. Children's Service.
10.45 a.m. Matins.	4.15 p.m. Holy Baptism.
11.30 a.m. Holy Communion (Choral), with Sermon.	6.30 p.m. Litany.
	7 p.m. Evensong, with Sermon.

THE MISSION HOUSE.

10.30 a.m. Children's Service.	6.30 p.m. Children's Service.
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Additional Services.

First Sunday in the Month. 7 a.m. Holy Communion.	Second Tuesday in the Month. 11 a.m. Holy Communion for Sick and Aged.
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Daily Services.

7.30 a.m. Holy Communion.	8 a.m. Matins.	8 p.m. Evensong.
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Weekly Services.

Wednesday } 8.15 p.m. Litany.	Friday { 9 a.m. Children's Service.	Friday { 8 p.m. Holy Baptism.
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CLERGY.

Rev. NEVILLE DUNDAS, Vicar, Vicarage.
 Rev. ARTHUR EVANS, A.K.C., 157, Church Road.
 Rev. AYLMER SCOTT, M.A., Vicarage.
 Rev. W. CRAWLEY FEETHAM, B.A., 12, De Beauvoir Road.

The Sunday morning average is from 200 to 250. Evening 500. Thinks
 it is the best congregation neighbourhood, and never came across
 one so devoted to the church, and so devout. A good many do not
 live in the parish now.

Sunday-school- Register about 500 - Average 450
 Communicants roll-

15

Among others services mentioned were—Magic lantern services on Wednesdays in Lent, and in Holy week etc. Church often full; church dark so that people cant see each other and so dont mind coming. At three hours service on Good Friday church nearly full . Childrens services a strong point.

The service is not extreme, and the church gains from preserving this traditional happy medium. Shoreditch suffers from extreme of high and low, and is "certainly very unfortunate". A man retorted the other day at (I believe) a clerical meeting "We dont ~~lie~~ on our stomachs all day worshipping images" but, said Mr Dundas, "upon my word"! and gave me to understand that he thought it nearly came to that. On the other hand other churches are "down in the vaults". One church near him of this kind, holds 1500 people and gets 50, and at another church "not a mile from here, you find the clergy wearing vestments, Moody and Sankey's hymns being used, and no people".

SOCIAL AGENCIES:-- A lot of things are going on . A workmans' club in the Oxford House Federation; open every night; (members gave 5 pounds to church fund lately). Industrial exhibition; lectures etc. They are "great on dancing" and his wife ^{has} had a successful class for a long time. He often goes ; likes it; behaviour excellent.

EDUCATION:-- Has a voluntary school, and is chairman of local managers of board-schools. St Johns' road school is first rate, but gets the best children, and the teachers wont admit the poorest . These come rather to him. Canal road board ^{also full} -school and "Sing the inspector" like an ass" has pushed on the building of a third school, which is not full and never will be.

Mr D. thinks free education" a frightful mistake". It is having a very bad effect on regularity of attendance. Parents used to insist much more on their children going, when it was a question of their money's worth. Mr D. advocates remission of fees, when attendance has been regular. He would raise the legal school age , and make it a criminal offence on the part of parents who did not send their children. Evening continuation classes a failure in the district.

NURSING:-- Gets help from the Hoxton and Haggerston Nursing Associations, and has recently used the Cheitenham Settlement nurse. A propos of nursing needs , he commented on General Booth's "In Darkest Lond on": "three lies to a page" ; "never saw such bosh in my life".

CHARITY:-- Everything goes through committee, and every case is visited. Mr D. does not like C. O. S. ; sends them "boozey cases". Oxford House fellows have done the committees good. The late Sec. of the local committee was a very clever woman but she had "such a detestable manner".

OTHER RELIGIOUS AGENCIES:-- Salvation army never seen, the parish is "too poor". "Has no opinion of the work of Dissent." Harvey Street mission hall supported by a Presbyterian church in Highbury; not much done. Costers' Hall, in Hoxton Street. The congregations very respectable. Free and easy services. "Nothing for the people to pay and nothing for them to do." Both missions pauperized, the Costers' Hall most. Hoxton hall(undenominational) very much on the same lines. "Take away the money from them, ^{which} they give away, and the work of all of them would stop in a week".

Men like Cuff can attract people, because they can talk, but none of the noncons live in the district, and none of them really touch the people. They have nothing to teach but indefinite twaddle, and about the only thing they do, except talk and pauperize, is to re-baptize!

Noncons never speak of "chapels" now, and advertisements for help often use the word "church", and mislead careless Church of England subscribers. They had a clerical meeting at Stepney on this point, with special reference to Barnardo and Charringtons.

GENERAL QUESTIONS:-- Board of Guardians doing very good work. Outdoor relief "a howling mistake". Better classification wanted, but difficulty often found with old people: Couples often dont want to be together: "Heaven defend us from faddists"

Vestry pretty brisk. Have good local members of L.C.C.

Police:-- Are not supported by them as much as we ought to be. He blames the inspectors. Much drinking on duty , and much bribery. Has complained at Scotland Yard. They dont quell disturbances, until very bad. Standard generally much lower than at Stepney. Things that go on would not be stood there for a moment.

Drink:-- is not a teetotaler but could not emphasize the drink difficulty too strongly

Prostitution :-- practically none. The district may be said to be "not respectable enough for it".

Crime:-- Any amount of it ; a Scotland Yard saying is that if you wall off Hoxton, you wall off nine tenths of the crime of London, and that nearly every big crime in London is hatched in Hoxton, ~~that is in the district running from Shere ditch Church to City road~~ Many light carts and fast-trotting ponies about, and this is always a suspicious sign.

Marriage:-- Standard extremely low. "Make no bones" about irregular connection, and say "its nature". Respectable bans the exception, and even marriage not the rule. People come drunk and often very young. Marriage is frequent when the man is out of work: he "wants comforting" and has got leisure.

Thrift:--About as bad as can be. Baby insurance, with its harmful sequel, common.

Health:-- Measles diphtheria but on the whole fairly healthy.

Housing:-- A comparatively new district and very good houses, but, as stated, management of property very bad. Pearce's, the agents mentioned, "have done more to ruin the place than anything," as they have turned out so many single occupiers. Lord Alington is a big ground landlord, and is said to draw £20,000 from the neighbourhood. Property tied up, and management unsatisfactory. Much crowding

A real degraded London population, without grit, or stamina, or backbone. Very few jews, but thinks they are coming in. Very few R.Cs. or foreigners. The parish is a sort of forlorn hope, but, in spite of indifference and inherent difficulties, the church is "a tremendous power", and secures a great deal of respect, although so few attend. It is a mission parish, and the best mission work has to be done in the church in this particular parish.

Mr Dundas is a man of about 35 or 40, with a poor forehead, and a strong jaw, bushy eyebrows, and giving the impression of considerable force of character. As the report shows, he is not a man of nice discrimination: nearly everything is black or white. He is somewhat of the prize--fighter type of man, but I think, a very honest one, gentlemanly in tone and vigorous in action. He is married; the vicarage is well appointed.



* S. SAVIOUR'S, HOXTON. *

Population 9,000.

Condition—very low level. Houses—mostly let out in tenements.

Shops—very few in number, and unpretending in character.

4 Clergy, and about 60 "Home made" workers (recruited entirely from our own people).

Church Day Schools and Sunday Schools educate some 500 children.

3 Mother's Meetings. 2 Temperance Societies. 6 Guilds.

10 Bible Classes. Needlework Society. Dorcas Meeting.

8 Sunday Services. 3 Week Day Services. Out-Door Preaching.

2 Mission Services weekly. 13 Additional Monthly Services.

Weekly visits paid in parish average 260.

Beautiful Church, seats entirely free and unappropriated.

Open daily for private prayer from 7.15 a.m. to 8.30 p.m.

Home Mission Fund.—Object : to collect 1d. weekly in boxes supplied on application. Last year's collection £43 17s.

Rowing and Gymnastic Clubs. Musical Drill. Brass Band.

Social Evenings and Winter Entertainments.

The great and pressing need of the parish—

A PARISH ROOM & INSTITUTE,

for want of which, the work—especially amongst Young Men and Lads—is absolutely crippled. The Schools (used twice every evening) being entirely inadequate, while the rooms in the Vicarage and Clergy House (which are used extensively each night for classes, &c.) are overcrowded and much too small for the purpose.

Funds in hand towards this object—£105.

Please send all subscriptions and donations to—

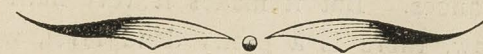
REV. NEVILLE DUNDAS, *Vicar,*

S. Saviour's Vicarage,

Hoxton, N.

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S. Saviour's, Hoxton 1897.



IN the face of many and serious obstacles, the work of the Parish has distinctly prospered during the past year. The work has not been better done, nor has there been any change in the workers: To what, then, can we attribute the revival? No doubt, to the steady persistency of the efforts made, and also, in some degree, to the fact that the Church and her Work is becoming better known and understood.

S. Saviour's is purely a Mission Parish. We lose at least one-third of our population every year, which means, saving for a mere handful of souls, the loss of our entire population once in every three years. This is a very serious matter, and obviously one beyond our control. It is not encouraging (tho' very necessary) to spend time in influencing boys, for example, only to wake up some morning to find them gone without leaving any trace. It really becomes an impossible matter to do much continuous work with the youth under such circumstances: Directly you begin to know them, and to have a hold upon their affections, the parents in many instances go, perhaps only into the next parish—perhaps right away—it doesn't matter very much, for once lose sight of a person in London, and it becomes very difficult to find him again, particularly in these huge, densely-populated parts. And the worst of it is, we cannot do what we ought to do, and what we intensely desire to do—we cannot follow such an one up from the Font to the First Communion. We cannot do this in the majority of instances, for we do not get the chance. It is, I repeat, a serious blow to the work of the Parish, and it makes it at times seem rather discouraging and hopeless.

CONDITION OF THE PEOPLE.—Alas! there is nothing very cheery to report in this direction, except that we seem to have touched bottom—apparently we cannot get any lower. Certainly

during the last six years we have witnessed an awful influx of really bad, hopeless characters into our neighbourhood. The Police repeatedly tell me, "Wall off Hoxton, and nine-tenths of the crime in London will be walled off." It is doubtless a strong statement, but one I can assuredly believe, from my own personal experience. It is so true "birds of a feather do flock together," and in our case more is the pity. Here, then, is a cogent reason for the exodus of our few nice people: they will not stop in a neighbourhood where there are so many bad characters, unless compelled from the nature of their circumstances. But it makes it very hard for those left behind, and so, now, there is a pretty dead level, with no prospect of any betterment.

DRINK.—It will scarcely be believed, but it is commonly reported that Ten Thousand Pounds a Week are spent in Drink in Shoreditch alone! Some go so far as to affirm that most of this is consumed by women, and that for every man you see in a Public House there are five women. While it is easy to make sweeping statements, it is not always so easy to prove them. Nevertheless, I cannot say that the picture is too highly coloured. The amount of Drink consumed in Hoxton must be something enormous. The Public Houses simply swarm, and they always seem to be full—during the day chiefly with women; at night, with men and women, the grievous thing being the majority apparently do not know when they have had enough.

Bank Holidays are especially dreadful times with us; indeed, the streets are not fit for respectable people. I notice the London Papers will have their little joke (or is it they don't know?) about the Bank Holiday charges. Somehow, according to them, they are always less than the ordinary Monday morning lists, for have not our people learnt to abjure strong drink? I can have no hesitation in describing this as a strange fiction, founded on fact; for, while teetotalism is on the increase, the general beastliness of our streets, say at closing time on ordinary evenings, is intensely aggravated on Bank Holiday nights; and certainly a very large number of persons of both sexes by some means or other contrive to escape the "vigilance" of the Hoxton Police. True, these blatant ladies and gentlemen are not to be seen in any numbers in the dock on Tuesday morning, but this does not mean that they have conducted themselves even moderately decently the night before, or been even moderately sober, but rather, for some reason best known to the Police, they have been let well alone, to the cost of really respectable citizens, who desire sleep and quiet.

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It may be imagined the Church's work is not easily carried on in Hoxton under these conditions, nor can it be said the life of the Worker is exactly a bed of roses. I think I may say without fear of exaggeration it requires very stern, strong faith not to be cast down or depressed in such a Parish as S. Saviour's. We are not fashionable; indeed, we are very vulgar and commonplace, and nice clean people do not like vulgarity, so we are left very much to ourselves, as are all the Parishes in Shoreditch. It is not pleasant to be left alone under any circumstances; indeed, sometimes it becomes very painful and depressing. We who live here feel this acutely at times. It is a grave and serious blot upon the Church. I go further, and say it is a grave and grievous scandal to her Organisation. We, in such unlovely places, ought not to be left severely alone to fight the awful battle against the worst forms of vice and crime, drink and impurity, ignorance and indifference, poverty and degradation. The marvel is—handicapped as we are, fearfully handicapped, against the most desperate odds, with the merest handful of "home-made" workers, and a beggarly pittance for the work, every farthing of which has to be begged and entreated for—the marvel is, I say, that we can hold our own at all. At the best of times it is a struggle, a desperate hard-fought struggle, in the face of every conceivable obstacle and drawback, but, thank God, the work has prospered—in small degrees, of course, it could not be otherwise—during the past year because a merciful and sympathetic Father has seen and blessed the dogged efforts and steady persistency of our small band of Clergy and "home made" Workers. Yes, we have done our utmost; we have done our best, and if it has been a very little best, full of failures and mistakes, yet how much better to make an effort and fail, than never to make an effort good enough to be called a failure?

As Vicar of the Parish I feel personally I have very much to be thankful for. To my Clergy I owe a deep debt of gratitude for their unswerving loyalty, for their faithful ministrations. To Mr. Sarel, of the Oxford House, Bethnal Green, who is, alas! leaving us for a season for Cuddesdon Theological College, I have no hesitation in saying the entire Parish should be more than grateful for his wonderful and successful work amongst the youth and the elder rough lads. He will be most grievously missed this winter. To those excellent Ladies, my dear friends the Sisters, who have now finished their course in S. Saviour's, to their own deep regret and concern, and who in consequence have been recalled to S. Peter's Home to carry on another labour of love, where stern but painful duty bids

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them go, I find it impossible to express my feelings. May God bless and reward them, even as I venture to thank and esteem them. And to those good friends who have in the past so liberally contributed to the Sister's Fund, I would, say, double, nay, treble your Donations and Subscriptions now that they have been called elsewhere, lest their works should suffer. The Sisters could not but obey the rigid call of duty, but their grief at leaving was very painful and very real. Do not you, my friends of the Sisters, who were so kind to them, add to their grief by now starving their work, in which they took so deep an interest. The works must be continued, and I look to you in all confidence to see that they are prospered even to the end.

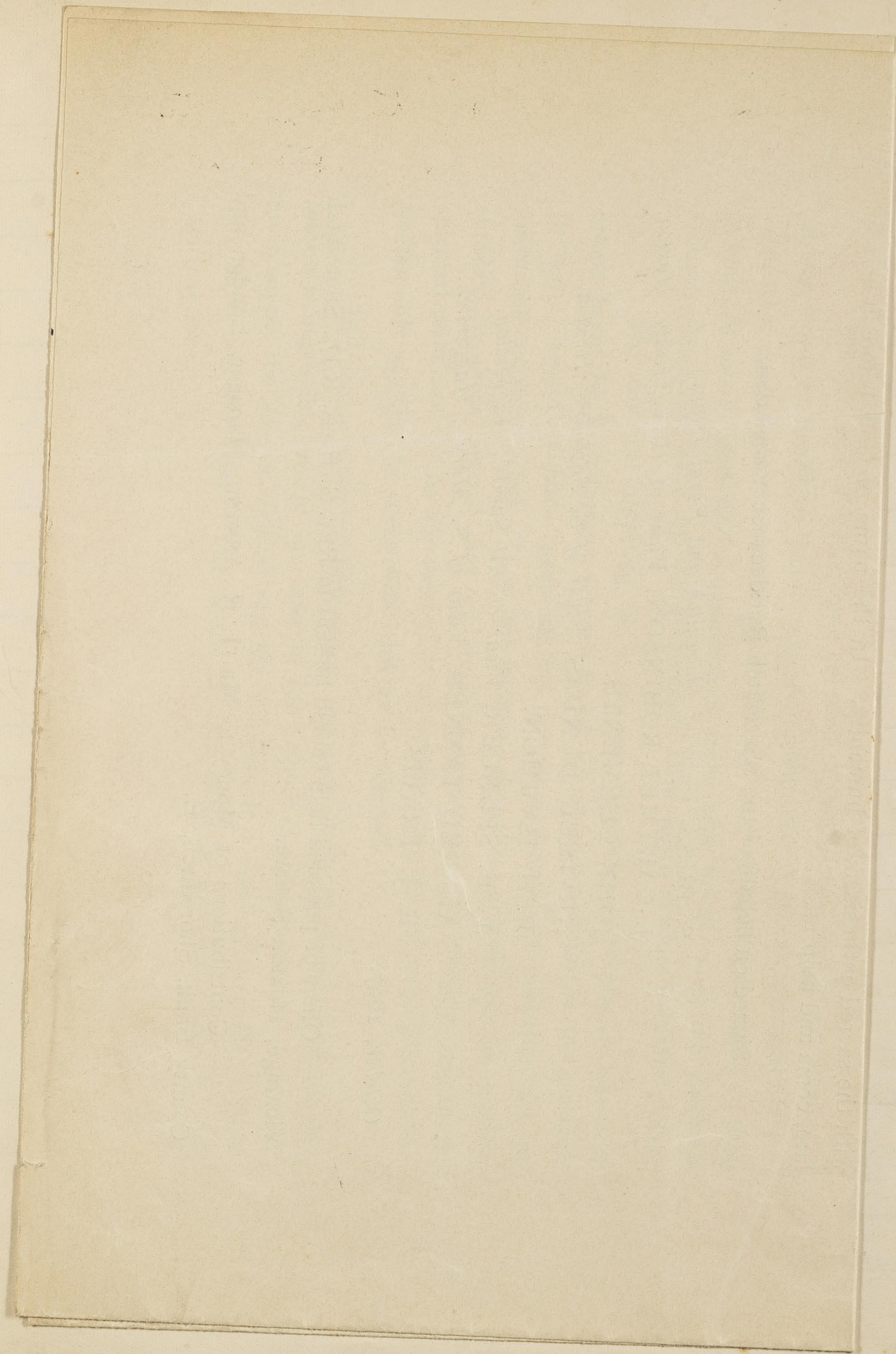
For the rest, I thank very gratefully all who have sent me from time to time Money, Hospital and Convalescent Letters, Clothes, and Food; also for Personal Work. Without such co-operation it would be impossible to keep the Parish going, for there are, alas! no available funds, saving those sent by our kind benefactors. Remember, every shilling helps, and is thankfully received, and at all times offerings of every sort and kind are intensely welcome because of the great need and necessity. I pray you, then, into whose hands this report may fall, to mercifully and liberally consider this Parish of S. Saviour's Hoxton, *one of the most poverty-stricken and wretched Parishes in the whole of London.* In such a place the monetary burden is very grievous to be borne, but it has to be borne, and it is being borne. Cannot you, then, and will not you help me to bear what I *ought not* to be *allowed* to bear alone. If you cannot do much, you can at least do something, and that something I ask you to do, in the Name of God, and our common Humanity.

NEVILLE DUNDAS, *Vicar*

S. SAVIOUR'S, HOXTON,
October, 1897.

P.S.—All Cheques and Postal Orders should be crossed for safety. Should no acknowledgement be received within 24 hours please write and ask the reason. Letters containing money are sometimes lost in the post.

The Circular on the opposite page is the
one referred to in the report of the interview with
the Bishop of Stepney.



— THE —

Church in Shoreditch.



On Behalf of the Ruridecanal Association,

We, the undersigned Clergy and laity of Shoreditch, wish to call the attention of Church people (both Clergy and laity) in other parts of London to the following particulars about the condition of this District.

We should explain that Shoreditch Deanery comprises Shoreditch proper, Haggerston, and Hoxton, subdivided into 21 Church Parishes, with a population of 122,000, which exceeds that of Brighton. This population is mostly native born, and is crowded into a smaller area, with fewer open spaces, than any other in London. It is composed chiefly of the industrial class, engaged in boot, cabinet, and other trades, with a very small minority of a somewhat higher grade, and forms an industrious and respectable community, though the work of a large proportion of them is very precarious, and their earnings, on this account, miserably small. On the other hand, this Deanery includes certain districts which, according to reliable authorities, contain more thieves, burglars, and nondescripts of the criminal class than any other in London; while the number of public houses and other places where temptations to the sin of drunkenness may be found is a shame and a scandal to a Christian country.

It may be readily understood that the work of the Clergy and their helpers is of an extremely difficult and uphill character. We have to fight against a tremendous dead weight of indifference and painful immorality. Further, the people, amongst whom we live, have grown up largely in ignorance of the claims of Church life upon them—and this not by their own fault. And we workers, after many years' experience, feel very strongly indeed that our brethren who live in more favoured districts have very little idea how enormously our difficulties are increased by the almost entire absence of God-fearing men and women of higher education and ability, who have the time and the money to devote to Christian

Service among the people. With regard to our own local Church Workers, it is impossible to speak too highly, but their time is limited. Considering what long hours they have to work, the way in which many of them devote their evenings and their Sundays to brightening the lives of those around them, is beyond all praise; but we feel bound to express the deep conviction among all classes of Church Workers in Shoreditch, that, with a few noble exceptions, the Church of Christ in London has by no means realised its great responsibility towards these thickly populated and very difficult industrial centres. To a very large extent we are left alone, and our existence is practically ignored by the very people whose necessities, comforts and luxuries are directly ministered to by the labour of those among whom we have been called to work.

Shoreditch, as *we* know only too well, is not fashionable. We have at present no Settlement for men or women in connection with the Schools, or Colleges such as Oxford House, Toynbee Hall, Cheltenham Ladies' College, etc., which exist in other parts; and, though many people imagine that the whole of the East End is included in the sphere of these and similar admirable Institutions, we wish most emphatically to disabuse their minds on this point.

Many a man who has come here full of enthusiasm and energy has either broken down in health or become utterly discouraged by the almost entire lack of sympathy, encouragement and support (except such as he is able to obtain from his own personal friends and acquaintances) from those members of the Catholic Church whose lives have, by the goodness of God, fallen in more pleasant places.

We are not forgetting for a moment the help we receive by means of grants from the East London Church Fund, for which we cannot be too grateful. In many cases they have made all the difference between a tolerable and an intolerable existence, but if any one imagines that these grants, and the workers supplied by them, are all that are required to carry on the intensely important spiritual work, and the no less needed social work, among the toilers in Shoreditch, we can only say, let him come down and see for himself.

In such a place as Shoreditch the work of the National Church in its fulness is impossible unless the laity of the Church in other parts can be stirred up to supply the Sinews of War, and the Workers, in a much greater degree than they have ever yet done. The whole Church must be wakened to its duty of "self sacrifice."

Under these circumstances, then, and after due consideration, we send out this Appeal from our Ruridecanal Association. We believe that if the state of things described above were forcibly put before the Christian Laity of London, whose influence and help we seek to enlist, much might be done to alter what is undoubtedly a scandal and a danger both to the Church and the Nation.

We cannot but believe that if the crying needs of our poor people for sympathy and teaching were really known to the Church at large, many who are now wasting the opportunities of their Christian manhood and womanhood would come over and help us.

We appeal then, first, to our brethren of the Clergy, and would urge them to press this most serious matter upon the attention of their congregations by every means in their power, or, at any rate, to give us the opportunity of doing so. We appeal also to all Christian men and women to support us by offers of Personal Service and Money. We need the return to our midst of educated opinion. We want the work of our National Church to be strong and aggressive. The cause is fitted to arouse all who are capable of generosity and can be touched with the sacred enthusiasm of humanity. In the name of God, before it is too late, come and help us.

Signed on behalf of the Shoreditch Ruridecanal Association,

S. BUSS, *Vicar of Shoreditch and Rural Dean.*

J. CARTMEL-ROBINSON, *Vicar of Holy Trinity, Hoxton.*

JOHN CLEMENTS.

NEVILLE DUNDAS, *Vicar of S. Saviour's, Hoxton.*

R. H. HAMMON.

F. E. SPENCER, *Vicar of All Saints', Haggerston.*

ALFRED TANNER, *Vicar of S. Mary's, Haggerston.*

E. J. TRAVIS.

October, 1897.

Offers of personal help should be sent to REV. S. BUSS, R.D., Shoreditch Vicarage, Hoxton Square.

Contributions of Money to MR. J. R. ANNING, Manager, London and County Bank, Shoreditch, E.

Feb. 20th.

5/6-13

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Interview with Rev. F. E. Spencer
Saints, Haggerston.

(11)
(2)

Mr Spencer is a man of about 50: clear
shard, gray haired, florid complexion: has been
handsome and has the remains of good looks but
rather spoilt by a tendency referred to by himself
"to break out into boils and blains".

He has been here for 11 years, having previously
been in Kilmington and Mayfair.

Mr S. is a tremendous talker: I was
with him four hours and except indirectly in the
course of his discursive talk he never got so far as
the general questions. He is one of those men to
whom such subject suggests another and his
constant wandering from the point make him exceedingly
difficult to report.

Character of population

The parish is still very much as our map shows
it fairly well-to-do in the Hackney portion and poor
and very poor in Haggerston: but the whole
parish on the whole has been getting poorer, in the

note owing to the lower level of middle class people who are coming in, in the South owing to the Downy H. character: a large number of factories have come into one place and back streets and especially into Garden Place now called ?

But though the parish is in this way poorer and contains more rough characters than formerly there actually now in the parish have been very prosperous for some years: very little out of work or distress. This is the first year since Mr. S. came that it has not been necessary to give children's dinner, and not once have they been asked for.

The prevailing occupations are boot- and cabinet-work with, in a minor degree, piano and surgical instrument making: also a number of carmen. A very large proportion of women work at home in distress, mostly box making at the most miserable wages.

There are 16 Public Houses in the parish, and 16 Grocer Shops.

Mr. S. noticed specially the lack of backbone in his people "a sort of sarap, Bidonin view of

Persons employed.

Phil. W. P.

Seniors.

life, no self control.

Curate.

A small band of voluntary workers: "they are second to none: simply heroic": all of the working or lower middle class.

Church: and schools I think but we never touched on this point.

See over.

The morning congregation is 150 to 200: Sunday 300 to 400. [This question led Mr. S. to a long discussion on the question of exaggeration, "the bane of the church" owing to the competition, the comparative criticism, and the demand to show numbers. "I myself," said Mr. S. "had a Natantiffian of a curate who, after he had gone, I found had been misrepresenting the numbers of the Temperance Society, & the simple process of 'kenn' striking off anyone who left the district."]
The congregation is "very interesting: for the most-

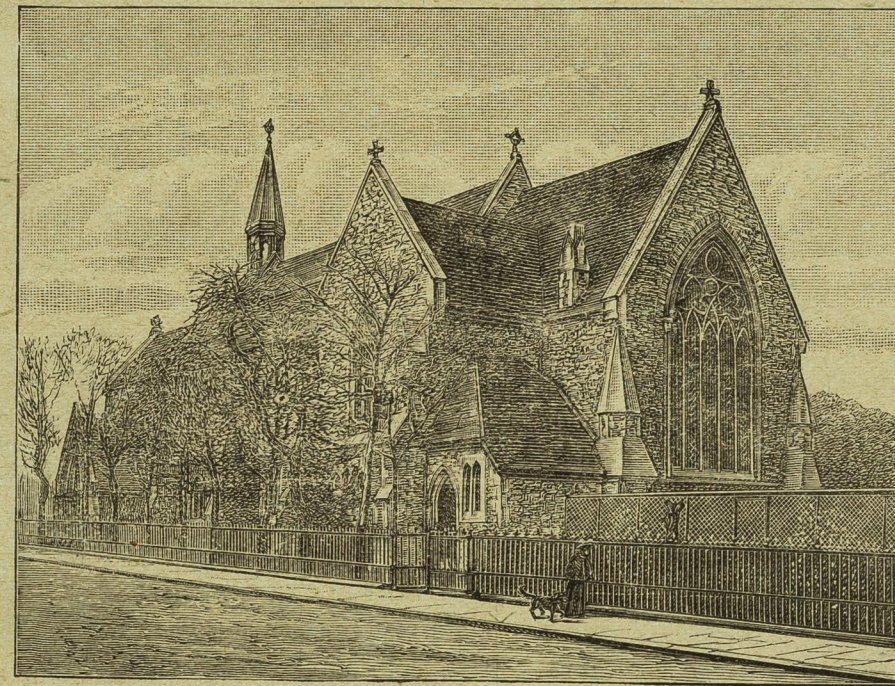
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All Saints', HAGGERSTON, Parish Magazine.

1898.

March.

One Penny.



Vicar. The Rev. F. E. SPENCER, M.A.
Assistant Curate. The Rev. E. HOUNSLOW.
Reader. Mr. E. A. BAMBER.
Churchwardens. Mr. O. BARNES, and Mr. E. J. TRAVIS.
Organist and Choirmaster. Mr. JONES.

SERVICES.

Sundays:— Holy Communion, 8.30, and, on First and Third Sundays in the Month, at 12.30.
Morning Prayer and Sermon, 11.0.
Evening Prayer and Sermon, 7.0.
Children's Service, (last Sunday in the Month), 4.0.

Wednesdays:— Evening Prayer and Address, 8.0.

Holy Days:— 7.30 a.m., 10 a.m., and 8.30 p.m.

Baptisms:— Sundays, at 4 p.m.; Fridays, at 3.30 p.m.

Marriages:— Notice of Banns to be given at the Vicarage, where all information may be obtained

Churchings:— Fifteen minutes before any Service.

All Saints' Parish Magazine.

The Mission and another Lent.

My dear Friends and Parishioners,

If we try to gather up the results of our Mission, which proved so great a blessing to so many of us, we shall find them in truer thoughts of God, kinder thoughts of man, and resolutions to "amend our lives according to God's holy word" solemnly made in God's presence. We liked and trusted both our Missioners, and pray that God's blessing has gone home with them. We thank them for good work well done. The congregations were large. The services hearty. There was no unhealthy excitement, but there were generous gifts of money and service to the work of the Lord; there was a deepening repentance and change of mind towards the Father in Heaven, and there was a deepened faith in His Son, our Lord Jesus Christ.

My dear friends, let us not go back. We have all learned something. Let us put it into immediate practice. Remember the son whose father said to him "Go work to-day in my vineyard," and he said, "I go Sir" and *he went not*. We have learned more about the true missionary spirit that all Christians ought to have, and the blessing that it brings to us, of the claim of God upon *all* we are or have, and not upon a part, of our dignity as sons of God, which makes it impossible for Him to force us to do what we know we ought to do. Let us go to-day, and not tomorrow, and work in the Father's vineyard—the vineyard of our own souls, the vineyard of spreading the good news of faith and hope and love, where and as we can.

