

BK. XXXIV

Clergy

B 203

District-15. S. W. Islington.



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



COLL U

B 203

[2]

District 15- Book 34

Name	Address	Page
Hugh Rev. W & Holy Trinity Cloudeby St	24 Milner Square. Islington W	1
Wardrop .. A. All Saints Islington	32 Thornhill Square	21
Elwes .. R. St. Lukes West Holloway	St. Lukes Vicarage. West Holloway.	37
Worreton .. E. St. Wards - - -	330 Liverpool Road W.	55
Bashford .. R. St. Thomas Hemingford R.	St. Thomas Vicarage. Richmond R. W.	79
Ayerst .. G. H. St. Johns Mission Church.	5. Richmond R. Barnsbury.	87
Smith .. A. B. St. Andrew Thornhill St.	Vicarage. Mountford Crescent	99
Barstow .. J. W. St. Michaels Church.		111
Leach .. R. St. Silas Penton St.	St. Silas Vicarage. Penton St.	133
Taylor .. E. H. St. Clements, Barnsbury	Vicarage, 30 Arundel Square	155
Chorlton .. S. W. St. James, Holloway		171
White .. F. A. St. Matthias <sup>Caledonian</sup> Road		191







Character of population.

Nov. 5<sup>th</sup>.

15  
7  
Interview with Rev. W. E. Haigh, Holy Trinity, Condesley Sq.

Mr Haigh is a man between 40 and 50, with a face of the greatest refinement, exceedingly like Sir Alfred Milner, but with less strength. Gray hair and moustache and very small whiskers.

The characteristic of the parish is drum-respectable poverty. When Mr H. came 14 years ago a large proportion of the population was of the middle class, one family living in their own house. There are a certain number of middle class people still left, but without exception they take in boarders or lodgers. But for the most part the population is now of the working class, almost every house containing three or four families. Mr H. himself lives just outside the parish in Milner Sq., substantial well-built houses like those in many of the old days water



Squares. This and Thomhill Sq. and other streets in the neighbourhood used to be the abode of retired officers, solicitors, barristers etc. Now there are dozens of people in them who "would be glad of a shilling soup ticket". But though the parish is poor it is still going down and has not yet reached bottom. So far there is no squalid poverty but the streets to the south of the parish and especially near the Agricultural Hall have a tendency to become slummy.

The Curator.

About 50 voluntary workers.

Mr H. complained of the great deterioration in his workers with the decay of the parish. When he first came he had ladies and gentlemen in the conventional sense. The present lot are exceedingly willing but "it is not the same thing" and many of our organisations are mere shadows of what they were.

On this point Mr H., who had a rather

Persons employed.



Buildings.

Services

Embarrassing habit of trying to intimidate me, asked me what opinion I had formed of church workers, and especially of the female sex. "My own impression," he said, "is that many of them are of very low calibre, and have taken to it because they cannot get on with their people at home."

Church, Schools, and Mission Hall.

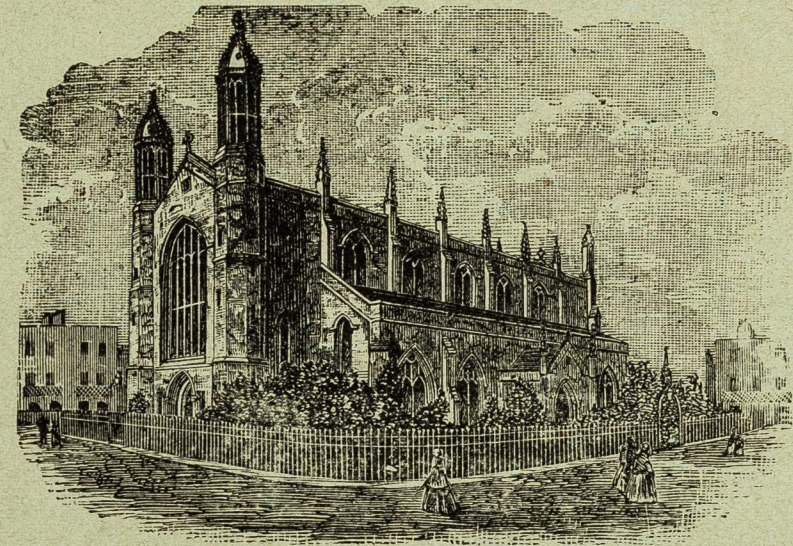
see on.

The morning congregation is from 2 to 300. Evening from 5 to 600. It is very fairly representative of all classes in the parish, but the majority, no doubt, come from the upper stratum. Men come well, but not so well as they used to. The bicycle has taken away numbers of young men. Among the women dozens are kept away by their male relatives who expect them to stop at home and wait on them.

Mr. H. in common with the rest of the



# Church of The Holy Trinity, Islington, PARISH MAGAZINE.



## Services.

<b>SUNDAY</b>	Holy Communion	8 a.m.
MORNING ... ..	...	11.0 o'clock.
AFTERNOON (FOR CHILDREN), First, Third, and Fourth Sundays in the Month ...	...	3.30 "
EVENING ... ..	...	6.30 "
WEDNESDAY EVENING (with Sermon) ... ..	...	8.0 "
WEDNESDAY AND FRIDAY MORNING ... ..	...	11.30 "
FRIDAY AFTERNOON ... ..	...	3.0 "
SAINTS' DAYS (with Sermon) ... ..	...	11.30 "

### AT S. GEORGE'S HALL.

SUNDAY EVENING ... ..	...	7.0 o'clock.
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### Holy Communion.

Every Sunday Morning at 8.0 a.m.  
 Also on the First and Third Sundays in each Month after Morning Service.  
 Also on the Second Sunday in each Month after Evening Service.

### Holy Baptism.

Every Sunday Afternoon at 4.  
 Every Wednesday Evening at 7.25.

### Churchings.

At same hour as Baptisms, and before any Week-Day Service.

*There are no Fees for Holy Baptism, but an Offering can be made (however small) after Churchings.*

### Notices of Marriages and Banns received at 99, Cloudesley Road.

For Seats in the Church application can be made to the Churchwardens, addresses on next page.  
 The Ministry of the Church is dependent upon Pew Rents.  
 Visitors always welcome.

*All applications for Advertisements in this Magazine should be addressed to MR. W. J. LAWRENCE, Hon. Sec. and Treas., 85, Hemingford Road, Barnsbury, N.; Local News, Correspondence, etc., to THE EDITOR, 24, Milner Square, N.*

Copies of this Magazine may be obtained of the following:—G. LANSDELL, 10, Stonefield Street; W. L. LESLIE, 313, Liverpool Road; C. NASH, 53, John Street; W. LEWIS, 200, Liverpool Road.



## Parish Notices, etc.

SUNDAY BIBLE CLASSES.—For Youths, at the Committee Room, Clouesley Street Schools, at 3.15 (Rev. F. Rogers).

For Young Women, at the Class Room, Girls' Schools, Clouesley Street, at 3 (Miss Jones).

At 2, Stanley Villas, Calabria Road, Highbury, at 3 (Miss E. Gates).

At 24, Milner Square, at 3.15 (Mrs. Haigh).

The S. George's Hall Bible Classes meet at 3 (Miss Anderson): and at 3.15 (Mr. E. M. Anderson).

SUNDAY SCHOOLS.—At Clouesley Street, at 10 and 3.

At Thornhill Road, at 10 and 3.

At Richard Street, at 3.

PAROCHIAL DAY SCHOOLS.—At Clouesley Street.

BAND OF HOPE.—Meetings on the second and fourth Tuesdays in each month, at the Schools, Clouesley Street, at 7 p.m.

BOYS' GYMNASIUM.—Saturdays, at the Schools, Clouesley Street, 6.45 till 9.30 p.m.

C.E.T.S.—At S. George's Hall, on the third Thursday in each month, at 8 p.m.

GIRLS' FRIENDLY SOCIETY.—At S. George's Hall. Tuesdays at 8 p.m. Fridays at 8 p.m. for Probationers, Saturdays at 3 p.m. for Candidates. All Girls and Young Women are earnestly invited to become members of this most helpful Society.

MOTHERS' BIBLE AND COMMUNICANTS' CLASS.—On the first and third Thursdays in every month, at S. George's Hall, at 3.

MOTHERS' MEETING.—Mondays, 2.30, at S. George's Hall.

MOTHERS' UNION.—Apply to Mrs. Haigh.

NEEDLEWORK SOCIETY.—At S. George's Hall, Wednesday, 10.30 during Winter.

PENNY BANK.—Saturdays, at the Schoolroom, at 8 p.m.

SOUP KITCHEN.—Wednesdays and Fridays at 12 (during Winter), Mission Room, S. George's Hall.

YOUTHS' INSTITUTE.—Meetings at S. George's Hall, on Mondays, for members 12 to 16 years of age, 7.30 till 10 p.m.; on Wednesdays, for seniors, 8 till 10 p.m.

CHESS CLUB.—Mondays and Wednesdays, 8 till 10 p.m., at S. George's Hall.

LIBRARY.—S. George's Hall, on Mondays, 7.30 till 8.30; on Wednesdays, 8 till 8.30 p.m.

ENTERTAINMENTS.—On the second Thursday in each month, 8 p.m., at S. George's Hall. (See Handbills, &c.)

WORKING MEN'S CLUB.—At S. George's Hall, on Fridays, at 8.15.

### Clergy.

The Rev. W. E. HAIGH, M.A., Vicarage, 24, Milner Square.

The Rev. L. DEWHURST, M.A., 48, Milner Square.

The Rev. F. ROGERS, B.A., 73, John Street.

The Clergy are willing to visit in cases of sickness and sorrow.

#### Churchwardens—

Mr. W. ANSELL, 21, Belitha Villas.

Mr. W. J. COUSINS, 37, Belitha Villas.

Organist—Mr. H. PEARSALL, 7, Highbury Terrace.

Choirmaster—Mr. L. MAJOR, School House, Clouesley Street.



9

clergy in Kingston is classed as an Evangelical, but he is of the broadest and most liberal kind. He denounced with vigour the "old hide-bound Evangelicalism" and would like to see much more show and ritual in Evangelical churches, but he has had to move ~~or~~ very cautiously on these lines, owing to the traditions of the neighbourhood. "The Church" he said "must not be starchy, and die of her dignity".

Mr H.'s is a free rented church and he complained bitterly of the system, but says he cannot afford to give it up, as his own the rents being in sum £100 a year. But the chief reason of the failure of the Church to get a greater grip of the people he believes to be the "submissiveness to a clique" which prevails to a great extent in all churches, but especially when there are few rents.

There is a Mission Service at the Hall on Sunday evenings: at present it is very



Social Agencies.

badly attended. a late curate used to get hold of about 200 of the poor, but with the present man they have mostly dropped off. This class are most difficult to get hold of, and still more difficult to hold. So far from being easy to please they are extraordinarily exigent in their demands, and will put up with nothing but good extempore preaching.

Mr. H. complained of "the missions which are not missions, but merely preaching". he indicated the services at the Agricultural Hall, which had drawn many away from his church.

~~Another meeting.~~ See Parish Magazine. The agencies are open without any religious tests to all members of the parish, and as far as Mr. H. is concerned at all events they are in no way used for proselyting purposes. I have <sup>never</sup> ~~not~~ no other person so completely devoid of this spirit. "I never ask anyone to come to church," he said "and even if regular comers take to staying away I never ask them why,"



Education.

Visiting.

attempt to make them; I know I ought to, but I can't do it."

Mr. H. has not a shade of down  
puritanism in him, but he spoke with some  
displeasure not unmixed with amusement of a  
great deal of the social activity of the church,  
of the dull vulgarity of Read of Hope and  
other entertainments with their paternal recitations  
etc., of the silly theatricals and so on.

Speaking of the Temperance organisations he  
said that his in common with that of others  
was a failure, which he attributed chiefly to  
the bigotry of the extremists.

Day Schools: first-rate schools which never  
fail to get the highest grant.

Sunday Schools with about 1000 on the books  
and 500 in average attendance. Most of the  
children in the parish he thinks go to some  
school.

The parish is not systematically visited.



Charitable Relief.

Other religious influences.

Prostitution.

Mr. H. spoke of visiting as "a most hateful task. I am terribly sensitive and can't stand the rebuffs. I can get on all right with the poor, it's the starchy middle class I object to."

About £40 a year is spent on the soup kitchen and from £50 to £60 given in relief, almost entirely to sick and old.

There are no chapels in the parish and Mr. H. does not think many of the people go to outside places of worship. Union Chapel is the chief influence in the neighborhood.

Of neighboring churches - Mr. H. spoke poorly of Dr. Barlow with his conservative evangelicism and with contempt of Mr. Snow and his "disrupting methods".

Mr. H. had nothing much to say on our general questions, but spoke with honor of the open prostitution in the streets and especially in Upper ~~St.~~ Of the two evils he is convinced



Personal

that the continental system of unpaved lanes is infinitely preferable to our system of allowing the streets to be used as promenades.

Mr Haigh is an extraordinarily taking man with a greater personal charm about him than any of the clergy I have met; but his talk was of so discursive a character that most of it is impossible to reproduce. Of what is actually doing in his parish, and of how far he is a successful parish priest I did not get a very clear impression; but he himself evidently takes rather a pessimistic view of his position. I am inclined to think he is too sensitive and too refined to be altogether successful in a parish such as this, and that he would be better placed in an atmosphere of ~~more~~ culture and serenity. His despondency is partly due to lack of funds: "if he had more money" he said "I think he could do a great deal more. You might as well make a man head master of a Board School, and



19  
leave him to provide all his assistants, and  
then blame him for not producing great results,  
as expected much from his clergy when he  
is eternally preoccupied with how to pay  
our way.



Nov. 6<sup>th</sup>

15  
1  
A (2)

Interview with Rev. A. Wardrop,  
Saints, Islington.

Mr Wardrop is a man of about 45,  
tall, sandy-haired, with beard and moustache, but  
no whiskers. Rather common looking.

Though he was quite friendly, our interview  
was of an unsatisfactory nature. He saw me  
in the Vestry at 10 o'clock, which is the  
hour when his various workers call on him.  
After we had been talking about ten minutes a  
lay reader turned up, then a scripture reader, and  
so on, and he asked them to wait a few  
minutes till he had done with me. I was  
therefore obliged to hurry away. But though  
his parish is probably interesting and important.  
He, I think, is not. We shall probably do well  
to see Mr Ayerst, the curate in charge of the  
St John's Mission, and Mr Richards, the City  
missionary.

Character of the population.

The population is entirely working class, and



for the most part very poor, though in Mr W's opinion the poverty is nearly always caused by drink, as there is little or no want of work, and a large proportion of the men earn high wages. The parish has grown poorer and more crowded in the 13 years Mr W. has been here. Many of them have come here who have been driven out of central London by the building of factories etc. The attraction of this neighbourhood is its proximity to central London and those come here who wish to live near their work.