The Church's Season of Lent will help us. If growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ, means self-denial, which is the giving up of some pleasant habits to form others that are better, and the doing of things that are hard at first, let us remember that we follow a Master who gave up all for us. If doing what our conscience tells us we ought to do, means even suffering for conscience sake, let us remember that this is the strange but Divine way in which our Heavenly Ascended Master was made perfect. And if we are to be made partakers of His peace and happiness, we must follow Him. "Gold is tried in the fire, and acceptable men in the furnace of adversity." Year after year the old story of the love of Jesus Christ for each one of us, even to suffering and to death, comes round again to help us to be courageous to do right and to follow our

Let us try to use the means of grace and power as much as ever we can this Lent. Let us try specially to make the Mission Services every Tuesday, at 8.30 p.m., more and more a success by endeavouring to come ourselves and bringing others, and making the services hearty when we do come.

Believe me,

My dear Friends & Parishioners,

Your sincere Friend & Servant,

F. ERNEST SPENCER.

Please read the following notices:—

It is very earnestly asked that any who would like a visit from the clergy for any reason would *let their wish be known*. This is specially requested in the case of sickness. There is a box in the church into which a piece of paper or a note can be placed "for the Clergy."

Those wishing or feeling the need of the intercessions of the Church are requested to place their intercessions, without names, into the box at the end of the Church.

Marriage.

As a great many of our readers are aware, we have just lost one of our most faithful Church workers in the person of Miss Seward. She has worked for many years in connection with the Sunday School, G.F.S., and the Penny Bank. The separation was brought about through her marriage with Mr. Findlay. This event took place on Saturday, 19th, at West Hackney Church, and the Vicar officiated.

Miss Seward was not allowed to depart without carrying with her several tokens of the goodwill felt towards her in the Sunday School, G.F.S., and All Saints' congregation.

All amongst us who have known her will, we feel sure, wish her and her husband every good wish in their married life.

Baptisms.

"Suffer the little children to come unto me."

- | | |
|---------|--|
| Dec. 19 | James Alfred Yoxall. |
| 19 | Rose Elizabeth Hill. |
| 24 | Cecil Frederick Burbidge. |
| 26 | Ernest Frederick Zimmer. |
| 29 | Margaret Alice Florence Carter
(Private). |
| Jan. 2 | Louisa Plumb. |
| 7 | Maud Louisa Bell. |
| 7 | Crispe Bell. |
| 9 | Frances Louisa Stenning. |
| 9 | Elsie Dorothy Victoria Quinton. |
| 14 | Hilda May Freezor. |
| 16 | Dorothy Constance Baker. |

part-time side working class. I know if you came to my church you would say they were not working class, but they are: the fact is what they save in drink they spend in dress."

Mr S. has a choral cathedral service but is often inclined to give it up and have purely congregational singing, owing to "the tyranny of the organist and choir, a lot of conceited duffers who only join to hear themselves sing."

The number of communicants is about 200.

Mr S. has just had a mission in the parish and is himself carrying on the mission services on Tuesday nights: he gets a congregation of about 120 (last Tuesday 76 women, 43 men) "of the right sort - that is to say not ordinary members of the church."

Social Hygiene.

- Mother's Meeting.
- Boys' Brigade.
- Band of Hope. Three branches.
- Temperance Society
- Boys' Club.

Of these the most important is the Boys' Club with about 250 members: apart from the ordinary curriculum of a club the evening always ends with the telling of a fairy story by Mr S. or his curate.
 "Many of the worst qualities of the poor spring from the fact that their imaginations are not cultivated and I want to put something into their minds that will displace some of the filth that harbours them."

The Band of Hope is more or less educational but not fanatical principles: they are never told that it is sinful to take a glass of beer: but they are brought up to hate our present Satanic system of selling intoxicants.

Mr S. claims to have been the founder of The seaside camp for Working Boys, to which he always went for some weeks during the first 7 years of its existence but it has now got "under the control of a lot of mild persons who confine it to their own goodly-golly choir boys."

Sunday School with about 700 on the books

Education.

and so teachers "very much below par :
only capable of keeping the children quiet, and
scarcely of that" so that they are driven to a
modification of the Dupont system.

In speaking of the indifference of the people
Mr S. was very emphatic as to their not knowing or
caring when their children went. "so long as they get
them out of the house."

"District visitors from outside do more harm
than good. . . . It is a sine qua non that visitors
should give no relief. A parish is paralyzed for
spiritual effort by 1/6 tickets". In any case it
is a mistake for the clergy to attempt house to
house visiting; it is much better to go when
you can be of some service."

Mr S. has however had a house to house
visitation preparatory to his mission.

and to the Nurses in Nichols Sq. "they
do the most patient kindly work."

Visiting.

Nursing.

Charitable Relief.

Mr S. has a Relief Committee. "I have definitely nailed to the wall the principle that what little I have shall be given irrespective of whether they come to church or Mothers' meetings or not: that I conceive is the true note of Christian charity: the result is I really believe we have no hanging here." Yet Mr S. hinted that the difficulty as to giving frequently "cropped up subtly".

His predecessor used to say "I don't like it. But what can one do? The Bishop expects one to show a congregation and communicants".

Mr S. was exceedingly bitter against the C.O.S. mainly because they are "so blown up with pride".

"I conceive that what you want in charity is the combination of a soft heart with a good head. The C.O.S. may have the good head but not the soft heart".

Mr S. also denounced "that other blown-up fellow Sir Henry Bondett and his friends workers".

Mr S. discussed the reason of the non-church going habits of the working class, and sketched as

others have done their Sunday habits: ~~the~~ genuine
 manners, late rising etc. He too attributed it largely
 to their dispute with the way which is administered:
 "he may not read history, but he can't help
 seeing what's going on under his nose." But
 the great difficulties the church has to contend against
 are indifference and ignorance: conviction that parson
 is paid out of rates etc. But though the working
 man is "not alienated" his position of mind is such
 that "an injudicious parson will soon turn indifference
 to hostility".

The church in the East End has two great
 needs: (1) Men. "Owing to the snobism and
 shunbyism in the past it was the custom & duty
 to shoot the wastrels into the East End: but we
 want the best men" (2) "The return of
 educated lay opinion". Settlements are all very
 well but what is wanted is "12 men like
 Buchanan to come and live with their families"
 Nothing is more repellable than the tendency of
 the middle classes to move out of a parish
 as soon as the poor come in: it is as bad.

for them as their neighbours: "they lose spiritual tone".

As to the men - even the best men are so depressed by their surroundings that they are apt to lose heart: they only keep pepping away against a dead wall.

Speaking of the fallacy of the number of text Mr S. said "I often think of Bishop Phillips saying 'The first thing you should do is to reduce your numbers' meaning that a person will not make his influence felt by obtaining a thorough hold of over a few who will act as missionaries and teach the flock" and this Mr S. says is the line he tries to take.

Other Religious influences.

"You must understand that there is a godless competition between the sects: people come into your parish, open a chapel or mission and denigrate your children. There is a most hateful competition in towns: about a year ago I suddenly found my school denigrated: on enquiry I found that a fellow had been going round telling

them that if they would go to his Sunday School he would take them all to Epping Forest for a penny."

Mr. L. however spoke kindly of the Wesleyans who have a mission in the parish.

A far more important influence however than any religious body is the Borough of Hackney Working Men's Club which is in the parish: this "is a dead weight against us". It contains 1000 members "and I don't want you to think that they are all a bad lot: quite the reverse, but it contains some 200 or 300 men who set a thoroughly bad tone. Without being the least Sabbatarian I say deliberately that the way they spend Sunday is nasty and degrading" Mr. L. then sketched the day of the typical club member: "He goes to the club in the morning about 11, sits with a pot in front of him, and froths at the mouth over all sorts of socialistic rot: then he has a band which finishes up by playing the Marseillaise: in the afternoon he goes round and visits other clubs and then is home frothing

The clubs are all closed on Sunday afternoons.
ga

at the mouth and of the pot. In the evening
 till nearly they had that pernicious and hasty
 institution Judge and Jury hearing affliction cases
 and other filth: but they have got ashamed of
 that, and now in their theatre which holds 600
 they sit with their women and children and watch
 a wretched melodrama at a level lower than in
 the Britannia, or a Public Hall entertainment
 with songs full of hasty innuendos. It may be
 an advance on the Public House, but it is a very
 poor answer to the bel. aspirations of the working
 class." Mr S. in spite of his opinions says
 that he has never taken this line in public "but
 indirectly though not directly the Club and the
 Church are at issue." The Club has made it
 useless to think of starting a Men's Club: "we
 could only compete with them by sinking to a low
 level"

Mr S. referred to the reading of his people.
 Reynolds he said was no doubt largely read at the
 Club, but otherwise had a small circulation.

Reading.

Local Government.

61
He made an enquiry to try and find out how far church & literature touched them, and came to the conclusion that the labours of the S.P.C.K. with this class were quite futile. He has started a library and finds that the lives of good men (e.g. Bishop Hannington) are read with avidity: "they will read interesting literature if it comes in their way."

Mr S. has been for 9 years a member of the Shoreditch Vestry ("I conceive that it is the duty of a Christian to be a citizen"). He complains that the Vestry "has no sanitary policy". There is no proper systematic inspection: inspectors are only sent to the houses after the mischief has been done, and disease has broken out: they patch up one house but don't see into the condition of its neighbours: the result is that sanitary improvement moves very slowly.

Mr S. denounced the awful cruelty resulting from the evictions for the Dowday St scheme.

Poor Law.

Drink.

Personal.

Mr S. very vigorously denounced the whole of the Poor Law system which "simply propagates discontent." Wants classification in the House and more satisfactory treatment of the able bodied, on farms for preference. Mr. S. says. Doth's farm colony to be a great success.

Not much drunkenness but both men and women in a chronic state of "having a bellyful." The result of our Salenic system of Public Houses which are drinking shops and nothing more: but forbid total abstinence quite useless: it must be settled by "common sense men on a common sense platform."

Mr. Spence is an inveterate and at times an interesting talker but inclined to be gassy. I see no reason to doubt that he is a hard worker but I doubt whether his influence is of the best. He is vitally opinionated and I fancy rather cantankerous: but he has plenty of vigour and some originality: in fact after some of the sticks

I had her meeting; lately he was rather a refreshing contrast. In spite of the lengthy interview I don't feel that I know much about the actual working of his parish, but I think both he and Mrs. Spencer are always at it.

Mr. S. insisted upon my stopping to lunch and I was introduced to Mrs. S. four daughters and the curate, a very poor creature. The whole menage I thought eminently unattractive.

Let it be recorded as a tip of ~~grace~~ grace in Mr. S. that he possesses "life and solemn."
and

Character of population.

Persons employed.

Buildings.

Services.

March 1st.

6
Interview with Rev. L. Hooppell, St. Peter's
Hoxton Sq.

Mr Hooppell is an insignificant-looking
little man between 30 and 40: black hair and
uncut beard: thin sallow face: just the type
of man you expect to see at a small mission
meeting. He has been here for 3 years.

Almost exclusively the poorest working class
with criminals in Hoxton Market: on the whole a
degraded and hopeless population. The women as a
rule work as well as the men at box making etc.

Curate. Mission woman. Nurse.
About 12 parishioners as teachers and magazine
distributors.

Church. School. Church House.

See over.

The morning congregation is about 24: Sunday 80.

ST. PETER'S, HOXTON SQUARE,

LONDON.



Divine Service.

SUNDAY.—8 a.m., 11, 3.15, 7 p.m.

Wednesday evening at 8.

BAPTISMS (no charge).—Sunday, at 4; Wednesday, at 8.

MARRIAGES.—Banns, 2s. (15, Hoxton Square).

Wedding and Certificate, 10s. 1d.

LEONARD HOOPPELL.

Vicar.

Wednesday, 2nd—Purification of St. Mary the Virgin.
 6th—Septuagesima Sunday.
 13th—Sexagesima Sunday.
 20th—Quinquagesima Sunday.
 Wednesday, 23rd—Ash Wednesday.
 Thursday, 24th—St. Matthias' Day.
 27th—First Sunday in Lent.

After sixteen months of anxious waiting, we are able to announce, with much pleasure, that the Curacy of St. Peter's has been accepted by the Rev. Frederick Henry Reichardt (pronounced Ry-cart), Master of Arts, of the University of Cambridge, who was ordained on the same day as Mr. Hooppell, and, like him, has had much experience in the North of England, and N. W. London. Mr. Reichardt hopes to come on March 1st, and we are sure that a hearty welcome awaits him.

On Tuesday, the 11th, a most pleasing Treat and Entertainment, with prizes, was given to 120 of the children who had attended the Sunday School most regularly during 1897. The success of the Entertainment was due to the great exertions of one of the Teachers and workers, Miss Brown, given ungrudgingly and without sparing herself, and for this great kindness we desire to return her our hearty thanks. Also to the dear children selected for the work, which was the operetta, "Queen Flora's Garden Party," and was rendered by them in pleasing style. The prize-winners were:—

GIRLS:—Lizzie Wilson and Grace McNally; Annie Brooks and Minnie Tibbetts; Minnie Brooks and Florrie Wood; Josephine Berry and Rose Lewis; Rose Perry and Alice Tillett; Carrie Goddard, Emily Redgewell, and Eleanor Ranstead.

BOYS:—William Stone, Alfred Stone, and Edward Reed; Walter Berry and James Solomon; William Solomon and Frederick Wood; Arthur Orsler and Walter Wood; Arthur Pickworth and Lewis H. Williams.

INFANTS:—Ethel Tibbetts and Eliza Adkins; Harold Tillett and Willie Lewis.

MORNING SCHOOL:—Minnie Tibbetts, Jessie Warden, Rose Lewis, Florrie Wood; Walter Wood, Arthur Orsler, William Solomon.

Other gifts of garments, books, dolls, etc., were made to these and many other children during the year, for regular attendance; and for these, specially, we have been greatly indebted to Miss Adams, Miss Birch, Mrs. Field, Miss Jaquet, Mrs. Lewis, Mrs. Lord, Mrs. Mercer, Mrs. Nalder, Mrs. Upton; and we wish to heartily thank them and all other kind friends. Also the subscribers to the Fund, on the Teachers' cards, as follows:—

				£	s.	d.					£	s.	d.
Mr. A. Austin	...	...	...	2	0	0	Mr. Lewis	...	...	...	0	2	6
Mr. A. Field	...	...	...	1	0	0	Miss Shelton	...	...	...	0	5	0
Mr. C. E. Layton	...	...	...	1	0	0	Mr. A. Simmons	...	...	...	0	5	3
Smaller sums, per Mr. Hooppell	...	...	...	0	6	0	Mrs. Stokey	...	...	...	0	18	0
Mr. Gardner	...	...	...	0	5	0	Misses Brooks and Tibbetts	...	...	...	0	2	6
Messrs. Hartley	...	...	...	0	10	10							

And last, but not least, the Teachers themselves, for all their kindness and devoted interest in the School.

CONCERTS.

On Tuesday, February 15th, consisting of comic songs, recitations, solos by fairy bell ringer and others, concluding with a sketch, entitled "Epitaphs." Admission 3d. and 2d. This will be kindly given by a new Company, composed of our own members and friends, called "The St. Peter's Entertaining Company," for whom we wish much success, and ask loyal support and a hearty welcome.

On Shrove Tuesday, February the 22nd, "Queen Flora's Garden Party" will be repeated by the children, as part of a Concert which will be given by Miss Brown and friends that evening, at the usual prices.

Photographs of the Church—exterior, 3s. 6d. (large); interior, 1s. (cabinet)—and all back numbers of the Magazine, can be had at The Vicarage, 10, Hoxton Square, N.

ST. PETER'S, HOXTON, LONDON.

OUR NEEDS.

The wants of this last formed East End Parish of 5,000 of the poorest, have not yet been much realised or provided for; they are so pressing that every kindly effort and donation calls forth much gratitude.

As an instance we may mention that the Curacy can never be endowed with more than £60 a year from the Ecclesiastical Commission, owing to the form of patronage.

Voluntary workers to help in the visitation from house to house; we most earnestly appeal for this personal service, and other efforts also will be welcomed.

In giving the following list, many of the things we appeal for would be gladly received—whether new, second-hand, or old.

THE CHURCH.

A small Harmonium, for the training of the Choir and for short Services.

Funds for the Choir, for the improvement of the Music.

Copies of the Cathedral Psalter.

Kneeling Desk, within the Rails.

Decoration of the eighteen Panels and Medallions along the walls (£30).

Electric Engine for Organ Bellows (£20).

Reredos.

At Easter, and the Harvest Festival which is always on the last Sunday in September, Flowers, &c., for Decoration, and Gifts to the Sick and Aged afterwards.

SUNDAY SCHOOLS.

Teachers, and Leader for Youths' Bible Class.

Rewards of all kinds:—

Clothing, plain and strong, for boys and girls of various ages. Stockings, Gloves, Scarves. Old Xmas and Birthday Cards.

Books for the Library.

Admission Tickets for the Zoo.

Saturday Invitations to the Teachers.

SEWING CLASS.

Work, Materials, Patterns, &c., for the Girls.

THE CHILDREN.

Old Toys, Dolls, Pictures, &c.

THE AGED.

Periodicals, Large Print Books, Bibles, &c. Shawls and other comforts.

We would add a hearty welcome to all who will come and see the Parish (1d. 'bus from St. Paul's to Shoreditch Church, which is close; 1d. (red) Tram from Moorgate Street; 1d. Trams from Holborn Town Hall).

Also much gratitude for all that is done or sent, and for Funds—which are specially acknowledged in the Annual Report.

ST. PETER'S VICARAGE, 10, HOXTON SQUARE, N.

THE HELPLESS.

We plead for the Blind, Deaf, Crippled, and Starving. We know some of all these amongst us.

NURSING.

Letters for Convalescent Homes, Maternity, Hospitals, Homes of Rest; or intimation of where we may apply in case of need.

Old Linen, and Flannel Garments for the Sick, Medical Comforts, &c.

CLUBS

(MEN'S, AND YOUNG WOMEN'S).

Weekly and Monthly Periodicals.

Illustrated Papers and Magazines.

Games.

Pictures for the Walls, (framed or otherwise).

CONCERTS AND LECTURES.

Occasional help of all kinds, both for instruction and amusement.

Curiosities for Museum, &c.

SALES AND GIFTS.

Left-off Clothing, Boots, Slippers, &c.

Old Doormats, Screens, Umbrellas, &c.

Plain, useful, inexpensive articles, Underclothing for boys and girls, Patchwork pieces, &c.

Plants, Ferns, &c.

LEONARD HOOPPELL, Vicar.

Social Agency.

Education.

Visiting.

Mr H. does not believe in having services for these people "they won't come": it was a mistake altogether to build a church here: "they want the workers, but not the building".

Mr H. has no mission services: "I don't believe in extra efforts: you simply go up like a rocket: it is much better to go plodding on."

Mothers Meeting, 40 to 50 in attendance.

Sunday School with about 140 children. "They go when they can get the most." said Mrs H. who was in the room: this apparently is to the Christian Institute in Hoxton Market: most go either there or to St Andrew's Church.

"I don't like to intrude and only go where I know I shall be welcome. I believe that one reason the working man is so set against the church is the autocratic way in which the clergy claim the right to go anywhere in their parish." Mr H. however would welcome house to house visitation of

Nursing.

Charitable Relief.

Influence of Church.

Other religious influences.

ladies: but he complains of the impossibility of getting anyone to work in the parish. Hoxton has none of the glamour of the East End parish.

News from E. d. h. A.

A grant of £25- from M. P. R. A. not another penny is spent.

"You will find me a good deal more straight-forward than many of the clergy: I don't believe in trying to hide things up: and I tell you that here the church has no influence at all: it practically touches no one on their moral side. Mr H. however attributes some of this failure to poverty and neglect: no one takes any notice of them.

Mr Luff's Tabernacle is "far the most healthy organisation" but has again suggested Mrs H. they give away a great deal. Still the fact remains that "Mr Luff is very much alive."

Mr H. further mentioned the Christian Institute,
Mr Fleming's mission which "is right-
and left" "after all it's the only way you can
get people." also a very large Mothers' Meeting
was by some healthy lady in Church Sq.

"his men but quite ineffective".

Not particularly bad: the Public House not such
an evil influence as the Public House in the neighborhood.
(Mr H. is not a teetotaler and has supported
a Temperance Society and Band of Hope. "I prefer
to inculcate temperance in all things.")

Scorp Sq and Hoxton Sq utterly bad.

Mr Hooppell is a harmless but quite
futile little man: no man is less likely to increase
the influence of the church.

Police

Drink.

Housing.

Personal

6/79 (SA. Feb. 24 1898) (2)

Report of interview with the Rev. W. M. Puttock Vicar of St. Anne's, Hoxton, at 58, St. John's Road, Hoxton.

Mr. P. has been at St. Anne's for 30 years and has lived for 22 years in his present quarters--two rooms in the mission house of the parish.

He has a small and compact parish of about 4000-people living in 550 houses. Except for a few shop-keepers the people are poor, but Mr.P. gives a very different account of them to that of his neighbour Mr. Dundas. Although poorer than the people of St.Saviour's, they are he says of the "uppish poor" class, and "there is lots of money going. They are not needy except when they drink and they are not criminal except when they do the same thing. They go on in a solid, stolid sort of way seeing nothing nothing and doing nothing outside the narrowest possible range of city life. The poorest live in Ivy Lane and Stratford Place. Bacchus Place has perhaps the shadiest reputation. As in St. Saviou's they suffer from a stingy land-lord--- Lord Alington.

STAFF AND WORKERS:--Vicar and one curate. Mission-woman. Sixteen Sunday-school teachers. A few other helpers. No outside help.

BUILDINGS:--Church(700). Mission-house with a room holding about 70. Rooms in Board-school hired. They suffer in accomadation from their stingy landlord and cant get even a site for a vivarage.

The living is worth 300 a year, with an allowance for a house, and out of this £150 goes at ance in vatiuous

ways in the parish.

Services and attendances etc.-- Sunday Congregation very small, perhaps 40 in the morning, & 100 in the evening. The service is moderately high, but nothing like St. Columba - the most-visited & go-ahead church in the district, with very devoted clergy.

Communicants 100 - 70, nearly all parishioners & are fairly regular. Sunday School: register, perhaps, 100; average, 90.

Social Agencies etc.-- Penny Bank; Temperance Agencies etc. His own room turned into a sort of club on some ~~evening~~ evenings. Everything of this kind cramped for want of space.

VISITING:--Visiting does not seem to be very systematic but the clergy are always moving about in their small parish, and relations are very friendly and intimate. Effects of this are perhaps seen to some extent in the very large proportion of baptisms. Everybody too he thinks, is churched, extraordinary "for such a godless lot", but *then he put down to superstition.*

Nursing: - Get help from Nichol Square Nursing Home

CHARITY:--He could not say how much went, clearly because so much came out of his own pocket. He seems to help vdry freely but always indirectly, generally through his mission- woman.

OTHER RELIGIOUS AGENCIES:--Does not seem to have a very high opinion of noncons, and, although willing to co-operate in social work, says you can never get them to do anything: "they are never on the spot" There are a certain number of R.Cs. but they make no way. The younger priests are rather inclined to proselytize and he wrote the other day complaining. Disbelieves in it himself and always acts on the principle that if anyone had come

under religious influence of any kind he ought to be left alone. The Jews are beginning to come in.

GENERAL QUESTIONS:--Local Government : Sanitary administration improved, and the place healthier. Poor Law well administered and very little outdoor relief.

Police:- has a poor opinion of them; expects collusion with the publicans etc., and has to write to Scotland Yard if he wants anything done.

Though the parish has gone down, there had been no very great change. The Board of Health were the most important new influence of his time, & a considerable change for the better in the people's attitude towards the church was noticeable.

The noncons are more active at their various mission centres, but he is doubtful as to whether they really do an good. Drink remains the great difficulty, and is worse than ever especially among women: "a funny thing" in face

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of all the boardschools and other agencies. Not much ~~of~~ wrong besides the drink. Very little prostitution. There is more cohabitation, but the people are faithful and stick to each other. As a rule he thinks the girls are good. If they get into trouble, they generally marry, but if children dont come, the irregular relationship is apt to be simply prolonged---but with faithfulness.

Asked as to the nature of the response he was able to get from his people he hesitated a good deal, but thought it was very largely a personal one. "You get this feeling, and then a sense of duty comes and a gradual change in life --you cant very well give it a name perhaps but there it is--conversion?in any case it is a fact. And it takes a good deal of patience, plodding work." He was very modest in all that he said on this point, but by degrees became anecdotal, telling me of individuals who ^{had} gradually come under this personal influence, and developed this new motive in their lives. Then he showed me his album full of photographs of parishioners; talked with hesitating affection of his church and the beauty of its adornments

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etc. and made me feel that in spite of an awkward, hesitating, jumpy manner, he was probably^b in his own queer snuffy way, doing a lot of good in the parish. They seem to have been trying to tempt him away to other livings, but, until he can feel sure about what^{will} happen at St. Anne's after he leaves, he seems to be unwilling to move. He has a strong feeling that short tenure of office in his kind of parish, in which people may get to know and like a man but don't care a rap for any office, such as vicar or anything of that kind, is calculated to have a very harmful effect. He likes^{his} neighbour Mr. Dundas, for instance, but ~~the~~ thinks that he may in the end do more harm than good through having come for so short a time. [6 or 7 years].

In appearance, Mr. P. is one of the most unprepossessing men I have ever met, for he is^{one} of the snuffiest, dirtiest, untidiest, and ugliest men imaginable. But he must have something very sterling in^{him} living there with his two canaries and his two rooms in a noisy narrow street in the very heart of one of the most squalid parts of the whole of London, and working away almost single-handed. He is a man of about 50.

On leaving the "vicarage", I passed St. John's Road Board was greatly struck, as Mr. Dundas suggested, by the respectable appearance of the children.

Character of population

March 10th,

6-13

Interview with Rev. H. W. Goodhart. St. Paul's, Haggerston. (2)

Mr Goodhart is a man of about 40. tall, thin; dark, sallow complexion with black hair and moustache.

He has been here for 7 years, having previously been a curate of St. George's in the East.

The parish is almost entirely artisans and good class working people: very few who would be called lower middle class. Cabinet-making is the prevailing employment. The parish has been getting poorer and more crowded ever since Mr. J. Owen d.: the old story that all the best people move out to Hampden Hill and Stoke Newington.

The boundary of the parish really goes up Humber St. but for many years they have worked the whole of the poor piece of Haggerston up to The Broadway including Dancer St. and Dancer St. which are really in St. Michael's: the late vicar was so ignorant as to

the fact that that piece did not belong to him that he actually built a Mission Church in Duncan St. The people in this corner are very rough, but better than those on the other side of the Broadway.

Mr. J. says it is not an uncommon thing now in the better part of his parish e.g. Broke Road to see a woman come out of a house with a shawl over her head in East-End fashion.

Theurate. Two Mission Women. Lady Waker. 12 District Visitors from West-End. About 60 voluntary workers from parish.

Church. Mission Church. Schools.

See over.

The morning congregation at the church is about 150, Sunday 4 to 500; almost entirely parochial; the service is plain choral. Mr. J. thinks the only church in the neighbourhood which might be described as congregational rather than parochial is St. Columba. The system commences an

Persons employed.

Parish.

Services.

Services, etc., at the Parish Church.

- Sunday—8.30 a.m. Holy Communion.
 11.0 a.m. Matins; and Holy Communion after Matins on the 1st and 3rd Sunday in the month.
 3.30 p.m. Children's Service (1st Sunday in the month).
 6.30 p.m. Evensong.
- Holy Days**—10.0 a.m. Holy Communion.
 12.0 noon. Children's Service.
 8.30 p.m. Evensong (Choral).
- Daily**—8.30 a.m. Matins.
 12.0 noon. Litany, Wednesday and Friday.
 8.0 p.m. Evensong, except Tuesday and Wednesday
 4.45 p.m. " Tuesday.
 8.30 p.m. " Wednesday (Choral), with Address.
- Holy Baptism**—4.30 p.m. Sunday.
 11.30 a.m. Wednesday and Friday.
- Churchings**—4.30 p.m. Sunday.
 11.30 a.m. Wednesdays and Fridays, or before any Service.
- Bible Classes**—Brigade Boys, 2.30 p.m., Sunday, at the Boys' School.
 Young Men, 2.30 p.m., Sunday, at the Vicarage
 Young Women, 3.15 p.m., Sunday, at the Vicarage.
 Men, 9 p.m., Monday, at the Vicarage.
- Sunday Schools**—10 a.m. } Boys and Girls, Broke Road.
 3 p.m. } Infants, Brougham Road.
- Day Schools**—Boys and Girls, Broke Road; Infants, Brougham Road. 9 a.m. and 2 p.m.
 Fees, Infants and 1st Standard, 1d. per week; Boys and Girls (except 1st Standard), 2d.
 Boys—Head Master, Mr. P. Pardoe; Girls—Head Mistress, Miss Potts; Infants—Head Mistress, Miss Eastill.
- Choir Practice**—8.30 p.m. Monday; Friday, 8.30 p.m. (full).
- Mothers' Meeting**—2 p.m. Monday, at the Mission Church. Lady Supt., Mrs. Allen.
 2 p.m. Tuesday, " " " Lady Supt., Mrs. Aubrey.
- Church Society and Guild of the Ascension**—8.30 p.m., 1st Thursday in the month.
- Temperance Society**—8.30 p.m. Tuesday, in Girls' School.
- Band of Hope**—(Children) 6.15 p.m. Mondays, at Girls' School.
- Guild of Hope**—(Elder Girls) 8.30 p.m. " " "
- Red Cross Guild**—(Elder Boys) 8.30 p.m. Tuesday and Friday.
- Literary Society**—8.15 p.m., every Tuesday, in the Boys' School.
- Penny Bank**—School Children, 10 a.m. to 11 a.m. Monday, in the School.
- Parish Bank**—6 p.m. Saturday, at the Infants' School, Brougham Road.
- Church Lads' Brigade**—Thursday, 8.30 p.m., at the Boys' School.