~~Here~~ Our map and an inspection of the streets seem to show that this is a squashed dirty parish differing little from some of the worst in the East-End, but Mr W. takes a much more hopeful view of it, and says that it is in no sense slummy.

See Magazine.  
About 60 voluntary workers.

Church. Mission Church. Two Mission Halls.  
Schools.

Persons Employed.

Buildings.



*Sermons*

All Saints, Islington, with S. John's Mission, Parochial Magazine.

NOVEMBER, 1897.

Motto:—HE IS  
"OUR PEACE."—Eph. ii. 14.  
"OUR LIFE."—Col. iii. 4.  
"OUR HOPE."—I. Tim. i. 1.

Vicar—Rev. A. Wardroper, B.A., 32, Thornhill Square, N.  
Assistant { Rev. G. H. Ayerst, M.A., Curate-in-Charge St. John's Mission,  
Clergy { 3, Milner Street, N.  
Rev. A. P. Spelman, B.A., 15, Thornhill Crescent, N.

LAY WORKERS.

Deaconess—Sister Maud.  
Lay Helper—Mr. John Godber, 46, Burton Crescent, W.C.  
Scripture Readers— { Mr. J. G. Owens, 14, Malden Crescent, N.W.  
{ Mr. J. G. Moorhouse, 62, Charlotte Street.  
Women's Help—Miss Ravenhill.  
City Missionary—Mr. J. Richards, 7, Hilton Rd., Tufnell Park.

CHURCH OFFICERS.

Churchwardens—Mr. C. Morgan, Stonewall House, Muriel Street. Mr. J. J. Mould, 60, Muriel Street.  
Sidesmen—Messrs. J. Davis, F. Taylor, W. Stanbridge, F. Howard.

CHURCH COUNCIL.

Clergy and Officers, *ex-officio*. Messrs. T. Lawrence, H. R. Stickland, J. W. Edis, J. King, and J. West.

CHURCH CHOIR.

Choirmaster, Mr. H. R. Stickland. Organist, Mr. J. King.  
Messrs. A. E. Wardroper, W. Turner, F. Howard, T. Chapman, A. H. Lillicrapp, J. Davis, H. Chew, F. Must, C. Imeson, E. Swindel, and 10 Boys.  
Mr. R. Green, *Verger*, 90, Winchester Street, N., to whom all Banns and notices should be sent. Marriage fees (inclusive) reduced to 9s. 7d. to the *Poor*.

Holy Baptism every Sunday, 4-30; Wednesday, 7-30.  
Holy Communion 8 a.m. every Sunday, 1st and 3rd, mid-day.

1st, Monday. All Saints' Day. Early Communion, 7 a.m.; Mattins, 11 a.m.; 8-30 p.m., special Festival Service. Preacher, Rev R. Leach, M.A., Vicar of S. Silas.

2nd. 7-30, *Festival, Parochial Tea, and Meeting*.

A special Missionary Mission will be held from Wednesday, 17th to Friday 26th, in the whole of Islington. S. Thomas', Hemingford Road, is the centre for All Saints' and other parishes.—See special bills. The Services to be conducted by the Missioner in *our Church* will be:—Thursday, 18th, 8 15 p.m., Mission Service; from Wednesday, 17th to Friday, 26th, (except Saturday and Sunday) a Prayer Meeting in the Vestry, 1 to 1-30; Mission Service (outside Church if fine) 1-30 to 1-50, for workpeople, especially those attending factories.

And on 21st, the Sunday, 3-30, Men's Mission Service in Church. It is hoped all who can will attend the Services in other Churches also, and pray for an abundant blessing on the Mission and ourselves as Labourers in the Harvest Field. The Missioner is Rev P. B. de Lom.



*Amicus*

MEN'S INSTITUTE.

OPEN 7—10.

- 1st, Parish Festival. Church Service, 8 30. Lecture, &c., 8-30.
  - 8th, Lecture on "Protestant Reformation," by Rev L. E. A. Roberts, Com-mader, Royal Navy.
  - 15th, East London Church Fund Meeting, Memorial Hall. Open night.
  - 22nd, "Trip to Switzerland," with views, by C. Morgan, Esq.
  - 29th, A Spontaneous Entertainment by the Audience.
- Collections to meet expenses.

VICAR, President. C. MORGAN, ESQ., Vice-President. J. G. MOORHOUSE, Secretary.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

- 2nd, Parish Festival Tea. Tickets, 6d.
  - 9th, Good Templars' Deputation.
  - 23rd, Lecture on Alcohol, by Vicar, with dissolving views.
  - 30th, Concert by friends. Tickets 3d. each.
- On ordinary evenings a ticket admitting to Meeting pledges a cup of tea or coffee and biscuits free.

VICAR, President. J. G. MOORHOUSE, Sec. J. DAVIS, Hon. Treas.

ALL SAINTS' YOUTHS' GUILD CRICKET CLUB.

Friends who so kindly helped in establishing a Cricket Club in connection with the above Guild (now the Guild of St. Andrew) will probably be interested in knowing the result of its first season.

The lads may justly be said to have rendered a good account of themselves. Out of the 21 matches played, they have won 13, lost 5, and 3 were drawn.

The following are the best averages:—

<i>Batting.</i> ( <i>Runs</i> ).	<i>Bowling.</i> ( <i>Wickets</i> ).
H. Wickert..... 6	F. Must (Captain)..... 4
G. Cobden ..... 5½	G. Cobden ..... 3
F. Must (Captain)... 5	W. Fisher ..... 2
W. Fisher ..... 4½	
E. Swindel ..... 4	
G. Wilson ..... 3	

May we appeal to parishioners who desire to further the work of Christ amongst the lads of our parish, to help us during the coming winter with our Guild, either by personal attendance or by contributions of papers, games, etc., or by subscrip-tion to its funds.

Crinan Street Mission Hall is open on Mondays, Wednesdays, and Saturdays, 8—10 p.m.

A. WARDROPER, Vicar. J. GODBER, Secretary.

St. John's, Copenhagen St.,

My dear Friends,

The chief subjects to which I wish to draw your attention this month, are: (1) a most interesting and instructive Missionary Mission which is to be held from November 17th to 26th inclusive; and (2) a Social Gathering and Meeting on Monday, November 22nd, between the teachers in our Boys' and Girls' Schools, and the parents of our scholars.

With reference to the former of these two events, the centre for our part of the Islington Deanery is St. Thomas's Church, in Hemingford Road. All of us who are professing Christians should resolve to keep free from other engagements as many evenings as possible during the Mission, in order that we may learn more of the claims of the heathen world upon our sympathy, and realise more fully than we do at present how near to the heart of the Master is this evangelisation of the



Notes.

27  
8, 11, and 6.30 on Sunday at Church.  
Morning and evening at Mission Church, and in  
evening at Mission Hall.

Morning congregation at Church about 150;  
evening 3 to 400. At the missions there are  
about 150 on Sunday evening.

The churchgoers are entirely parishioners; there  
is nothing to attract outsiders. [The church  
is as dreary and depressing a building as I have  
seen in a little better than a barn, in wretched  
repair, with the old-fashioned pews made of  
light wood which has grown dirty with age.  
It labours too under the disadvantage of being  
on the Caledonian Road, which is stone paved, and  
full of bus and tram traffic throughout Sunday.  
What the attraction is which draws even so  
many as Mr W. mentions it is hard to  
conceive.] A portion of the Church at all  
events is pew rented, and Mr W. complains that  
the people won't pay up even the small rents  
demanded and won't give as they ought to to  
the officiators. It is to this no doubt that



### CRINAN STREET MISSION.

The Thursday evening Service, thanks to Sister Maud's energetic works, keeps up fairly. Average attendance—25. The Sunday evening, I am sorry to say, is falling off, but, were there only one, yet *one* soul is worth saving.

I cannot sufficiently thank all those who have so faithfully helped in this Mission. One of our members (Mr. F. Pretty) is very kindly presenting the Mission with a Lamp for the open-air meetings. J.G.

The Vicar expects to see his flock at the Church from time to time. There have been in the course of the year 513 baptisms, 27 of whom were adults; 24 were confirmed on different occasions, though the candidates of S. John's declined the Vicar's preparation, which was offered to them. Some boys of the Boys' Brigade came forward for the first time, this year. Through reduction of the fees for marriage to those of the Registrar—as has been done for some time in neighbouring Churches—a much larger number availed themselves of the Church's rite, which has many blessings to the civil ceremony and marriage, which has none. We hope to see many so joined in life, availing themselves of the Church's ordinances, and especially that of Confirmation and the LORD's Supper, and the House of Prayer. Our monthly list of those removed from us to join the *great majority*, includes many *little ones*, as well as some of our aged friends, but there are few blanks from our congregation, for which we should be thankful.

Our main effort in the year has been to try and raise funds for the Church, this has been eclipsed, in a great measure, by the Jubilee of our beloved Queen—which event has rejoiced us all—and as we have entered on the *Diamond Jubilee* of our Church—consecrated 8th July, 1838—we must persevere to raise the £3,000 required to restore it, and make it worthy of the name of Church; we have reason to believe an East window will be completed by that time. *But we are mainly dependent on our rich friends who live beyond our boundaries to come to our assistance.*

he refers in the course which through the mouth of the Prophet Malachi he delivers in his last annual Report:—

We wish it were possible to turn SOME of the many thousands of pounds spent in strong drink in our Parish, into the channel of God's House and His work. What blessings would redound on us!!

It is important to remind Parishioners of the Words of the Almighty (Malachi iii. 8-11)—“Will a man rob God? Yet ye have robbed me. But ye say—Wherein have we robbed THEE? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith saith the LORD of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.”

Mr W. said that the very poor formed a considerable proportion of his congregation, but he said “they will only go when they can get help.” I could not quite gather whether he disapproved of this tendency or not. He spoke of Mildmay Deaconess overdoing their library, and seemed to think that his Deaconess was not free from suspicion. But what he seemed to object to most was that other religious organisations should compete with his in library. “They tell me”, he said “they don't go elsewhere, but I



Education.

Social Agencies.

Visiting.

31  
know they do."

He complained of the tendency of his flock to run after false gods. "You spend half your time," he said, "in warning them against false gods."

Day Schools with average attendance of 350. Get a very rough class of children.  
Sunday School with from 8 to 100 on books and 6 to 100 in average attendance. About 50 teachers.  
Mr. W. is of opinion that "if you get them when young, you have got them for ever."

Boys' Brigade.

Youth's Guild see next page.

Men's Institute } open to all.

C. I. T. S.

There is no house to house visiting, but probably the whole parish is covered in the course of the year by the clergy and lay workers.



Nursing.

Charitable Relief.

Other religious influences.

Free Methodist not  
Congregationalist GA

Cooperation.

ALL SAINTS' YOUTHS' GUILD.

This was in a fairly flourishing condition when we closed for the season on May 14th.

After many vicissitudes (not always of the pleasantest) it seems to be settling into a definite parochial organisation.

We have 57 members, all working lads, but, were our room larger, we could easily double our number.

We have an average attendance of 30—quite enough to be comfortable in the small Hall.

Altogether, I think, it is becoming a healthy organisation, and one which will eventually bear much fruit for God's Church.

We have formed a Cricket Club and a Swimming Club, which I trust will keep the lads together during the summer.

By-the-bye, if anyone is desirous of giving a subscription to the Cricket Club, we shall not be at all sorry, as funds are what we lack.

Our Sunday afternoon Bible Class fluctuates, especially now the fine summer days are here: sometimes we have 18, sometimes — 3, but *Nil Desperandum*, with Christ with us.

Send to the North London Nursing Assoc<sup>n</sup>

Give about £80 a year. Send difficult cases to the C.O.S.

There is a Congregational Chapel in the parish when "they make a great deal of noise, and think they are doing a lot" but in reality have no influence. With this exception the Church has no competitors.

Mr W. tried to work with the Disruption for



Prostitution.

Personal

the Princess of Wales' dinner fund, but "will never do so again". Mr. W. evidently very cordially dislikes the Hon. Cons.

Prostitution was the only one of our general questions on which Mr. W. had anything to say. King's Cross is a terrible centre of prostitution, and it is impossible to keep brothels out of the parish; they are constantly being closed, but only reopened again somewhere in the immediate neighbourhood.

Mr. W. has a large staff, and he and they are evidently always at work. The workers whom I saw looked a poor lot; while Mr. W. himself is almost as dull and uninteresting as his church.



Persons.

The parish.

15  
12

Interview with the Rev. A. Glover  
vicar of St. Luke's West-Hamway  
on the Vicarage, Penn Road

37  
MN (2)

(Nov. 9. 97.)

[Literature: Parish Report: 1895 + 1896  
Parish Magazine (3 numbers).]

Mr. Glover is about 60 years of age, & has been  
at St. Luke's for 28 years. He is a strong anti-ritualist,  
is getting a little bit old, & is rather despondent. His  
parish is getting harder for him to deal with year by year, &  
he sees influences that he detects steadily gaining ground.

The parish has a population of about 11,000. There is  
a poor part North of the Cattle Market, roughly the  $\frac{1}{2}$  of his  
~~vicarage~~ taken in by Gooding Road, <sup>with a population of about 4,000</sup>. The Model Dwellings  
marked on the map were originally built as hotels for use by  
people coming to the market. [Their ~~use~~ use as model dwellings  
date from a long time back, 25 years or so, & are  
not connected with the recent decline of the market itself. As hotels  
they were succeeded].

Mr. Glover describes his parish as one that is constantly degenerating.



ing, & the newcomers are inferior "both morally & substantially".  
 It is the old story of a movement further out of London, &  
 where the come as so from more central parts migrating to it  
 as to a more <sup>They are mostly second-rate business people, fairly well-to-do.</sup> ~~more~~ desirable locality. All classes are a drifting  
people, 2 or 3 years and more of them move away.

The Cattle Market has gone steadily down during the last 8  
 years, Deptford gradually being its place. There are rumours even  
 that it will be closed by the Corporation. Mr. Flower says  
 that the site will not be used for working-class buildings: he  
 fears the additional burden in his parish.

Mr. Flower says that the building of Board Schools has  
 helped on the deterioration of his parish. There are 3 within its  
 borders, & one was added last year. Well-to-do people  
 dislike to live in a district with the streets full of Board  
children. They petitioned on one occasion for the selection  
 of another site, but the Board snapped its fingers at them.  
 The schools are in full. Some 15 years ago the Church School  
 was pulled up, owing to the Board School competition.

The staff consists of the Vicar & the curate. The  
 City Missionary is also employed. There are 7 baptized  
 visitors.