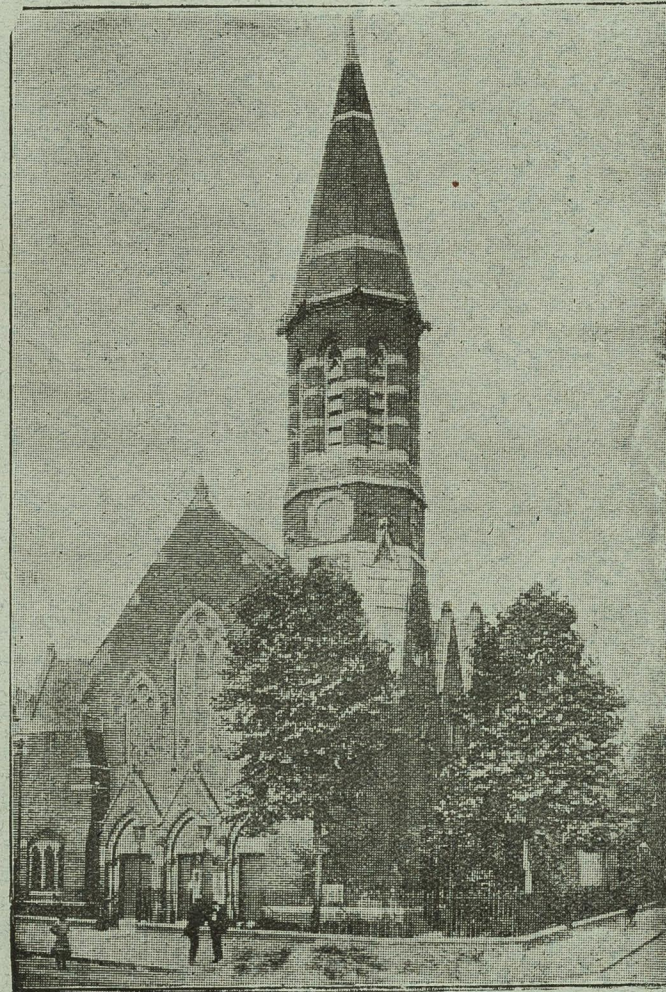
Services, etc., at the Mission Church, Duncan Street.

- Sundays**—8 a.m. Holy Communion, 2nd and last Sundays in the month.
 11.0 a.m. Children's Service.
 3.30 p.m. Short Service and Catechising.
 7.30 p.m. Evensong and Sermon.
- Thursday**—8.30 p.m. Mission Service.
- Sunday School**—10.15 a.m. and 3 p.m.
- Holy Baptism and Churchings**—4 p.m. Sundays.
- Band of Hope**—Thursday, 6.30 p.m., at Infants' School.
- Mothers' Meeting and Address**—Monday and Tuesday, 2 to 4 p.m.

One of the Clergy is to be seen at the Vicarage every morning at 10 a.m.
 The Vicar Tuesday and Friday.
 Rev. F. P. Read Wednesday, Thursday, and Friday (at the Mission House).
 Rev. B. H. B. Attle Monday.

It is requested that all sick cases may be reported to the Clergy as soon as possible.
 Any one desirous of a visit from one of the Lady Nurses is asked to send the name and address of the patient to Miss Wells
 Nurses' Home, 80, Nichols Square, Hackney Road, or to Mrs. Fox, 35, Marlborough Road.
 The Magazine can be bought at Mr. Acarnley's, 18, Brougham Road; Mrs. Fox's, 35, Marlborough Road and Mr. Capper
 Marlborough Road

ST. PAUL'S, HAGGERSTON, Parish Magazine.



“Do all
to
the Glory
of
God.”

“The Desert
shall rejoice
and
blossom as
the rose.”

Clergy.

The Rev. H. W. GOODHART, *Vicar*, St. Paul's Vicarage.
The Rev. F. P. READ, St. Paul's Vicarage.
The Rev. B. H. B. ATTLEE, " "

Churchwardens.

L. W. POTTS, Esq., St. Martin's House, Stamford Hill.
GEO. BARRETT, Esq., 68, Brougham Road.

Social Agencies.

Education.

about 350: Pastor Sunday 310.

The Mission Church has hitherto been a complete failure, but the present curate is doing better. He went there last Sunday morning and found about 50.

& see list.

In addition to those mentioned there are two boys' clubs, one for rough and one for better class lads, both well attended: also cricket, football, and swimming clubs. For girls there is a branch of the S.F.S.

The Temperance Society is the usual thing, "preaching to the converted."

A men's club was started last year, but failed: in addition to the competition (see above) the accommodation is not good enough: has only the schools for meeting.

Day Schools with about 500 children. Sunday Schools with from 6 to 700. The district is very well off for Sunday School, the non-con-

Visiting.

Nursing.

Charitable Relief.

95
being very rigorous in this matter, and there are few children who do not go somewhere.

The parish is divided into three parts with a parson and district visitors for each, and every house is regularly visited: but the people in this parish are much more starchy than in St. George's and the visitors are by no means always welcome, whereas in St. George's they always seem glad to see visitors. The probably 1/3rd of the houses are never entered: there is nothing but a conversation on the doorstep, often through a partially opened door. Even when entrance is effected as often as not only one family can be visited.

Send for Nicholas L. Nurses, who are "first-rate"; ladies, better than the P. d. 2. A.

Mr. J. is in my close touch with the C. O. S. He is in two districts, and sends a letter to the Healthy Committee, usually going to Shoreditch. There is a weekly meeting of workers to discuss all cases.

about £30 a year is given through the C.O.S. in pensions. (Mr J. thinks there are an unusual number of respectable old poor people living in the single rooms in the parish); and about £100 a year in other ways, nearly all in kind.

Mr J. has made great efforts to get his non-con neighbours to cooperate in which, or at least to let him know whom they help, but though they are quite friendly and come to tea, they will not do this.

Influence of the church and religion.

Mr J. finds the people here ~~as~~ as a whole much more difficult to get at than in St. George's, though he admits that probably a much larger proportion of them go to places of worship. But they are as he said 'starchy' and independent. They are too a fair bit - to do class who stop at home a good deal in the evening, and in the summer attend to their gardens, when they grow magnificent chrysanthemums.

The great anti-religious influence is the Working Men's Clubs, foremost being The Borough

of Hackney but almost equally large the Ray St. Club and the ^{Langdon} ~~Langdon~~. There are aggressions anti the parson, and though some of the members are friendly when spoken to Mr. J. knows that behind his back they say nasty things. But most of these men seem anxious for their children to go to Sunday school, and angry if they don't go.

Mr. J. noticed the usual indifference as to what Sunday school: parents sending their children to church day school and non-conn Sunday school.

There are two congregational and one Baptist chapel in the parish: none of them well attended. The Congregationalists ought to amalgamate but each wants to swallow the other.

Victory very much improved but still some members who hold these propensities which is insanity.

Quite efficient.

Other religious influences.

Local government.

Police.

Drink.

Health. Brief.

Health.

Local clergy.

By no means a drunken parish: seldom see a
drunken person in streets: the lady of the man
will only allow them Public Houses: but there is a
great deal of drinking at home and in the clubs.

Most people belong to Foresters, & Oddfellows,
or Hearts of Oak. Children put splendidly into
School bank.

Healthy neighbourhood naturally, but made
to unhealthy by defective drainage, which is at
last being put right.

Mr. J. discussed some of his neighbours. Spencer
an excellent fellow, but crotchety: not suited to his
post, the people don't understand him; but has done
better since he married (the young ladies whom I met
are his stepdaughters); he should have a quiet
living when he can do some literary work. This led
to the remark as to the number of square feet
in round holes, and of poor old men past their
work, e.g. "poor old Pownall" a dear old man

Personal.

16B
who has done excellent work in his day, and
would still be good in a county parish.

Mr Goodhart is a gentle, modest, plodding
man of the hot-evangelical type. A slow, unready
talker, and rather heavy, but essentially a good
man.

March 12th.

6
5
Interview with Rev. H. Tanner, St. Mary's,
Haggerston.

Mr. Tanner is a man of 40 or just over but looking younger: a tall, straight, athletic looking, fair haired Saxon, with that indefinable something about him which tells you at once that he has mixed in what is called "a good set" at Oxford or Cambridge. He has been here for 13 years.

The population are mainly decent working class and the boot and cabinet trades being in the ascendant with a good number of gas workers owing to the large works in the parish. There is the usual complaint that the parish is getting poorer, all the better class moving over the canal.

Two Curates.
Five Sisters } Paid.
Mission woman
S. F. S. Visitor
Six District Visitors from West End

Character of population

Persons employed

Senior Priests.

Seniors.

About 60 members of the congregation engaged in teaching, clubs etc.

Church. Schools. Sunday School. Institute.
Mission House. Home House. Parish Room.

See over

The morning congregation is about 150; Sunday 400; very largely I gather people who live outside the parish, though many of them have lived in. Mr T's predecessor was a popular preacher, and was the first person in the neighbourhood to have a good musical service, with the result that in his days the church was crowded, and it has always remained to some extent a fashionable church for people in Dalton, just over the canal. The poor don't come at all or in very small numbers: Mr T. and his workers had a meeting on this question last night, and arrived at the conclusion, unanimous with the exception of the organist, that the service was too adorned and elaborate for the poor, and that a change must be made in the direction of simplicity. Mr T.

→* CLERGY. *←

The REV. ALFRED TANNER, M.A., The Vicarage, 66, Shrubland Road, Haggerston.
 REV. F. W. GOODBAN, M.A., 22, Albion Square, Dalston.
 REV. C. HARRIS, M.A., The Institute, Mansfield Street.

Churchwardens.

MR. R. FENTON, Clifton House, Malvern Road, Dalston.
 MR. W. GREEN, 78, Fellows Street, Haggerston

Sidesmen.

MR. H. C. OLIVER, 41, Middleton Rd., Dalston.
 MR. IVESON, 50, Scawfell Street, Hackney Rd.
 MR. RALEY, 124, Broke Road, Dalston.
 MR. S. MACHIN, 30, Holms Street.

Organist.

MR. J. G. B. ELLIOTT, 103, Forest Rd., Dalston

Secretary of Choir.

MR. T. B. LLOYD, 55, Foulden Road, Stoke Newington, N.

Sacristan.

MR. J. CLEMENTS, 85, Albion Road, Dalston.

Verger.

MR. HATCHETT, St. Mary's Lodge, Brunswick Street.

Mission Woman.

MRS. BEASLEY, 6, St. Mary's Home, Haggerston.



→* SERVICES IN THE PARISH CHURCH *←

Sundays.

8 a.m. Holy Communion. 3.30 p.m. *Litany, or Service for Men or Children.
 11 a.m. Matins and Sermon (Litany 1st Sunday 4 p.m. Holy Baptism and Churchings.
 in month). 7 p.m. Evensong and Sermon.
 12 noon. Holy Communion.

* Litany on the 3rd and 5th Sundays; on the 2nd Sunday, Service for the Infant School; on the 4th Sunday, Service for the Boys and Girls.

Week Days.

HOLY COMMUNION—Tuesday, 9 a.m.; Thursday, 7 a.m.; Saints' Days and Holy Days, 7 or 9 a.m.
 MATINS—Monday, Tuesday, Saturday, 8.30 a.m.; Wednesday and Friday, with Litany, 11 a.m.; Thursday, after Holy Communion.
 EVENSONG—Monday, Tuesday, Wednesday, and Friday, 5 p.m.; Thursday (with Sermon), 8.30 p.m.; Saturday, 8.30 p.m.

Baptisms.

Wednesdays at 7.30 p.m. 1st Sunday in each quarter during Evensong; also every Sunday as above.

Sunday Schools.

Boys.—Morning, 10 a.m. Afternoon, 3 p.m. Superintendent—Rev. A. TANNER, M.A.
 Girls " 10 a.m. " 3 p.m. " Miss BATHURST.

Day Schools.

GIRLS' SCHOOL.—Mrs. NICHOLAS, Head Mistress.
 INFANTS' SCHOOL.—Mrs. LARGE, Head Mistress.

ALL FREE.

PRICE ONE PENNY.

Sunday School Treats.

The infants, girls, and boys of our Sunday Schools have had their usual Sunday School treats in our Schoolrooms.

In the case of the girls and boys, after tea was over an entertainment was provided by some of the teachers and scholars of the Sunday School and other friends, but the greatest attraction was the waxworks of the renowned Mrs. Jarley. We have seen her many times for many years past, but she never seems to grow old—the freshness of an eternal youth seems upon her, and with much force and vigour she improved the occasion by pressing home some necessary lessons on her hearers, and professing to be much shocked at their ignorance touching some history and other questions she asked them.

The "figuars" when wound up did their part like clockwork, which was very natural, as of course they weren't real, though bearing a wonderful resemblance to some of our Haggerston acquaintances! Messrs. Baker, Bailey, Elmer, Winter, Williams (mandoline), Misses Hayward, Tompkies, and many others, were our artistes of the evening, concluded with that laughable comedy, "That Boy Pete." We are very grateful to our teachers and many friends who gave us so good and enjoyable a programme; especially to Mr. Baker for all the pains he had taken in the general management of the entire performance.

Universities' Mission to Central Africa.

We are delighted to be able to tell you our subscriptions last year more than doubled what they were the year before. We mostly have to thank our dear little friends, *the children in our parish*, for this encouraging advance in our missionary work. This will be seen by reading the financial statement below.

We earnestly plead for *more support* from our adult friends in our parish. *So much* is achieved by each one doing a little. (1) Our Intercession Service is held once a month, on the third Sunday, in the side chapel, after Evensong—*please come to it*. (2) Our minimum subscription is 1d. a month—*please give it*.

(3) We have two very interesting magazines, "Central Africa," 1d. a month, "African Tidings," ½d. a month—*please take in one of them*. A Vicar of a poor parish in West London once said to me, "No parish or people realises its own need of a Saviour

into all the world, and preach the Gospel to the creation" (Revised Version).

ADULTS.

Subscriptions	£	s.
Boxes	1	1
Scholars' Parents	1	3
Offertories and Collections	0	14
	0	18

£3 18

CHILDREN.

Boxes	6	1
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£10 0

Paid towards U.M.C.A. Magazines.. ..	0	18
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£9 2

ADA L. GOODBAN,

Hon. Treas.

Men's Club Supper.

Thanks to Mr. Fenton and his family, who undertook all the arrangements, the Men's Club the number of about thirty-five, enjoyed a supper on Feb. 12th in the schools. The tables beautifully decorated with flowers and fairy lights and the substantial fare was thoroughly enjoyed. After supper a pleasant evening was spent in songs and recitations and speeches.

We have to thank several members of the congregation and choirboys for assisting at the supper.

Dance.

The "last dance of the season," organised by the churchwardens and sidesmen, took place on Saturday before Lent. It was largely attended and much enjoyed.

Invitation Choir Supper Party.

Writing upon Ash Wednesday we look back nearly two months of the New Year, and think of the many Christmas parties, trees, teas and entertainments.

Social Affairs

is convinced the poor will never go to any service in which they ~~do~~ are not able to take part and for this reason congregational singing is essential. Mr. T. does not believe in Mission Work unless it is continuous not spasmodic.

The number of communicants given in the Report (which is I think in excess, as being one of the unprofitable ones) is 245 on Easter Sunday, but Mr. T. says there are considerably more, as so many are away at Easter. In spite of the fact that the parish grows poorer there is an increasing tendency to go for a holiday at Easter.

See Report.

Mr. T. complains of the competition of the Borough of Hackney Club injuring his Men's Club, which attracts mostly young men: "they play billiards, but they don't do much else"; in the same way the Boys' Club in the past has not been satisfactory: it has not fed the Church, and for some years Mr. T. thought of giving it up, but recently it has taken a start in the right direction, and some 50 of the

Education.

Visiting.

Nursing.

Charitable Relief.

Members are now Communicants.

The Sunday School has about 550 children

There are not enough District Visitors for ^{regular} house to house visitation, but lately the curates have been using the pretext of a parish almanack to try and get into every house. The clergy confine their visiting chiefly to the sick.

Mr T. complains of the difficulty of getting the respectable working classes who come to church to do any missionary work: their tendency is to keep entirely apart from their neighbours.

Send to Nicholls Sq. While recognizing that these names are better than a parish name, Mr T. would rather have one of his own, as from the church point of view the Nicholls Sq. names are no good: they will not report or give any information to the clergy.

See Report Page 15.

The claims which Mr T. makes in his Report are I think justified; his relief I should say is more carefully administered than that of almost any of the clergy I have met. His case paper is almost exactly like a C.O.S. case paper, and something more is done than merely to take the case down. Mr T. showed me a case paper taken down by one of the Sisters: the man was ill and was represented as having only 14/ a week coming in from his friend Louis Lodge: enquiry at the place where he worked showed that he was getting 14/ from a shop and 7/ from the firm. The Sister being asked for not finding this out said the man was too respectable for her to ask him such questions: as Mr T. said the case was an object lesson in the value of a report from workers without further enquiry. When he first came Mr T. had to wage a terrible fight against the ticket system, and even now the Sisters and visitors hate filling in the case papers. Having made his enquiries Mr T. is less strict than the C.O.S. in his principles of relief and gives help in like cases especially when they would

not: he goes in especially for "well cooked
dinners and hot tea" and for these his "looking
centre" (the page 8) comes in handy.

Mr T. works with the C.O.S. but he is
also Treasurer and apparently chief supporter of the
Friends Workers' Committee for Haggerston. This
Committee, he says owing to his influence is quite
friendly with the C.O.S. and works on ~~the~~ my similar
lines: it is little more than a branch of the C.O.S.
though rather less strict. The original idea of a
union of the poor in the district has completely
broken down, and inquiries are now made after the
application exactly as by the C.O.S. The Committee
however is almost in extremis. It has a paid
secretary, and one paid Friends Worker.

None in the parish, but a good many
people go to Mr Luff.

The only general question Mr T. had anything
to say about - was drink. Now is he says not
much drunkenness but an appalling amount spent in

Other Religious agencies.

Drink.

Print.

Personal.

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Drink, out of all proportion to earnings

Notice the tremendous success of the door and Insect-
loaf (Page 24).

This is an exceedingly active parish warden I
should say on most sensible lines. Mr T. is quite
the opposite of intellectual, but he has heaps of
common sense, an excellent manner, bonhomie, and
a fine presence. He is I should think by
nature, what he looks like, an English country
gentleman of the best type, and probably spends
his holidays shooting and riding. As for his
parish he just plucks at it as he probably
plugged at an oar in his college boat.

S. Mary, Haggerston.



Consecrated March 29th, 1827.

*Report
and
Balance
Sheets,
1897.*

PRICE THREEPENCE.

To the Congregation and Friends of
S. MARY, HAGGERSTON.

—:0:—

THE VICARAGE,
66, SHRUBLAND ROAD,
HAGGERSTON, E.

November, 1897.

MY DEAR FRIENDS,

The circumstances of Church work in a Parish such as ours, which has been somewhat fully organized for several years past, do not vary much from year to year. Consequently there must be I fear rather a sameness in the contents of our Annual Report. I do not mean to say that we are content with things as they are. By no means; but we seem to have reached a point beyond which it is difficult to advance, and all our energies are taxed in keeping the various branches of work in an efficient state. One cause of this *apparent* stagnation is that we are so constantly losing a considerable portion of our people from causes quite beyond our control. I believe it was computed a short time ago, when a great deal of house-to-house visiting was undertaken for political purposes, that about 40 per cent. of the people were migratory, always on the move, and every branch of work bears testimony to this. And the worst of it is that we meet with similar losses from amongst our workers. During this last year quite a number of them have married, and for this and other reasons moved too far away to continue regular help, while the rising generation I regret to say do not come forward so readily as one might wish to take their places. At the same time we have much cause for thankfulness. We do want more workers it is true in nearly every department, but so I expect does every parish in this neighbourhood, and except for that very important want, everything is in good order at the present time and the formidable

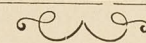
list of financial deficiencies of a few years ago has been much reduced owing to the very generous kindness of many of our supporters. It would be a great satisfaction to me to see the debt on the Institute wiped off and more adequate support given to the Curates' Fund. But there are no other debts of any importance, and when those are out of the way we shall be able to use the contributions of our good friends in keeping up and extending the various works that are now being carried on so vigorously in our midst and not in paying off past liabilities. I do beg, therefore that those whose names appear in the following pages as subscribers will kindly continue their help and thus enable us to do our work in the future without that terrible financial anxiety which has been such an unpleasant feature of it in the past. Trusting that all who read these few lines will join with me in earnest prayer that God's guidance may be us in all we undertake in His Name during another year, and with sincere gratitude to those who have so cheerfully helped us with their money and their personal service in the past.

I am

Yours very faithfully,

ALFRED TANNER,

Vicar.



DEFICIENCIES AT THE PRESENT TIME.



Curates' Fund	...	...	...	...	...	£29	3	7
Institute	...	...	...	...	...	76	17	5

Total Deficiency = = = £106 1s. Od.

The Parish.

The Ecclesiastical Parish of S. Mary, Haggerston, forms part of the Civil Parish of Shoreditch (Shoreditch consisting of Shoreditch proper, Haggerston and Hoxton). In the Shoreditch Rural Deanery there are 21 Church Parishes, with a population of 122,000. The two chief boundary lines of our Parish are the Regent's Canal and the Hackney Road. It is in the Archdeaconry of London, and in that part of the great Diocese which has been placed under the supervision of the Bishop of Stepney. Unfortunately for us while we are writing these words (Oct. 22nd, '97) we are on the very eve of losing Dr. G. F. Browne who has for such a short time born that title and who has been elected to the revived Bishopric of Bristol. We can heartily endorse the following words quoted from our Diocesan Magazine: "The whole of the East London District will, for its own sake grieve over the Bishop of Stepney's removal. He has not long been our bishop, but quite long enough to have won the affectionate regard of both clergy and people, and he has from the beginning thrown himself heart and soul into his work, grasping its meaning and facing its difficulties in a way which has won universal admiration. We are sorry for ourselves, but congratulate Bristol, and wish the Bishop Godspeed in the larger and more important work! But to return to our own Parish of St. Mary's, the population of which was set down at the last census as 6,550, inhabiting an area of only 30 acres. This population is composed almost entirely of the industrial class engaged in boot, cabinet, and other trades, while the neighbouring gas works also employ a large number of hands. The work, however, of a large proportion of our people is very precarious, and their earnings on this account miserably small. Our church is particularly well situated. It is in the centre of the Parish, facing a main road, surrounded by a churchyard (now maintained as a garden for the benefit of those living near), and very close to nearly all of our numerous parochial buildings. Its exceptionally high tower and clock causes it to be well known to travellers on the North London Railway. It was consecrated on the 29th March, 1827, and was built to serve the whole population of Haggerston, which has since been divided into seven parishes each with its own church and staff of clergy. Considerable alterations were made in 1861, and further improvements in 1870. The side chapel, formed in 1893, at the end of the north aisle, as a memorial to the Rev. A. S. Jervis, a former curate, has greatly added to the appearance of that part of the church, and is extremely useful for daily services, guild meetings, etc. All its fittings, too, have a special interest of their own. The Altar itself is the old original one of the church when first built. It must certainly have been much too small for the size of the church, and when alterations were made, and a suitable altar obtained, this one was given to S. Stephen's Church, Haggerston, the Vicar of which was good enough to make arrangements so that we might have it back again for use in the side chapel, where it fits admirably. Then one of our district visitors has painted and kindly given a handsome frontal. Another one collected a

considerable portion of the money and also worked the embroidery for a very handsome dossal and wings of dark blue stamped jute velvet. Another lady sent us a beautiful oil painting of S. Mary and the Holy Child, which she had copied from one in the National Gallery by Beltraffio and which with its rich gold frame is seen to great advantage against the dark blue of the dossal. The lectern, in the shape of a cross, was carved by a gentleman friend and given. A handsome brass cross, vases, and candlesticks for the altar, the credence table, chair, and prayer-desk were also gifts from members of the congregation and others; while this year some handsome oak altar-rails, an exact copy in miniature of those in front of the high altar, have been given by two of our old workers, and have proved a great convenience to many of our infirm communicants. The church itself is described as of Gothic architecture, and at one time must have been anything but beautiful. It has, however, at different times been so greatly altered and improved that visitors invariably express their surprise and admiration on entering the building for the first time. The east end is really very handsome with its Te Deum window, its alabaster reredos, and inlaid marble cross. Nor must the pulpit and font of marble and granite be forgotten. The organ, which was originally built to the order of King Charles II. for S. George's Chapel, Windsor, by the great Father Smith, is a fine instrument; it was enlarged by Willis in 1861, and has just been taken down, thoroughly cleaned and repaired, and greatly improved by the addition of a new soft stop by the same well-known firm. The church is entirely free, seating nearly 1,200. By great exertion a Fabric Fund of £500 was collected and invested in January, 1886, in Midland Railway Stock. The trustees are "The Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels," and according to the trust deed the interest is to be used for the payment of the fire insurance premium and for the repairs of the building. The services on Sunday are: Holy Communion at 8 o'clock and 12 o'clock (choral); Matins, 11 o'clock (choral); Children's Service twice a month, 3.15; Evensong, 7 p.m. (choral). There are also celebrations on Tuesday and Thursday mornings, as well as on saints' days and holy days, and daily matins and evensong. The average number of communicants from October, 1896, to October, 1897, was 59, in the proportion of 15 males and 44 females, and the number on Easter Day, 245. There have been 279 baptisms and 95 marriages during the year, and the number of confirmation candidates presented to the Bishop was 30.



THE PARISH CHURCH, HAGGERSTON, N.E.

The Churchwarden's Statement of Receipts and Expenditure, from Easter, 1896 to Easter, 1897.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Balance from Easter, 1896...	0	1 4½	By Wages, Verger, Organ		
General Offerories ...	123	9 11¾	Blower, and extra help ...	47	2 0
Fabric Fund ...	11	1 1	„ Organist's Stipend ...	40	0 0
Book Room ...	1	5 0	„ Gas ...	13	18 10
Proceeds from Soiree Dansante	1	12 6	„ Fuel ...	6	13 0
Donation, J. G. B. Elliott, Esq.	10	0 0	„ Repairs ...	11	1 1
„ J. D. Charrington Esq.	5	0 0	„ Washing Surplices ...	2	9 7
Bonus received from County			„ Printing ...	4	14 9
Fire Office ...	5	5 0	„ Bill Posting ...	0	8 0
SPECIAL OFFERTORIES:			„ Wine (Holy Communion)	5	5 0
	£	s. d.	„ Cleaning Materials ...	1	5 10½
Church of England			„ Holly ...	0	10 7
Temperance Society	1	14 4	„ Clock Regulating ...	1	1 0
Bishop of London's			„ Decorations ...	0	14 4
Fund ...	1	1 0	„ Stationery and Books ...	0	9 3
Universities Mission	0	2 6	„ Incidentals ...	2	0 10
„ „	1	9 8½	„ Donation to Choir Fund	1	1 0
Children's Hospital	2	10 0	„ Relacquering Brass in		
Hospital Sunday			Chancel ...	1	0 0
Fund ...	3	15 8	„ Hymn Books for use of		
Guild ...	0	10 4	Visitors ...	4	0 0
Church Day Schools	1	1 8	„ Special Offerories, as per		
Armenian Refugees	1	5 0	contra ...	25	18 0
Sunday Schools ...	3	3 0	„ Cash in hand ...	8	14 9¾
Relief of Distress ..	1	8 7	„ Insurance ...	5	5 0
St. Mary's Temper-					
ance Society ...	0	6 3			
East London Church					
Fund ...	3	2 0			
Society for the Prop-					
agation of the Gospel	0	3 0			
Poor and Needy ...	2	13 10½			
Choir ...	1	1 0			
St. James', Fulham	0	10 0			
		25 18 0			
		£183 12 11¼			£183 12 11¼

RICHARD FENTON, }
WILLIAM GREEN, } Churchwardens.

BULLEN'S GIFT.

By his will, dated 12th October, 1841, a Mr. Joseph Bullen, of Acton Place, Kingsland, bequeathed to the Vicar and Churchwardens of S. Mary, Haggerston, the sum of £600, in Three Per Cent. Reduced Consols, the interest of which was to be divided annually among a certain number of poor people living in the Parish. The capital sum was re-invested in September, 1889, in £617 14s. 8d., at £2 15s. 0d. per cent. Consolidated Stock in accordance with the National Redemption Act, 1889. At the beginning of 1893 the Vicar received a communication from the Charity Commissioners, pointing out the general advantages of vesting such Charitable Funds in "The Official Trustees of Charitable Funds." The Vicar and Churchwardens accordingly resolved to act upon this suggestion, and on June 30th, 1893, the sum of Stock known as "Bullen's Gift." was transferred into the name of "The Official Trustees," as above, pursuant to the provisions of the Charitable Trusts Act. The interest is now received by them, and paid quarterly into the London & County Bank, Shoreditch, and the income thus received is distributed by the Vicar and Churchwardens among seventeen poor people at Christmas time.

Balance Sheet for the year 1896.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Interest received ...	16 19 8	16 Recipients of £1 0 0 ...	16 0 0
		1 ,, 0 19 8 ...	0 19 8
	£16 19 8		£16 19 8

THE CHOIR.

The chief event of the year to our Choir was the honour of an invitation to take part in the great Thanksgiving Service outside S. Paul's Cathedral on the day of the Queen's Jubilee Procession. Six boys, together with one of our tenors, and our organist, Mr. Elliot, had that great privilege, and, as the Vicar was also honoured by the Archdeacon with a ticket for a gallery at the West Front, we were well represented from S. Mary's. And a very grand sight it was, and one not likely to be forgotten by any of those who were present. Our Choir have also received great kindness again from their valued friend Mr. Grievson. We very much regret that ill health has compelled him to winter abroad again, and to start even earlier than usual, so that he was unable to invite us to pay him a visit. But he was determined that we should not miss a treat on that account, and most generously sent a sum of money to the Vicar for the purpose, and so the boys were enabled to spend a very jolly Saturday afternoon and evening at the Victorian Exhibition, while the Church Officers and Choir men have elected to have a Soirée on their own account somewhere about Christmas time. In the absence of the Treasurer we are unable to print a balance sheet this year.

DECORATIONS.

It is satisfactory to have been enabled for another year to pay our way—largely owing to the donations from the S.G.S., and the Lent Savings, but the Fund needs badly to be placed on a better footing. So many people like decorations, but apparently do not like to assist in paying for them.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Donations, Subscriptions (including 30s. from the Society of the Good Shepherd) and Boxes in Church ...	9 17 4	Flowers for the Altars and General Decorations ...	10 19 6
Lent Savings ...	1 4 2	Balance in hand ...	0 2 0
	£11 1 6		£11 1 6

PARISH MAGAZINE.