18-11



Buildings.

Finance

The Church has 1100. No Church Room. Meetings  
have to be held in the hall below. Near the market-  
place is a Mission Room - holding about 350.

There is no endowment; my position is just like that of a  
bicycling minister. [In the Diocese Book the "value" is altered  
as £289.] The question of financial matters is: given such  
a good deal, a true following & true illustration. [There was  
no sign of distressed circumstances about the vicarage].

## PASTORAL ADDRESS.

1896

MY DEAR FRIENDS AND PARISHIONERS,

Again the good providence of God permits me to lay before you my Annual Report—my 27th. I have great reason to be thankful for being blessed with health and strength to continue so long at the anxious work of such a Parish, and especially for being enabled to carry on its work, as I did, alone without a Curate, during the greater part of last year and the year before. The past year was a time of much trial, not only in being thus left without a Curate, but also owing to the unusual number of deaths and removals from our Congregation. Every year the work of these nearer suburbs of London becomes in this respect more and more trying. Not the least of these trials is the consequent loss of ministerial income. And this has been accentuated in my case by the serious effect of the weekly offertory. I prophesied that this effect would follow when I consented to the experiment being tried, for the sake of the Churchwardens; but that effect has been far more serious than even I myself foresaw. For one thing, people will regard it as a substitute for Pew-Rents, and they seem practically quite oblivious of the fact that Pew-Rents constitute the minister's income, and that not one penny of the offertory is received by him. I am afraid it is of little use to state this fact, but it must be stated, however unheeded.



### CHURCH NOTICES.

DIVINE SERVICE is held on Sunday at 11 a.m. and 7 p.m.  
 " on Wednesday Evenings, 7.30.  
 " on all the great Festivals, etc.  
 " For Children, last Sunday in month, 3.30.

THE HOLY COMMUNION is administered on the first Sunday in the month, at morning service; on the second Sunday in the month, at half-past 8 a.m.; on the third Sunday in the month, in the evening; and on the great Festivals of the Church.

PUBLIC BAPTISMS (*free for the poor*), on Wednesdays, at 11 o'clock, and upon the second Sunday in the month, at 3 p.m., upon a day's notice being given to the Verger.

PUBLIC CHURCHINGS.—Before Public Baptisms, and after any of the ordinary Services.

BAPTISMS AND CHURCHINGS at other times, upon special notice being sent to the Vicar.

MARRIAGES.—One day's notice, at least, is required to be given to the Verger before the publication of *Banns of Marriage*.

*Two or three days' notice* before the solemnization of marriage should be sent to the Vicar.

Banns of Marriage should be duly published in the Parish Church. When the parties reside in two parishes, then in both Churches. Any misrepresentation as to residence is illegal and discreditable, and may cause the marriage to be stopped.

SITTINGS IN THE CHURCH may be obtained by applying at the Vestry on Saturdays, from 3 to 5 o'clock; and on the Wednesday evenings appointed periodically.

\* \* \* Free Sittings for the Poor.







Ritualism

Mission of priests from St Josephs Retreat at Highgate. In their  
allegation it is "a great fight to carry on God's work".

But after all the greatest offenders are the clergy of his own  
Church. Near by in St Pancras there are 3 churches, an High Church.  
That in Cannon Square is crowded. Copley Father to preach, relations  
to the "that I could go in for". In one occasion they had  
Colonial Bishop, backed by the ~~gift~~ promise of the Archbishop (there  
are no more in the parish in question) to preach every Sunday  
evening for 2 months. "He would argue well", said his  
parish "from a worldly point of view to turn Ritualist."

Also what he thought of the effect of it - all he said  
was it dissipated the people's minds; that the hour's made  
them <sup>swallow</sup> a certain amount of false doctrine, & led to  
the view that Rome was as good as anything else. Ritualism  
tended to the growth of unpopularity in every way.

At the Mission (evening) service they have from 60-100 people.

No Communion Box . Easter 150  
Regular 70

Sunday School - Mission Hall 181 . at the church.  
for the better class children of less - holders on Sunday afternoon, about 80.



Even his Sunday bands are spared to a special Local Competition, and [ill-disposed] people having needed a sort of P.S.A. for children near, where anything is very high, he does not say as who laughs. But his children are attracted to it.

THE LADIES' WORKING SOCIETY includes:—

*The Dorcas Working Party*, held at 20, Hilldrop Road, the first Friday in each month, at 3 p.m.

*The Zenana Working Party*, held at Members' houses the first Monday in each month, at 3 p.m.

4. PAROCHIAL MEETINGS are held as follows:—

*The Gleaners' Union Meeting*, in the Vestry, the third Friday in each month, at 8 p.m.

*The Sunday School Teachers' Meeting (Quarterly)*, at the Vicarage, the first Friday in each quarter, at 7.30.

*The Temperance Society's Meeting*, at the Parochial Hall, every alternate Thursday, at 8 p.m.

120 — *The Band of Hope*, at the Parochial Hall, every Tuesday evening, at 6.30.

*The Mothers' Meeting*, at the Parochial Hall, every Wednesday, at 2.30 p.m.

120 members.

5. THE PAROCHIAL BENEFIT SOCIETY includes:—

For Adults { *A Coal Club*  
*A Clothing Club*  
*A Bread and Grocery Club*  
*A Boot Club* } By weekly payments, collected by Provident Gleaners.

For Children. *A Clothing and Shoe Club*, by deposits received every Wednesday, at the Parochial Hall, from 4.30 to 5 p.m.

*A Soup Kitchen*, open twice a week during the winter months.

It is fair, he will be good as it might be, "as nothing is in the wicked world."



Prostitution

57  
Visiting by <sup>clergy</sup> Ministry District Visitors in poor districts.

For nursing them apply to the Nurses Home.

Relief to poor or widows Cost £1.00 a year.

Fairly well supplied with police.

There drinking houses are few there - 5-10 houses having a bad open. They are "abominable things".

Two or three bad houses recently abolished in the neighbourhood of the Palace Theatre. He looks upon the latter as a detracting influence but his conviction of its not prostitution is more on a private ground.

Marriage relations fairly good.

Public Health very healthy.

Home very good.



Personal

153  
The interest of the reviewer is largely found <sup>rather</sup> in the attitude of mind in regard to the keen competition that prevails among authors, than in any work that is being done. His gloss is of course rather standee. He is something of ~~an~~ an author, but his publications have been mainly ~~to~~ against Particularism.



15

9

MM (2)

Interview with the Rev. G. Doreton  
Vicar of St. David's, West Hill, Weymouth,  
at 330 Linwood Road

(Nov. 10. 99).

[Printed matter: Triennial Report 1895-6  
(1898)]

Personal.

Mr Doreton has known the party for 20 years. He is a  
man of about 50, & looks rather late in life. He is a little  
difficult to understand but I fancy that he was at first  
one of the well-to-do <sup>lay</sup> members of the neighbourhood. In any  
case his <sup>close</sup> connection with the Church was as church-  
warden to the second vicar Mr Hoare. He took over &  
became Mr Hoare's curate in June '84 for 2 years. He was  
curate-in-charge in Jan. '88, & was made vicar in  
August '88. He received me at first rather like a  
big man who felt that he had given all necessary information  
on the form verbatim, but when he found there was other  
stuff to tell about he became much more communicative  
& friendly. He had rather the manner now the look of a  
parson (except for a clerical collar) & seemed a hard-headed  
practical sort of person who was bent on carrying out a rather  
difficult piece of work in his own way. The following replies were



Reply in reply to our request for an interview :-

A. - The Church of England.

**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 :-**



Page is reply to our request for an interview :-

A. - The Church of England.

**and Labour of the People in London: INFLUENCES.**

(Mr. CHARLES BOOTH'S Inquiry.)

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

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

all extremely poor -  
 very migratory.

Touch - in what way? - the whole Parish is visited once every 3 months -  
 the accompanying notice paper shows services, Mtgs., clubs, &c. &c.

Vicar & Curate - Lay Agent (1 male, 1 female), 2 Mission Women -  
 Home to Home & sick & occasional visiting -  
 70 Sunday School Teachers.

Church - holds 750  
 Church House - 3 floors each holding 200 or more.

Sunday - services in ch. - 50 - 150 - Wed. ev. service - 60.  
 week-day - Mother Mtgs. - Clubs - Girls' Friendly Socy. - G. & P. Dist. - Bible Classes -  
 Prayer Mtg. - Men's Union - Gymnasium - Sewing Class - Mission Socy.

Youth's Dist. - Gymnasium - Coal, Tea, Clothing, Boot, Blanket, & other self-help, Clubs -  
 Girls' Friendly Bible Class, Singing Class, Coal, &c.

no Church schools -

every house room once every 3 months -  
 sick & occasional as necessary -

Lady nurse of St. Mary Magdalene visits our poor -  
 also nurses from North London Nursing Assn for poor -

about £65. last year in direct gifts - own & above allces. in clubs &c.

**Other Questions -**

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

in the area of the Parish ours is the only religious body that has a place of worship, but there are many members of churches & chapels immediately surrounding it - these attract many of our Parishioners - & many of these bodies visit in our Parish & compete for support -

no other bodies being in our Parish we are not called on to act in this matter -

**Other questions with reference to the district are asked on -**

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

few houses but have one or more inhabitants recy. Parish relief.

this keeps the people poor -  
 occasional cases - but limited -

often disregarded -  
 occasional -  
 fair -  
 fair houses - but many streets have lately been turned into tenement dwellings - some have been condemned by sanitary authorities

St. David's, West Holloway, N.

[Where possible, a comparison should be made between Past and Present.] the Parish has become poorer & poorer -

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



The following cutting shows the history of the parish:

### St. David's.

Church—Opened under Licence from Bishop Tait, 25th December, 1868.  
Dedicated Monday, 15th February, 1869, by Bishop Jackson.  
Inspected, Friday, 25th May, 1877, by Bishop Piers Claughton, Archdeacon of London.

Church House—Opened as St. David's Bible Schools, February, 1874.  
Leased to London School Board, March, 1879.  
Retransferred to Vicar and Churchwardens, February, 1894.

#### VICARS.

Rev. James Ormiston, 25th April, 1866, to 1st November, 1875.  
Rev. Richard Hoare, 26th December, 1875, to 30th April, 1888.  
Rev. Edward Doveton, M.A., 5th August, 1888.

The Parish.

Mr Doveton says that the parish was handicapped by the late date of its formation, & perhaps still more by the work in which it was started. Mr Ormiston was a free-preacher; a strong Protestant; always seeing a Roman Catholic behind every bush, & got a large congregation ~~but~~ drawn from a wide area. No practical work was attempted, the mainstay of the place was largely what Baptists. The whole thing was thus very "un-church", & the teaching left an atmosphere of suspicion & narrowness hard to eradicate. Mr Hoare was a good fellow, but not able to do much: had a wife & family &



Importance of the parochial system -

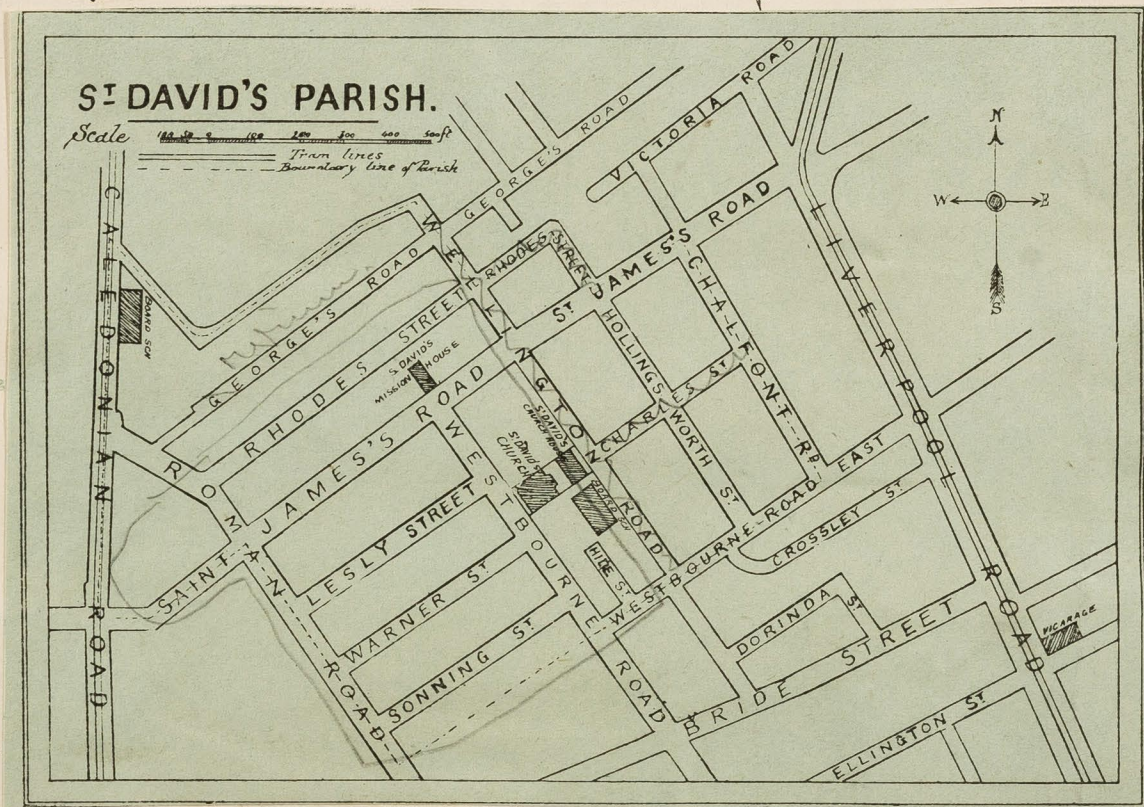
The disorganization of religion -

no private means. Mr. Doctor has money + no family, & has  
been bent on breaking down the old traditions. He is  
strong on the recognition of the parochial system, & says  
that the clergy are in "their present plight" largely from  
their own fault. A person can't make cross-fers  
attend their parish church, but he can do his best to in-  
crease the obligation to do so upon his hearers. Religion  
as a whole is in a state of parochial disorganization. He  
has 5 out of 10 ~~the~~ parishes have been created  
during the last 60 years, & parochially people don't know  
where they are. It remains for the clergy to learn from  
the primary lesson. The Mr. Doctor's organizations are  
run on a parochial basis, & it is by such means a  
the relig. <sup>visiting</sup> committee, etc. that he hopes to secure the  
recognition of his church as the center of his little  
system. He thinks that he is succeeding. The old  
adherents of the church have nearly all dropped away, &  
the figure shows that the church certainly does not owe  
its vitality to the Congregational standard for previous few  
centuries. But he believes that he is on the right  
road, though I fancy that he is a false hope, that  
he is hardly the leader.



70 or 80 years ago the parish was fields. Thirty years or so ago carriage people lived there; but the lower grade has been rapid, & it is steadily getting poorer & poorer. In addition to the ordinary centrifugal force the special local determining influence has been the Cattle Market - well known people could not stand the invasion of slaughtering & the yards in their midst. The Market has ruined the parish.

The people living there now are an working class, but a very poor lot. The dotted line on the map shows the boundaries.



Ball Street:  
the house  
living to the  
west of  
Wellington  
Road. James  
Road is little  
more than a  
alleyway

Woolly Wood:  
Wellington Rd  
+ Charles St.  
(There are dead  
and falling woods)  
here, & the  
Eastern corner of  
Rhodes St.  
Holings.  
with St. Martin

Population 7492. 613 Houses.



House nearly an altar. A part many single rooms taken.  
No local industry. No cohesion or neighbourliness. Allegations on  
abroad squad. Very drifting.

**St. David's,**  
Westbourne Road, St. James's Rd., Holloway.

**SERVICES, &c., IN CHURCH.**

Sunday, 11 a.m. and 7 p.m. Wednesday, 8 p.m.  
Lord's Supper—1st & 3rd Sunday in month, after Morning Service;  
2nd & 4th, after Evening Service; 5th, at 9.30 a.m.  
Baptism—2nd Sunday in month, at 3.15 p.m. (no Fees) or after notice.  
Churching—Before or after Service on Wednesday Evenings (with  
thankoffering) or after Notice.  
Men's Bible Class, Sunday 3.15 p.m.  
Banns & Notices of Marriage to be left at 65, St. James' Road.  
Fees for Banns, 2s. for Marriage 12s. HALF FEES FOR POOR. Certificate 2s.6d

**MEETINGS, &c.,**

**IN THE CHURCH HOUSE, WELLINGTON ROAD.**  
Sunday, School, 10 a.m. & 3 p.m. Children's Service, 11 a.m.  
" Bible Classes, for Women, and Young Women, 3 p.m.  
" " " for Young Men, 3.15 p.m.  
" Children's Service, 6.30 p.m.  
" Mission Service, 8 p.m.

Conveying money - Average 50  
" " " " - 150  
No Communist Rev  
Caret - - 59  
Regular Average - - 20  
Maximum - - 95.



Monday School 900.

67  
Average 400.

**Benefit Societies, &c.**

350 male & 100 female meetings.

**Coal & Blanket Club,**  
Monday, 2.30 p.m.; Tuesday, 7 p.m.

**Clothing & Boot Club,**  
Monday, 6 p.m.

**Men's Self Help and Mutual  
Benefit Society.**  
Thursday, 7.30 p.m.

**Tea Club,**  
Thursday, 7.30 p.m.

**Free Parish Reading Room,**  
(Daily Papers, Periodicals, Games, &c.)  
Every Evening (except Sunday) 7.30 to 9.45 p.m.

**Gymnasium,**  
Monday (for Young Men); Tuesday (for Girls);  
Wednesday (for Boys) 7.30 p.m.

**Committee for Relief of Poor,**  
Every Morning (except Saturday & Sunday) 10 to 11 a.m.

**Soup Kitchen, (from November to March.)**  
Tuesday and Friday, 12.30 p.m.

*All the above Societies, &c., are held in*

**ST. DAVID'S CHURCH HOUSE, WELLINGTON RD., ST. JAMES' RD., N.**

Do you belong to them? If not, why not? Come and try them.

*Remember that "Godliness is profitable for all things, having promise of the life that now is, and of that which is to come." And that "If any provide not for his own, and specially for those of his own house, he hath denied the faith."*

Every House and Room in the Parish is visited once in every three months,—the sick and necessitous as often as required.

FOR SERVICES, CLASSES & MEETINGS SEE OTHER SIDE.

E. DOVETON, VICAR.

Evershed Bros., "Victorian Press," 329, Liverpool Road, Islington.



Social Agency: importance

Visiting: system of visits on fixed periods.

59  
Gib's friendly. 100 notes. 100 publications. 20 tracts.  
Church of England Temperance. 110 members.

He already stated in Boston attached great value to his social agency, & thinks that the club to "have sold among the people". He has deliberately arranged them to suit local needs, but I do not think in a very admirable way. He seems rather apt to look on his people as a poor lot, & looking for a substitute into his methods. But there is very little either of sentiment or sacerdotalism done here. He goes to work in a practical way & is determined to make the people know that their work is in their hands. But for what more definite aim it is a little difficult to see. He does not speak of them, it seems to think of them, as people of whom he can make good churchmen.

The form shows that the parish is thoroughly visited, this done by his managers: if his workers were instructed the same. They are followed each week - the parochial visits being changed every 3, & the same district every 6 weeks. Thus jealousy & in feeling are avoided, & the workers cheer each other. They become more careful as they know that some one else will soon follow them. The clergy & the



(under) can get - as in - the night this is very slow.

For morning they enter rely on his faithful work, or go to the Henry Hall

Inside the park there are no other religious agencies, but in some there are some numbers. The Primitive Methodists & the Salvation Army are found inside, with the "convert the people".

While on this question he again insisted on the importance of recognizing the parochial system. The impending arrival of Marcus Rainsford was alluded to: he will be sure to visit his neighbors of some other people.

He had no complaint to make of poor law administration.

Police good.

Drinking habits very bad. No pub or worthy in pub, of which however there are only 8 actually inside the park.

Prostitution not so common.

Crime only of minor kinds as a rule: young men in charge of -  
thefting etc.

Marriage relationship very lax. Cohabitation frequent. Often made a plea for being married for voting. Rarely done. Fee 14. 5/6

Other religious agencies.





Finances.

Personal

uniformly half-fee for the poor.

Runs relief Committee quite independent of C. of F. he cooperates as this, supports C. of F. [37]

Mr. Donelan runs the finances of the parish on the plan of uniformly making up deficits out of his own pocket. He seems to pay contributions to the poor every year. The Church House is of great use, Mr. D. is a great expense, & he may have to cut down some of the items. Having got his system in working order he is now thinking of putting it on such a working basis as any person might reasonably hope to be able to keep going. It is a poor parish, & what he runs is a poor parish. He runs the parish against any advantage being taken of his poor-relief, which he will not do, Mr. perhaps not. The method of account is elaborate, & that is I have sketched the table on p. 74.

Mr. Donelan is a sturdy, practical, unambitious man, with perhaps a touch of severity & impatience. He seemed a very honest person, but rather the square peg in the round hole. I should imagine that he lacks sympathy.



*Dr.* No. XXXVII.—General Fund. *Cr.*

Hon. Treasurer—THE VICAR.			
	£ s. d.		£ s. d.
To Balance .. .. .	45 0 0	By Allowance on Coals ..	2 6 0
" Donations—		" Transferred to—	
F. A. Bevan, Esq. 10 0 0		Curacy Fund .. .. .	85 11 4
D. H. ... .. .	5 0 0	Lay Reader and Supplies	98 6 8
G. A. T. ... .. .	0 12 6	Lay Agents .. .. .	21 6 8
Misses Hancock 50 0 0		General Expenses .. ..	31 16 5½
Friend, by Miss		Sunday School .. .. .	34 11 9½
H. Hancock 3 0 0		Christmas Presents .. .	8 6 6
Rev. E. Doveton 474 6 10½		Maternity .. .. .	1 19 0
	542 19 4½	Gymnasium .. .. .	13 14 5
" Transferred from—		Library and Reading	
Sale of Work .. .. .	57 0 11	Room .. .. .	13 10 10
Rummage Sale .. .. .	5 9 3½	Magazines .. .. .	22 18 0
	62 10 2½	Almanack .. .. .	3 12 10
" Balance .. .. .	66 2 7½	Clothing and Boot Club	5 0 0
		Convalescent Home .. .	5 5 0
		Church Improvement .. .	31 5 10½
		Church House .. .. .	255 7 0
		Friday Evenings .. .	3 17 7½
		Cottage Lectures .. .	1 7 0
		Church Expenses .. .	76 9 3½
	£716 12 2¾		£716 12 2¾

*Dr.* No. XXXVIII.—Incumbency Fund. *Cr.*

Hon. Treasurer—THE VICAR.			
	£ s. d.		£ s. d.
To Grant from Ecclesiastical Commissioners ..	246 13 4	By Income Tax .. .. .	8 4 4
	£246 13 4	" Stipend, Rev. E. Doveton	238 9 0
			£246 13 4

*Dr.* No. XXXIX.—Pew Rents. *Cr.*

Hon. Treasurer—MR. H. SHELTON.			
	£ s. d.		£ s. d.
To Rents received .. ..	12 0 9	By Paid to Rev. E. Doveton	12 0 9
	£12 0 9		£12 0 9

Comparative Analytical Statement of Income from 1868.

	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Collections for—								
Church Expenses .. ..	85 13 7	65 6 6	54 1 4½	49 1 3¾	45 2 11	38 18 5½	30 15 10¾	28 12 1¼
Societies .. .. .	22 4 9½	24 2 6½	31 18 10½	15 5 9½	35 2 0	37 4 9½	39 18 1	35 0 6½
Parish Funds .. .. .	7 3 1½	4 8 10	13 1 10	32 9 3½	13 0 2½	7 1 10	7 8 4	10 13 1½
Offertries for Poor ..	18 0 6½	13 8 11	13 2 9½	9 11 1	12 12 4½	14 10 8½	15 14 0½	16 1 11½
Donations .. .. .	79 15 1	104 7 0	325 7 4½	268 11 8	592 14 11½	339 13 6½	513 13 8	602 6 6½
Subscriptions .. .. .	13 0 4½	10 10 2	20 16 0½	18 5 2½	14 15 9	11 18 8	11 2 6	19 3 10
Deposits .. .. .	7 15 5	6 18 0½	21 14 8½	42 2 3	47 2 4	60 18 6½	72 17 0½	125 0 5½
Grants .. .. .	45 0 0	75 1 1	170 0 0	215 0 0	160 6 8	202 0 0	224 10 0	157 0 0
Sale of Work .. .. .	53 19 7½	62 11 1½	74 18 9½	78 3 8½	85 0 6½	58 19 7	59 15 6½	60 4 10
Other Sales .. .. .	17 11 6½	14 6 2	32 6 7	33 11 7½	29 17 0	39 1 10½	18 8 10½	106 13 11½
Sundries .. .. .	10 0 0½	2 5 8	5 4 6½	6 8 2½	2 17 1½	11 13 0½	14 4 4½	15 16 8½
Transfers .. .. .	36 11 8	16 11 3	175 9 9	286 5 3	970 3 0½	488 1 9½	644 8 2½	967 3 1½
Special:—For Curacy Fund—								
Donations .. .. .	...	...	...	333 0 8½	...	...	...	...
Grants .. .. .	...	...	...	3500 0 0	...	...	...	...
Transfer .. .. .	...	...	...	500 0 0	...	...	...	...
Ecclesiastical Commissioners	...	...	...	...	334 1 11	366 13 4	366 13 4	337 0 1
Pew Rents and Fees	...	...	...	...	41 17 4½	41 10 8½	33 8 0½	34 14 3
	£396 15 10	£459 17 3½	£938 2 7½	£5387 16 1½	£2391 14 3	£1718 6 10½	£2052 17 11	£2515 10 11½

*Doveton*



London



Character of population

What portion touched.

What persons are employed.

What buildings

Interview with The Rev Rob<sup>d</sup> Nashford Vicar of S. Thomas  
Hemmingford D<sup>o</sup>. at his house in Richmond Road. 11 Nov 1877

Mr Nashford is still young though he has been married for many years & has 11 children. He was for 7 years a curate in S<sup>t</sup> Giles - then had a living out of London & has been 9 years in his present place.

The parish contains no rich. the bulk of the population are poor but regularly employed such as railway men. Steady men working long hours. The daughters go to the main streets as shop girls &c. A decent respectable set never far removed from want for whom he does all he can when appealed.

Few come to church, but all are visited & helped when they need it. No proselytizing or evangelizing work done. The children crowd into the Sunday schools & religion is accounted a good thing. The men like it for their women folk & for the children.

Vicar - 1 Curate - Scripture reader - 3 women workers (one being his daughter) all of whom are paid. Mr Nashford assists & there are about 20 district visitors of whom one only is from a distance & a lady, the rest being from the neighborhood.

The church (seating 1000) & schools into which 800 children can get on Sunday. A mission room in Twyford St (across the Caledonian R<sup>o</sup>) seating 250 with class rooms. accommodate altogether about 300 children on Sunday.



What services

Social agencies

Educational work

Visiting

Nursing the sick

Charitable relief

81  
Sunday morning 8 + 11. - Evening 7. - (Used in afternoon for Sunday school  
trying new bible class meetings I believe). There is only a small  
congregation - perhaps 100 in the morning + 400/500 in the evening.  
I suppose the mission has its services but it works chiefly as a  
Sunday school. The Scripture reader is in charge of it.

There 2 Bands of Hope 200/300 at church 60 at mission. Mothers'  
meetings 50 at church 70 at mission. Mens + Youths clubs - small.  
Womens help societies. Adult Temperance Soc. + branch of Girls Friends.  
Excellent day schools - referred to the Board schools. Attendance  
on books 600/700 - high average attendance. About 800 on Sunday  
school books + about 700 attendance. as well as 300 at the  
mission.

So far as calling with the Marquis Soc. it seems complete -  
Mr Nashford follows when required. He thinks he hears of the  
sick +. He makes no distinction - all are his parishioners.  
He does not attempt to draw dissenters from their own people.

Has no parish nurse - one would be very useful. Has no money  
to spare.

A great deal seems to be done. Does not give money, but  
from tickets mostly. He also assists in getting children taken  
where a widow is left with several - in county quarters for clean  
orivolis + generally his aim seems to be to smooth the path  
of life however he can. He approves + works with the C.O.S. he says  
but I doubt if they would say the same of him.



Other influences

Special subjects

23  
There is no dissenting Chapel actually in his Parish but they are all round & they influence their own people. There is cooperation on special occasions & friendliness always.

Local Gov<sup>t</sup> he thought 'as usual' - did not think there was much lobby but personal motives came in. Poor Law Administration was moderate in character. Out relief given sparingly in small sums which he covered by supplement.

Police - some fellows - did their work well.

Not many broths, not much crime. Marriage relations satisfactory very little saving - not much to save out of.