A parish magazine is a necessary part of the organization of such a parish as ours. The monthly pages of local matter are eagerly looked forward to, and read by many of our parishioners, congregation and distant friends. Where, as in Haggerston, people change their addresses so frequently, and our young people who marry, so very often move a little farther out, the monthly magazine circulating amongst them helps to retain their interest in the old parish, and keeps them *au courant* with past and coming events connected with the Church. The Magazine itself is the "Church Monthly," justly popular for its good tone, interesting Church news, and practical home hints. Its well-known editor, Mr. Sherlock, takes more than a business interest in S. Mary's. He is a staunch Churchman and enthusiastic temperance worker, and in his quiet, unobtrusive manner has shewn us much liberality and kindness on several occasions. We congratulate ourselves very much on the fact that last year we actually managed to run the parish magazine not only without a loss, but even with a profit of nearly £2. We know that some of our supporters will be glad to note this cheering statement. It was due, of course, mainly to the advertisements which some of our local tradesmen have been good enough to place with us, more, we readily believe, in the hope of benefiting us than themselves.

Balance Sheet for the Year ending 31st December, 1896.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Mrs. Pitt Draffen ...	1 1 0	F. Sherlock for Church Monthly and Printing Covers ...	28 6 5
Dr. Hunt... ..	0 10 0	Commission on Sale ...	1 5 5
Miss Dawson ...	0 5 0	Postage, etc. ...	0 17 0
Mr. Elliot ...	0 5 0	Balance in hand ...	1 18 0
Mr. H. W. Arnold ...	0 2 6		
Miss Biddell ...	0 2 6		
Miss Boyle ...	0 2 6		
Mrs. Burnett ...	0 2 6		
Rev. C. H. Davidson ...	0 2 6		
Mrs. Duffield ...	0 2 6		
Mrs. Gibbes ...	0 2 6		
Mrs. Gifford ...	0 2 6		
Mr. Green ...	0 2 6		
Mrs. Harris ...	0 2 6		
Miss Hyett ...	0 2 6		
Miss M. Longman ...	0 2 6		
Hon. Mrs. Maule ...	0 2 6		
Miss Miller ...	0 2 6		
Miss Mott ...	0 2 6		
Mrs. Newmarch ...	0 2 6		
Miss Parker ...	0 2 6		
Mr. Raley ...	0 2 6		
Miss Reynolds ...	0 2 6		
Miss Sadler ...	0 2 6		
Mr. Sherriff ...	0 2 6		
Mr. Snow... ..	0 2 6		
Rev. A. Tanner ...	0 2 6		
Mrs. Tanner ...	0 2 6		
Miss R. Tanner ...	0 2 6		
Mr. Tann ...	0 2 6		
Miss K. Vickers... ..	0 2 6		
Miss Wilson ...	0 2 6		
Rev. G. Wingate ...	0 2 6		
Annual Subscribers of less than 2s. 6d. ...	1 18 6		
Advertisements ...	10 13 0		
Monthly Sale of Magazines ...	14 1 10		
	£32 6 10		£32 6 10

SUNDAY SCHOOLS.

Our Sunday Schools are in rather a bad way just now for want of sufficient teachers. We happen to have lost several this year by their getting married, which unfortunately too often means a move to a more attractive neighbourhood. But although we are very sorry indeed to lose them, we are able to follow them with our hearty congratulations and sincere good wishes, and we hope they will do as good work for the Church in their new parishes as they did here. We find them, however, difficult to replace. This, of course, ought not to be the case, and we are making strong appeals to our congregations for volunteers, so, no doubt our staff will be re-inforced ere long. The worst of it is, that as Haggerston simply swarms with children, we are forced to feel that a good deal more might be done for them, if only we could get sufficient workers, and this, in spite of the fact, that even now our Sunday Schools are very large, no less than eleven rooms of varying sizes being used for the purpose every Sunday. And there is very much that is encouraging, too, about the work, though we are not always permitted to see the results. Our special Flower Service this year was held on June 20th, which was not only Hospital Sunday, but also Jubilee Thanksgiving Day. It was a most cheering sight to see such a large congregation, chiefly of children, though there were many adults too. The Vicar usually sends a printed letter to the parents previous to this Service, asking for their co-operation, and pleading the cause of the Children's Hospital, and the result has been very gratifying. No less than 275 beautiful pots of flowers,

not counting nosegays, were brought, and there were 347 coins in the offertory, amounting to £2 3s. 7³/₄d. The money and some of the flowers were sent to the Children's Hospital, and the rest to the Metropolitan Hospital, the Shoreditch Infirmary and the German Hospital, from all of which most grateful letters of thanks were received.

Balance Sheet 1st October, 1896 to 30th September, 1897.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Balance in hand 1st Oct., '96	3	1 5 ³ / ₄	National Society Lesson Books	2	6 8
Proceeds of Entertainment, 26th Jan. ...	2	0 1	Registers ...	0	10 5
Sale of Hymn and Prayer Book	0	0 4 ¹ / ₂	Copies of Cantata "Idle Ben," for Christmas Treat	0	6 6
Offertories, Oct., '96 to Sept. '97	2	3 10	Other Expenses do. do. ...	0	10 1 ¹ / ₂
			Rubber Stamp ..	0	2 10
			Postage, etc. ...	0	1 0
			Balance in hand ...	3	8 2 ³ / ₄
	£7	5 9 ¹ / ₄		£7	5 9 ¹ / ₄

BOYS' SCHOOLS.

This is one of the funds which has been gradually worked up from a state of continual debt to a satisfactory position, so that we are actually able to point to a Balance in hand. Hitherto, so much of the work carried on in these two most useful rooms has not been of a character which could afford to pay rent, and all we had to depend upon was £15 a year paid for the use of the School as a Vaccination Station by the Shoreditch Guardians. Neither the Boys' Sunday School, the Mothers' Meetings, the Bands of Hope, the Children's Dinners, nor the Lads' Club were able to help in this respect, but now the building is used nearly every day in the week as a Cookery centre. Classes of girls from S. Mary's, S. Columba's, and S. Paul's, Haggerston, and even from Holy Trinity Dalston Church Day Schools come here, and are taught by an excellent mistress that most useful accomplishment of Cooking which ought to serve them in good stead in their after life. And of course we charge them something for the use of the room which we hope will enable us in ordinary times to keep the building in proper repair and in a decent state of cleanliness as to the exterior and interior walls. Unfortunately, however, the Boys' Schools were built a good many years ago and we fear that in a short time we shall have to undertake a somewhat serious renovation. From the number of meetings, etc., held here and referred to above it will be easily seen how extremely useful the buildings are.

Balance Sheet for the year ending 31st December, 1896.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Rent of Room for Vaccination	15	0 0	Deficiency 1st Jan., 1896 ...	4	12 10
Haggerston Cookery Centre—			Gas ...	8	18 6
Rent, Gas and Fuel ...	20	0 0	Alterations to Gas Fittings ...	5	3 6
Children's Dinners Fund—for			Horizontal Bar Sockets ...	0	2 6
Gas ...	2	5 0	Trestle Steps ...	0	18 0
			Wire Work to Windows ...	1	15 0
			Wood and Paint ...	1	1 0
			Caretaker's Wages ...	7	16 0
			Sundries ...	0	4 9
			Balance in Hand ...	6	12 11
	£37	5 0		£37	5 0

NATIONAL SCHOOLS.

We have on several occasions called attention in the pages of our Annual Report to the severe financial strain caused by the maintenance of Church Day Schools in a poor parish and to several injustices under which they laboured. It is with sincere satis-

faction, then, that we are able to point to a greatly improved state of things as far as our own schools are concerned, and to the gradual disappearance of the injustices referred to. In the first place, we used to be mulcted of the cookery grant in the case of any girl who happened to leave school before the annual examination (which had nothing whatever to do with cookery) took place, although we had been at the expense of teaching her and she had attended the full course of lessons. This injustice is no longer practised by the Education Department. Then the 17s. 6d. limit! By means of this an efficient school in a poor neighbourhood, where it is impossible to get many subscriptions, was docked of a proportion of the grant it had actually earned. One year, recently, we lost £29 in this way, and another, £21, simply because our voluntary subscriptions were below a certain amount. This senseless policy the Government has now made a thing of the past. Thirdly, in return for our having saved the ratepayers an enormous amount of money each year by maintaining our voluntary schools instead of handing them over to a school board, we were expected to pay a considerable amount towards the rates of the parish where the school was situated; and, fourthly, the School Board was allowed to spend any amount of money out of the rates and have everything of the most superior description, while voluntary schools were expected to show precisely the same results and have no help at all in paying the expenses of them. Both these injustices have now been remedied. Our schools are no longer to be rated, and considerable help will accrue to us (for which we are daily expecting a cheque) out of the Special Aid Grant voted by Government in support of the voluntary schools throughout the kingdom. The Education Department will expect us to use this Special Aid Grant in definite improvement of various kinds, and we shall be very glad, indeed, to do so for no one can wish to improve our schools more than we do. But it means this, that our subscription list must be kept up and even increased if possible, for we must be prepared for increased demands in the way of improvements to buildings and fittings, and in other ways our normal expenditure will probably have to be higher. The result of all the difficulties already referred to as pressing upon us for many years past has been that there was always a heavy balance on the wrong side at the end of our school year. At the end of 1895 this amounted to £228. One generous benefactor seeing this in last year's Report most kindly offered to convert a loan of £100, with which he had already helped us, into a gift in the hope that others would come forward and enable us to clear off the debt. And the result of our making this known was most satisfactory, for a few days after another most liberal friend sent a cheque for a similar amount (in addition to £25 for other parish purposes), and many other subscribers sent smaller sums, so that, although we were not able to show a clear balance sheet, our deficiency at the end of the year was only £32, which is, comparatively speaking, a trifle. The average attendance for 1896 was: Mixed Department, 174; Infants, 159. The number on the books at the present time is 213 in the Mixed Department, and 193 in the Infants.

DIOCESAN INSPECTOR'S REPORT:—Dated Sept. 15th, 1897.

"Mixed School: DIVISION I. is faithfully and earnestly taught. The children have gained much useful and definite knowledge, and there is a good tone in their answering.

"Earnest pains have also been taken with DIVISIONS II. and III., and a fair proportion of the children in both Divisions answered well. It would be advisable to diminish the memory work, and to devote more time to the explanations of the lessons.

"Infants' School: The Infants' School is again 'very good.'

"DIVISION I. is taught skilfully and intelligently, and the answering is bright and reverent in tone.

"A clearer grasp of facts is needed in DIVISION II., and more readiness in the answering. The new teacher, however, is evidently taking pains with a difficult class.

"DIVISION III. is brightly and suitably taught."

H.M. INSPECTOR'S REPORT:—Dated March 6th, 1897.

"Mixed School: The staff has been made more efficient during the past year, and the school continues to do very satisfactory work.

"Infants' School: The School continues to work very fairly, but there is a good deal of unnecessary noise to which some of the methods of teaching in the first class contributes not a little."

Balance Sheet for the Year ending 31st December, 1896.

RECEIPTS.			EXPENDITURE		
	£	s. d.		£	s. d.
Grant from Education Department ...	299	7 4	Balance on Jan. 1st, 1896, overdrawn ...	228	5 2½
Drawing Grant ...	4	7 0	Salaries of Teachers ...	479	2 6
Fee Grant ...	164	12 6	Books, Apparatus, and Stationery ...	24	10 6½
Betton's Charity (per Ironmongers' Company) ...	10	0 0	Fuel, Light, and Cleaning ...	42	16 1½
Miss Beattie ...	3	0 0	Repairs to Building and Furniture ...	27	18 9
Miss Biddell ...	0	10 0	Rates, Taxes, and Insurance ...	14	11 3
Miss Blunt ...	5	0 0	Prizes ...	5	17 7
Misses Bonhote ...	5	0 0	Diocesan Inspection—Fee ...	1	6 0
Miss Boyle ...	1	0 0	London and County Bank—Interest on overdraft ...	0	9 1
Mrs. Burnett ...	1	0 0	Repaid Parish Account ...	1	4 1½
Miss Cardwell ...	10	0 0			
Lady F. Cavendish ...	15	0 0			
Mr. J. D. Charrington ...	5	0 0			
Miss Cunliffe ...	2	0 0			
M. C. ...	3	0 0			
Mr. Danvers ...	2	2 0			
Mrs. Duffield ...	1	1 0			
Mr. R. Foster ...	100	0 0			
Mrs. Gibson ...	2	0 0			
Rev. F. W. Goodban ...	0	2 6			
Miss Hatfield ...	1	1 0			
Mr. T. E. Hart ...	1	1 0			
Mr. Hayward ...	0	5 0			
Rev. C. Harris ...	1	6 0			
Mr. Holloway ...	1	0 0			
Rev. F. Hopkins ...	10	0 0			
Misses Jacomb ...	2	0 0			
Lady Jephson ...	0	5 0			
Mr. R. Jubb ...	0	10 0			
Miss F. Kinder ...	2	2 0			
Mr. Howard Morley ...	100	0 0			
Miss Parker ...	5	0 0			
Mr. Pawle ...	2	2 0			
Miss Rumboll ...	2	0 0			
Miss Shuter ...	0	5 0			
Mr. J. A. C. Tanner ...	1	17 6			
Mrs. Thompson ...	0	2 6			
Mr. G. G. Tunks ...	0	10 6			
Mrs. Valentine ...	2	2 0			
Miss D. Walker ...	2	0 0			
Miss Wilson ...	2	0 0			
Mrs. Willes ...	1	1 0			
Parents' Voluntary Contributions ...	1	1 7			
General Fund ...	5	0 0			
Work Guild (part proceeds) ...	4	17 4			
Hire of Rooms, etc. ...	6	6 7½			
Sale of Work in School ...	1	2 9			
Offertory (Capel Church), per Rev. A. J. Howell ...	2	1 3			
Balance on Dec. 31st, 1896, overdrawn ...	32	18 9¼			
	£826	1 1¼		£826	1 1¼

THE MISSION HOUSE.

The headquarters of the G. F. S. and of the Girls' Communicants' Guild the Mission House indeed looks bright and inviting just now. and most cordially we invite ladies with a little leisure to come and interest and instruct or amuse our working girl mem-

bers one evening a month, or, better still, one evening a week. And we also most cordially invite all the dear hard-working girls who live around it to look in one or two nights a week and just see for themselves if it isn't a cosy place, where they can come and spend their evenings more happily, comfortably, and profitably than in taking walks in the dreary streets through the dark winter months. The whole house has been done up and re-decorated we rejoice to chronicle, and most enticing it looks. And various alterations have been made to make it more convenient and useful both for the Club and Guild. Our G. F. S. worker lives here and spends all her evenings in making the Club bright and homelike for the girls, and here too the Communicant's Guild Classes are held. The subjoined list of Bible and Recreation Classes, working parties, and even weekly romps for the little Guild girls will show how extremely useful we find the building. The labour bestowed by Miss Longman, our G. F. S. Branch Secretary, and by our Worker, by the Sisters in their management of the Mothers' and Girls' Branch of the Guild, and by the good Associates, Bandmistresses, visitors and others who all from time to time render us such valuable help is not bestowed in vain. For we do hope and believe that the lessons of culture and discipline and good conduct learnt by these girls during their pleasant evenings spent together, will bring a refinement and comfort and forethought into the future homes that have been lacking in many of older date and that can now-a-days be acquired by such profitable hours as are spent in our Mission House and in similar Institutions. These qualities our readers can easily imagine are not acquired by our young people in doubtful company and in dreary winter evening walks in such a neighbourhood as Haggerston or Shore-ditch. So they can also easily imagine what an invaluable work the Mission House is doing in our midst.

Classes at S. Mary's Mission House.—

Sunday.	4.0	p.m.—Bible Class for Girls.
Monday.	6.0	p.m.—Bible Class for Guild Children.
"	8.0	p.m.—Recreation.
Tuesday.	6.0	p.m.—Play Class for Guild Children.
"	8.30	p.m.—Bible Class for Confirmed Girls.
"	8.30	p.m.—Bible Class for Unconfirmed Girls.
Wednesday.	6.30	p.m.—Bible Class for Unconfirmed Women.
"	8.0	p.m.—Sewing Class for Universities Mission to Central Africa.
Thursday.	3.0	p.m.—Communicants' Class for Women.
"	8.0	p.m.—Bible Class for Girls under 14.
Friday.	8.0	p.m.—Singing Class.
Saturday.	8.0	p.m.—Recreation.

Balance Sheet for the Year ending 31st December, 1896.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Girls' Friendly Society—for			Deficiency, 1st of Jan., 1896...	5	6 9
Rent ...	35	0 0	Rent ...	35	0 0
Rent of other Rooms ...	23	5 0	Rates and Taxes ...	10	0 1
			Gas ...	6	13 1
			Fuel ...	2	0 0
			Use of Yard at back ...	1	10 0
Deficiency ...	2	10 11	Repairs ...	0	6 0
	£60	15 11			
				£60	15 11

MOTHERS' MEETINGS AND PAROCHIAL MISSION WOMEN'S FUND.

Two large Mothers' Meetings are held every week in the building known as the Boys' School, one on Monday afternoon, and the other on Tuesday evening. About 270 Mothers attended them more or less regularly last year. We are obliged to hold one in the evening because such a large number of wives unfortunately have to go out to work to supplement their husbands' earnings, and this necessity, we regret to say, seems to be on the increase. The meetings are supposed to last about an hour and three-quarters, during which time a short service is held, hymns are sung, an interesting book is read, a religious instruction is given, and the attendances are marked. In connection with them, though not necessarily part of the organization is a much-valued Clothing Club, on the books of which we have now no less than 520 depositors. Such of those as do not attend the Meetings are regularly visited by our Mission Woman for

the purpose of collecting their savings. They are then able to pay a visit to the inner of the two rooms, where a large store of garments and materials of all descriptions are on sale, and where they know by experience they may be sure of purchasing first-rate goods at very reasonable prices; and the Balance Sheet will shew that a very considerable business is done in this way. The accounts are regularly supervised by the Council of the Parochial Mission Women's Fund, who also pay our Mission Woman's wages, we, on our part contributing £10 a year to their Society. Through the kindness of our Supplemental Lady (the Hon. G. Pitt) we have been able to assist ten members in times of severe sickness. There is also a Blanket Fund in connection with the Mothers' Meetings. The members pay one shilling for the loan of a blanket, which becomes their own when they have paid the rest of the money in weekly instalments. One great attraction to the Mothers is an annual outing. For many years now, a most kind and liberal invitation has been received for all those who attend the meetings with fair regularity to pay a visit to "Homewood," Chislehurst, the residence of Mr. and Mrs. Foster. This year about 220 were able to go on July 27th, driving all the way there and back in eleven brakes, and having a most delightful time, only interrupted by one very heavy thunderstorm on the way down, which was rather unpleasant for those who had chosen the outside seats.

Balance Sheet from June, 1896, to June, 1897.

RECEIPTS.		EXPENDITURE.	
£	s. d.	£	s. d.
Cash in hand ...	4 7 5½	Paid for Goods ...	251 12 7
Deposits ...	252 15 8½	Wages ...	33 16 0
P.M.W. Fund, Mission		Balance in hand ...	5 10 6½
Woman's Wages ...	33 16 0		
	£290 19 1½		£290 19 1½

NEEDLEWORK SOCIETY.

Owing to want of Funds we have been prevented from giving out much work during the summer months, but hope to begin again as usual now. Private orders for Needlework would be most gratefully received.

RECEIPTS.		EXPENDITURE.	
£	s. d.	£	s. d.
Balance in hand ...	0 6 2¾	Paid for Work... ..	19 9 8
Donations ...	3 10 0	Material ...	16 5 3¾
Sales in Schools ...	3 14 0	Balance in hand ...	1 1 2¼
Work done for Mothers' Meetings ...	10 0 0		
Private Orders... ..	19 5 11¼		
	£36 16 2		£36 16 2

G.F.S. & GUILD ROOM ACCOUNT.

We have not much to say this year about work at the Mission House—except that it goes on quietly and steadily. Our numbers are increasing, and on recreation nights the Club is well attended. There is much room for improvement as to attendance at Sunday and week-day Bible Classes, and we wish very much that more of our elder G.F.S. Members would attend the Wednesday Working Party for Central African Mission work. Our dear friend and fellow worker, Miss Oliphant, still lingers in sad suffering, which the tenderest care and skill cannot quite alleviate. We would almost hope that by the time this Report appears, God would see fit to release her from her pain to join with us more perfectly in our Dedication Festival of All Saints. During the past year the Mission House has been greatly improved by changing the Guild Room to the ground floor. This with the Club Room, and passage etc., have been nicely re-painted and coloured, and look very bright and comfortable to welcome the girls in the evening. Part of the expenses were paid by an entertainment given in the Schools by G.F.S. Members and friends, most efficiently assisted by Mr. Baker and his excellent troupe of "darkies." The success of the performance has encouraged us to attempt another of the same kind on Wednesday, November 17th. The proceeds being devoted to the same object.

Balance Sheet from June 30th, 1896, to June 30th, 1897.

RECEIPTS.		EXPENDITURE.	
£	s. d.	£	s. d.
Balance in hand ...	8 2 6	Excursion Expenses ...	5 15 5
Donations—Anonymous ...	0 7 3	Concert do. ...	0 1 4
" Per Sister Agatha ...	0 18 7	Holidays ...	1 12 8
" Miss Adams ...	0 15 0	Treats ...	1 7 7½
" Miss Biddell ...	2 0 0	Cleaning Club Room ...	3 4 6
" Mrs. Cornish ...	2 0 0	Paid to Guild Fund ...	0 6 7¾
" Miss Pollock ...	0 16 6	Payments for Special Case ...	25 10 0
Donations and Subscriptions for Special Case ...	18 5 6	Altering Club Room, etc. ...	9 16 8
Proceeds of Concert ...	5 0 1½	Paid towards Rent ...	3 0 0
Excursion Payments ...	5 8 6	Medals and Ribbon ...	0 7 10¾
Social Tickets Repaid ...	0 2 6	Cards and Sundries ...	0 2 7
Guild Payments ...	0 11 6	Balance in hand ...	1 7 0¾
Children's Box... ..	0 1 5¾		
Girls' Payments to Rent ...	0 18 3½		
Ribbon Sold ...	0 1 8		
Guild Room Sale ...	6 19 6		
For Girls' Holidays ...	0 3 6		
	£52 12 4¾		£52 12 4¾

S. MARY'S HOMES, PARISH ROOM AND LODGE.

Fortunate are the parishes like ours that have Homes, a Parish Room and Lodge, provided for them by the kind and thoughtful generosity of a wealthy benefactor. Situated within the Churchyard, these useful and picturesque buildings are a very desirable complement to the Church's work. Within the Homes three married couples and six widows, who have lived within the parish for many years, and been regular communicants at S. Mary's, find their last earthly abiding place, and very happy and comfortable they are, spending their last days on earth in peace and quietness. The tenants of the single rooms pay 1s. a week as rent, and of the double rooms 1s. 6d., and as many of them are almost past work when they come into residence, we have, in most cases, to secure them the promise of a little weekly assistance from their near relatives or other friends, seeing that we provide them with a cosy home for such a nominal rent in this highly rented district. For our readers must realize that the smallest "back-room" in Haggerston is quickly caught up at a rent of 2s. or 2s. 6d. a week, and they must also realize that the class of fellow lodgers they frequently have to mix with is not of the most desirable kind, and that consequently the last days of a lone and weakly, and poor aged person is often decidedly rough and hard! From the trials of such a life, thank God, our homes have saved many, and will continue doing so, we doubt not, for many years to come. In one of our Homes our Parochial Mission Woman lives, and from this central spot spends many hours daily visiting up and down the parish from home to home, collecting the thrift payments of the members of the Mothers' Meetings. The Parish Room is most useful. It is open from 11 o'clock till 12 o'clock every week-aid all those who bring their tales of joy, or more often of sorrow, to them. In the Parish Room, too, we prepare all our decorations for the Festival Services, and the Mutual Loan and Investment Society holds its weekly meetings, and receives the deposits of its very large number of investors. Here, too, the District Visitors meet and discuss with the Clergy and Sisters the many very difficult cases which have to be dealt with, and the Country Holiday children's summer outings are arranged for them, with very much care and forethought by the promoters, and with so little trouble and so much benefit (as their rosy, bright faces on their return, testify) to the children. A weekly meeting to consider all urgent cases of distress takes place here, and also classes, meetings, small teas, etc., innumerable. The Lodge is our Verger's home, a pretty compact little home, most conveniently situated, like the Homes and Parish Room, within the precincts of the Churchyard.

carefully enquired into. Full particulars of the circumstances of the family are written down and brought before a Committee which meets every Monday morning in the Parish Room, and which seeks, without pauperizing the recipients, to render such assistance as may enable them to start fair again and become self-supporting. Sometimes it is the bread-winner of the family who is laid aside by sickness or accident. Nourishing food is ordered by the doctor, perhaps a fire is required night and day. Where are these to come from? Rent is enormously high in these parts, and even at the best of times it is, in many cases, a hard struggle to live. Can we refuse help at such a time? Or perhaps convalescent treatment is required. We may be able to supply a Letter to a suitable Institution, but the long illness has swallowed up every penny of the hard-earned savings, and there is the railway fare to be paid and the family to be supported meanwhile. And these kind of things are happening every day in Haggerston, and so we would plead for liberal help for this Fund. We are often obliged to refuse assistance or to give much less than is really requisite because we dare not run into debt, and we would gladly welcome ladies or gentlemen who would come down and interest themselves in special cases, and help to bridge over that terrible gulf which separates East from West.

Balance Sheet for the year November, 1896 to November, 1897.

RECEIPTS.			EXPENDITURE.				
£	s.	d.	£	s.	d.		
Balance in hand	2	10	5½	Coal	10	1	0
Grants from the Metropolitan Visiting and Relief Association	25	0	0	Milk	11	16	0
DONATIONS (General)			Grocery	15	1	0	
Miss Beattie, £5 5s.; Mrs. Biddell, 10s.; Miss Biddell, £1 1s.; Mrs. Bowen, 10s.; Mr. J. D. Charrington, £5; Mrs. Foster, £5; L.F., £5 5s.; Mr. Grievson, £10; Mr. Arthur Kinder, £5; The Mother S.S.P., £20; Miss Parker, £1 10s.	64	1	0	Meat	3	7	0
DONATIONS (Special Cases)			Sick Dinners, Beef Tea, etc.	23	17	7½	
Anon, 5s.; Miss Beattie, £1 8s.; Mrs. Bishop, £7 4s.; Mr. T. Buxton, 10s.; Mrs. Cornish, £6 6s. 9d.; per Sister Dora, 5s. Friendly Workers, 16s. 6d.; Mrs. Grant, £1; Miss Scott, 17s. 6d.; Mrs. Wilson, £14 8s.; Miss Shuter, 7s.	33	7	9	Cooking	5	4	0
MONTHLY SUBSCRIPTIONS.			Cleaning and Nursing	1	4	0	
Mr. J. Cook, 8s.; Mr. T. Cook, 11s.; Mr. Hatcher, 11s.; Mrs. Mason, 11s.; Mr. Neal, 7s.; Mr. Richards, 11s.; Mr. Stevens, 4s.; Mr. Wright, 10s.	3	13	0	Medicine, Brandy, Wine, Journeys, Surgical Appliances, etc.	5	2	4
COLLECTED BY—			Pensions and Temporary Allowances	61	13	3	
Miss Beattie, £2; Loan and Investment Society Collecting Box, £1 16s. 8½d.; Miss Sharp, £1 6s.; Miss Tandy, £1 6s. 6d.	6	9	2½	Donations	1	7	4
CHURCH OFFERTORIES—			Loans	3	13	0	
S. Mary, Haggerston	2	13	10½	Payments for Insurance, Redemption of Articles in Pawn and Sundries	1	6	8
Maternity Society for Dinners	0	19	4	Payments for Rent	1	5	0
Sales, etc.	1	3	2	Balance in hand	0	15	2½
Loans Repaid	1	9	0				
Dinner Pence	4	6	8				
	£145	13	5½				

CHRISTMAS DINNERS AND TREATS.

It seems but a very short time since we were in the thick of these numerous festivities which take up so much time for several weeks after Christmas, and yet the arrangements for them for another season will soon have to be thought of. Custom is very powerful all the world over, and any branch of our Church Organization,—Sunday Schools. Bands of Hope, Lads' Club, Guilds, G.F.S., and even the staid members of our Mothers' Meetings—that did not have its own particular Christmas party or treat, would consider itself highly aggrieved, not to say defrauded of its just rights, and after all, it is very delightful to be able to make such a large number of children (of all ages, even grown up ones) enjoy a thoroughly festive and jolly evening. Some of them do not get too many of them as they go through life, and it is well for them to understand that the Church is ready to enter into their joys and pleasures as well as their sorrows, and that religion was never intended to make men morose and melancholy, but, on the contrary, should shew them how to meet together in friendly and pleasant intercourse, and teach them how to use the good things of this world without abusing them. All the numerous treats last winter went off without a hitch of any kind, and were thoroughly appreciated. Our people always take great interest in them, and they certainly do work them splendidly. The Christmas Dinners are given to those of the poorest in our parish who are recommended by the Sisters, District Visitors or other workers. They take the form of orders on butchers, grocers, and coal merchants to the value of from 2/6 to 5/-. according to the size of the family to be thus specially helped. It is a great satisfaction to notice that the money from the collecting cards shows no diminution in amount; it is a satisfaction because out of 56 collectors all but four are members of our own congregation, and it is one out of many proofs that our own people, who are none too well off, are ready and willing to do their share towards finding the money required for this and other purposes, and we can, therefore, appeal with all the more confidence to distant friends when our exchequer needs replenishing.