Mr Daskford is a soft hearted good natured man & I should suppose a willing worker. He takes things (& children) as they come & would rather err on the side of helping than refusing to help - would give any one food. He would not go beyond the idea "here is want - let us relieve it." Unless a very gross case, he would not be troubled if the poor person was getting relief from others also. One woman who had secured 3 Christmas dinners he detected. With held his & warned another but left the offender the chance of the last. His influence does nothing towards giving "more tone" - must be more or less demoralizing indeed one should think. He however claimed that



although his system worked slowly the bad were ultimately  
found out & checked.

The main work is with the children. he says the schools  
are good. they are certainly popular



15  
1  
Interview with the Rev. G. H. Agerst.

Curate-in-Charge of St. John's Mission, Copenhagen N.  
or Son College (Dec. 12. 97).

CD (2)

The Agerst. is licensed to the parish church of St. Paul, but for the rest is quite independent in the running of his mission. The mission district is a block bounded on the North by Copenhagen St., South by the Canal, East by the Caledonian Road, & West by York Road, & contains a pop. of about 5000. All are working-class, & many are very poor. But on the whole there are a respectable lot, who only working-class but working. Many are the lower ranks of railway employees, & it seems to be a characteristic of the employees of the district that very long hours & night-shifts are common. The district is going down. A fair proportion of permanent residents, but the common thing is to move away if you get on a bit, e.g. a rise in the railway service. Whenever people go you may take it that the new-comers will be rougher & poorer.

In spite of this Mr. Agerst. says that during his 7 years there has been a great change in the attitude towards the



Mr. Aves' comparison of  
High & Low Church appeals to people.

church. They are much more open to influence, & more  
glad to see you. They don't come to church much, it is true,  
but there is greater civility & friendliness. The signs of the  
change of attitude seemed to resolve themselves into this, & "in-  
fluence" seems to be making itself felt in a greater sense  
of decency & propriety when the parson or church-people come  
along than in any wide practical more positive response. Mr.  
Agard is not half the man that Mr. Deane is, but, like him,  
he has a profound belief in visiting, "more perhaps than in  
anything else". He said at one point in the conversation that  
he knew of no form of influence to equal it. [A low  
Churchman like Mr. Agard could <sup>never</sup> I suppose, unless he could  
bring a very attractive service & popular preaching to bear, secure  
the kind of response that a high churchman like Mr. Deane  
could. The Migration to worship & keep the Sabbath can  
never be made as strong as that of taking sacraments that  
are held to be essential of the Christian life. The active Ritualists,  
like the R.C. has a tremendous pull in this respect - not  
his Evangelical brethren. Their services are more symbolical  
& they can attract people to do more definite things]

Mr. Agard - works single-handed, with a (male) Scripture Reader.



91  
His great complaint is lack of workers. In addition to 20 Sunday School Teachers & a few other helping in clubs etc. he has a little help from the "Association of Old Blues" that is Old Girls Hospital-aiders. The latter help with a men's club. Many back, & 2 ladies in the Mothers' Meeting. They also raise an occasional \$5 note. But it doesn't amount to very much altogether. He wishes some would come to live in the neighborhood.

Buildings: Church - holds 250.

Have rooms in Board House for Sunday School. Have a loft (a very good one, although they do have to go up a ladder to get to it) for the Men's Club.

The service on Sunday morning at 11 is attended almost exclusively by children - about 100.

In the evening (6:30) looks pretty full - say 120 or average.

Communicant Roll 70.

— " — Maximum 90.



Sunday School - about 120 in each of the 3 divisions.  
Average attendance about 320.

Parents the children come because they like it, but, so far as the parents are concerned, as pretty much as they please. It is the same thing with the Band of Hope which is large.

Working Men's Club with 20 members - mainly run by 2 members of the "Old Blend".

Boys' Club. 25 members.

Girls' Lad Brigade.

Penny Bank.

No Dan Lane. Board Lane very good. A Manager on two groups.

Visiting done by hissy & the Scripture Reader.

For Nursing for 1 - Holyway Home.

Very little relig. about 25, chiefly 1 - with cross.

No chapel or mission in the district. One of the latter was started & failed. A man of the Salvation Army came, & he said that -



he noticed that they invariably have their large ones at  
home a great, he made no further sign. Thought the district  
was too hard for them.

A chapel in Charlotte Street (Metropolitan) new by -  
active. It is run largely on "social lines", & draws a good  
many people.

It is our service in Main, & high. Surprised choir.  
"Low, with music; that about the style".

Mr. Dow being reading good, but no complaint.

Very not too active. Great local need of a Sunday revival.  
Police fair. Mr. Wright. Always round on duty on Friday  
night. (Pay night). Rowdiness allowed in Edward Square.

3 Pubs. 3 Beerhouses. Mr. an abnormal amount of drinking, but a  
good deal too much.

Hands were all bad loss, but not yet attempt to deal with  
the question. Need a expert - [or an older man].

Criminal records.

Minister not licensed for marriage. Indication of moral tone  
seen in increased number at church since Vicar reduced fees  
from 14/9 to 9/9. Due to Bishop's objection.



97  
Parish is over healthy. level ought to be higher than it is, especially a district is a good deal recruited by young fellows from County, who come up for railway-work.

These are very much, mostly of various kinds, & are much brought after. But the drainage is bad, & there is much over-crowding.

2

Mr. Agnew is a man of just over 30. Not very attractive in appearance, rather abrupt in manner, & a little nonchalant. But a good fellow enough, I think.



15/7  
1897  
Interview with the Rev Alfred Owen Smith Near of S. Andrews  
Thornhill Square. at the Vicarage, Mansford Crescent. 16 Nov  
1897

Mr Smith is an Evangelical coming himself of non conformist  
people. He has been here 4 years & his predecessor about  
30 years - almost if not quite the whole life of the  
Church. When it was built there was not much population  
& the Church was largely - gradually it filled the late  
near being very much liked & in order to meet the  
needs of the poor part of the parish across the Calestria  
road a large Mission Chapel was built in Gifford St.  
& it is in connection with this mission that most of  
the work is done. The congregation at the Church fell  
off in numbers & still more in wealth - the wealthier  
people leaving the neighborhood & this change has been  
yet hardly exhausted itself.

There are over 8000 & most are more or less poor - a large  
number quite poor - this is shown by the block of light  
& dark blue streets on our map. The larger houses on  
the East Side of Calestria road are being more & more  
occupied each by several families - or lodgers are taken

Character of population



Particulars.

Who are employed

What buildings used.

101  
Such as young women who go to the City or main streets to work in warehouses or shops & make a home for themselves or jointly in this way. The men in this part are many of them clerics. On the poor side there are labourers & Char women.

Mr Smith does not claim that he can touch all his people by any means. He could do more if he had more help. The parish is straitened by want of money however the less a good deal is done by voluntary workers & I gather that his predecessor had the gift of making others work.

Besides the Vicar there is a curate a Scripture reader and a Bible woman all paid, & about 10 district lady visitors. This staff suffices for the mission as well as the Church.

The Church <sup>seating 1500</sup> stands alone - without schools or any other accommodation beyond a small vestry & except a room in the tower which used to be the organ loft but is now available for meetings. The Mission Hall is a very good building seating 4/500 & has a small hall attached which holds fully 150 as well as some class rooms. This is the Centre of activity.



Services held

103  
At the Church on Sunday morning, afternoon & evening with a congregation of 300 or over in the morning & evening & perhaps 60 or 70 in the afternoon. In the Mission Hall there is a large Sunday School.

	Girls.	Boys.	Infants	
Books	236.	146.	220.	= 602
Acings	172.	109.	160.	= 441
Teachers	21.	18.	14.	= 53

There are services for the children in the morning & afternoon & there are two adult services in the evening with a small attendance.

The Schools & Mission <sup>have been</sup> ~~are~~ mainly worked by certain laymen aided by the Scripture readers, but the Curate now attends regularly & Mr Smith goes as often as he can to emphasize the connection of the Mission with the Church as otherwise though supported by the Church it tended to become an independent mission worked on congregational lines. Such a separation would evidently be fatal unless the Church too was worked on the congregational plan as a pulpit centre. It seems indeed as though Mr Smith was likely to fall between two stools for he can only obtain the support of his



if he allows them to do what they like & find an interest in. He has I think neither the force to rule nor the gift of persuasion. Foreign missions are what the people take most interest in. ~~Whatever we hear of~~ <sup>we hear of</sup> the O. O. M fund - the C.M.S. the C.E.Z.M.S. the C.I.M. the I.Y.E. O. O. M means "Our Own Missionary" & for him £40 was collected in 1897. Money was also freely given for the Zenana Mission, the South American Missionary Society, the London Society for promoting Christianity among the Jews & the British & Foreign Bible Soc. besides £85 for the Church Missionary Society. On the other hand Mr Smith finds it difficult to interest his people in the Curates Stipend fund or the Scripture Readers Assoc<sup>n</sup> or the London Bible Mission from whom his paid workers come & to which he is bound to contribute in return a fixed sum per annum. There is no excitement about such claims on the purse and even less sympathy seems to have been felt with the demand for money to build a vicarage for which Mr Smith has become personally liable. But the people work hard at their own mission & Mr Smith while bemoaning his difficulties, recognised fully the energy & good will shown & spoke kindly of everyone



Social Agencies

Parochial work

Visiting

Nursing -

107  
The Mission includes a string of undertakings for young folk of the usual kinds - Mother meeting - Penny bank - Soup kitchen - Maternity Society - Girls Institute - Gymnasium - Band of Hope - Temperance Soc. - Swimming Club - Youth's Institute &c. All worked I should suppose in a rather plain Evangelical way.

Only the Sunday Schools as mentioned above. Opposite the Mission is the great Gifford St. Road School. The 10 district visitors devote themselves to the poor streets & once a month meet the Vicar Curate, Scripture Reader & Bible Woman in Conference - the others meet weekly. The district visitors report cases of difficulty & are empowered to distribute charitable relief in a small way, little doses of money - 6<sup>d</sup> or 4<sup>d</sup>. & tickets for grocery &c. They would rather have a nurse in place of the Bible woman, but cannot afford it. I believe from what Mr Smith said it would really be easier to get more money for the nurse as the people from whom subscriptions or collections come would take more interest & pay more readily but I suppose it would be a risk. The plan of allotting each collection to a definite object leaves much to be desired. Mr Smith applied to the North London Association in case of need & found them very helpful.



Charitable relief

Cooperation.

Housing.

The Communion offerings come to about £30 & there is £15 from the M. R. A. - this money goes in dolls & small pieces.

The system is what was in force when Mr Smith came. He does not much like it but lets it be.

He likes & works with the C.O.S. attending their meetings sometimes.

There is another mission hall in Gifford St & the two cooperate even joining forces. Mr Smith is evidently afraid of his mission cutting loose altogether, <sup>from him</sup> other wise would approve of joint action such as this & is himself on good terms with neighbours, non conformists.

There is considerable overcrowding which cannot be sanitary but the authorities are active & the place will look after

Mr Smith has neither spiritual nor intellectual force but is I should think a good & simple minded man trying to do the best he can for his people & the church but it cannot amount to much.



Rev. J. W. Baston, St. Michael's, Caledonian Rd.

The Church workers.

Nov. 18.

15 / x  
A. G. H. S. (2)

Interview with the Rev. J. W. Baston, curate of St. Michael's Church - in the Vestry Room of the Church after evening service. Mr. Hughes Scripture Reader. 6 Arundel Place. Miss Bennett Mission woman & Miss Stibbard, 'Woman workers' were also present.

A sermon on Mission Work was going on when I arrived at 8. I heard about 10 minutes of it & 2 hymns. It was a very bad sermon, very badly delivered. The hymns were execrably played on an inferior harmonium & only 2 women in the congregation attempted to sing. I think about 12<sup>to 20</sup> percent but I did not see owing to a curtain. 'A good attendance tonight' said the curate after<sup>wards</sup>.

Mr. Baston is a little man who came to help the vicar the Rev. R. Roe in May last. The scripture reader is so deaf that it is hardly possible to make him hear a word; <sup>hears</sup> very much in earnest about the certainty of damnation ~~for~~ those who don't come to church or belong to other denominations. Miss Bennett is paid for by the Pastoral aid Soc



The old & the New vicar.

Parish boundaries.

Inhabitants

113  
She is a pleasant, motherly woman who has had some experience in mission work in Lambeth: Miss Pittard is a young lady of about 25 with very few 'h's'. 'I look after all the Sunday schools classes etc' she said. She is also paid I think by the Pastoral aid. There are no voluntary workers.

The Rev. R. Roe who had been vicar for 17 years has just left. He was low church. Although Churchman Mr. Reeves has just been appointed but has not yet come into residence. Mr. Boston does not think he will be able to work with a High Church man.

The Parish is bounded on the North by Gifford Street on the West by the G.N. Rly. on the South by Copenhagen Street & on the East by Brompton St. It has 10,000 inhabitants of whom 3000 live in Beaconsfield Buildings at the back of East street. All poor though most of them in regular work, some very rough. Ticket of leave



Inconveniences of church work.

Different classes of inhabitants

leave men in the Buildings. Clergy - Bible women often stoned as they walk in the streets. Dead <sup>sometimes</sup> cats & brick bats constantly being thrown in at the open church or mission room door. Rev. B. C. prefer the middle of the road to the pavement when walking in the neighborhood as being the safer. Late vicar had his watch stolen from him in the street. Rev. B. never does wear his.

When questioned more closely the population did not seem to be really so bad but they undoubtedly have some fun with the Rev. Barton & his workers.

The better part of the population are railway workers. Squads from the G. N. R. live in Delhi St. & Havelock street which are known as the 'Railway barracks'. Below them are porters, carmen, shunters, "all on the line". Below these again are the inhabitants of Deaconsfield Bldg who are said to have been improved out of London town; odd men, loafers, ticket of leave men etc. The majority of the railway



A Railway population

Workers, Services & Classes.

men are country born coming especially from Somerset  
shire & Gloucester. Some of those who come to Church  
are London born. No house in the parish is tenanted  
by one family. The family that takes a house &  
sabbles is nearly invariably connected with the railway.  
20 or 30 adults come to morning service & 70 or 80  
in the evening. It is a remarkable thing said Mr.  
Barstow what a large proportion of those who  
come to church are also communicants. I have  
about 40 regular communicants.

**Hours of Divine Service.**  
Sunday Morning, 11 a.m.  
Evening, 6.30 p.m.  
Thursday Evening, 7.30 p.m.

**Children's Services:** (in Hall) Sundays, at 6.30 p.m., Mr. Thorp.

**Churchings, and Baptisms.**  
Sundays, at 4 p.m. Thursdays, at 7 p.m.

**Girls' Sewing Class:** Friday, 6 p.m.

**Mothers' Meeting:** Monday, at 2 p.m., Mrs. Gittins.

**Bible Class for Women** in the Hall, at 3 o'clock Wednesdays.

**Holy Communion.**  
First Sunday in the month, after Morning Service.  
Second Sunday, at 8 a.m.  
Third Sunday, after Evening Service.