DONATIONS.			COLLECTING CARDS.				
£	s.	d.	£	s.	d.		
Miss Beattie	1	0	0	Miss Abbott	0	2	0
Miss Boyle	0	7	6	Miss M. Abraham	0	2	1
Mrs. Burnett	0	5	0	Miss Barns	0	5	6
Mr. and Mrs. Chatty	1	0	0	Miss Bathurst	0	9	0
M.C.	2	0	0	Mrs. Beasley	1	1	8
Miss Dawson	0	5	0	Miss Bedford	0	2	0
Miss I. Foster	1	0	0	Mrs. Bishop	0	10	0
Mr. C. F. Hayward	0	5	0	Mr. Clements and Miss Sharp	0	10	6
Hon. Mrs. Maule	1	0	0	Mrs. Cornish	1	10	0
Miss Ada Mills	1	0	0	Mrs. Dugdale	0	2	8
Master Mansell Moullin	0	5	0	Misses L. and E. Elliot	3	15	0
Miss Mott	0	2	6	Master Fenton	0	9	6
Mrs. Nicholas	0	10	0	Miss Amy Garey	0	5	4
Miss Reynolds	0	10	0	Miss Garnham	0	15	6
Rev. A. Tanner	0	10	0	Mr. H. W. Giles	0	1	9
Mr. and Mrs. Webb	0	5	0	Miss Goodban	0	10	0
Miss M. H. Wingate	0	5	0	Miss Cerise Grant	0	3	0
Miss M. A. Green	0	19	0				
Miss M. A. Gregory	0	1	0				
Miss Hart	0	10	0				
Mr. H. Hewes	0	10	0				
Mrs. Hill	0	7	3½				
Mrs. W. Hill	0	10	0				
Miss G. Hockley	0	1	0				
Master Paul Holtrop	0	2	7				
Miss Hyett	0	10	0				
Mr. Iveson	0	5	8				
Miss G. C. Key	0	3	6				
Miss Kinder	1	10	0				
Mr. Latty	0	6	6				
Mrs. Large	0	5	6				
Misses M. & J. Latham	0	3	0				
Miss Lloyd	0	8	6				
Mr. Machin	0	14	3				
Miss E. Morgan	0	1	7½				
Miss Radwell	0	2	6				
Miss K. Sadler	0	10	0				
Miss Scott	0	10	0				
Miss Sessions	0	4	0				
Miss E. Shelton	0	2	0				
Miss F. Shiell	0	6	6				
Miss Shuter	1	0	0				
Miss Bessie Stevens	0	1	0				
Mr. Stuart	0	4	6				
Miss Smith	0	5	0				
Miss Thomerson	0	10	0				
Miss Thompson	0	5	6				
Miss Thomson	0	2	6				
Miss Tookey	0	4	3				
Miss Turner	0	5	6				
Mr. Turpin	0	9	6				
Miss Webb	0	1	6				
Sunday School Service	0	4	5½				

indeed quite anticipated. Last year we realized our highest—£38 8s.; this year our smallest—£23 1s. Still, the six years together have brought in £179 2s. 8d., with which to strengthen and build up existing work for good in a busy, crowded, and poor part of East London.

Balance Sheet, West-End Entertainment, May 25th, 1897.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
By Sale of Tickets—		By Printing Admission Tickets	
Mrs. Gordon Watson, 37 tickets		and Notices of Entertainment	1 0 0
at 5s. each	9 5 0	Nett Profit of Entertainment...	23 1 0
Mrs. Tanner, 59 tickets at 5s.			
each	14 15 0		
Extra for 1 ticket	0 1 0		
	<u>£24 1 0</u>		<u>£24 1 0</u>

S. MARY'S OPEN-AIR MISSION.

This year we have attempted more open-air work than ever before. Not only have we held fortnightly temperance mission services in our churchyard during the summer months, but also fortnightly *general* mission services, and thus every Monday have been speaking for God to the people—sometimes on temperance, sometimes on other elements of the Christian Faith. While we have been assisted by friends from a distance on some occasions, we have on many others done the work ourselves—our own clergy, sacristan, and servers at the altar, taking their places in the open-air pulpit and preaching Christ crucified. We now have some good lamps which brighten the scene and enable us to use our hymn-books with better effect than heretofore.

GENERAL FUND.

However many other funds there may be in a parish such as this, there must always be a General Fund—a fund to which all donations and subscriptions not sent especially for any one particular branch of parish work can be entered; and, more important still, a fund which may be relied on to come to the rescue of any organization that is in danger of getting too heavily into debt, and also to meet any special expenditure which could not well be charged to any other account. It will readily be seen, then, how important it is that the General Fund should be well supported, and that, when pressing calls are made upon it, it should not prove a broken reed. For instance, we wanted very badly this year a new set of books for the choir, also some new surplices, but the Choir Fund could only pay part of the cost so the General Fund comes to the rescue. The Curates' Fund is getting more and more behindhand, so the General Fund makes a grant of £12, and though the Curates' Fund has a heavy deficiency it is not altogether in a hopeless state. The collecting books have not done so well this year, we regret to say. It may probably be partly accounted for by the fact that a few of the collectors have been a little late in sending in their last quarterly amounts—too late for them to appear in this year's balance sheet: but even allowing for this we fear there is a distinct falling off. To keep a collecting book going from quarter to quarter and from year to year and to send the same amounts in regularly is without doubt a difficult task, and is a proof of great perseverance and steadiness of purpose on the part of both collector and subscriber. And yet in one sense it is perhaps the most important of our sources of income. Whatever happens do let us keep up the Apostolic principle of laying-by in store for the service of God every week a fixed proportion of our income as God hath prospered us. A collecting book will gladly be sent to any one who will undertake to collect one penny or more a week from ten subscribers, and if any friend thinks he could find only five others willing to contribute this small amount he may be sure that we shall not refuse his co-operation.

Balance Sheet for the Year, October 1896, to October, 1897.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Balance in hand	0 5 3 $\frac{3}{4}$	S P. C. K.—Prayer Books,	
<i>Donations—</i>		Psalters and Hymn Books	
Miss Biddell	1 1 0	for Choir	5 18 6
Misses Blunt	5 0 0	G. & A., Grant Stamping do.	0 17 6
Miss Boyle	0 10 0	Choir Surplices	1 13 3
Miss Conder	5 0 0	Sunday School Prizes	5 16 0
M. C. (for Parochial Mission		Teas	2 12 0
Women's Fund)	10 0 0	Choir Boys	14 10 0
Mr. J. F. Danvers	1 1 0	Printing Reports	9 10 0
Miss Trevenen Dawson	1 0 0	Sundry Printing	6 11 0
Mr. Elliot (for Choir Books)	1 0 0	Subscription to S. Saviour's	
Choir Fund (towards new		Priory	14 0 0
Surplices and Books)	3 0 0	Postage	4 8 0
Rev. E. H. Gifford, D.D.	1 1 0	Parochial Mission Womens'	
Mrs. Haworth	0 4 0	Fund	10 0 0
Mr. Patrick Leckie	1 1 0	Special Loans	13 14 3
Miss M. Longman	1 0 0	Repairing Pianos	1 4 6
Mrs. Maberly	0 10 0	Magic Lantern Slides	0 16 1 $\frac{1}{2}$
Miss Miller	0 10 0	Knives and Forks	0 10 0
Mr. Howard Morley	25 0 0	To Curates' Fund	12 0 0
Mrs. Newmarch	0 7 6	Sundries	1 17 7 $\frac{1}{2}$
Mr. C. Routh	2 2 0	Balance in hand	0 16 9
Lady De Saumarez	15 0 0		
Mr. Townsend	0 10 0		
<i>Collecting Books—</i>			
Mr. Baker, £1 4s.; Miss			
Bathurst, £2 4s. 5d.; Miss			
M. Fitzgerald, 16s. 6d.; Mrs.			
W. Gibbes, £2 10s.; Miss			
Gilliat, 17s. 4d.; Miss			
Goodban, 17s. 6d.; Mrs.			
Green, £1 17s. 6d.; Miss			
Hart, 15s. 6d.; Miss			
Hyett, 15s.; Miss Sadler,			
£3 0s. 8d.; Miss Sessions,			
£1 12s. 6d.; Miss Stafford,			
13s.; Miss Thomerson,			
16s. 3d.; Miss Thompson, 18s.	18 16 2		
Loans Repaid	5 9 2		
Social Evening Club towards			
cost of new floor in Girls'			
School	4 14 0		
Mr. Fenton, profits of Soirée			
for ditto	1 15 0		
Hymn Books, etc., sold	0 6 0 $\frac{1}{4}$		
S. Mary's Temperance Soc.,			
towards cost of two Lamps			
for out-door meetings	0 12 4		
	<u>£106 15 6</u>		<u>£106 15 6</u>

S. MARY'S, HAGGERSTON, C.E.T.S.

The great feature of the year has been the long looked forward to temperance mission, conducted by the Rev. J. H. A. Law, Secretary of the London Diocesan Branch of the C.E.T.S., assisted by several of the London staff, and Lady Frederick Cavendish, Mrs. Paynter, Mrs. Carrodus, etc. The immediate result was shown in the taken of 62 total abstinence pledges and 4 general section ones during the week of the mission, while several others influenced by what they heard have taken the pledge since; the whole life of the branch has been quickened and new zeal imported to it. The secretary has been fortunate enough to secure the services of an efficient assistant secretary, who has already rendered valuable help. The meetings during the mission

were well, some of them remarkably well, attended; the newly-formed temperance choir sang inspiring songs and hymns, and our district visitors—drawn some from a distance and some from the locality—were most energetic in hunting the people up, inviting them to the meetings, etc.; especially energetic was one lady who spent the week in Haggerston so as to be "on the spot." The general meetings have been held fortnightly through the year and fairly well attended. S. Mary's took part in the Deanery Union Service held at S. Paul's, Haggerston, and was well to the front at our first annual open-air mission service for the Deanery Union held at S. Leonard's, Shoreditch, and at our first annual Deanery meeting held in the Town Hall, Shoreditch, in November which was a magnificent success. Our open-air work has been blessed by God, the meetings have been well attended, and about six pledges taken. Thus encouraged and relying on Him that is mighty, we go forward to renew the attack against the forces of intemperance during another year of grace.

Balance Sheet for the Year ending 30th September, 1897.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Balance in hand	0 11 0½	Refreshments for "Dalston Darkies"	0 2 6
Subscriptions	2 13 0½	Refreshments for All Saints' Children	0 2 10
Collections	1 2 3½	Stationery	0 2 0
Entertainments	3 1 8	Messengers	0 6 4
Donations—		Printing	1 8 3
B. J. Hayes, Esq., 10s.; Mrs. Wingate, 10s.; Miss Skinner, 1s.	1 1 0	Cornet player	0 5 0
		Organ blower	0 0 6
		Grant for Temperance Mission	0 5 0
		Exam. Papers	0 2 6
		Grant for Great Meeting, Nov. 3rd	0 5 0
		Boxing-night Entertainment Expenses	1 3 4
		Boxing-night (musicians)	0 7 6
		" (door-keeper)	0 1 0
		Affiliation Fee	0 10 0
		Members' Pay-cards, 3s.; Pledge-cards, 2s. 3d.	0 5 3
		Pledge-book	0 1 2
		Compo-lithograph	0 5 6
		Intercession Papers	0 3 0
		Knives, Forks, and Spoons	0 6 1
		Speakers' travelling expenses	0 3 10
		Quarterly Suppers	1 6 8¾
		Balance in hand, Sept 30, 1897	0 15 8¾
	£8 9 0½		£8 9 0½

S. MARY'S SPECIAL TEMPERANCE MISSION.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Donations—		Cardboard, Pencils, and District Visitor Books	0 3 6
A. F. Hills, Esq.	1 1 0	Tune Books, C.E.T.S.	0 6 0
T. Holloway, Esq.	2 2 0	Probationers' Cards	0 2 3
Mrs. Hyett	0 5 0	Illuminated Cards	0 1 6
" Tann	0 1 0	Register	0 1 11
Miss Biddell	0 5 0	Speaker's Travelling Expenses	0 1 0
" Shuter	0 2 6	" Fee	0 5 0
" Kinder	0 2 6	Posting	0 6 0
" Crawley	0 5 0	Printing	3 1 6
" Cochrane	0 2 0	Messengers	0 2 9
" A. Goodban	0 1 0	Stationery	0 3 3
Rev. F. W. Goodban	0 5 0	Grant towards Lamps for Open-Air Temperance Mission	0 12 4
" C. J. and Mrs. Cornish	0 10 0		
Grant from S. Mary's C.E.T.S.	0 5 0		
	£5 7 0		£5 7 0

TEMPERANCE BOOK STALL ACCOUNT.

October 1st, 1896, to October 1st, 1897.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Stock in hand, 1896	0 8 10½	Spent in Books	0 3 0
Cash	1 2 6½	Stock in hand	0 8 11
Sale of Books	0 3 7½	Cash	1 3 1½
	£1 15 0½		£1 15 0½

THE BAND OF HOPE.

The Band of Hope continues its career of usefulness in inculcating principles of temperance and moderation in all things, but especially, as is right and proper, in the matter of intoxicating liquors, in which latter case the children who attend the meetings are taught that it is best to totally abstain from their use. The Band is now 17 years old—quite a mature age. Number on Roll (July, 1897)—Seniors: boys, 32; girls, 31. Juniors: boys, 35; girls, 37; officers, &c., 7. Total, 142; an increase in the number of children, but a loss in the number of officers, as compared with last year's report. The excursion which took place in July last to Rigg's Retreat, Chingford, was very successful, the day being brilliantly fine, and the arrangements being carried out without a hitch of any kind—no lost children—nothing to mar the general enjoyment. Out of a total of 222 children who attended, the Band of Hope furnished 70, made up as follows:—Seniors: boys, 16; girls, 20. Juniors: boys, 16; girls, 18. Below is the Balance Sheet for 12 months, ending June 30th last, showing a good balance.

Balance Sheet for the year, June 30th, 1896, to June, 30th, 1897.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Balance in hand from last year	1 8 4	Chingford Excursion, 1896, Quarterly Teas and Christmas Party	6 14 5½
Members' Payments	11 10 2	"London Crusaders" for 12 months	2 2 10
Donations—		Games	0 3 0
Rev. A. Tanner, 5s.; Rev. F. W. Goodban, 2s. 6d.; Miss A. Thompson, 2s.; Miss F. Thompson, 2s. 6d.; Miss Lloyd, 2s.; Miss Birkenhead, 3s.; Mr. B. L. Jarvis, 2s.; Mr. E. V. Giles, 2s. 6d.; Mr. H. C. Oliver, 2s. 6d.	1 4 0	Meeting at Town Hall, Shoreditch, Music	0 4 6
Annual Service, St. Mary's, half Offertory	0 3 1½	Annual Subscription to Hackney Band of Hope Union and C.E.T.S.	0 11 0
Annual Entertainment to the Adult Society, half proceeds	0 12 3	Process Block of Church for new Cards	0 10 0
Choral Society, half balance	0 17 5¼	Temperance Mission: Pledge Papers	0 6 0
	£15 15 3¾	Medals and Clasps	0 6 0
		Sign Papers, Cards and Printing	1 4 8
		Envelopes for Cards, Postage, &c.	0 5 9
		Balance in hand	3 6 0¼
	£15 15 3¾		£15 15 3¾

MEN'S CLUB.

The balance sheet for this year shows a large increase of receipts—£128 17s. 10d., as against £105 9s. 0½d. last year—and there is a small balance of 4d. on the right side. We have paid off no less than £23 14s. 3½d. debt on the billiard tables, as against £17 1s. 1d. last year, and hope to entirely extinguish the debt this year. Financially, therefore, the club is in a most flourishing state. We suffer, however, from one serious drawback, which we do not at all see our way to alter. There is no accommodation

the organ has just been finished and is ready for use again at the Harvest Festival, and is greatly improved by the cleaning, renovating, and new soft stop put in it by Messrs. Willis & Sons. Considering that this has cost us over £90 we have very little over towards the relighting and redecorating of the church; but, at all events, one of the three objects has been accomplished, and the pluck and work and energy that carried that through is happily still available, and also the hearty goodwill and just pride of the worshippers at S. Mary's in their beautiful church. So we fear nothing; but prayfully look forward to the other two items being *faits accomplis* some day in the not too distant future!

Balance Sheet of Bazaar, 1897.

RECEIPTS.		£	s.	d.	EXPENDITURE.		£	s.	d.
Vicarage Stall	...	17	3	9	Printing	...	6	6	0
Churchwardens' Stall	...	26	8	0	Flags and Muslin	...	5	13	0
Choir Stall	...	22	0	0	Assistance and Police	...	4	0	0
Sunday and Day Schools' Stall	...	13	4	6	Writing Names and Notices	...	1	16	0
Guilds' and Mothers' Stall	...	6	17	6	Insurance—Fire & Burglary	...	0	7	6
G.F.S. Stall	...	9	15	6½	Refreshments	...	2	15	3½
Temperance and Band of Hope Stall	...	6	6	9½	Decorations (paper)	...	2	3	0
Guild and Club Stall	...	15	1	3½	Materials for Competition	...	0	14	6
Grocery Club Stall	...	11	2	0	Wood and Materials	...	2	12	4
Refreshments' Stall	...	5	17	7½	Hire of Lamp	...	0	7	0
Crockery Stall	...	2	1	1	Toys, ect., for Fish Pond	...	1	1	0
Entertainments	...	6	3	7½	Bouquets	...	1	5	0
Fish Ponds	...	1	19	1	Bill Posting	...	0	10	0
Tickets at Doors	...	2	1	3	Carriage, Postage, and Sundries	...	4	9	7½
Donations	...	7	0	0	Balance (profit)	...	128	9	1½
Sale of Tickets	...	9	6	6					
		£162	9	4½			£162	9	4½

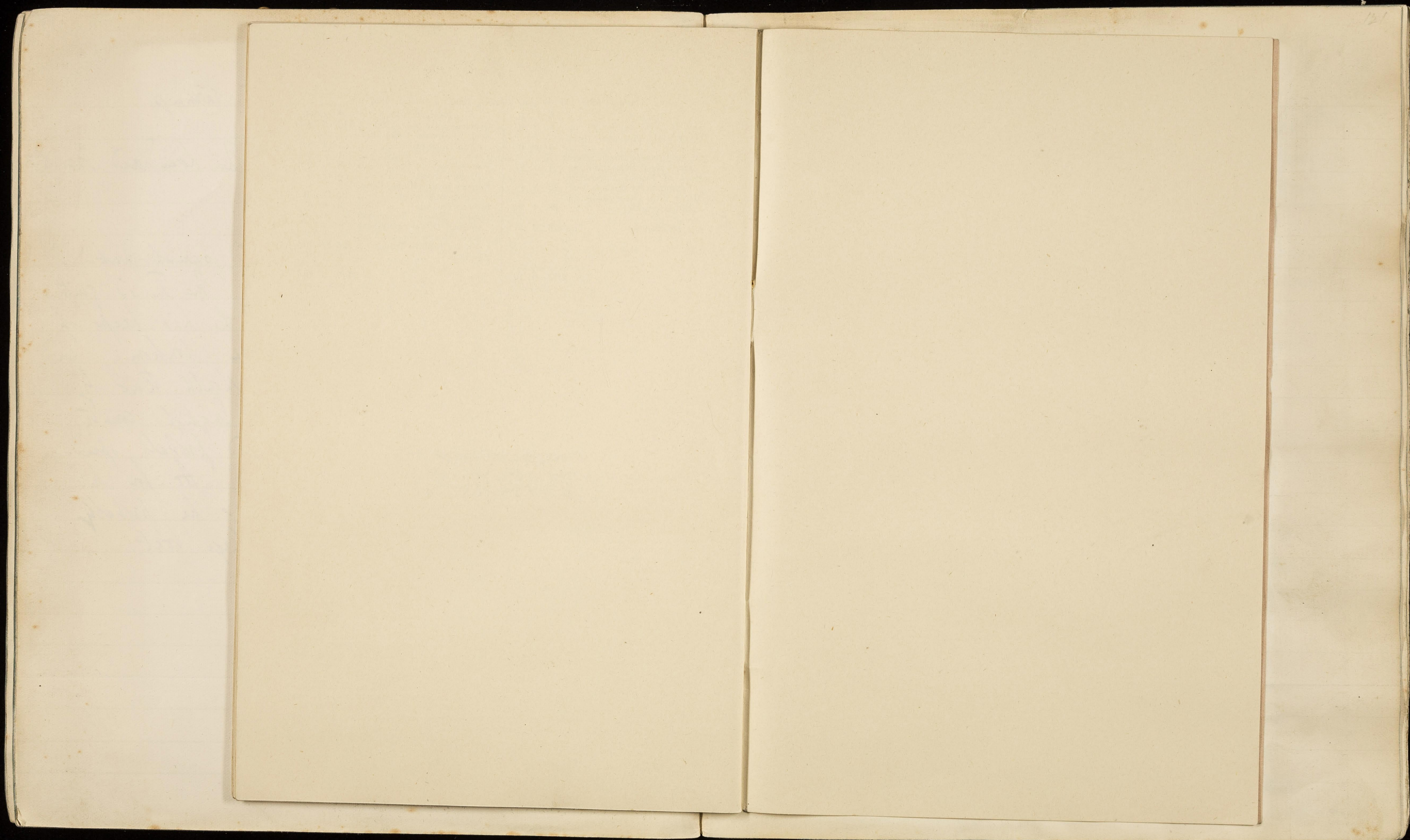
THE PAROCHIAL INSTITUTE.

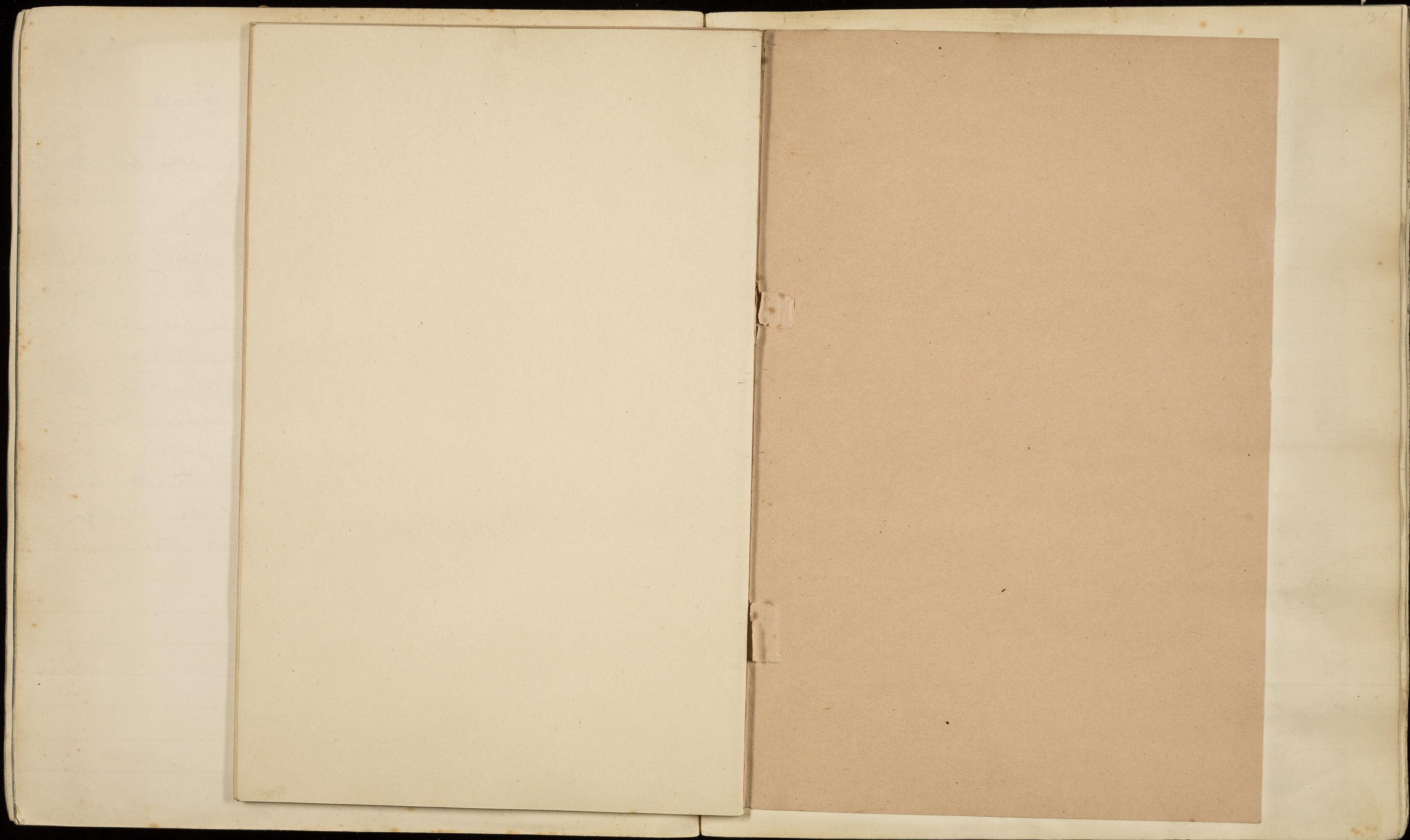
This Institute, the latest addition to the very useful set of buildings with which S. Mary's is happily endowed, continues to be of much service to us. Though it could not be called a rash venture it was certainly a venture of faith and the Vicar had to borrow and lend a considerable amount of money to pay for its erection; so that when it was opened three years ago there was a rather heavy debt upon it. This, however, is being paid off quite as quickly as we could expect considering that it has not been possible to make any special effort for the purpose, and that the reduction has been almost entirely due to the fact that the income from rent of rooms and from the Men's Club which is gradually repaying the cost of the two Billiard Tables, has been considerably in excess of the expenditure. For instance, it is very satisfactory to notice that although we have had the greater portion of the interior thoroughly renovated this summer and have also paid off the last instalments (amounting to nearly £26) of the loan which the Oxford House Federation Council kindly made for the purchase of a Billiard Table we have still been able to reduce the deficiency of last year by £35. Of course we must not lose sight of the fact that the Institute is at present a new building, and that as time goes on expenses for repairs, etc., will increase. Also we may not always have our rooms so fully let, so that we really ought to be putting aside a Repair Fund now. It would be a great satisfaction, therefore, if some of our kind friends would help us this winter to wipe off the debt of £76 still hanging over us. Every room in the Institute, as is the case with all our other parochial buildings, is fully used. The top floor serves as a residence for one of our Assistant Clergy and his wife, a couple of rooms on the first floor are occupied by two of our Day School teachers, another one by the caretaker and steward of the Men's Club, while the fourth one is used as an office by a Relief Society in day time, and serves as an extra room for reading and quiet games for the Men's Club in the evening. The ground floor is entirely taken up by the large room of the Men's Club with its two billiard tables, bagatelle table, refreshment bar, etc.

Balance Sheet for the year October, 1896, to October, 1897.

RECEIPTS.		£	s.	d.	EXPENDITURE.		£	s.	d.
Mrs. R. Wingate (don.)	...	1	0	0	Deficiency, October, 1896	...	112	5	2
Work Guild Sales (part proceeds)	...	5	0	0	Ecl. Insurance Office Premium (2 years)	...	1	14	6
Oxford House Dramatic Society	...	4	4	5	Taxes	...	1	7	4
Proceeds of Entertainment	...	62	3	0	Water Rate	...	3	0	0
Rent of Rooms (including Payments for Coals & Gas)	...	28	4	2½	Coals and Wood	...	5	18	5
Men's Club (Repayment on Billiard Table)	...	76	17	5	Repairs to Buildings, Renovating interior, etc.	...	23	17	10½
					Interest on Loan	...	3	6	8
					Oxford House Federation Council (Final repayment and interest on Loan of £40 for Billiard Table)	...	25	17	3
					Sundries	...	0	1	10
							£177	9	0½
							£177	9	0½







23
Interview with the Rev. J.A. Le Courteur, Vicar of S. Columba, Kingsland Road. (E.A.) (Mar. 10. 98.)

S. Columba is the most extreme church in Hoxton, and one of the most extreme in the whole of London. It is certainly one of those at which the Low Churchman would say that they are "playing with Rome". But the style of service is no innovation, as since the place was built some 30 years ago, the same general practices have been observed. They are indeed "extreme", and Mr. Le Courteur so described them.

The PARISH is a poor one, tho' not so poor as some others in Hoxton. It is bad enough however for him to say that about half the parish seems to get drunk every Saturday night: "you meet it everywhere"; and to hazard the opinion that about a quarter of the people are "chronically out of work". They live under crowded conditions, and, both from sanitary and economic causes, a good deal of physical weakness is discernible. The lads, for instance, shirk active games like cricket, although they always like to have their clubs. Cabinet-making is the chief industry, but employments are very various. As compared with the people of Stoke Newington, where as curate to Mr. Shelford, Mr. Le Courteur was working for five years, they are delightful to work among. Like many others in the East of London they are less cold; they are both receptive and teachable. But they are "morally flabby". In spite of this, church work is far more

encouraging than in the North, and in spite of the flabbin^g things seem often to have a way of sticking. He has a Bible class, for instance, in which a strange cliqueness shows itself. Little groups of 5 or 6 suddenly absent themselves, and when this happens he has learnt by experience that the best thing to do is to leave them alone. After a time they generally turn up again and he asks no questions. I could not quite understand the rationale of this, and it seems opposed to his practice with communicants. These he is constantly looking after, and neglect to confess and perform the prescribed religious duties, is followed by the sending of a letter beginning with the impressive formula: "Dear ----Your spiritual record for the last---- months is" and then follows the list showing how serious the omissions are. This treatment has he says a very wholesome effect. Mr. Le Courteur is a priest and he tries to exercise the authority of the priest. But he does it with a certain liberality, and, ^{in a temper which may perhaps} ~~perhaps what may be~~ traced to his recognition of the special weaknesses of his people. For instance, some of the best lads out of his 24 altar servers come from the worst streets in the parish, and one of these got into trouble some time ago for thieving.

After serving his time he turned up again, and was dealt with with severity, being forbidden all rights of membership for a year. But he stuck to them, and at the end of a month was partially rehabilitated, and at the end of the year was again allowed to serve. Now he one of the most

dependable of them all, and is the server at the special ~~eix e'eleek~~ celebration on Thursday morning at 6 o'clock. Over a certain number of individuals there is clear proof that the church exerts a very real hold, (for instance Mr. Le C. told me of cases of lads who had stayed up all night fearing that they should not be called and should thus miss the early celebration) but the strong religious obligation must I am inclined to think after my visit to this church last Sunday week be mixed up with a vast amount of ecclesiasticism----perhaps superstition. But a religion very far from being pure and undefiled is probably far better than the normally unadulterated paganism of the people. They know nothing, he said, and must be treated as heathen, it being necessary to inculcate the most simple and fundamental truths. His predecessor had been nothing of a mission priest, and although still a great part of the parish is really untouched, a good deal of missionary work is attempted. Open air services are held and on certain occasions processions go round the parish. Active visiting is carried on by the sisters, and in one way or another every one is seen. But I fancy that except for visiting sick cases, most of the time of the clergy is taken up by the services of the church and by guilds, and by the time that is absorbed by looking after individuals.

It is a remarkable fact that in this poor parish a

Le COURTEUR.

large no. of workers are drawn from the parish itself--- another proof of the power of the church here to get hold of people. Mr. Le C. always tries to make his people work and in as far as possible to have local workers. He puts on one side ~~at~~ the conventional ideas both as to the difficulty of getting the people to work, and the objection to the people as workers when you have got them. He tries to set every one to work, and does not hesitate to set his own parishioners to visit. But he wd. not put them on in their own streets. Remove them but a little way, and it does not matter, he says, since three streets off is as far as three miles.

STAFF, & C:--Vicar and 2 curates.

3 Sisters of St. Peter's, Kilburn.

1 Lady who has taken a house as a hostel in Homer St., and hopes to be followed by others.

1 Nurse (lodging etc. found).

20 District Visitors.

40 men (various).

24 Altar servers (all lads who have been confirmed).

27 Sunday School Teachers.

Most of the above come from the parish, and all except the nurse (partly) and I suppose the clergy, are unpaid.

BUILDINGS:---Church (900) Schools (used a good deal for various purposes). 5 rooms in the vicarage are also used for guild and other meetings. On the whole very cramped for room, and when as just now a brass band has to practice in the vicarage temper is apt to suffer. They are trying to raise money now for additional room, and ~~the~~ the brick cards (see page) have been devised for the purpose. By their means £50 have so far been collected locally.

SERVICES ETC:--(For list see page) Sexes divided.
At morning service (11.15) about 300 adults. Very few children then, as the morning school is so bad.

^x
This estimate for the morning nearly took my breath away, as I had been on the first Sunday in ~~1~~ Lent, and put the adults down, I think, at about 90, and the children at about double their number.

Sunday evening: average about 500. Women's side packed, and men's about half full and improving.

Sunday School:--average, 300; register, 400. Two Bible classes on Sunday aft. with about 70 in each.

The congregations and collections have both doubled, in the 3 years, the latter from about £150 to about £300. Communicants roll also doubled: 1894, 125; now 270. All these are regular and the roll is most carefully kept, Harry Wilson's card system being used. All therefore on the roll

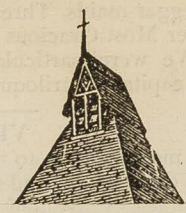
are regular

Ash Wednesday 194.20. 198.109.

Columba, Kingsland Road, Parish Magazine.

Parish of S. Columba, Haggerston, is comprised within Nuttall Street, Kingsland Road, Huntington Street and High Street, Hoxton. The Population is 8,000, within a space of two furlongs by one.

No. 50.
(NEW SERIES.)



FEBRUARY,
1898.

Price
Twopence.

I am sorry to say that we have been very busy for a time at the services of Sister Elizabeth. During the short time she was with us, she identified herself so thoroughly with the wants and woes of our poor, that we were all sorry when the atmosphere of Haggerston proved too much for her strength. But we know that wherever she is, she will still wish to help us, and often strengthen us with her prayers. In her place, Sister Ada has come to us, and it is pleasant to find that after an absence of eighteen years, she finds many who were quite little ones when she left, full grown and loyal members of S. Columba.

On the Feast of the Epiphany, we had a visit from Bishop Cortez, who has been labouring in Corea during the last seven years. Sister Nora, who worked in this parish for many years, and who is now attached to the work in Corea, is also in England, and I hope that she will during her stay give her many friends here an opportunity of seeing her and of hearing something about Corea. I shall be glad to entrust missionary collecting boxes for Corea to any who are interested. Money is badly needed.

At the moment, the Mission Building Scheme is at a standstill for want of funds. £500 are required at once—*then* we shall lay the foundation-stone. We want encouragement just now—two or three substantial cheques. Some of our readers could send these without much self-denial. The widow's mites appear on the Lord's Subscription List, so let these pour in as well. Please help. Wishing you much blessing during this Holy Season. Your faithful Vicar and friend in the Redeemer,
JOHN A. LE-COUREUR.

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Our Schools.—Just now we are in some difficulty about Day Schools. The Education Department are withholding Annual Grant until some improvements in the heating and ventilation of the rooms have been effected. In the face of the constant improvements that have been made in the building during the last few years, this is a state of things we means anticipated, and which we had no occasion to expect scheme for better ventilation has been submitted, but meantime we are sadly in want of funds. We are still in need of an assistant to replace Miss Noakes.

Attendance during the month—Boys, 141; Girls, 118; I 55. Total, 314

Reverting to an old custom in this parish, the distribution prizes to the deserving children attending our Sunday school took place in Church on January 24th. The arrangements in every way satisfactory, and the behaviour right throughout somewhat long service was very good. We were pleased so many of the parents present.

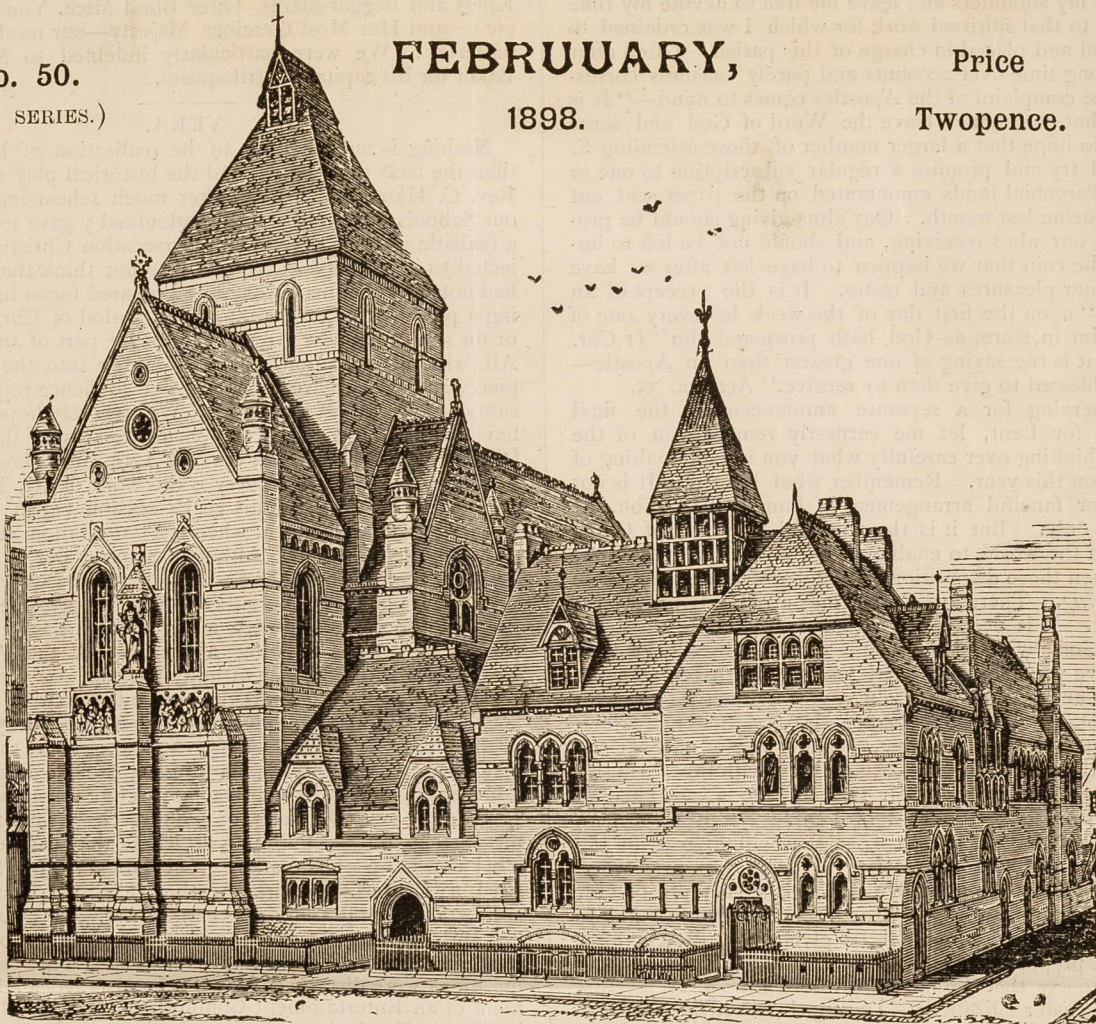
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CHURCH VICARAGE HOUSE AND SCHOOLS OF S. COLUMBA, KINGSLAND ROAD.

HOURS OF SERVICES, Etc.

SUNDAYS:

HOLY COMMUNION	7 & 8 a.m.	SOLEMN EUCHARIST AND	CHILDREN'S SERVICE	3.30 p.m.
MATTINS	10.15 "	SERMON	BAPTISMS & CHURCHINGS	4 "
SUNDAY SCHOOL	10.30 "	SUNDAY SCHOOL	CHILDREN'S SERVICE	6 "
LITANY	10.45 "	YOUTH'S BIBLE CLASS	EVENSONG AND SERMON	7 "

DAILY:

HOLY COMMUNION, 6.45 & 7.30 a.m.	MATTINS	8 a.m.	EVENSONG	7.30 p.m.
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Wednesdays and Fridays:

LITANY	11.45 a.m.	CHILDREN'S SERVICE	12 noon.
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A MISSION SERVICE is held in the Church on Wednesdays at 8.30 p.m.

A BIBLE CLASS for Men is held at the Vicarage on Tuesdays at 8.45 p.m.

Clergy

REV. J. A. LE-COUTEUR, M.A., *Vicar.*

REV. C. HAMMOND, B.A.

REV. F. BELL.

Assistant Curates.

with much encouragement. All our Parochial organisations seem to be in a good healthy condition, and although we are of course fearfully crippled for want of proper accommodation for carrying on the work and for want of money, still all things considered, we are in a more promising position than we were a year ago. But as members of a congregation, it is important that we should recognize our responsibilities in the pecuniary affairs of our church. I feel more and more that this is a responsibility which, being shared by the many, would weigh less heavily upon my shoulders and leave me free to devote my time and strength to that spiritual work for which I was ordained to the priesthood and placed in charge of this parish. Often after spending a long time over accounts and purely business correspondence, the complaint of the Apostles comes to mind.—“It is not reason that we should leave the Word of God and serve tables.” I do hope that a larger number of those attending St. Columba will try and promise a regular subscription to one or more of the Parochial funds enumerated on the paper sent out with the magazine last month. Our alms-giving should be proportioned to our alms-receiving, and should not be left to impulse, or to the coin that we happen to have left after we have provided for our pleasures and tastes. It is the precept of an Apostle that “upon the first day of the week let every one of you lay by him in store, as God hath prospered him” (1 Cor. iv. 2). And it is the saying of one greater than an Apostle—“It is more blessed to give than to receive.” Acts x. 35.

Whilst reserving for a separate announcement the final arrangements for Lent, let me earnestly remind you of the necessity of thinking over carefully what you intend making of this holy season this year. Remember what Lent is. It is not an arbitrary or fanciful arrangement of human institution, for human ends only. But it is the merciful provision of God's Holy Spirit in the world to enable men to find time to think, and to give men those dispositions of mind which are favourable to right thinking. There are some things absolutely necessary; and other things which you should do, but which your life orders are not. It is necessary that you should realise God's will for your life? Or, have you forgotten what you once realised? In the ordinary wear and tear of life, you say you have no time for such serious thoughts. But they are necessary thoughts, affecting the character of life—life now—eternity! So now, at the beginning of the year, the Church, speaking with the authority and holding up the example of Her Divine Lord, bids all Christian men to keep the Fast of Lent. But it must be a Lent with Jesus, that is, a time when you will give Him the first place, when you will allow Him to teach you, and when you will suffer Him to do what He did in the Temple of old, cast out what was unseemly and wrong. On the three Sundays preceding Lent an instruction will be given immediately after Evensong as a preparation for Lent.

I am sorry to say that we have lost, for a time at all events, the services of Sister Elizabeth. During the short time she was with us, she identified herself so thoroughly with the wants and woes of our poor, that we were all sorry when the atmosphere of Haggerston proved too much for her strength. But we know that wherever she is, she will still wish to help us, and often strengthen us with her prayers. In her place, Sister Ada has come to us, and it is pleasant to find that after an absence of eighteen years, she finds many who were quite little ones when she left, full grown and loyal members of St. Columba.

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JOHN A. LE-COUTEUR.

uttering as everyone knew, and few of the spectators were bold enough to put in an appearance. What a feast it was! There was a splendid tea—real good, strong tea, with ham and cake, and a New Year's card for each one. Sister Mary had spared no pains to make this a really comfortable and comforting meal—a meal to be remembered. Then there was the Entertainment afterwards with wonderful tableaux, arranged by Miss A. Brown. Alice, of Wonderland fame, was there with her snail and whiting and lobsters, etc., and Marie Antoinette, Kings and Beggar-maids, Three Blind Mice, Young Lochinvar, etc.,—and Her Most Gracious Majesty—our mothers felt quite flattered! We were particularly indebted to Mr. Thurlow-Baker for his capital ventriloquism.

VERA.

Nothing is more helpful to the realization of historical facts than the facts dramatised, and the historical play written by the Rev. C. Hammond, which, after much rehearsing, came off in our Schools on January 20th, undoubted y gave to the audience a realistic idea of the kind of persecution Christians were subjected to in the time of Nero. I do not think that anyone who had not read the piece was quite prepared for so highly interesting a presentation of a most crucial period of Christian history, or for so sympathetic a rendering on the part of the performers. All, without exception, entered heartily into the spirit of the piece, and secured from the crowded audience repeated expression of appreciation and praise. We sincerely hope that all who have not seen the drama will secure tickets for the second performance on Thursday, February 17th. It should be stated that the very effective scenery is the work of Mr. Lines.

Men's Bible Class.—This year's session began with a Social Gathering on January 4th, when the largest room at the Vicarage proved quite too small. Although many of our members are no longer juveniles, it was made clear that they were still equal to take their places by the side of their progressive juniors, and sing out the old songs with much force and form. Next year (D.V.) we intend inviting a member of the Anti-Smoking League—it will be an opportunity for him.

Temperance Society.—At the moment of writing the Secretary is on the briny deep, so that we are left to memory for a record of the month's doings. As far as I can gather, they have been of a cheering character. On January 7th the Society received a large accession to its numbers at a religious service in Church. I find that our two veteran members have had their cards of membership framed and hung up where they can be always seen. This is worthy of imitation. On January 14th Rev. Fr. Bell gave a Lantern Lecture on the “Channel Islands,” where spirits are cheap and drunkenness rife. On January 28th a General Meeting was held, which, somehow or other, did not secure a large attendance. Nevertheless, some very important questions were discussed. Mr. R. Lewis advocated the appointment of an Entertainment Committee. The question of smoking from a Total-abstaining standpoint was then raised, with the result that for a time at least, total-abstaining smokers may indulge in their narcotic weakness within certain bounds. One very satisfactory result of the Meeting was the inauguration of a Holiday Fund, and members shewed their appreciation by paying in there and then. For particulars, please apply to the Secretary, whose address just now is somewhere on the high seas.

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Feb. 23rd. LENT, 1898. April 9th.

S. COLUMBA, KINGSLAND ROAD, N.E.

The observance of the Forty Days of Lent is binding upon all Christians as being the arrangement of God the Holy Ghost, expressed through the Church, for the salvation of souls.

Jesus was "driven by the Spirit into the wilderness" (S. Mark 1. 12). And it is the same Holy Spirit who is moving us now to resolve to go apart with the Lord (S. Mark 6. 31) on Ash-Wednesday. The Holy Spirit would drive us into the wilderness. Let us not "resist the Holy Ghost;" and refuse to obey His voice. Let us rather, like the Blessed Jesus, yield ourselves into His hands, and earnestly seek His guidance and help, that this holy season may be abundantly blessed to our souls.

The Book of Common Prayer orders that the Forty Days of Lent shall be observed as Days of Fasting.

To neglect this order is to incur a very dreadful responsibility; for Our Lord says: if a man "neglect to hear the Church, let him be unto thee as a heathen man and a publican" S. Matt: 18. 17.

REMEMBER the object of Lent is to help you to free yourself from bad habits and sin, and to enable you to begin a new life.

I lived for myself, I thought for myself,
For myself, and none beside,
Just as if Jesus had never lived,
As if He had never died.

S. COLUMBA, KINGSLAND ROAD.

LENT, 1898.

ASH WEDNESDAY, February 23rd.

Holy Communion, 6; 7.30; 8.45 a.m.
Imposition of Ashes, 6.45 a.m. Mattins and Communion Service 8 a.m.
Holy Communion (with music) 10.30 a.m. Preacher: REV. F. BELL.
Litany 11.45 a.m. Stations of the Cross, 3 p.m.
Evensong, 8 p.m. Preacher: The VICAR.

SUNDAYS:—Holy Communion, 7, 8, and 9.15 a.m. (First Sunday 6 a.m. in addition.)

Mattins (plain) 10.15 a.m.

Litany sung in Procession, 10.45 a.m.

High Celebration, 11.15 a.m. Preachers: REVS. C. HAMMOND AND F. BELL. Subject:—
"THE CHRISTIAN SACRIFICE FORESHADOWED IN THE OLD TESTAMENT."

(1) "The Doctrine of Sacrifice" (2) "Abel's Sacrifice." (3) "Abraham's Sacrifice."

(4) "Moses's Sacrifice." (5) "David's Sacrifice."

At the Children's Service, 3.30 p.m., REV. C. HAMMOND will catechize.

Solemn Evensong 7 p.m. Preacher: The VICAR. Subject:—"THE PARABLES OF
THE GRACE OF GOD."

(1) "The Sower."

(2) "The Wheat and the Tares."

(3) "The Mustard Seed."

(4) "The Leaven."

(5) "The Hid Treasure and the Pearl of
Great Price."

(6) "The Draw Net."

At 8.30 p.m., a Mission Service will be held, with Instruction on "The Ten Command-
ments and Present Day Difficulties."

MONDAYS:—At Evensong (7.30 p.m.) Intercessions for Foreign Missions.

At 8.30 p.m. Service for Young Women in the S. W. Chapel, with addresses by the
VICAR on "The Precepts of the Church."

TUESDAYS:—Solemn Evensong of the Blessed Sacrament 7.30 p.m., with Sermon by REV. C.
HAMMOND on "How to receive the Holy Eucharist."

WEDNESDAYS:—Litany, 11.45 a.m. Children's Service 12 (noon)

Litany of the Passion after Evensong, 7.30 p.m.

At the 8.30 p.m. Mission Service, the VICAR will preach on the "Way of Salvation"
with Limelight Illustrations.—

THURSDAYS:—At 3 p.m., the VICAR will lecture on "the Sermon on the Mount."

At Evensong (8 p.m.) the REV. FATHER HOPKINS, O.S.P., will preach on the
Corporal Works of Mercy.

FRIDAYS:—After Evensong (7.30 p.m.) "Examination of Conscience."

At 8.30 p.m., *The Stations of the Cross* will be preached.

SATURDAYS:—Evensong (7.30 p.m.) will be followed by a Meditation and Intercessions.
Holy Communion daily, 6.45, 7.30 and 8.45 a.m. (Thursdays 6 a.m. in addition.)

Average daily communicants, 7. Thursday at 6 generally about 20 About 100 people come to church for one purpose or another every evening from Monday to Friday, and on Sat. about 70. The congregation is allowed to send in intercessions and these are offered at the early celebration on Thursday and on Saturday evening. The people send in their written requests, and very touching they often are. Each one is read out separately and is followed by a response from the congregation. No names are given, and occasion^{ally the} form has to be altered. They teach the value of "intercessory prayer". Each petition kept on for one month. Repetition is allowed. This (Thursday) morning 120 intercessions were offered, thus representing the petitions of about 30 different people.

Does not prepare for special confirmations, but is always preparing some. Takes them individually. All ages come for instruction. People very teachable, and the great thing is to find the time.

All communicants come and are expected to come regularly to confession. If they don't, the letter referred to above is sent. A great deal of local indifference to extreme practices, but thinks no genuine hostility. A good deal of persecution, however from the Protestant Alliance-- Mr. Ken-sit and his friends. Says that are attacked in very underhand ways: parents bribed to complain that their children are

compelled to "worship images", and the Education Department prejudiced against them. (Mr. Le C. admitted however that his school buildings were rather "mediaeval" in construction.) Their processions round the parish on Good Friday etc. are always interrupted by an organized body of people with music etc. but schools, processions and every thing else will go on "come what may". The processions are of value as a "witness". The R.Cs. seem to dislike them as much as the "Protestants", and have also taken steps to draw people away. but he hardly thinks that the steps taken have been done under authority. Mentioned Howlett as one of the ablest and most distinguished of the London clergy.

EDUCATION:--School with the 3 departments. 350 children. Priests take the religious instruction, and on Wed. and Thurs. there is a service for the children in church.

SOCIAL AGENCIES:-- Very few; very little accommodation and, I think, not much time. All the communicants are divided into "Wards": Men, young men, lads, and boys; women, young women, elder girls, and girls, and these 8 wards make up the Confraternity of S. Columba. The membership is about the same as the Communicants' Roll. There is in addition men's club, and a missionary guild.

VISITING:-- Except to the sick in the hands of the sisters and the district visitors.

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CHARITY:--Left entirely in the hands of the sisters. The "sick and deserving poor" are relieved, and about £150 a year goes under this head.

OTHER RELIGIOUS INFLUENCES:--Hoxton Hall. A good many ~~at~~ girls go. Run on teetotal lines by Quakers. Costers' Hall (outside). Together, these make up a strong dissenting influence. They do not exactly fight S. Columba, but they like to capture her people! I say frankly I don't believe in them a bit, but I never preach against them. I just peg away at my own beliefs, and put my trust in the survival of the fittest".

GENERAL QUESTIONS:--Have much to thank the POLICE for in keeping order and affording protection during the processions, but---! Ware St. a centre of PROSTITUTION. CRIME is sporadic, but Wilmer Gardens, (like Ware St. just to the North of the parish), is a notorious centre both of prostitution and crime. About 12 MARRIAGES a year and this an increase. Most go to the Shoreditch parish church. But cohabitation is general. All are churched, feeling apparently that this a sort of seal of respectability. But the strictness at S. Columba as to this and all sacraments prevents a good many from coming to their own church. Mr. Le C., however attaches little importance to the parish as the limited sphere of work, visiting it appears wherever asked

sometimes with an understanding with the other incumbent, and sometimes without. He goes on the plan of trying never to lose sight of those over whom some hold has been obtained, following them and visiting if need be wherever they go. HOUSES are fairly good, and the worst places are found in Ely Place and Barton Court. There are no open spaces in the parish. Opinions on DRINK have been already expressed, and for the last 18 months Mr. Le C. has been a teetotaller on account of the prevailing drunkenness and of the greater influence in this connection that his own total abstinence gave him.

Mr. Le Courteur is a man of about 40 or 45, with a closely shaven face, well-chiselled features, quiet voice, and easy speech. His brow recedes slightly and this with a good mouth and a pointed chin give the impression of a man of considerable determination rather than of one who possesses great intellectual gifts. He is a courageous man and one who interests and attracts without in my own case inspiring perfect confidence.

Character of population.

March 15th.

Interview with Rev. R. J. Duncanson, 6/13
Hoxton, at 63 Myddleton Sq. (2)

Mr Duncanson is a man of about 60 who has been in this parish for 17 years. He is a strange funny looking little man, with a peculiar, round bald head; clean shaven; very small eyes and fat-puffy cheeks; not at all unlike portraits of James Booth.

It will be seen that among the 'sad facts' enumerated on the paper, which I have inserted at the end of this Report it is stated that "Mr C. Booth, who is the greatest living authority on S. London has coloured St Mary's parish deep black," indicating that it is among the very poorest. A too scrupulous curate pointed out that this statement was not strictly accurate and that only two streets were ~~part~~ partially black. Mr D. seemed to think that this was rather quibbling, but in subsequent issues of this paper he altered the form of the statement. But though not black to any extent the

fact remains that the parish has and is exceedingly poor, the people being mainly wretched laborers and the poorest mechanics. There has perhaps been some improvement since our map was made, there having been a large clearance between Britannia St. and Provost St. But what remains of Britannia St. and still more the courts out of it retain a shabby character: but still worse is Colingwood St. a small street running from Britannia St. to City Road with the boundary of St. Luke's and St. Andrew's passing through it. Another bad spot is Chatham Terrace where the model dwellings have been built far too close together: but this which appears as a cul de sac on the map has been improved by being run through into Murray St.

Two Curates. Mission Lady.
 About 30 voluntary workers from the congregation.
 Mr. D. complains of the neglect of Hoxton because it is not in the East End: cannot get well-aid workers
 Church. Mission House. Boys Club.

Persons employed.

Parish

Amas.

NEAREST STATION KINGS X

December 1897

63, MYDDELTON SQUARE,
LONDON, E.C.

I have pleasure in forwarding
you our "Annual Report & Balance
Sheet" which I hope will
meet with your approval &
will only add that, if you can
see your way to help us again,
we shall be most grateful
to you - The prospects of
all our Parochial Charities,
this year, are most gloomy,
owing to the Jubilee -
In addition to this there
lost several of my best subscribers

T.O.

Amas.

S. MARY'S,
BRITANNIA STREET, CITY ROAD, E.C.

List of Services.

SUNDAYS.

- 8 a.m. Holy Communion.
- 11 „ Morning Prayer.
- 11.45 „ Holy Communion (Choral with Sermon).
- 3 p.m. Sunday School and Catechizing.
- 4 „ *Guild Meeting.
- 7 „ Evensong and Sermon.
- 8.30 „ Lantern Service for People (during winter months).

WEEK DAYS.

DAILY MORNING PRAYER, 8 o'clock.

- Monday—Choir Practice.
- Wednesday—Evensong, Churchings and Baptisms.
- Thursday—Holy Communion, 7 a.m.
- Friday—Litany, Churchings and Baptisms.

There is a Celebration of the Holy Communion on all Holy Days and Saints Days.

*The Guilds are :—

- 1. Communicants' Guild.
- 2. Guild for Men.
- 3. Guild for Women.
- 4. Guild for Boys.
- 5. Guild for Girls.

The object of these Guilds is to "Deepen the Spiritual Life" of the Members

MISSION HALL,
NILE STREET, HOXTON.

WEEK DAYS. SUNDAYS.

- 11 a.m. Children's Service. 3 p.m. Infants' School.
- 7 p.m. Children's Service.

- Monday { Parochial Meeting, 10.30 a.m.
- Mothers' Meeting, 3 p.m.
- Temperance Society, 8.30 p.m.

- Tuesday—Girls' Club.
- Wednesday—Teachers' Instruction Class.
- Thursday—Girls' Club.
- Friday—Band of Hope.

Children's Dinners (Tuesdays and Thursdays) 12 o'clock.

Working Lads' Institute,

21, BRITANNIA STREET,
Open Nightly during the Winter, 7.30—10.30.

RESULTS OF THE PAST YEAR.

Baptisms 154. Persons Confirmed 19. Communicants 1521.

SUNDAY SCHOOL.

Boys	96.	} 456.
Girls	145.	
Infants	95.	
Waifs & Strays	120.	

AVERAGE ATTENDANCE.

- Men's Bible Class 19.
- Women's Bible Class 17.
- Temperance Society 80.
- Band of Hope 170.
- Lads' Club 25.
- Girls' Club 23.
- Children's Dinners 9,423.

Children sent into the Country for Fortnight's Holiday 47.

Amis.

by death

Between these pages I have
ventured to give you a short
resume' of four years work.

With kind regards &
all good wishes for you & yr
family

Believe me

Sincerely yours

N. J. Devereux

SUNDAYS.

8 a.m.
11 "
11.45 "
3 p.m.
4 "
7 "
8.30 "

WEEK DAYS.

Monday
Wednesday
Thursday
Friday
Saturday

*The G

Social Affairs.

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The morning congregation is from 20 to 30; evening about 150; though many are not parishioners all come from the immediate neighborhood. The service is high; candles on the altar etc, but no vestments. Mr. D. has "tried everything to get the people in" and during last year it will be seen that he had a lantern service ^{Oct. 5. '90}; what happened in the main was that the ordinary congregation stayed on and others only came so sparsely that he has dropped it this year. The state of mind of the people is "let us eat and drink for to-morrow we die".

he list with numbers attending.
The most prominent social work is that of the Linn Temperance Society, which is run on total abstinence lines and does really aggressive, missionary work. Mr. Bird the sexton who is responsible for it being a temperance fanatic, "which is the essential of success". He has now been secured by the equally fanatical Mr. Bass. The work is entirely unsectarian but there is a quarterly church service, which most of the members attend.

Funeral.

Charitable Relief.

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Mr D. finds however the greatest difficulty in getting them anything like completely filled in, it is often not being possible to see more than one family out of the many in a house: for this reason visiting is a much easier task in London.

Send to Nichols Sq.

When Mr D. first came and for some years he was he confesses a great sinner in the matter of relief: he used to give large sums out of his own pocket. Numbers of tickets etc and was "constantly at war with the C.O.S.": but he found that he was incessantly taken in, and did much more harm than good and has now become a complete convert to the C.O.S. which he thinks is managed in London with great kindness and ability. The amount expended in relief last year was only £31. The people are constantly complaining that they get nothing out of the church "but" said Mr D. "others may do what they like I won't buy them."

Other Religious Affairs.

Police.

Drink.

The only agency of any prominence is The Salvation Army which has the old ~~large~~ former Theatre. They are very quiet and inoffensive, but fail to touch the people of the neighbourhood.

There is a small chapel of the Countess of Huntingdon's connection which draws some 20 people from all over London.

A Baptist chapel was closed and turned into a Club "with the gun barrels in the Baptistery". "In fact" said Mr D. "the parish is too poor for the Dissenters."

Mr Kestel lives close to the parish and occasionally looks in to the seniors. "He is a most dangerous man".

"It is not decent to say much about the police." They are always ready to help the church, "but they are all open to a bite". ? tip

Generosity ~~is~~ greatly among the women, but perhaps rather among men but still true: the public houses of the parish are ~~very~~ very low lot.

Amie.

Manie.

~~Amie.~~

Amie.

Health.

Amie.

A good deal.

"They begin to walk out so confoundedly early,"
~~but~~ and many very young. Mr D. is struck by the
sense of honour on the Manie question: "there is
a great deal of charity: they act wonderfully on the
straight". It is wonderful to how faithfully the
girls of cotton or factory class stick to one man:
the prostitutes are drawn almost entirely from the
servant and barmaid class.

My body is tired for burial but almost impossible
to induce anyone to join a good Friends Society.
Prize incentives among the Board School children.

wonderfully good.

Mr D. noted the difficulty of getting girls to
~~keep in the~~ ^{keep in the} service: he used frequently to get girls away
and one at one time started a train home for
them, "but" he said "I can only think of one
case that I pulled through."

Personal.

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Mr. Doreux is a well meaning, kind hearted little man, with no great force of character, and handicapped to some extent by his appearance and manner. He is one of the untidy, rather stuffy little men; remind me in a black skull-cap, smoking a cigarette; his coat all covered with cigarette ash.

He is I fancy a man of private means who has spent a good deal on the parish: he has just got ground for a vicarage "and" he said "I shall build them a vicarage and then retire".

He took me from his house which is a mile off, to the parish and showed me the church, club etc. The church is a bare unattractive building. Mr. D. showed me a pile of hassocks at the door one of which with a look is given to all as they come in: the hassocks are covered with leather "because they bring in so much animal life".

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S. MARY'S, HOXTON, BRANCH
OF THE
CHURCH of ENGLAND TEMPERANCE SOCIETY.

MEETINGS ARE HELD IN
S. Mary's Mission Hall, Nile Street,
EVERY MONDAY EVENING at 8.30 o'clock.