**Band of Hope:** Wednesday, 7 p.m., Miss Stibbards.

**The Sunday School**  
is held in York Road Board School, Sunday Morning at 10.  
Afternoon, at 3 p.m.  
Superintendent: Mr. Thorp.

**Churchwardens.**  
Mr. H. EVANS.  
Mr. J. GITTINS.

**Rev. R. ROE, M.A., Vicar, 130, Hemingford Road.**  
**Rev. T. W. BARSTOW, Curate, 75, Crayford Road.**  
**Mr. HUGHES, Scripture Reader, 6, Arundel Place.**  
**Mr. A. P. ATKINS, Hon. Organist.**  
**Miss BENNETT, Mission Woman, 10, Thornhill Crescent.**  
**Miss STIBBARDS, Woman Worker, 222, Copenhagen Street.**

**Notices of Marriages and Publication of Banns to be given to the VERGER, 101, Bingfield Street.**

**— SEATS, ALL FREE. —**

*This Magazine is sold by Miss STIBBARDS, 222, Copenhagen Street.*  
*If the Magazine is not delivered regularly, please notify the same to REV. T. W. BARSTOW.*



Visiting.

Character of inhabitants.

Nursing

Beaconsfield Buildings

The visiting is done by the curate, Miss Bennett, Mr. Hughes & Miss Stibbard. They have not allotted portion but go as they like or when they are sent for. Miss Bennett makes a specialty of Beaconsfield Buildings: complains of the independence of the people, they often shut the door in her face. "they have no manners at all" said Mr. Boston. We wd not dare to go near the place at night, it was most dangerous. But Miss Bennett admitted that they were a sturdy set, drinkers but not drunkards, improvident but very seldom out of work, great gamblers, unaccustomed to interference & resenting it 'not like East Enders', very healthy, children wonderfully clean & well tuned out. There are no arrangements for nursing <sup>in connection with the Church</sup> though a Doctor in the Buildings provides a nurse out of his own pocket, & in addition she has had 3 other nurses about. She could nurse herself "but the people never want it." Miss Bennett says this Doctor whose name she could not remember had also provided a library, a gymnasium & a club in the building & she thought he had done a good deal of good "but"



Excuses for non church going.

Public Houses.

Shops open on Sunday.

131  
"but he has secular music in the club on Sundays & I could not associate with him". Mr. B on this chimed in "they may do good but they don't bring people to Church". The deaf Scripture reader had somehow caught the drift & with the voice of an undertaker said "they are followers of Cain & doomed to everlasting perdition", then he waved his arm above his head & ended by pointing his 2 fingers to the ground & shutting his eyes.

All sorts of excuses are given for not coming to church. The women say they only have their husbands at home one day in the week & that day they must spend with them. The men are not up in time for church. On Sundays they get up late, spend the time until closing time at the public house, have family Sunday dinners at 3 PM & sleep off the effects after it." The Pembroke Castle is the most frequented public house: there is a crush to get into it of a Sunday. The shops are open on Sunday from 10 to 1:  
"Every now & then a shopman actually says good morning to me as I am on my way to church,



Sunday school.

No cooperation

What the people would like

Charity

as if it were nothing at all: said the Rev. B.  
The quietest time in the Parish is Sunday after  
noon between 3 & 4 while dinner is going on -  
a fair number of children are sent to Miss Stubbs's  
school to get them out of the way at home.  
There is no cooperation with other bodies & never has  
been.

Miss Bennett said that what the people did like was  
Political discussion - also they were fond of  
music, especially of singing & they liked a  
bright sermon. None of these things are to be  
got in the Church.

The only things they come to the church for are baptisms  
& Churchings. "We always have a lot of church-  
ings, but very few marriages." "You see it is so  
very unpleasant to be married in this church,  
there is always a chance of your being mobbed  
when you get outside."

The only money given as charity is £20 granted from  
the Metropolitan relief fund "whereby if  
per month is given is given to 24 or 30  
poor widows & sick cases."



126  
Local Govt. drains well-looked after.

Police. hardly dare come to the district: know they wd have no help from public opinion if they did interfere with the betting <sup>that</sup> goes on.

Prostitution. Miss Bennett said they were a moral set of Crime. throwing, window breaking. A set of Italians <sup>men</sup> who live opposite the Penboke Castle knife one another now & then.

Marriage. fairly but not unreasonably early.

Thrift. None.

Health. wonderfully good. Houses well built.

Social Condition generally. The Bible reader said "Public, visible or general improvement very slight, but Private, invisible & spiritual conversions, many in number & marvellous in kind."

Rents high. 16/8 paid in Delhi st. for 6 rooms in the Buildings 2 small rooms for 5/-

Schools. no Parish School. 2 Board schools in the parish & 2 on its borders.

Temperance. Society failed because people wd not come. Have a childrens band of hope.

This



A typical badly managed parish

The Scripture reader's views.

127  
This parish seems to stand out from all those  
hitherto seen for the incompetence of its workers  
& the barrenness of their work. The vicar  
has left, the curate will almost surely leave,  
the new man will ~~scarcely~~ <sup>as</sup> scarcely change things  
in a very short time. It would therefore make  
a good sample of a badly worked parish  
which will be impossible of identification in  
a <sup>in a</sup> ~~single~~ short time).

The Scripture reader had written answers to some  
of the Questions.  
As to the religious views of the neighbourhood  
" he wrote 'Fam. sex. Religion superficial (sic)  
" in many instances :- as form without power :  
" name to live but dead : acknowledging god  
" as Creator & Benefactor but failing to behold  
" Him as Reconciled Father through atonement of  
" Christ : Male Sex - Ungodly, socialistic &  
" spiritualistic, yea, on the verge of infidelity  
" both by profession & practice : running in the  
way



The comparative success of strong views.

The Readers account of his own work.

159  
way of Cain' Jude 11-16.

In spite of his views both bible women & curate admitted that the scripture reader was able to gain an entrance to some families where they wd never be allowed in.

As to his own work he ~~said~~ writes

"Led to Church 200  
- To believe in atonement 650  
" Lord's Supper 130  
" Confirmed 150 to 200  
" Attend Sunday school 150  
- Subscriptions raised for S. school treat £30  
foreign missions £30

At the bottom he adds.

" Marvellous Conversions: Triumphant Deaths &  
" Peaceful end. Finally a band of living Witnesses.

Mr. Barton has a twinkling eye: glasses: dark beard & mous-  
tache. Looks a jolly little chap. but isn't as soon as he  
speaks. Came from Canterbury because his wife was never  
well away from London. Fancy he must be henpecked at  
home. The Scripture reader help me I think, he is sup-  
-plied either by the L.C.M or the Pastoral aid Soc.



The Rev. Roe's Vale.

MY DEAR FRIENDS,—

Feeling as I do, that a clergyman may remain too long in a parish, for some time it has been in my thoughts to resign the charge of St. Michael's, Islington, N., but now the decided step is about being taken.

I have no apology to make as regards the doctrine which was preached from the pulpit since I became vicar of the parish, 17 years since, being convinced that it was sound, drawn wholly from the Volume of Inspiration, and although spoken, it may be, in weakness and fear and much trembling, still God's Word shall not return unto Him void but will accomplish that whereunto it was sent. Such a promise is well calculated to cheer the heart of a faithful minister, although his labours may not have been productive of as much fruit as could be desired.

Until within the last couple of years the congregations worshipping in the Church were what might be called fair, if not good, for a very poor parish; but since that time they have become small, owing to the fact of large numbers, who were members of the congregation, leaving the parish and neighbourhood, and those coming in their place not being churchgoers.

It is, however, satisfactory to be able to say that the various organisations in the parish have been kept out of debt; though not without much anxiety, and the

liberality of Mrs. Roe's relatives and friends, as well as mine.

When I leave, there will be nothing owing; all the accounts having a small balance in hand, with the exception of the Church account which is much in arrears, but which I hope to hand over also with a balance on the right side, although it may be a very small one.

My successor, whoever he may be, will have no debts to wipe out, so that he may begin his work thus far free from anxiety; and I hope that you will do all in your power to strengthen his hands, and give him every encouragement in carrying out the work of God in a parish which is not an easy one to manage.

Although my resignation does not take effect until December, I shall be absent from the parish somewhat sooner, but my much trusted and faithful colleague, Rev. T. W. Barstow, has kindly consented to carry on the work until my successor arrives.

"Commending you to God and to the word of His grace, which is able to build you up and to give you an inheritance among them that are sanctified,"

Believe me to be,

Yours very faithfully,

R. ROE, M.A.

Vicar of St. Michael's, Islington.

from Parish Magazine, dated Oct. 1897.



Character of population.

Nov. 29<sup>th</sup>

Interview with Rev. R. Leach, St. Silas,  
Penton St.

15/2  
183  
C.A. 2

Mr Leach is a man of 40 or more;  
tall, clear shaven, very refined and even delicate in  
appearance; an almost saintly face reminding one  
somewhat of the late Dr Vaughan, Master of the  
Temple.

The Church of St. Silas.

T. SILAS' Parish was formed out of the parishes of

6, Albion Grove, Thornhill Road, N.

Organist—Mr. S. ATHERTON.

Choirmaster—Mr. W. CARMAN HUSE.

Organist—Miss BOND.

Organist—Mrs. REA.

Organist—Mrs. JONES.

Organist—Mr. W. HUSE.

Organist—Mr. SYDNEY J. WRIGHT,

paid

Mr. F. GARROD.

Sacristan.



Character of population.

Nov. 23<sup>rd</sup>

15/2  
133  
Interview with Rev. R. Leach, St. Silas,  
Penton St. CN 2

Mr. Leach is a man of 40 or more; tall, clean shaven, very refined and has delicate in appearance; an almost saintly face reminding one somewhat of the late Dr. Vaughan, Master of the Temple.

### The Church of St. Silas.

**S**T. SILAS' Parish was formed out of the parishes of St. James', Pentonville, and All Saints', Islington. When the Rev. Joseph Bardsley, afterwards Rector of Stepney and subsequently Vicar of Bradford, was the Secretary of the London Diocesan Home Mission, he established a Mission, having a Mission Room in the rear of 70 Barnsbury Road as the centre of work. On the Clerkenwell side of the district, Dr. Courtenay, Curate-in-Charge of St. James', Pentonville, had erected, about the year 1859, an Iron Church in Penton Street. The foundation stone of the permanent Church was laid on July 19th, 1860. The architects of the new Church were Messrs. Habershon, Brock and Webb, and it was intended that the Church should have a Chancel and Spire, with Galleries on the north and south, as well as on the west, and larger windows. It is said that there were to have been sittings for 1,259 persons, and that the cost, with the site, was to be about £8,600. Unfortunately, the building of the Chancel, of which the foundations were laid, involved a lawsuit with the Vestry, and it had to be abandoned. A temporary wall filled up the Chancel Arch, and the Church was really left unfinished. The Church was opened to the public in April, 1863, but it was not consecrated, owing to a debt upon the building of £3,250. The name of the Church at that time was "Christ Church."

The Rev. Joseph Wilkinson had been appointed Curate-in-charge of the Parish in 1866, in connection with the London Diocesan Home Mission, and preached his first sermon in the unconsecrated Church, on August 19th, 1866. The Bishop of London's Fund made a grant of £1,400 towards clearing the debt upon the Church, and Mr. Wilkinson raised the rest. The Church was consecrated by the then Bishop of London (Dr. Tait) on July 16th, 1867, and the name was changed to "St. Silas."

Towards the close of 1873, Mr. Wilkinson went to work in Gloucestershire, and the Rev. C. J. Hutt became the new Vicar. After Mr. Hutt's death in 1881, the Rev. E. G. Hall was appointed Vicar. In 1884 the New Chancel was added, and the Choir Stalls placed in their present position. When Mr. Hall accepted the care of Holy Trinity, Knightsbridge, in 1887, the Rev. R. Leach, who had previously worked as his Assistant Curate, was appointed as his successor. The Patron of the Church is the Bishop of London.

#### STATISTICS OF THE PARISH.

The Population of the Parish of St. Silas' at the census of 1891 was 9,833. This includes the portion of the Parish lying in the White Lion Street Mission District, now worked by All Saints, Margaret Street. There are about 8,000 under the immediate care of the clergy of St. Silas'. There are 935 houses in the whole Parish. At the census of 1881 the population was 9,327 in 961 houses, showing that in the 10 years from 1881 to 1891 overcrowding had increased, there being 26 fewer houses in 1891, but 506 more inhabitants.



Character of population.

Nov. 23<sup>rd</sup>

Rev. R. LEACH, M.A., Vicar.  
Rev. S. B. WARDE, M.A.  
Rev. G. G. PEARSON, A.K.C. } Assistant-Curates.

Churchwardens:

Mr. JAMES AUSTIN.  
Mr. ARTHUR C. BIRD.

Sidesmen.

Mr. G. FINCH.  
Mr. D. MILBORROW.  
Mr. R. FAIRBROTHER.  
Mr. F. AUSTIN.  
Mr. S. LAMBERT.  
Mr. ALEX. HOMEWOOD.

Sacristan.

Mr. F. GARROD.

Organist.  
Chor-master.

Mr. S. ATHERTON.  
Mr. W. CARMAN HUSE.

G.S. Worker—Miss BOND.

Mission Woman—Mrs. REA.

District Nurse—Mrs. JONES.

Verger—Mr. W. HUSE.

Baggage Secretary—Mr. SYDNEY J. WRIGHT,

6, Albion Grove, Thornhill Road, N.

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The people are for the most part of the poor working class mixed with a rough and semi-criminal population in Henry Place, Victoria St. etc. and in some of the courts off Chapel St. Mr Leach has been here for 15 years and during that time the parish has become distinctly poorer: there were no middle class in Mr Leach's time but the older inhabitants remember the days when people with carriages lived here.

The most largely followed occupations among the men are connected with ~~the~~ locomotion, cabs, buses, trams etc. A very large proportion of women work in the city.

Two curates. Mission Women. Nurse. S.F.S. Worker. Mr Leach will send us a return of voluntary workers, as also of all the other detailed figures we require.

Church. School (not now used as Day School). Church Room in Penton St. shortly to be replaced by Mission Buildings on which £6500 is being spent.

Persons employed.

Buildings.



Services

Social Affairs.

Two Board Schools lived for Sunday Schools. Connected with the church is a Mission in White Lion St. which for some years has been connected with us by the Sisters, Margaret St.; but they are now giving it up and one of the Deacons' Curates will be responsible for it.

See over.