Reference List for January—March, 1898.

- JAN.** 1.—(Saturday). New Year Evening Party for Members.
„ 3.—Opening and Enrolment Service in Church. Preacher—
Rev. F. R. Brooks, A.K.C.
„ 10.—Dramatic Performance by Friends from S. Saviour's,
Hoxton, directed by Miss A. Street. Address—Rev. B.
A. Dulley (S. Peter's, London Docks).
„ 17.—Visit from S. Paul's, Haggerston, Branch. Address—Mr.
G. Blake.
„ 24.—Musical Evening, arranged by Mr. R. Glover.
„ 31.—General Entertainment.
- FEB.** 7.—Social Evening for Members.
„ 14.—“Vestry Work.” Illustrated Lecture by Mr. J. Lindsey
Johnson.
„ 21.—Visit from “Sons of the Nile” Phoenix Brothers.
„ 28.—Entertainment by Members. Special Address.
- MAR.** 7.—Meeting for Members only.
„ 14.—Concert by Friends of the Chairman.
„ 15.—(Tuesday) Visit to S. Paul's, Haggerston Branch.
„ 21.—Entertainment by All Saints', Haggerston Branch. Address
—Mr. E. A. Bamber.
„ 28.—Illustrated Lecture on the Italian Lakes, by our Vicar and
President.

**THE MEETINGS ARE FREE, and, except on “Members’
Nights,” open to all Adult Parishioners**

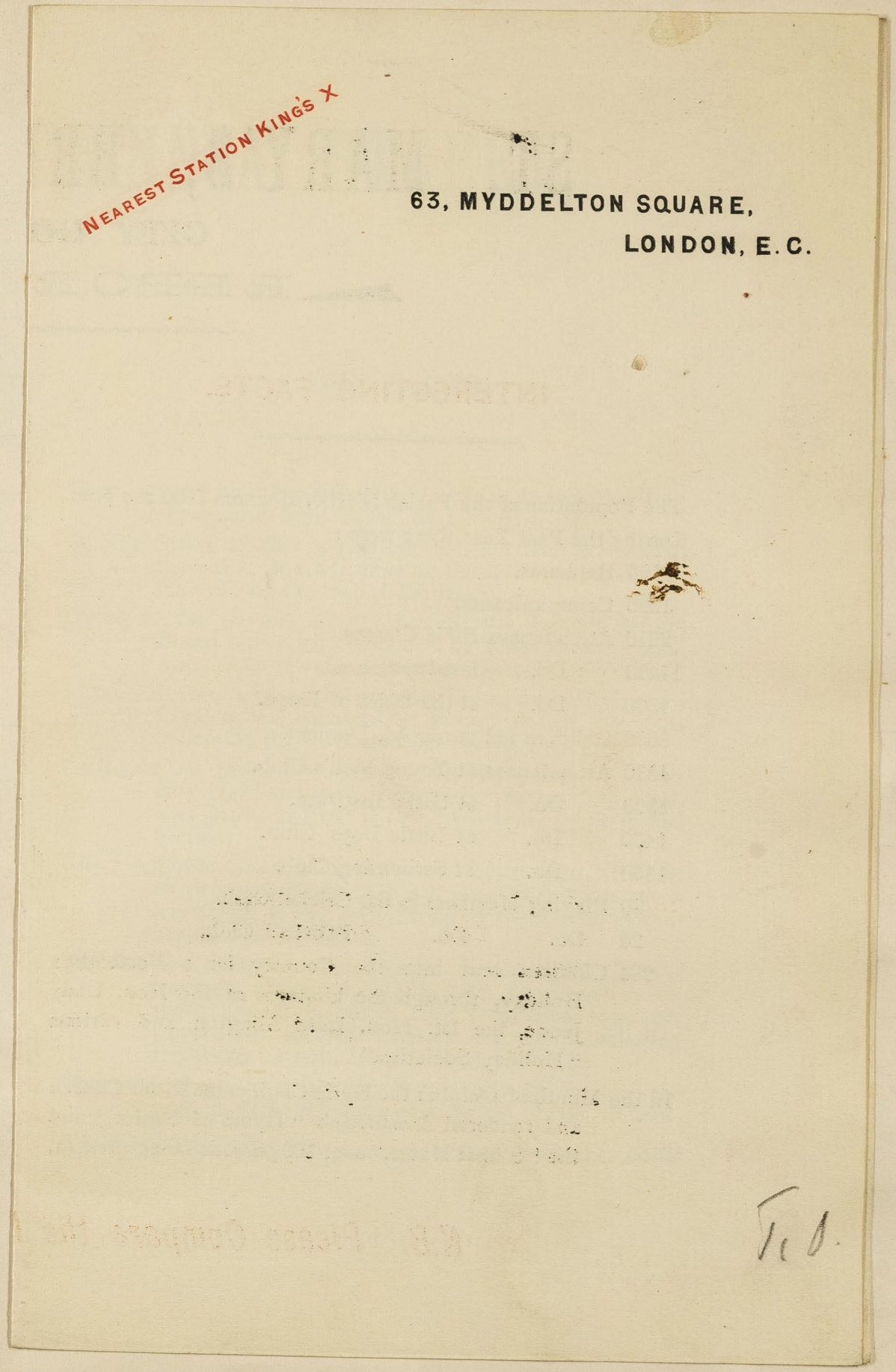
President—Rev. N. J. DEVREUX, Vicar.

Chairman—Rev. H. E. BIRD.

Hon. Secretary—Miss M. HELICAR.
389, Bleyton's Buildings, Nile Street, N.

NEAREST STATION KING'S X

63, MYDDELTON SQUARE,
LONDON, E. C.



Feb.

ST. MARY'S, BRITANNIA STREET,

CITY ROAD, E.C.

REPORT, 1894.

INTERESTING FACTS.

The Population of the Parish is 8700, of whom 7500 are poor.

During the Past Year there were :

- 125 Baptisms.
- 1296 Communicants.
- 2210 Attendances Bible Classes.
- 17420 Do. Sunday School.
- 7800 Do. at the Band of Hope.
- 8658 Children fed at our $\frac{1}{2}$ d. Dinners.
- 4320 Attendances at Young Men's Club.
- 3900 Do. at Girls' Institute.
- 1400 Do. at Little Boys' Club.
- 1350 Do. at Swimming Club.
- 40 Playing Members in the Cricket Club.
- 25 Do. Do. Football Club.
- 284 Children sent into the Country for a Fortnight's Holiday, through the kindness of the Hon. Lady Jeune, the Rt. Hon. Lord Alington, and various "Holiday Societies."

In the Month of October the Kyrle Choir came to our Church and rendered *Mendelschn's* "Hymn of Praise" and the "Stabat Mater." over 500 persons being present.

SAD FACTS.

There are no less than 6 Public Houses in Britannia Street alone, open from 8 a.m., till midnight.

In Nile Street Market, where our Mission Hall is situated, there is more trade done on Sunday mornings alone than during the rest of the week.

Owing to the poverty of the district, the London School Board has been compelled to make their School, which is in the centre, one of "Special Difficulties."

Mr. C. Booth, who is the greatest living authority on E. London, has coloured St. Mary's parish, *deep black*, indicating that it is amongst the very poorest.

Owing to our proximity to the "City," house-rent is frightfully high, and overcrowding proportionately great, 4 grown up persons in one room being by no means unusual.

The Landlords, Ground Landlords and Tradesmen, with one or two exceptions, take not the slightest interest in any thing, or any body, so far as the Parish is concerned—*but themselves.*

The Parish is *unique* in this respect. There are no Churchwardens, no one daring to take the monetary responsibility of the office. The Vicar is consequently responsible for all Church expenses, including repairs to Church, Mission Hall, Clubs, &c.

The said repairs have amounted to nearly £1500. since the present Vicar was appointed to the Parish, in 1881.

The Entire Income of the Living from all sources is £332

N.B. Please Compare the Facts and Figures on each side.

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Report of an interview with the Rev. J. Cartmell-Robinson, Vicar of Holy Trinity, Hoxton. (E.A.) (Mar. 15) (2)

Mr. Robinson has been at Holy Trinity for 7 years, is an active member of the C.S.U., and is thus keenly interested in the social aspects of his work. He is a great friend of Adderley and looks at things in a very liberal, casual, human way, with a sense of the importance of the Church always there but his mind running in a big-birdlike way on housing and crowding, and Poor Law reform, and means of social enjoyment---impatience being shown, however, of Mothers' Meetings and "all those wretched things"! He is rather inclined to think that he is a fine fellow of a parson; in physique he is big and both ~~both~~ from his appearance and his manner it occurs to one what an excellent policeman he wd. have made. When I called he was just recovering from a bad influenza cold, and was wearing a dressing gown, so I did not have to work my way through to the man by the perhaps disturbing media of the cassock and biretta, in which I should very likely have found him had he been in good health.

The parish is not one of the poorest in Hoxton: a few tradesmen, clerks, Post Office employees, more labourers

thieves, hangers-on etc. but the great majority are artisans. The tendency is downwards, as the younger better class is apt to move away. Housing accommodation is tending to diminish, through erection of business premises, but population, and thus crowding are on the increase.

STAFF, ETC.:--Vicar and two curates; one lay reader and (occasionally) his wife.

One friend, a gentleman living in Highbury, who gives a good deal of time. 10 District Visitors. (No outside workers. Has found them of "precious little use". No patience with the lady who drives down in her carriage and goes back to her late dinner, and talk about the "poor". My point of view is frankly mercenary and all I see^Koutside is money!.)

40 S.S. teachers, who are as much stewards as teachers as the school is run on a "French System" --- of which the vicar seemed quite surprised that I had heard. Teachers tell pretty stories, tell the children that God loves them, and that must be kind to one another--- all very nice but "not the Faith".

BUILDINGS:-- Church (550); large club room to accommodate 300 men(3 billiard tables etc. but only about

Cartmell-Robinson.

120 members just now; been rather neglected; hopes for revival when the new settlement is started.) Schools now a Board School and thus available as room only on Saturdays, Sundays, and in the evenings. Transfer to the Board did not take place during Mr. R's time.

SERVICES ETC.:-- For list see page 2 of pamphlet on p Mr. C-R. a little ashamed of the list, and said that it was drawn up by somebody else. All the ^{items} are correct, but some in a very small way: "difficult to tell whether they breathe, or not". "But you see we are always at it, and don't try to make two big splashes in the week-- one on Sunday morning and the other in the evening. A census for instance on that basis would be absurd for us. I like the people to come early on Sunday, and then tell them to do what they like--get on their bikes or anything else-- I don't go in for Sabbatarianism!"

But in spite of all this laxity or liberality of view, numbers don't seem to be large. 9-30-- about 40; at the three services-11-0, 11-20, and 11-30, only about 70 on the average with about 3 people at 11-0, and the maximum of the average given at about 11-40. In the evening about 150. At the mission service at 7-0 in the club hall very few indeed.

Regular communicants and Roll--220.

Cartmell-Robinson.

Easter '96 220, but at the same time in '97, only 180.

Feels the loss of some sisters who used to work in the parish. Very helpful--"much better for teaching and getting hold of individual people than a curate. They can ask people to tea, and have a sewing class, and dodge and fake in some way. I don't know how they did it. Now all a curate can do is to go and knock at the door and ask if so and so is at home, and if not there is the beginning and end of it!

Sunday School-- Register, 500; Average, 450.

SOCIAL AGENCIES:-- A good deal of activity here. The club as mentioned. Boys Brigade: (see pamphlet) 60 members; have a band and go in for ambulance, life-saving, boxing etc. Girls' Guild (see last page of pamphlet) Only about 30 members just now; they dance, sew, and have theatricals, in fact form a sort of club. Has given up the classical dress of the drawing, and put them in knickerbockers and blue serge. The girls are above the factory class, and won't mix. No end of caste feeling, just like rats-- one comes in and the other is sure to go out. The Home of Rest at Margate ("Cullen Hall") is a great boon. parishioners have first choice, and generally pay 5/- or 10/- a week.

It was at this time that Mr. R. said that of course

Mr. Cartmell-R'son

they had Mothers' Meetings and all those wretched things
Talked amusingly about the Temperance Soc. Good as re-
gards numbers, but "a fraud". Doesn't know what it ex-
ists for. Very pleasant among themselves, eat muffins
and that sort of thing, but they won't touch allied
questions. Has no sympathy with this point of view.
For himself always finds the church and the public-
house the two most interesting places in every village to
which he goes. But for all this Mr. R. by no means gives
a clear bill to the Hoxton houses.

EDUCATION:-- Works closely in with the Board School.

VISITING:--All do it, and the ^ucyrates and the lay-
reader go from house to house. But I very much doubt if
this part of the work is very systematically done.

CHARITY:--Goes now on the plan of helping in as far as
possible only those who can be helped without inquiry,
and tries to help these well Refers others either to the
C.O.S. or to the R.O. With regard to the Poor Law tries
to dispel the "vague terrors" that so many have about the
House and the Infirmary, such as with regard to the latter
the fear that they will be experimented on. Finds that
the fear of discipline is a great obstacle, and that the

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Cartmell-Robinson.

lower the class the greater the horror of it really is. In this respect generally has a very poor opinion of the people with whom he has to deal. Advocates much more adequate out-door relief. Says that as compared with the whole of London the local B. of G. adopts an average policy. They have the excellent schools at Hornchurch, but Mr. R. wants to go a step further and board out. Essential that the children should be absorbed in the ordinary life at an early age as possible.

NURSING:-- Gets help from the Hoxton and Haggerston Association.

OTHER RELIGIOUS AGENCIES:-- None. Said a good deal about the lack of intimate knowledge of the poor possessed by the Noncons, and the proof of this that was given on the joint committee appointed to administer the Mansion House Fund some years ago. They were so ashamed of themselves that they simply withdrew from the committee. But of course there are some exceptions.

GENERAL QUESTIONS:--Spoke very highly of the local Sanitary Authority. One of the best in London, with "some good sound municipal ideas" (realized in their Dust Destructor, Electric Light etc.) Incorruptible.

Cartmell-Robinson.

Speaks in a friendly way of the Police but has no doubt of their collusion with the public-houses. On this account their reform is so difficult. Not that they are badly managed on the whole, but there are too many of them, and when an abuse is detected, its reform is apt to be blocked. Told me of a case when it was proved that a house had been used as a receptacle for stolen goods, and to which on conviction, it was found that the booty from a 80 robberies had found its way there. But the brewer laid the blame on the occupier, put another man in, the police would say nothing, and the house was relicensed. When R. went to the court he could not even get in, was more or less "hustled" by the police at the doors and could not get his say. Cited the incident as a drawback from the system of big tied house concerns, as you can't place sufficient burden of responsibility on the occupier. Altogether the public-house question is so "hopeless". As for a policeman being a teetotaler, how can you expect it? It becomes wicked selfishness in the eyes of the other men, and they are inclined to say that the man ought to be ashamed of himself "spoiling the beat for the poor fellow that follows".

A good deal of cohabitation but not so much prostitution. Lots of thieves though the parish is not the

centre of criminal Hoxton. In Holy Trinity it is rather sporadic, and the worst bits are Turners Place, and Taplow St. For the most part they do their work West, though there is quite enough that goes on at home. Told a story of a woman at a pawn-shop who had had about 3 thefts in the same number of months, and complained that the people were too much for her. "Why what do you think they did the other day? actually stole a pair of trousers outside the shop and then came inside a little later to pawn them! Mr. R. takes a semi-amused interest in the ways of the light-fingered gentry, and says that any day you can see them getting their boots cleaned and polishing up for business West. They go in gangs of four or so, and are well known to the police who sometimes "tail" (i.e. follow) them. Their standard and get-up varies and some go off well-dressed. They are rarely in appearance of the street larrikin class. Many types of criminal are recognized: for instance, the "prop-lifter, or the gentleman who specializes in scarf-pins and like a country-man gazes with the crowd at the attractive shop-window, leans back in his appreciation, and with thumbs in waist-coat and out-stretched fingers "lifts" the pin of the unwary by-stander; or the "buster" who is just the burglar under another name; or again the

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Cartmell-Robinson.

"snatcher" who goes in mainly for watches.

A mixed lot in the parish but on the whole not much evidence of thrift. Is often astonished at the amount of money that is going. Says that a working-man earning 35/- or 40/- a week certainly spends more in luxuries than he does, and when he has sent his boy down to Cullen Hall often finds that the boys of a working-man will have more than his own son to spend---perhaps 7/- to the latter's 2/-. Complains much of the lack of good management in the homes, and says that the wives seem to have no knowledge of domestic economy. You can, for instance, never find a stock-pot in a Hoxton menage.

Health fairly good. On a bed of sand.

Housing:-- Never see a house to let. So near the City. Great need of greater power of "dispersion", e.g. of an electric tram-way. A few models, and great need generally of lower buildings and wider streets when any part is re-laid out. Asked me to go and look at Chatham Avenue as illustrating the evils of tall well-like buildings and notice the mist that seemed never to get away. (I did, and the narrow paved "avenue" is certainly bad, a mild inferno, not of poverty, but of sunlessness. And the mist was there.) Welcomed the new bill that has

just been before Parliament. One common lodging house in the parish --decently conducted.

Naturally enough Mr.R. has a poor opinion of the political intelligence of his neighbours. They have no real training in government, and the only thing that they get stirred up about is a labelled ticket run party candidate. But on the whole a ghastly indifference prevails. As regards the church, there is not a trace of hostility but they simply don't care about it. "very nice of course, but they don't come!" It is the same with lectures on, for instance, citizenship or science. They won't come. The Hall of Science is close by and its adherents thought they were going to reform and put life into people -- argued that because the working-man did not go to church he wd. come to them. Not a bit of it. On the whole he would probably prefer the church, but what he really wants is to be let alone. Often smiles at platform oratory about what the working-man wants! And all the while it is his deep-rooted indifference that is the great barrier to progress. Spoke sympathetically of the efforts of the Salvation Army at the Eagle. Has watched the effects of the constant change that is found to be necessary of the officers told off for the work there -- the momentary success and the result as it can be seen

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in the greatly increased procession. Then the gradually dwindling numbers until it is thought that the time has come for another change, and the process is repeated.

There is however an active demand for amusement, but even this to be welcome has to be rather barbaric in kind. On the whole give the man his pot of ale and his pipe and leave him alone and he will be best pleased. There's the hopelessness of the whole thing.

Mr. R. is a man of about 38 or 40; married, with 3 or 4 children; and ever since his curate days has been a Christian Socialist. He is rather conceited, but apart from this is a rather amusing and attractive man. He is probably weakened in his work by the fascination of vague ideas, but there is no sign that he has any power to secure their realization, and as a parson he seems to approach failure.

On the Settlement that Mr. R. is hoping to have started in his parish shortly, and of which, in any case at first, he will be the head, see The Commonwealth for 1898.

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Church Work in
East London.

HOLY TRINITY, HOXTON.

The Reverend J. CARTMEL-ROBINSON, Vicar.



HOXTON is "The Queen of Unloveliness" according to Walter Besant; and an eminent official of the Church, who oversees a population of a million and a half, says in October, 1897, "I have always thought it the most difficult part of London."

With such testimony, backed by the repeated statements of the Bishop of Stepney on our behalf, I am emboldened to ask for help.

But before deciding to give it, you will probably enquire, Are you Christians, or are you philanthropists?

To which I reply, "That we believe, as Christian workers, in the redemption of the whole man by Jesus Christ, and the scheme of our endeavour is laid on this uncompromising principle."

SOUP KITCHEN, from which over 17,000 meals were despatched last year but one, waiting to be re-opened when money comes.



LADS' BRIGADE, in kilted uniform, with pipers, drum and fife band, bugle band, ambulance, and life-saving team. N.B.—This corps won the London Diocesan Shield for swimming in 1896, when it was first presented, and again in 1897. "The Annual display of the **London Diocesan Church Lads' Brigade** was held on Monday, in the Guildhall, in the presence of a large company, the Lord Mayor attending in state. The life-saving drill by the Holy Trinity, Hoxton, Company excited general interest. Several of these lads had pinned to their breasts medals presented by the London Schools Swimming Association and similar Societies; and to show that the life-saving was more than theory, one of them distinguished himself by saving a drowning person last year."—[*Vide Guardian*. Feb. 16, 1898.]

To maintain the Church Services, and the preceding agencies we need much more help than we can get out of Hoxton. That is why I **appeal to you** in the Name of Christ. Practically there are some **thousands** of souls still **untouched**, and the question when are we to reach them must be answered by you. **What will you do** for them? Remember every Englishman has his responsibility in the spiritual darkness of the Metropolis of the World.

Send us money, or what can be turned into money.

Collecting Cards and Boxes for the Church, the children, the sick, aged poor, and recreation are waiting to be asked for.

Working Parties and **Drawing-Room Meetings** might do much.

Our Bazaar will be held after Easter 1898.

Warm Garments, boots, hospital letters, wine, books, Sunday School prizes always wanted.

Piano needed.

Lastly, **Money** must be found to provide :—

£50 to repair the Organ.

£80 to repaint the Church walls and seats.

£30 to complete Assistant Clergy's stipends.

£20 for Choir and Sacristan's Fund.

£25 for New Mission.

£800 for Home for Sisters and Lady Workers.

£100 for Men's Club.

[£250 promised.]

£60 for Sick and Pensions.

£40 for Lads' Brigade.

£120 for Home of Rest at Margate.

I have full confidence in asking for **your** help. **The work is not mine but the Master's.**

J. CARTMEL-ROBINSON,

March 4th, 1898.

Vicar of Holy Trinity, Hoxton, N.

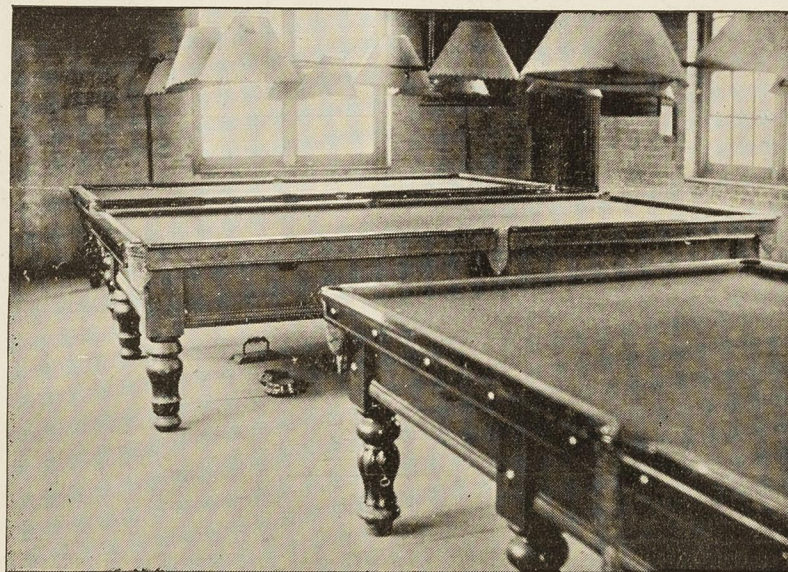
"A Church where a great work is being done amongst the poor is Holy Trinity, Hoxton. Mr. Robinson, the Vicar, is a believer in muscular Christianity, and his youth's **brigade** is, he boasts—and he is justified—the **smartest in London**. The members are trained in all Athletics and have quite a formidable collection of trophies." *Daily Mail Dec. 26th, 1896.*

OPINIONS OF THE PRESS.

"Services which are happily expressive of the work of the present Vicar and a remarkable contrast to the state of things which formerly existed. Among the many improvements effected are the construction of a New Chapel, out of what was formerly a receptacle for rubbish, a baptistry under the tower, the decoration of the chancel, and the removal of an objectionable west-end gallery."—*East London Observer*, Nov. 27th, 1897.

"We hope friends from more favoured neighbourhoods will support this poor Church. The Vicar appears to be doing a good work under difficult circumstances."—*Church Review*, Nov. 11th, 1897.

"So much sympathy and help have been expended on Whitechapel, Shoreditch, and Bermondsey, that the benevolent are apt to forget that there are other districts which have not become fashionable for "slumming-work" as destitute and as needful of aid. Hoxton is one of them. It is the most thickly peopled district in London and is above two miles from the nearest open space where a sick person can take a walk and get a breath of fresh air away from the racket of the streets. The need of a convalescent home for the sick is therefore imperative. Many young people have their life wasted out of them simply for lack of the means of spending a fortnight or a month at the seaside after illness. A home of this description has been acquired at Margate."—*Daily Telegraph*, May 1897.



"The Rev. Cartmel-Robinson's name is one to conjure with in Hoxton. Aided by Mrs. Cartmel-Robinson his work among the somewhat unpromi-

ing material in his parish of Holy Trinity is a marvel. . . . The "Hoxton Highlanders," clad in their Scotch kilts, are a most sprightly and soldier-like body of healthy laddies. The swimming team carried off the shield and cup offered by the Diocesan Boys Brigade last year against all London. Any philanthropist who has a few hundreds or fivers cannot bestow them better than in helping along the Hoxton Highlanders."—*North London Guardian*, Feb. 5th, 1897.

"The children,' said the Vicar, 'are the bright hope of our work. They are our especial care. It is easy to forget their need. But from time to time we have a revelation—a solemn reminder—we see how starved they are and resolve to do more for them. Only this morning I spent three hours with a doctor on the canal-bank trying to recover a boy who had been drowned. He was twelve years old and was so thin—so thin. He had been wandering the streets all night, and this morning in the bright sunshine, there he lay, past all mortal help—dead.' . . . We had reached a line of darkened houses, and the Vicar, pointing to the deep shadows, and showing the impossibility of the sun ever reaching the lower floors, very aptly remarked that the people might as well be living at the bottom of a well. . . . A dead child lying on the only bed of a one-roomed home. I asked where they put the body when the family used the bed at night, and I learned it was placed until morning upon the only shelf in the house where they kept the food."

"The Workmen's Club has helped to break the monotony of Hoxton life. Every night sees it busy and useful.' . . . There is a garden that is Hoxton's joy behind the Vicarage at Holy Trinity. All the people are at liberty to make use of it. There is no such other open plot of green and flowers in all that wilderness of houses anywhere. Here the factory lads and lasses dance as merrily as the people used to dance in the good old times when maypoles existed. . . . The lads have a Boys' Brigade which wears Highland Costume. See them passing through the streets, and all Hoxton turning out of doors to do honour to them. The London boy as a Highlander needs to be seen to be appreciated."—*London*, July 2nd, 1896. Round Hoxton with Cartmel-Robinson.

Mrs. Cartmel-Robinson has every reason to be delighted with the Queen's Hall Entertainment on Saturday last. A tremendous audience had gathered to support her in her appeal to raise funds for her Convalescent Home at Margate, of which she is the Honorary Secretary.—*North London Guardian*, May 22nd, 1896.

Londoners in Margate should make an effort to attend one of the Entertainments given by the Boy's Brigade from Hoxton. The London boy in kilts is capable of great things at Margate; he is going to give such an exhibition of his powers as will make the London Visitor prouder of the City's youth.—*Star*, July 11th, 1896.

'I know of nothing,' declared Mr. Robinson, 'that promotes better social life and honour among working lads and girls than dancing.'—*London.*



GUILD GIRLS AT PHYSICAL DRILL.

HOLY TRINITY, HOXTON.

The Reverend J. CARTMEL-ROBINSON, Vicar.

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Report of interview with the Rev^d E.S. Burrows, Vicar
of St. Augustine's, Haggerston, and ~~with~~ Sisters Sarah
and Florence of S. Saviour's Priory. (102)

On getting to the Vicarage I found that Mr. Burrows had arranged for the interview to take place at the Priory, and that the Rev. Mother was expecting us there. So after giving me some printed matter and looking at the map of the parish we went round to the other house. It was close by and proved to be the head-quarters in London of the Sisters of the Order of S. Margaret, East Grinstead. Altogether there are 33 sisters living in London, of whom 4 are working in Knightsbridge, one somewhere else and the remaining 28 with The Priory as their head-quarters. The last work in the 4 neighbouring parishes of St. Augustine's, S. Chad's, S. Mary's, and S. Stephen's. 13 are especially allocated to S. Augustine's, and a large part of the ordinary or extraordinary parish work is in their hands. There is very close co-operation between the vicarage and the priory, but the latter is I imagine the stronger force. Mr. Burrows is a man of something over average height, with a kind face, an infectious laugh, and a long beard. He has been there 18 years and is a liberal minded high-churchman. He is very good friends with the sisters, and was almost as much interested in the conversation as I was. the views that they

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expressed on such questions as the public-houses and the
real religious responsiveness of the people, ^{proving an especial} attraction, and
and it was rather fun to see him turn to them when some
question was put, as much as to say "I wonder how you will
deal with that". And his eyes twinkled and he looked so red
and explosive when he thought that they were being cor-
nered, or for that matter when he had an awkward ques-
tion to deal with himself, that it was quite clear that
his 55 years or so of life and 23 years of East London had
in no way damped his good spirits and that the failure
from the church point of view had in no way put him out
of heart.

The Mother of the Priory had just been summoned to
see one who was dying, so she was obliged to hand us
over to two of the sisters. Sister Sarah had been there
about as long as Mr. Burrows, and was in especial charge
of the work in S. Augustine's., while the other sister
had been there some years and was one of the most re-
sponsible of the staff. The former was the most striking
personality, and was a woman of perhaps 50; with a sharp-
ened face, pale, small and lame--- a woman of keen narrow
intelligence and a walking encyclopaedia of the parish.
Sister Florence was a much more emotional person and at
first a little inclined to unctious. But she improved on
acquaintance.

THE PARISH:--The chief centre of employment is the gas-works employing 300 men in the summer and 600 in the winter but the men form no colony and by far the most important occupation is boot-making, absorbing in its various branches men and women, boys and girls. Next comes the cabinet-making and both of these trades and especially the former are more extensively carried on than in the past in work-shops. But there is still a good deal of home-work as also in the box-making etc.

The worst little bit in the parish was cleared away about ten years ago and now the least satisfactory parts are Maidstone St. Waterloo Place, and Goldsmith's Buildings. (The first of these is a broad blind street, and is, rightly I think, coloured blue on the map.) Goldsmith's Bdgs. have been put on the site of some alms-houses, the sale of which by the Goldsmith's Co. is very greatly regretted. The present block of shoddy "models" was put up about 2 years ago and is rapidly becoming the worst bit in the parish. The people are largely from the Jago, the structure is thoroughly bad, and there is a lot of overcrowding. (We went and looked at them afterwards, and they are clearly a badly constructed and badly tenanted block. Rooms were advertised to be let as follows: "3 rooms 8/- to 8/6" and "2 rooms and a scullery from 6/6 to 7/6".

The influx of the Jago children is becoming a source of difficulty and complaint in the schools.

8 of the 13 sisters working in S. Augustine's are told — off for visiting, but naturally a great deal of the work of the Priory is eleemosynary. There is a dispensary at which prescriptions are made up at the cost of the drugs, and at which ^wsiple remedies are given away; dinners are sent out to the sick for which a nominal charge of 1d. is made; there are dinners for the school children to which any child can come on paying $\frac{1}{2}$ d. but to which in practice only those belonging to the Maidstone St. school are regularly allowed to come (120 have been coming this year); there are dinners for out-of-work men "managed by a committee of working men" arranged every winter (this year from 60 to 70 are coming and 3 years ago about 250); there are free teas to these same men on Sundays at irregular intervals "to give an additional opportunity for their being seen", and from the notice that I saw put up so far as I could judge I could have gone and taken tea myself; work is given to women (sometimes to be done in their own homes) on the plan of the East London Wesleyan Mission; tickets to the value of £130 to £140 are given away and amounts that do not pass through any accounts to an extent that they could not estimate; and

last, but not least, an immense quantity of old clothes is collected and sold at somewhat nominal prices. (I see from the magazine that a large quantity of new things are also made and sent for sale. Besides many scores of parcels sent through the "local centres" "parcels, bazaar contributions etc." are acknowledged from about 200 other people, and the extent of this form of philanthropy was remarked upon by Mr. Burrows when we were walking round the parish and watching the children in the school playground: many of them were he said dressed above their homes because of the facilities for getting clothes provided by the Priory.

Altogether I think that there can be little doubt but that these good sisters pauperize the neighbourhood in a very handsome way.

In addition to the above they have a creche, with some 40 children taken in daily, at a payment of 3d. each. (I went in and although a little small it looked comfortable and cosy, and the children well-cared for.) There is also the Mission of the Good Shepherd with a Band of Hope, etc. and a Girls' Club. The latter is successful so far as the members are concerned, but the difficulty is to induce the rough ones still outside to join. In a sense the club has been killed by its success. At the

Mission there is also a small Rescue Home for girls who come to them mostly from Whitechapel, through a lady who is working in Mr. Davies' parish. In the immediate neighbourhood there is very little prostitution.

When I asked about the real response that the people made to all that was being done it transpired that they had been discussing the point the evening before, and the opinions then had seemed to differ -- Mr. B. holding that things were very disappointing, and the sisters taking a more hopeful view. But they did not hold to it this morning and while emphasizing the fact that they were never rebuffed, and that the church had a very wide-spread connexion in the parish, in the end both sisters and vicar agreed that from the strictly religious point of view it was all "a great failure". "But" as Sister Florence said, "we work in hope that it will tell in the end".

I omitted to say that they refused the request of the C.O.S. that they should report on all cases which they helped, but that they give information on any particular case about which they are asked.

On the feeding of the children they hold the opinion that they are not so much underfed as improperly fed.

On DRINK they thought drinking among women had certainly increased, especially in their homes. But Sister

Florence, who is a strong temperance worker thought that the time had long since gone by for regarding it as a scandal that a woman should drink at the public-house. She would reform rather than attack the public-houses, and make them more like restaurants. She talked, in fact, like a member of the Public-house reform Assoc.

They spoke of the Factory Girls' Xmas or other clubs which generally did a good deal of harm, and ended in a general carouse.

All agreed that the drinking clubs were worse than the pubs. I asked Mr. B. if he knew anything about them, and he replied significantly that he knew what the wives thought of them. "Give our man the pub. and he would be far better", is a very general opinion,

Serving to very young children with jugs is very common, and Sister Florence said that in some houses there was a step so that the youngsters could reach the counter. On the whole the houses are well-conducted. (Mr. B. is not and never has been a teetotaler and has no sympathy with the extreme temperance view. He was greatly surprised at the liberality of Sister Florence's views on the public-house question).

All spoke in qualified praise of the police, and shared the opinion that order was not well kept, and that the police had a way of keeping out of sight unless they...

SERVICES.

SUNDAYS—

HOLY EUCHARIST.....7.0 and 8.0 a.m.
 MATINS AND LITANY.....10.30 a.m.
 SOLEMN CELEBRATION with
 SERMON11.15 a.m.
 CATECHISING.....4.0 p.m.
 EVENSONG with SERMON7.0 p.m.

HOLY DAYS—

HOLY EUCHARIST, 6.30, 7.15 and 8.0 a.m.

MONDAYS & THURSDAYS—

HOLY EUCHARIST.....6.30 and 7.15 a.m.

WEDNESDAYS & FRIDAYS—

LITANY..... After Morning Prayer.

ALL WEEK DAYS—

HOLY EUCHARIST7.15 a.m.
 MORNING PRAYER10.0 a.m.
 EVENSONG8.0 p.m.

VESPERS OF THE BLESSED SACRAMENT will be sung at 8.30 p.m. on the Thursdays marked C.B.S. in the Notes for each month.

THE HOLY EUCHARIST will be celebrated for the Faithful Departed at 6.30 a.m. on the Mondays, and at 8.0 p.m. on the Fridays marked R.

VESPERS FOR THE DEAD will be said after Evensong on the Tuesdays marked V.D. in the Notes for each month.

CONFESSIONS are heard on Saturdays from 7.0 to 9.0 p.m., and at other times stated on the Notice Board, or by special appointment with one of the Clergy.

SUNDAY SCHOOLS.

The Classes for Boys, Girls, and Infants are held in the Board School, Maidstone Street, at 3.0 p.m. The elder Children attend the Church at 4 p.m. for the Catechising. Teachers are expected to pray daily for their children, and to be regular and punctual in their attendance at school.

An Instruction Class for Teachers in the Boys' School is held in the Porch Room at the Church on Thursdays at 8.30 p.m., and for Teachers in the Girls' and Infants' Schools at the Priory on Fridays at 9.0 p.m.

Secretary—Mr. H. T. ROXBY,
The Church House, Westminster, S.W.

S. SAVIOUR'S PRIORY.

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- Sunday—**
3.0 p.m.—Bible Class.—Lads over 16.
- Monday—**
7.0 p.m.—Bible Class.—Girls under 12.
8.0 p.m.—Bible Class.—Girls, 12 to 14.
8.0 p.m.—Communicants.—Women.
- Tuesday—**
6.30 p.m.—Bible Class.—Boys under 10.
8.0 p.m.—Bible and Sewing Class.
- Thursday—**
7.45 p.m.—Bible Class and Working Party.
8.30 p.m.—Bible Class.—Women.
- Friday—**
8.0 p.m.—Communicants.—Women.
8.30 p.m.—Bible Class.—Girls over 12.

MISSION OF THE GOOD SHEPHERD

The S. Augustine's Branch of the Women's Help Society. Confirmed members are invited to Communicate at 8.0 a.m. on the Sundays marked M.G.S. in the Notes for each month. The rooms at 31, Goldsmiths' Row are open every evening. Classes, &c. are held as follows :—

- Sunday—**
6.0 p.m.—Instruction—Girls.
- Monday—**
3.0 p.m.—Bible Class—Mothers.
8.0 p.m.—Singing Class—Girls.
- Tuesday—**
6.30 p.m.—Band of Hope.
8.0 p.m.—Recreation—Girls.
- Wednesday—**
8.0 p.m.—Bible Class—Girls.
- Thursday—**
3.0 p.m.—Bible Class—Communicants.
8.0 p.m.—Sewing Class—Girls.
- Friday—**
8.0 p.m.—Library—C.E.T.S.
- Saturday—**
7.30 p.m.—Drill and Sale.

A home is made for destitute Girls until they can be otherwise provided for.
Sister in Charge—Sister FLORENCE.

they knew that they were obliged to be there.

A good deal of co- habitation. Hope something from the stricter enforcement of the parish system.

A certain amount of sporadic crime. Goldsmith's Bdgs. a refuge for these obliged to go somewhere ^{rather} than a criminal haunt.

With the exceptions mentioned housing pretty good. D
Parish healthy.

Details about the parish:--

STAFF:-- Vicar and 2 curates. 2 parochial mission women.

Nursing help is got from the H. and H. Assoc. like most of the other parishes in Shoreditch.

SERVICES:-- (see page 209). Attendances on Sun. morning at 11.15 about 300; evening at 7 about 200. Communicants' roll something over 400. Easter varies from 300 to 375. Sunday average about 46, including 10 or 12 sisters. Sunday School: Register, 950; average, 780; teachers, 31 or 32. Held in a Board School.

Buildings:-- Church 950; Old school rooms in Boston St. 4 rooms near the Priory Bdgs. and a considerable share in the use of the Priory Bdgs. themselves.

After leaving the Sisters Mr. Burrows took me round the parish, but nothing that I saw or heard made me think that Dove St. ought to be black now. There is a Noncon. mission there.

Report of interview The Rev. H. R. Kelly. Vicar of
Christchurch, Hoxton at 112 New North Road. ^{6/11} (E.A.) March 18 ¹¹ ²
Mr Kelly was born in Hoxton and was appointed first Vicar
of Christchurch 38 years ago. He ~~is~~ a man of about 65
and in general temper reminded me of Mr Neil of Poplar,
but he is a little more caustic, a little more peppery,
a little less of a scholar and the serious divine, and a
little less low church. But in spite of differences there
is the same sort of manly outlook, noticeable in Mr
Neil.

Christchurch is not one of the poorest London
parishes, although it is mainly working class, with only
2 or 3 servant-keeping families. He does not seem to
have detected any very important changes in the parish ~~or~~
during his long tenure of the living. Mr K. had filled
in a form (see page) shortly, and particulars of the con-
gregations and services are given on the list on page

The only outside help that Mr K. gets is £28 from the
E.L.C.F. and 2/3rds. of his own stipend goes for various
parish purposes. He was inclined to criticise an arrange-
ment by which he was left rather stranded for so long
a time in such a parish. He repeated a complaint of
Hoxton being a bad begging name: "poor Bethnal Green" is
a good cry but few people believe in "poor Hoxton!"

His congregations are small, especially in the morning

(2)

and the obstacles he mentioned were the common ones of lying in bed on the part of the men and cooking on that of the women. In the evening there is a great deal of receiving and visiting friends.

He is not well off for buildings and the mission-house is a very little place. The church holds 1000.

The communicants roll is about 160 and all these are regular. The weekly average is 30; there is an evening celebration monthly.

~~celebration is not very considerable but the~~
The social activity is inconsiderable. At the young men's club he allows games of various kinds, and banjo etc but vetos cards, because of the temptation of gambling. "But I am no Puritan."

House to house visiting is done as far as possible by the lady worker, the clergy visiting the sick and congregation.

Mr K. was hon. sec. of the C.O.S. committee for 17 years but 10 years ago had a great quarrel with the centra Eventually he and the whole committee resigned. Miss Dendy was eventually appointed local secretary. Mr K. has never rejoined the committee, but acts with them and is a strong C.O.S. man.

In his penny bank he never allows amounts to be carried on from year to year thinking it a safe principal that if people will save through the year they will not waste their money when they take it out.

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3

The two nonconformist centres are important competitors with the church. The Wesleyan is the centre of the North London mission and there is a good deal of money going, but he did not appear to think very much of their work.

I do not suppose that outsiders would think over much of Mr Kelly's own work and it is probable that he runs somewhat in a groove. He can hardly be an important spiritual or even social influence, but would command respect. He calls a spade a spade and did not mince matters when talking about his own parish or his fellow clergy or the bishop of London. He was very severe on the latter for his recent speech and advice on the instruction to be given to children on questions of physiology etc.

With regard to the other parishes in Hoxton, Mr K. said that St Andrews (with the Ware st. area) and Mr. Devereux' are the worst. When you get south of Surrey st. and beyond the parish of Holy Trinity you get into that bad corner of Hoxton. But Mr K. was inclined to think that for small bits of bad property you have to go west to find them rather than at Hoxton, and gave me particulars of how to find Goodman gardens and Southam st., Notting Hill way, for horrid examples. It appeared that he had been led to inspect these, owing to the failure to secure the regular payment of his own ground rents! and he gave an

50

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(4)

amusing account of his difficulty in finding who the real lease-holder was. He has his own big ground landlord in Hoxton, and says that Lord Alington owns the whole of his parish, drawing perhaps an average of £12-10 a year from each of its 700 houses. And he himself receives an annual subscription to the parish of £7-7 - "disgraceful"! But although high groundrents lead to rack renting Mr K. by no means believes in there being taxed, and thinks that the only effect of legislative proposals such as "those vile old radicals" are proposing is to make ground landlords like Lord Alington, "and I daresay I should do the same myself" screw them up as much as possible in order to meet future possible deductions. Mr K. was equally severe on proposals for leasehold enfranchisement: "Why, if I own three houses should I be compelled to sell the middle to an occupier who will very likely do something in the back garden that will depreciate the value of the other two?"

Property generally in Hoxton runs to a high figure owing to its nearness to the city, and he quoted of-the-saying of an estate-agent that "leaseholds in Hoxton are as good as freeholds further out!"

Of other churches in Hoxton Mr. Kelly was inclined to speak with an easy if somewhat critical tolerance. There are only two really Low Churches in the district --- S.

Kelly.

(5)

Peter's and S. Andrew's. The most extreme High Churches are S. Michael's and S. Columba. Both of these are quite "tip-top" the former being perhaps "the most tiptop" of all. He said nothing about the congregation at S. Michael's, but at S. Columba he is told that a great many come from a distance, and a friend who lives opposite says that the trams empty at its doors. He laughed about Cartmell-Robinson and his socialism, his dancing and boxing and his own admitted failure to get any men to come to church! During the last 6 months he has had a curate from S. Columba, and under his influence has become somewhat more extreme: they have just put up the stations of the Cross in the church.

Except S. Peter's all the Hoxton Churches draw a uniform stipend and it all comes from the prebendal stall of the Finsbury Estate. The last man who occupied the stall drew £750 a year doing nothing for it. His stipend was £600 a year with £150 for the interest on £1500

See previous page

Kelly.

6

drew £7500 a year for doing nothing. I am not sure when this was, but since then the value has Mr. K. thinks gone up tenfold. The Hoxton stipends are fixed at £300 a ~~year~~ year, and either a house or the interest on £1500 as an alternative allowance. In addition there is £120 a year for a curate. Except for a few houses the whole of Osborne Jay's parish is in Bethnal Green, but it belongs to Shoreditch! "There is a reason for the roasting of fish!" And then I heard all about the Finsbury Stall.

As an instance of values and of the amount of business done by apparently small concerns Mr. K. told me of a claim for good-will put in by the proprietop of a little fish-shop who was being displaced by the East St. improvenent. He claimed £3000, and on the production of his books made good his case if not for the whole for a very substantial part of it, and he has now built himself a large shop in the main thoroughfare close by, and is doing a roaring trade.

Mr. K. took me round the church and schools (rather poor but greatly improved) and we walked through the parish to the mission room in Poole St. This had once been a gambling club that was only stopped by threatening the local police with reports to Scotland Yard.

(a) ...
 (b) ...
 (c) ...
 (d) ...
 (e) ...
 (f) ...
 (g) ...
 (h) ...
 (i) ...
 (j) ...
 (k) ...
 (l) ...
 (m) ...
 (n) ...
 (o) ...
 (p) ...
 (q) ...
 (r) ...
 (s) ...
 (t) ...
 (u) ...
 (v) ...
 (w) ...
 (x) ...
 (y) ...
 (z) ...

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

b734 - respectable poor deal walking down.

Small portion

*1 Curate 1 Lady Worker } Paid
+ male (partial) }
No voluntary help is procurable locally*

School-rooms and mission house (40)

mother meetings - mission services

Girls friendly -

Girls friendly

Young men's Institute

National School - about 400 average full attendance

The Nursing Institute (70 Nichols Square) is used for special cases

Tickets for relief as far as possible. £20

Several missions

Wesleyan Congregational

N.L. Mission - may be!!

none

part of St. Dunstons parish

Poor law relief is carefully administered

fairly looked after (the Police Station not being in a central position)

much among women especially p.h.

Public houses abound in number

very little

some resident thieves

very general. Attention to be taken

very good. £10 a week taken in local Penny Bank

Besides Coal & Clothing Clubs.

exceptionally good, considering the dense population

overcrowding exists. Local Council + p.h. 505/6

No Goals.

CHRISTCHURCH

Parish **HOXTON W.**

Henry P Kelly M.A. Vicar

[Where possible 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.

NEW PARISH OF Christ Church, Hoxton.

Bible class for Men held in Church on Sunday at 3.0. p.m.

SUNDAY—	
Holy Communion 1st & 3rd Sunday in Month	8.0 A.M.
„ „ 2nd & 5th „ „ Morning Service	11.0 „ 50-60
„ „ 4th „ „ Evening Service	11.0 „ 50-60
Morning Service	11.0 A.M. 50-60
Do. for Children (a)	11.0 „ 50-60
Evening Service	6.30 P.M. 200
Do. for Children (a)	6.30 „ 50-60
Afternoon „ 1st Sunday in the Month..	3.0 „
Baptisms and Churchings	4.15 „
Bible Class for Girls at the Vicarage	3.0 „
„ for Lads in the Church	3.0 „
Sunday School (a)	9.45 A.M. 18 Teachers
Service (b)	2.45 P.M. R. 320 A. 270
MONDAY—	
The Provident Fund or Penny Bank (a)	12.15 „
Mothers' Meeting (b)	3.0 „
Band of Hope (a)	6.45 „
Temperance Meeting (a) Alternate Weeks..	8.15 „ 60-70. 70-80
TUESDAY—	
Mothers' Meeting (a)	6.0 „
Young Men's Institute (a)	8.0 „
Junior Girls' Friendly Society (b)	8.0 „ 35
WEDNESDAY—	
Baptisms and Churchings	11.15 A.M.
Evening Service	8.0 P.M.
THURSDAY—	
Girls' Friendly Society (a)	8.0 „ 35
FRIDAY—	
Baptisms and Churchings	11.15 A.M.
Communicants' Union (a) 2nd Friday in Month	8.30 P.M.
(a) Held in the School Room.	
(b) Held in the Parish Room, 48 Poole Street.	

All Seats are free and appropriated. In cases of sickness, &c., the Clergy request to be communicated with, should their services be desired.

Notice of the Publication of Banns and of Marriages should be left with Mr. AUcock, 243 New North Road, or at the Vicarage, 112 New North Road.

The Boys' Day School . . . One Penny per week.
The Girls' and Infants' Day School, Free.
Standards IV. to VII. purchase their Stationery.

UNDER GOVERNMENT INSPECTION.

The co-operation of the Parishioners is most earnestly sought in the work of the Parish and Sunday Schools.

February, 1898. HENRY P. KELLY, M.A., Vicar.

March 29th.

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Interview with Mr. H. N. Moore, St. Andrew's,
Hoxton.

Mr Moore is one of the recalcitrant clergy who has been twice written to without effect. I called this afternoon and found him in. He received me very cordially and said he had not answered because he "had not got the material together" but added that there was really nothing to say.

Mr M. is about 40 with a consistently smiling, weak face. He has been here for 3 years and was previously for 12 years curate to Mr Ponnell at St. John the Baptist.

Character of population.

A few artisans in the small piece north of the canal, but south of the canal nearly all of the poorest class, considerably poorer than in the Mile End district. When he was curate the worst street in the parish is Wilton Gardens, which has become worse of late years owing to the erection of a low class common lodging house, which is largely frequented by criminals.

Persons employed.

Buildings.

Services.

Social Agencies.

Curate. Church Army lister.
Mr M. is superintendent of a City Missionary.
There are about 15 Sunday School teachers.
Mr M's great complaint is of inability to get
workers. "We are undermanned" he said "we can't
touch the people." The old story about not being
in the last end, people won't come to X Hoxton
and so on.

Church. Institute.

he are.
For the morning congregation "say 100, evening 200,
but that is our maximum" and even at that I
am inclined to think that it is our mark.
Of those who come I heard as usual that most are
from outside, old adherents who have moved further
away: none of the Sunday School teachers live in the
parish, and the voluntary organist comes from
Hornsey Road.

In spite of the rather formidable looking calendar

CALENDAR FOR MARCH.

1898.	Date.	Time.	Meeting.	Speaker.
Tuesday	1st...	6.0	Children's Service—Institute	Miss Goodall
Wednesday	2nd...	6.0	Junior Girls' Bible and Sewing Class	Miss Goodall
"	"	8.0	Service and Sermon in Church	
"	"	8.45	Senior Choir Practice	
Thursday	3rd...	8.30	Mission Service—Views with Lantern in Cheh-Kiang	
Sunday	6th...	11.0	Morning Prayer and Sermon	
"	"	3.15	Children's Service	Rev. J. T. Childs
"	"	3.15	Adults' Bible Class	Mr. W. H. Evans
"	"	7.0	Evening Prayer, Sermon and Holy Communion	
Monday	7th...	2.30	Mothers' Meeting	Miss Goodall
"	"	6.30	Band of Hope—Nuts and Games	
"	"	8.15	Crystal Palace Choir Practice—Institute	
"	"	8.15	Young Women's Bible and Sewing Class	Miss Goodall
Tuesday	8th...	6.0	Children's Service—Institute	
Wednesday	9th...	6.0	Junior Girls' Bible and Sewing Class	Miss Goodall
"	"	8.0	Service and Sermon in Church	
"	"	8.45	Senior Choir Practice	
Thursday	10th...	8.30	Mission Service—Institute	
Friday	11th...	8.15	Senior Scripture Reading Union—Vicarage	
Sunday	13th...	8.30	Early Communion	
"	"	11.0	Morning Prayer and Sermon	
"	"	3.0	Vicarage Bible Class	Miss L. Stacey
"	"	3.15	Adults' Bible Class	Mr. W. H. Evans
"	"	7.0	Evening Prayer and Sermon	
"	"	8.30	Devotional Meeting	Friends from St. Peter's, Islington
Monday	14th...	2.30	Mothers' Meeting	Miss Goodall
"	"	6.30	Band of Hope—Address	Mr. W. H. Robinson
"	"	8.15	Young Women's Bible and Sewing Class	Miss Goodall
"	"	8.15	Crystal Palace Choir Practice—Institute	
Tuesday	15th...	6.0	Children's Service—Institute	
"	"	8.30	Gleaners' Union at the Vicarage	
Wednesday	16th...	6.0	Junior Girls' Bible and Sewing Class	Miss Goodall
"	"	8.0	Service and Sermon in Church	
"	"	8.45	Senior Choir Practice	
Thursday	17th...	8.30	Mission Service—Institute	
Sunday	20th...	11.0	Morning Prayer, Sermon and Holy Communion	
"	"	3.0	Vicarage Bible Class	Miss L. Stacey
"	"	3.15	Adult's Bible Class	Mr. W. H. Evans
"	"	7.0	Evening Prayer and Sermon	
"	"	8.30	Devotional Meeting—Institute	Mr. C. Harland
Monday	21st...	2.30	Mothers' Meeting	Miss Goodall
"	"	6.30	Band of Hope—Singing and Recitation Practice	
"	"	8.15	Young Women's Bible and Sewing Class	
"	"	8.15	Crystal Palace Choir Practice—Institute	
Tuesday	22nd...	6.0	Children's Service—Institute	
Wednesday	23rd...	6.0	Junior Girls' Bible and Sewing Class	Miss Goodall
"	"	8.0	Service and Sermon in Church	
"	"	8.45	Senior Choir Practice	
Thursday	24th...	8.30	Mission Service—Institute	
Friday	25th...	8.15	Senior Scripture Reading Union—Vicarage	
Sunday	27th...	8.30	Early Communion	
"	"	11.0	Morning Prayer and Sermon	
"	"	3.0	Vicarage Bible Class	Miss L. Stacey
"	"	3.15	Adults' Bible Class	Mr. W. H. Evans
"	"	7.0	Evening Prayer and Sermon	
"	"	8.30	Devotional Meeting	Mr. W. H. Robinson

Monday	28th...	2.30	...	Mothers' Meeting	...	...	Miss Goodall
"	"	6.30	...	Band of Hope	...	...
"	"	8.15	...	Young Women's Bible and Sewing Class	...	...	Miss Goodall
"	"	8.15	...	Crystal Palace Choir Practice—Institute	...	...
Tuesday	29th...	6.0	...	Children's Service—Institute	...	...
Wednesday	30th...	6.0	...	Junior Girls' Bible and Sewing Class	...	...	Miss Goodall
"	"	8.0	...	Service and Sermon in Church	...	...
"	"	8.45	...	Senior Choir Practice	...	...
Thursday	31st...	8.30	...	Mission Service—Institute	...	...
Sunday, Apr. 3		11.0	...	Morning Prayer and Sermon	...	...
"	"	3.15	...	Children's Service	...	...	Rev. J. T. Childs
"	"	3.15	...	Adults' Bible Class	...	...	Mr. W. H. Evans
"	"	7.0	...	Evening Prayer and Holy Communion	...	...

Destitute Children's Dinners every Tuesday and Friday in the Institute at 12.30.

Parish Talk.

Confirmation, 1898.

Those who have ever been present when an infant is baptized will remember that the final words of the service are: "Ye are to take care that this child be brought to the Bishop to be CONFIRMED by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue," etc.

Although our Prayer Book teaches that Confirmation is both the privilege and duty of EVERY baptized Christian; yet, intense ignorance and prejudice exist concerning this Rite of our Church. We trust each reader of these lines will kindly make a special effort to be present at Church on the Sunday evenings in this month, as sermons will be preached on this subject, showing WHAT CONFIRMATION IS its SCRIPTURAL AUTHORITY, its PLACE IN OUR CHURCH, and if possible one or two other matters closely connected with this solemn yet important Rite. Of course, no one commits himself to anything by thus attending either the sermons or the "classes."

The Clergy will be most happy to receive the names of those who may desire further instruction in this matter, and will gladly arrange for classes to meet at such times as shall be found most convenient for those proposing to attend.

Saint Andrew's Band of Hope.

Our meetings continue to be well attended, and very pleasant evenings are spent. The children are learning some very good action songs and recitations. On February 7th we had a visit from a gentleman from the Celestial country, in native costume, pigtail included. The Celestial bowed on his entrance, right and left, with folded hands, in oriental fashion, and the children responded, "Good evening, Sir." After partaking of an imaginary Chinese meal of rice, eaten with chopsticks, he sang a hymn to us in the vernacular, which intensely delighted the children. Two little dots, a boy and a girl, were invited on to the platform, and arrayed in the dress of the Chinese children, much to their gratification. We heard from the speaker many interesting facts about China, which did not make us long to go and live there, but which made us admire all the more the self-sacrifice of those who leave their homes and their country, and go and labour among the heathen, teaching them better things and helping them to live happier lives.

We all hope our Celestial friend will come again, and give us another of his bright addresses, which at the same time are so instructive, and always have something in them to do one good.

Church Sunday School Choir

The annual Sunday School Festival will be held at the Crystal Palace on Saturday, June 11th, 1898, when a Concert will be given, at 3-15 p.m., by 5 000 Members of the Choir. There will also be a display of the fountains, gymnastic display and musical drill, athletic sports, school bands, and other attractions specially provided for the day.

Scholars under 15 years of age who join the Choir will be charged a fee of 6d., Adult Members of Church Choirs, Teachers, Members of Bible Classes, and Scholars over 15 years of age will be charged 9d., this includes charge for Book of Words and Music, either in Tonic Sol-Fa or Staff Notation.

Four Rehearsals will be held in each district, two by the District Conductor, and two by the Conductor. Members, to qualify, must attend at three Rehearsals, including the Conductor's final Rehearsal. Tenors and Basses, and Teachers who can read music to the satisfaction of the Conductor, but who are unable to attend the required number of rehearsals, must intimate the same to the District Secretary.

Members who have qualified will receive through their Correspondent, in exchange for their Rehearsal Ticket, a new cover for the book, and a free admission ticket to the Palace, including free railway conveyance (from Liverpool Street, London Bridge, Holborn Viaduct, and intermediate stations), to the Palace and back. The book contains the following pieces—

- | | |
|---|--|
| 1. Hymn, "Praise, my soul," WETTON | 11. Unison Song, "Come, merry comrades all,"
BECKER |
| 2. Chorus, "Praise ye the Lord," SMART. | 12. Glee, "Hark! Apollo strikes the lyre,"
BISHOP |
| 3. Jubilate in E, DUNSTAN. | 13. Choral March, "At the thought of Britain's
Glory," PATTISON |
| 4. Air, "Angels ever bright and fair," HANDEL | 14. Part-Song, "O, who will o'er the downs?"
DE PEARSALL |
| 5. Anthem, "Crossing the Bar," BRIDGE | 15. Character Song, "Hi-ching-ting-a-ling,"
RIND |
| 6. Hymn, "Hark! the sound of Holy Voices,"
LANGRAN | 16. Chorus, "Hail to the land," TROVATORE
"God Save the Queen." |
| 7. Chant, Psalm Cl., WETTON | |
| 8. Part-Song, "Wake! wake! wake!"
VEAZIE | |
| 9. Glee, "In the lonely vale of streams,"
CALLCOTT | |
| 10. Part-Song, "The lass of Richmond Hill,"
HOOK | |

The St. Andrew's Choir will commence practice on Monday, March 7, in the Institute, at 8-15 p.m. Adults who can help in the alto-tenor or bass parts will receive a hearty welcome. We are pleased to announce that Mr. W. H. Robinson, who has helped in Crystal Palace Concerts for so many years, has kindly promised to be with us this year.

Education.

Visiting.

Charitable Relief.

Other religious influences

Proprietor touched.

on the next page there is really nothing going on beyond the inevitable Mothers' Meeting and the Band of Hope. "I am anxious to start all sorts of things" said Mr M. "but I can't get the workers"

Sunday School with from 2 to 300 children

"I should think that my house is visited by us on the City Mission in the course of the year, but we don't generally see more than one family"

Give about £25 a year which is a grant from the Met. Relief Assoc: it is given in tickets. In addition there are Children's Services twice a week at a charge of 1/2

Coster's Hall is far the most important influence in the parish and gathers large numbers

Mr M. said that quite 50 p.c. of his parishioners were non-church. He admitted that he himself touched only children.

Personal.

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I went through the general questions with
Mr. H. but his knowledge was nil. The fact is
that though affable and well meaning his is a
feeble personality: his character may be judged to
some extent by the fact that he was so pleased with
the conclusion of an appeal that he had just written
out for his children's dinner, that he asked me to
copy it: it was as follows: -

Mena

Consomme de Poulet.

Consomme aux légumes

Soupe à l'oignon

Purée de légumes

Potage à la purée de pommes de terre."

Like the friends of Mr. Peter Magnus he is ~~not~~
easily amused. In addition to this silly strain
in his character I feel sure that he is idolatrous.
In addition to the fact that he cannot brace himself
up to answer the letters his whole manner suggests
indolence and almost apathy.