The congregation is entirely poor. The service is musical, and moderately high. The living is in the gift of the Bishop of London, and the Deacon therefore is outside the Subscription. The Evangelicals would describe him as a High Churchman, the High people as "a feeble Anglican". Owing to his position he finds a great difficulty in getting Curates; all the best men are extreme High Churchmen, and the new man, Mr. Priddy, who is coming to the Mission District is of that school.

See Over.

The J. C. F. S. used to be open to any lady in the neighbourhood, but got out of hand and had to be







Visiting.

1  
closed and reconstituted, on a smaller and more  
churchy basis.

The Senior Temperance Society seems to be dormant;  
and the Temperance work is confined to the two  
divisions of the Band of Hope, which carries the  
children on to about 20. The most important age to  
take them on in Mr. Leach's opinion is from 15 to  
20. He believes that a very large proportion of them,  
probably 50 p.c., stick to their pledge in after life.

No house to house visiting, but the clergy, the  
Mission Women, the Nurses and about 7 D.V. visit  
regularly. Mr. L. has lately turned his visitors as  
far as possible into collectors instead of givers: one  
or the other they are bound to be, and he has  
now started a Collecting Park. His Mission Women  
yesterday in a very poor street collected 30s.

Mr. L. rather favours visitors of the middle class,  
as he thinks they have a more sympathetic understanding  
of the difficulties of the poor. He thinks lady D.V.'s  
do much harm, but it is counterbalanced by the  
bridging of the gulf between rich and poor.



Looking.

Charitable Relief.

Other religious influences.

163  
A parish nurse, and tied to L. L. L. A. on occasion.

Mr L. keeps complete control of this, and nothing is given from the church without his consent, though probably his D. V.'s give something on their own account. Mr. L. works very cordially both with the Ishington, and the Arkwold C.O.S. of which the latter is the better committee, though the Ishington committee has also been good in spite of its intense unpopularity among the clergy of Ishington: it has been rather too much run by the female sex, and they have been perhaps too narrow in their views. Mr L. has taken great pains to try and prevent overlapping, and has exchanged lists with other churches in the parish.

The most important non-con. influence in the neighbourhood is the Wesleyan Chapel in Liverpool Road. The Primitive Methodists have a Mission in Charlotte St: this is well attended by the poor, but is run rather on political lines.



Poor Law

Police.

125  
There is a so-called Unitarian mission in  
Linn Lane, in which the moving spirit is Miss  
Pounds of St. Augustine's Highway. She is doing  
excellent work, but though she is a Churchwoman  
this like all so-called Unitarian missions leads  
to Dissent rather than the Church, and for this  
reason some of Mr L's brother clergy are anxious  
to denounce the Church people who are connected  
with it.

Well administered both in Shington and  
Clerkenwell: more out-relief in the former. Grenifield  
the Shington P. O. is a good man, though the  
poor complain that he is too peremptory, but  
this is inevitable.

Mr L. has the highest admiration for the  
police as a whole, but regrets that there cannot  
be a separate body for the drink traffic, as he  
is convinced from his own observation, and that of  
a late Curate who made a special study of  
the question, that they are all squared by the



Drink.

Prostitution

Marriage.

147  
publicans.

A terrible neighborhood for drink: not increasing among men, but is among women. Mr. L. has several times during missions obtained leave to go into the public houses to deliver papers etc, and has been surprised at the very large proportion of quite obviously drunken people who have been seen. He admits however the terrible difficulty of the problem, and is an advocate for the Gotherburg system.

Considering its proximity to the Angel and Upper St. the parish is wonderfully free from prostitution. Mr. L. knows of no brothel now: but many have been closed from time to time.

Early marriage very common nearly always for 'practical reasons'. When once a couple are keeping company with a view to marriage practically no stigma attaches to having connection, and if the girl gets in the family way marriage takes place.



Health.

Housing.

Personal.

149  
Good on the whole. District high and healthy.

Good deal of overcrowding and houses in Holy Place and some of the buildings (e.g. Penton) insanitary.

Mr Leach has a sweet and gentle personality. He has not I think any great strength except such as comes from his genuine pity and goodness. He is a hard worker, with careful business like habits, and has done much to work up the parish.

	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892
Baptisms ... ..	144	227	246	272	442	386	506	400	368	403	391
Total Communicants	757	1052	1174	1371	1648	2255	2600	2616	2414	2662	2590
Easter Day Communi- cants ... ..	26	42	51	67	92	95	170	156	172	175	173
Confirmed ... ..	20	22	19	29	16	67	33	44	42	24	28
Marriages ... ..	15	30	30	35	46	54	48	54	70	83	85
Offertories ... £	68	68	85	84	110	127	131	129	130	152	142

For the eleven months of the present year, the figures are as follows:—Baptisms 471, Total Communicants 2286, Easter Day 180, Confirmed 48, Marriages 80, Offertories £124. There were 364 Churchings in 1892. This year, so far, there have been 401.



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St. 6<sup>th</sup>

15/8  
Interview with Rev. R. H. Taylor, St-  
Clement's, Barnsbury. CD ②

Mr Taylor is a man of about 55: short, bald grey haired, with a rather handsome, but not a strong face: very like Cardinal Vaughan on a much smaller scale: the resemblance heightened perhaps by the fact that he wore a silk skull-cap.

He has been here for 11 years. The church was built by the present Lord Ashbourne (Sir Gilbert Scott being the architect) and is one of the three that is "outside the Kingston Shilloloth." Mr Taylor appears to be a moderate high Churchman.

Character of population.

Almost entirely working class with a sprinkling of small clerics. Even 11 years ago it was mainly working class, but the whole parish tends to become poorer; and Kingston St. and Abchurch Lane which were middle class are rapidly becoming poor. The only middle class people left in Abchurch Lane being the Jews, who inhabit the best houses. The only streets in the parish with a tendency to squares are



Proportion touched.

157  
Lorne St. and Cumberland St., though the former is not so bad as it used to be. He shows the shifting nature of the population in a poor street. Mr T. took a census of Lorne St. in March about two years ago, and again in the following October: 50 p.c. had moved meanwhile. Mr T. showed me his register of Baptisms and Marriages, and for pages and pages among the occupations I only noticed one that seemed to belong to the middle class, with the exception of a few 'travellers' which may mean anything.

Mr T. thinks he may claim that indirectly perhaps  $\frac{1}{2}$  the population are touched: "but if you ask me if they come to church, no: most of them are dissenting or indifferent: but though we don't get them to church, we have got them churchward: they are much more friendly than they used to be: and we are now kindly received almost everywhere. But though the people don't come to church they expect the church to help them"



Persons employed.

Buildings.

Services

Two Curates. Mission Women.  
About 40 other workers.

Church and Mission Hall. Schools.

**Parish Church of Saint Clement,  
ARUNDEL SQUARE, BARNSBURY, N.**

**SERVICES.**

**Sundays.** Every Sunday, 8 a.m.  
Holy Communion { 1st Sunday, Choral (sung by Children  
of Sunday School), 9.30.  
2nd Sunday (Plain), after Matins.  
4th Sunday (Choral), 11.50.  
Choral Matins, Litany and Sermon, 1st, 3rd, 5th Sundays, 11.  
Choral Matins and Sermon, 2nd and 4th Sundays, 11.  
Children's Service and Catechising, 1st Sunday, 3.30 p.m.  
Choral Evensong and Sermon. Every Sunday, 7 p.m.  
**Saints' Days.** Holy Communion, 7, 8, and 11.30 a.m.  
Matins, 11 a.m.  
Choral Evensong (except on Saturdays) 8.15 p.m.  
**Week Days.** Holy Communion, Thursdays, 7 a.m. and 11.  
Matins and Litany, Wednesdays and Fridays, 11.30.  
Evensong { Mondays, Wednesdays, Fridays, 8.15.  
Tuesday, Thursday, Saturday, 5.

**Banns and Marriages.**—Notice to be given to the Vicar, or to the Verger. Total Fees, including Banns and Certificate, 11/6.

**Churchings.**—Ten minutes before, or immediately after any Service, on Week days; or any Sunday at 4.15 p.m.

**Holy Baptism.**—At Matins and Evensong on any Week Days after Second Lesson, or 1st Sunday of Month, at 4.30. Notice of Baptisms on Week Days (or on Sundays other than 1st of month at 4.15), to be given to the Vicar or the Verger. No Fees.

Persons wishing to be visited in sickness should send notice to the Vicar.

The entrances to the Church are in Arundel Square (top of Ellington Street, Liverpool Road), and in St. Clement's Street. There are NO PEW RENTS in this Church.

Vicar, Rev. E. HERBERT TAYLOR, M.A.  
St. Clements Vicarage, 30, Arundel Square.

Verger, W. SINFIELD, 54, St. Clement's Street.

P.T.O.



The morning congregation is about 250 evening 500. When Mr T. came the church was empty, and he worked the figures up to a much higher figure than at present; they have fallen owing to the outward drift. Mr T. gave me the following figures of comparison between 1886 and 1896.

	1886	1896.
Church services.	168	704.
Baptisms	42	152
Marriages	22	85-
Easter Communicants	49	244.
Communications made	714	2249.

Being a High Church the congregation is drawn a good deal from outside; it is mainly middle class and the upper working class among the parishioners. Mr T. thinks that he gets more young men than most, probably due to the fact that there is a good deal going on for men among the social agencies.

Quite apart from the social changes Mr T. thinks people do not attend church so readily as they used to. The Sunday League is very active in the district, with its excursions etc.



Social Aquair.

Educational.

43  
Mother's Meeting, and Clothing Club.

S. F. S. Branch.

Men's Social Club.

Cricket Club.

Football Club.

These are open to all parishioners.

Day School with about 550 children, drawing the better class children of the parish.

Sunday School with about 520 on books and 450 in attendance.

Mr T. feels strongly the demoralisation caused by Sunday School and other treats and entertainments, Churches and chapels all bidding against one another. He made himself unpopular by introducing the stringent rule that children must attend his school fairly regularly for three months before the ~~the~~ treat, but many aquair admit children who have only been two or three times. Mr Smart, the Vicar of St. James before Mr Hodge, started an agitation for the abolition of exansions, but it broke down.



Visiting.

Nursing.

Relief.

Other religious influences.

165  
There is no home to home visiting, but the clergy and the Mission Women do a good deal. Mr. T. has no District-Visitors and objects to them on principle: "they certainly are not as wise as serpents, but neither are they as harmless as doves. They are too emotional, and easily taken in." The chief duty of the Mission Women when visiting is to collect rather than to give

send to A. S. H. A.

Mr. T. can give no estimate of what is spent in a year, but it does not amount to much: all given in tickets. Mr. T. professes to be "rigid" in his methods "but one does not always carry out one's professions." He has worked more or less with the C. O. S. but not very cordially, not from a dislike to their principles, but from a distrust of this particular committee.

Discontent is very strong as it always has been in Johnston, when there has been little difference



167  
between church and dissent: "people have had no definite ideas why they were churchmen rather than dissenters". The only difference between the two has been that the services in the Chapels have been brighter and more attractive. But with the social changes the Dissenters as well as the churches are losing ground. The strongest among the Dissenters are the Congregationalists.

The only other body Mr T. mentioned was the Sandemanians who have a chapel in his parish and another small one just out of it belonging to a reading lot: one of the customs of the Sandemanians is to dine together after the morning service and tradition says that the secession was due to a difference of opinion as to how to carve partridge.

Mr. T. has no dealings of any sort with the Non-Cons.

Mr. T. was pleasant and friendly, but he is not a man either of strength or great spiritual fervour. He gives me the impression of a rather worldly

Personal.



and indolent men.



St. J<sup>t</sup>.

15  
10

CD (2)

Interview with Rev. S. W. Chorlton, St. James' Holloway.

Mr ~~Chorlton~~ Chorlton is the curate of Mr Hodge the Vicar of St. James', who has just left the parish.

He is a young man of about 26, pleasant and friendly, but in no way remarkable: just an average specimen of the latter type of evangelical curate. Obviously quite inexperienced: thought that the Vestry gave poor relief, and said he believed that parts of the parish were coloured black on the Ordnance Map. He has been here for 3 years, nearly the whole of Mr Hodge's incumbency. Mr Hodge succeeded Mr Stuart, who is a famous preacher, and was the best known and probably the most influential of the Islington Clergy. In fact as Mr C. said the church has for many years been a "great preaching centre" among previous vicars having been Boyd-Carpenter, Bishop of Ripon. Hodge appears to have been a popular preacher, but he could not like Stuart fill the church, and the congregations are falling



off. Hodge (therefore I think) is leaving to be succeeded by the more famous preacher Marcus Rainford. According to Cholton the parish cannot be worked except by a preacher who can fill the Church: there is no endowment, and the expenses are heavy. The Vicar is dependent on pew rents both for church and living expenses.

Character of population.

well-to-do middle class in the north in Lovaine Place and Labyrinthian Road; poor, very poor, and criminal in the south in the streets and courts about George St. and Wen Lane. In these streets there are a few artisans, but they are sporadic; the bulk of the people are costers, Casuals, and a good many the sources of whose income is uncertain, presumably criminals or cadgers.

Persons employed.

One curate. City Missionary. Bible Women.  
Hond. 40 District. Visitors.  
Other information as to workers will be found in the Report which Mr C. has promised to send me; also a good deal of other matter which I did not take in



Buildings.

Services

Detail

Church. Schools. Mission Buildings or Lecture Hall  
with two halls. Institute and Gymnasium. Coffee  
Tavern

7

*Irish Church Missions*—Miss Dalrymple, 29, Highbury Place, N.

*Jews' Society*—Mrs. A. H. Caesar, 5, Highbury New Park, N.

*Church of England Zenana Missionary Society*—Miss Sandys, Manorside, Leigh Road, Highbury, N.

*Bishop of London's Fund*—Mr. J. O. Milledge, jun., 41, Highbury Hill, N.

*The Parish Magazine* may be ordered of Mr. Harwood Nash, 2, Gothic Villas, Canonbury. Subscription, 1s. 6d. per annum.

*The Islington Church Missionary Gleaner* may be ordered of Mrs. Caesar, 5, Highbury New Park. Subscription, 1s. per annum, put in the pew at Church, or 2s. per annum by post.

*Church Missionary Boxes* may be had on application to Mr. Wesson, 7, Priestwood Mansions, Highgate.

#### PUBLIC SERVICES.

IN CHURCH.—Sunday, Morning at 11; Evening at 6.30; Wednesday Evening, at 8.

Children's Service, Afternoon of 3rd Sunday in January, March, May, October, at 3.15.

The Sacrament of the Lord's Supper is administered on the *first Sunday* in the month, after the Morning and Evening Services; on the *second Sunday*, after the Morning Service; on the *third Sunday*, at 9 a.m.; on the *fourth Sunday*, after the Evening Service; on the *fifth Sunday*, at 3.15 p.m.

Baptisms and Churchings, on Wednesdays, at 2.30, and at any other time by arrangement.

IN LECTURE HALL.—Sunday Evening, at 7. Thursday Evening, at 8.

For Children, Sunday, Morning at 11; Evening at 7.

At the ANCHOR COFFEE TAVERN, Sundays, at 7 p.m.



### PRAYER MEETINGS.

- Sunday 2nd.—Boys' Sunday School Teachers, 4 p.m.  
 „ 3rd.—Girls' „ „ „ „  
 „ 4th.— „ Sunday Scholars, „ „  
 Thursday 1st.—Temperance, 8 p.m.  
 Fridays—Missionary, „  
 Saturdays—General, „

### BIBLE CLASSES.

- For *Young Women*, conducted by Mrs. Bird, Sunday, at 3.15, in the Lecture Hall.  
 For *Working Men*, conducted by Mr. Walkerdine, Sunday, at 3, in the Small Lecture Hall.  
 For *Working Girls*, conducted by Miss A. Pound, at the Coffee Tavern, Sundays, 3 p.m.  
 For *Young Women* in places of business, Friday Evenings, at 7, at Lecture Hall, by Vicar.  
 For *Young Men*, Sunday at 3, in the Reading Room, Eden Grove, by the Rev. S. W. Chorlton.  
 For *Young Men*, conducted by the Vicar and Curate, Wednesdays, at 6, in the Lecture Hall Reading Room.  
 For *Children*, conducted by the Vicar, Saturday, at 3, in the Lecture Hall.

### TEMPERANCE MEETINGS.

- Tuesdays, 8 p.m., at Coffee Tavern.  
 Tuesdays, 1st, 8 p.m., at the Home, 35, Eden Grove.  
 Wednesdays, 6.30, Band of Hope.  
 Thursdays, 1st, 8 p.m., Devotional.  
 Thursdays, 3rd, 8 p.m., Lecture, etc.  
 Saturdays, 8.30, Entertainment.



The church holds 2000 : in the morning 1000, in the evening 1500 : entirely middle class and almost without exception non-parishioners. The poor of the parish never come, and Mr C. believes that no attempt has ever been made to get them to do so. It has been frankly recognized that this is a congregational church and that the poor of the parish, being herded as they do in the actual shadow of the church, must be the subject of mission work. Mission services are held in the lecture hall and the coffee tavern on Sunday night and are attended by some 250 mostly the non respectable parishioners from the poor part.

Social Aggravation.

- 30 to 62, Miss A. Stone.
- 64 to 78, Miss Hunnings.
- 80 to 100, Miss Stone.
- 93 to 97, and Adam's Place, Miss Martin.
- 102 to 108, Mrs. Griffin.
- 110 to 118.
- George Street, Mrs. James.
- Grove Street, Miss Fulmer.
- (New Houses, 1 to 11), Mrs. Hodge.
- Hartnoll Cottages and Charlotte Place, Mrs. Bird.
- Hope Street, Mrs. Roguski.
- Hope Place (West), and Hope Bldgs., Miss Young.
- Hornsey Street, north side, Miss Goatley.
- South side, Miss Mason.
- James Street, Miss Robinson.



177

The church holds 2000 : in the morning 1000, in the evening 1500 : entirely middle class, and almost without exception non-parishioners. The poor of the parish never come, and Mr. C. believes that no attempt has ever been made to get them to do so. It has been frankly recognized that this is a congregational church and that the poor of the parish, living herded as they do in the actual shadow of the church, must be the subject of mission work. Mission sermons are held in the Lecture Hall and the Coffee Tavern on Sunday night and are attended by some 250 mostly the more respectable parishioners from the poor part.

## CLUBS, ETC.

The Mothers' Meetings, conducted by Mrs. Hodge, Monday, at 2.30, and 7.30 in the Lecture Hall.

Savings Bank at the Schools, Saturday Evening, from 7 to 9. For Rules, apply to either of the Hon. Secs., Mr. Fulton or Mr. Giles.

Mackenzie Nurses' Home, 39, Eden Grove, for providing nourishment and nursing to the sick poor. Hon. Lady Superintendent, Miss Wortley (*pro tem.*).

Provident Club, Monday, at 11 to 1, in Lecture Hall. Hon. Treasurer, Miss J. Burchfield.

Maternal Society, to lend Bags to deserving poor married women. These Bags are obtained through the District Visitors. Hon. Secretary, Miss Stone.

Clothing Club, Monday, 11 to 12, in Lecture Hall. A bonus of 2d. in the 1s. up to 10s. allowed to depositors at each of the half-year's sales. Hon. Secretary, Miss Stone.

Sick Benefit Society, Coffee Tavern, Mondays, at 8. Secretary, Mr. W. S. Spicer, 47, Eden Grove.

Working Girls' Rest, for providing instruction and recreation every evening for girls in factories, &c. Hon. Sec., Miss A. Pound, 149, Grosvenor Road.

Mpwapwas' Missionary Band. Hon. Sec., Mr. E. J. Pritchard, 4, Lowther Road.

Relief Committee. Meets Fridays, 9.30 a.m. Hon. Sec., Miss F. L. Smith, 40, Hilmarton Road.

## WORKING PARTIES.

3rd Tuesday, Maternal, Members' Houses.

2nd and 4th Tuesday, Missionary Aid, Reading Room.

Last Wednesday, C.E.Z.M.S., Small Lecture Hall.

2nd Friday, C.M.S., Small Lecture Hall.

Last Wednesday } C.M.S., Sowers' Band, Reading Room.

3rd Saturday

2nd Wednesday, C.M.S., Jnr., 7, Stavordale Road.



The church holds 2000 : in the morning 1000, in the evening 1500 : entirely middle class and almost without exception non-parishioners. The poor of the parish never come, and Mr C. believes that no attempt has ever been made to get them to do so.

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- Eden Grove, 1 to 19,
- " 21 to 33,
- " 41 to 79, Miss Tarry.
- " 2 to 18, Miss Evans.
- " 20 to 48, Miss Greer.
- George's Road, 1 to 19, Miss Wooldridge.
- " 21 to 39, Miss Brown.
- " 41 to 69, Miss Micklethwaite.
- " 71 to 91,
- " 2 to 28, Miss St. George.
- " 30 to 62, Miss A. Stone.
- " 64 to 78, Miss Hunnings.
- " 80 to 100, Miss Stone.
- " 93 to 97, and Adam's Place, Miss Martin.
- " 102 to 108, Mrs. Griffin.
- " 110 to 118.
- George Street, Mrs. James.
- Grove Street, Miss Fulmer.
- " (New Houses, 1 to 11), Mrs. Hodge.
- Hartnoll Cottages and Charlotte Place, Mrs. Bnd.
- Hope Street, Mrs. Roguski.
- Hope Place (West), and Hope Bldgs, Miss Young.
- Hornsey Street, north side, Miss Goatley.
- " south side, Miss Mason.
- James Street, Miss Robinson.

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Social Agencies.



179

In addition to those mentioned in the Report there is an Institute for Working Ladies which is successful from the material point of view, but a failure from the spiritual, and Mr. Hodje has been a good deal troubled by the total lack of spiritual results.

The Parish work of the parish appears to be very vigorous. £65 was put into the Clothing Society; £55-5 into the Penny Bank; £410 into the Sick Benefit Society; £345 into the Christmas Club.



Education.

Visiting.

Nursing.

Day School.

Sunday School.

The Sunday School consists of the more respectable children who would not mix with the rougher ones of the neighbourhood: for there there is a sort of ragged school on Sunday night attended by about 200.

The District Visitors visit thoroughly and systematically from house to house in the poor part. They are all members of the congregation and nearly all ladies in the conventional as well as the Holloway sense. Mr Chorlton too and the City Missionary visit every house pretty frequently: they are welcomed by practically all except R.C.s.

The Mackenzie Nursing Home was founded in memory of Mr Mackenzie the first vicar of the parish. Here there are two nurses always in residence who devote themselves to the parish: Mr C. says that they are thoroughly efficient. (Miss Meyer said they were not). Apparently they are expected



Charitable Relief.

185  
to help in some ~~parochial~~ parochial work.

For full particulars as to this I must wait for the report. but I got the impression that ~~an~~ a very large amount is given in one way and another. Mr C. said he thought there was no overlapping with other agencies because they did the work so thoroughly, and looked after the people so well.

Soon after Mr Hodge came he started a Relief Committee "a miniature C.O.S." but it broke down because the people gradually ~~of~~ ceased to make applications for relief: they either could or would put up with any real enquiry into their circumstances. Mr C. admits that many of their people cannot stand investigation, but even with them he thinks the means which require enquiry is very natural. On the whole he thinks they know the people too well to be much imposed on.

St James some years ago started a Soup Kitchen for the and surrounding parishes called The Holloway and North Islington Soup Kitchen. During last year



they distributed 20225 quarts of soup and 2300 loaves of bread. Out of a total expenditure of £190 the recipients of soup and bread paid £84.

The only other people in the <sup>parish</sup> district are the P.C.'s (Dolan and Carey). They are "exceedingly nice" and always ready to give any information in their possession; efforts are sometimes made to get hold of the children, but there are more to find and neighbors than to the priests.

A few of the poor go to the small missions on the other side of Holloway Road and especially to the meetings of the Salvation Army, but most of them go nowhere.

Drink is the great vice and two of the houses The George and The Perkins, if not actually badly conducted, are the centre of constant brawling and fighting.

Temperance work is carried on vigorously and is not merely preaching to the converted, as a few number of drunkards are reclaimed.

Other religious influences

Drink.



Poor Law.

Prostitution.

Crime.

Marriage

Health and Housing.

General.

Mr C. spoke of the number of old people whose out-relief the church was obliged to supply in order to keep them from starvation.

A number of prostitutes of the lower class live in common-lodging houses in the parish, but Mr. C. does not know of houses which are now used as brothels.

Undoubtedly a good many criminals.

Youthful marriage common; but nearly all go to the parish church to be married.

Epidemics are not infrequent.  
Some of the streets and courts between Dow  
Green and Seap Road ought to come down,  
e.g. James St., John St., Hope Place.

This is evidently an actively worked parish: very thoroughly visited and visited by the members of the wealthy congregation which has usurped



189  
The parish church. But they do not confine their efforts to the district in which the church is placed: this is one of the congregations whose heart is largely in mission work, and for various forms of it they seemed to have raised last year considerably over \$1000.



Character of population.

Persons employed.

See p. 151

15/9  
Interview with Rev. F. O. White, St. Matthias,  
Caledonian Road.

Mr White is a man between 60 and 70,  
old for his years; very short, small and insignificant  
unitedly dirty snuffy; altogether a very pitiable  
old thing. He has been here for 16 years.

In the Rhundell St. part the prevailing  
occupation is railway work; the rest of the  
parish is mainly poor working class. There are a  
good many factories etc in the parish or the  
immediate neighbourhood and the people generally  
do not go far to their work. Though the parish is  
poor the tendency has been and still is for it to  
get poorer. Guards and the better class of railway  
men, of whom there have been many in the past,  
are now showing a tendency to go further afield.

One Curate. Two Mission Women. Scripture Reader.  
About 15- Sunday School teachers.  
Have made efforts to get visitors, but people won't



Buildings.

Sermons.

Social Agencies.

Education.

come: there is no attraction in the parish.

Church with room attached. Have site for Mission Hall.

Two sermons on Sunday and one in the week. The morning congregation is about 30, evening "perhaps 200". It is no use expecting the people to come in the morning: "they work hard and late, and will stop in bed in the morning". It is of no use telling them to carry the cross.

Mothers' Meeting.

Band of Hope

A Union Temperance Society has been tried, but failed. Mr W. was ~~troubled~~ troubled as to the "little apparatus" offered from Sunday School and Band of Hope work, but opined that "on the whole they don't leave boys quite as they were".

Sunday School with about 250 on books and 180 in attendance.



Visiting.

Nursing.

Relief.

195  
Mr. W. apologized to some extent for the smallness of his schools and work generally by the excuse that the church was planted here long after the dissenters, and that they were very active.

Mr. W. visits if he is told that anyone wants a visit. (I should imagine that this is a rare occurrence). The other members of the staff visit as they please apparently without any organization. "I always tell them it is no use wasting time in visiting people who don't want to see them, and that they must strike off dissenters or those who go to other churches. It is hopeless trying to visit in a parish like this: you can't see 7000 people who are always shifting."

"I believe they" (i.e. his staff) "get the Guildmay nurses to come."

About £40 a year is given almost entirely in tickets. The people on the whole are a self-respecting lot, and do not cadge. "I am often inclined to narrow the scope of relief and give only to members of



Baptists & Other religious influences.

Personal.

the congregation."

The Baptists and Wesleyans are far the most active, and Mr Benson is the chief influence in the neighbourhood.

Mr W's feelings towards the Dissenters are friendly and he once approached them with a view to promoting preaching in relief, but they were not willing to meet him.

Mr White is a Mr Stanham without any of his charm or sweetness. He is a rather acidulated old bachelor living in lodgings, and such interests as he has probably lie outside his clerical work. His room is surrounded with old engravings of portraits of 17<sup>th</sup> and 18<sup>th</sup> century divines and judges, and at one end ~~it~~ were two bad copies of Selby, a wretched draft of Nelson, and on a book case an unfinished portrait of Charles II, apparently a recent acquisition at some auction or shop. In some sort of antiquarianism if anywhere probably his interests lie. Of his parish he evidently knows little; and I question whether even the



199  
neighboring parish of St. Michael, Springfield St.,  
is equally neglected. The White is a terrible example  
of the possible results of private patronage.

May 18<sup>th</sup>. 1898.

I visited this church on Sunday morning.  
It was a damp unpleasant morning but not  
raining.

The church is outwardly in a sad state of  
dilapidation and want of repair. Inwardly it is large,  
bare and totally undecorated, containing not one  
painted window. It is however in otherwise in a  
seemly condition, and shows none of the signs of  
actual neglect such as the exterior indicates.

The congregation consisted of 20 children  
and 17 adults, of whom four were in charge of  
the children. There was a small choir of untrained  
boys.

With the exception of the ~~the~~ first Lesson,  
which was read by a layman, the White conducted  
the whole service. It was the dreariest performance:



the Psalms read, and the Te Deum etc badly sung.  
 I must say however that Mr W. is better in a  
 pulpit than out of it: his voice in church is  
 not unpleasant and he reads the service with  
 though with no conviction. He preached a sermon  
 for the Bishop of London's fund which apparently  
 wastes some £150 a year in keeping open this very  
 poor specimen of a church. I could not help feeling  
 that the church would gain by frankly shutting up  
 the place until it can make arrangements to ~~have~~  
 have some life put into the work.











