

Church of England

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Griffiths	New H. ✓	St. Peter Clarendon	St. Peter's Vicarage Lower Ash St	1.
Johnston	New H.	St. Andrew's Crayke Lane	47 Crayke St. WC	15
Green.	New E	St. Philip Granville St	Vicarage - 1. W. Ford St - WC	29
Cannery	New E	St. Peter's Upper Hill	Porton Cross! Hatton Gardens	47
<del>...</del>	<del>...</del>	<del>...</del>	<del>...</del>	<del>...</del>
Price.	New H.	St. Peter Clarendon	16 Clarendon St. WC	83
Bird.	New H. ✓	St. Andrew's Crayke Lane	26 St. Paul Bedford Row WC	85
<del>...</del>	<del>...</del>	<del>...</del>	<del>...</del>	<del>...</del>
Wood.	New W ✓	St. John Clarendon	55 Red Lion St WC	117
Green.	New E	St. Mark Wyndell St	96 Wyndell St WC	115
Eye.	New W	St. Peter's Clarendon	77 Field St Stage Richmond St	121
Bradley	New E	St. Peter's Regent St	1 Brunswick St - WC	154
Stubs	New E	St. James Pentonville	29 Penton Lane WC	173
Horn.	New Albert	St. Andrew's Crayke Lane	24 Regent Street WC	181
Peckling	New E ✓	St. Andrew's Crayke Lane	Clayton House Brook St.	203
Blunt.	New H.	St. Andrew's Crayke Lane	Porton Cross! Hatton Gardens	229
Price.	New H.	St. James Clarendon	16 Clarendon St. WC	241

[m]

April 5th.

Interview with Rev. W. H. Griffith, St. Peter's  
Aberdeen (Martyrs Memorial Church).

Mr. Griffith is as his name indicates a  
Welshman, and has moreover a pronounced Welsh accent  
so strong as to make him at times difficult to follow.  
He is about 45; his appearance will be gathered from  
the portrait in the interview which I append, but  
like most portraits it is rather flattering.

A large part of what Mr. G. said to me is  
contained in that interview and I only add what is  
omitted.

Character of population.

Interview working class but nearly all respectable;  
no squalor; a large number working at the district  
trades of watch and jewelry, ~~but~~ but Mr. G. says that  
the masters now all live out of the district (a number  
of the streets and squares leads one to suppose  
that there are still a number of small masters left.)  
Mr. G. emphasized the fact that his people were for the  
most part "respectable, abstemious, and refined"  
especially the young women, whom if you met there

Persons employed.

Philipp.

Junias

Social Affairs.

in a drawing-room, could not be distinguished from ladies. The people here in fact, "spend a great deal of money in keeping up appearances."

Two Curates. Two Lay Readers. Milbrey St. James.  
Mission Women.

A good deal of assistance is given by workers from the "hikons," the Church Missionary College.

Of voluntary workers including 50 to 60 Sunday School Teachers, there are from 80 to 100.

Church. Schools. Mission House.

See Over.

Morning Congregation 250. Evening 400. The Communicants are about 300.

The congregation is mainly parochial, but recruited by a good number who have moved further north.

See List.

The most vigorous appears to be the Young Men's Society with about 100 members, who must all be

#### COLLECTING PAPERS.

We are endeavouring this year to get our Collecting Papers in as early as possible. The various funds helped thereby need immediate assistance, and experience has taught us that the days nearest Christmas are the best for gaining contributions. We would therefore ask all our Teachers kindly to make the best use they can of their Papers at once.

#### MISS BELL'S CONCERT.

On the evening of Monday, Dec. 13th, the Pupils of Spencer College gave their annual Entertainment in our Schools. The programme was long, and took nearly three hours to get through; but the audience was thoroughly appreciative, and interest was sustained to the end. There were so many performers that we cannot give their names, and everything was so well done—whether Piano Solo, Duet, or Trio, or Recitation, or Dialogue, or Action Songs—that it would be invidious to select any items for particular commendation. All the young people did their best, and their best was very good. We congratulate Miss Bell and her helpers upon the success of the evening. The Concert brought £2 to the Fund for our Christmas and Sunday School Treats.

#### PRIZE DISTRIBUTION.

The annual Distribution of Sunday-School Prizes is fixed for January 17th, at 7.30 p.m. As before, the proceedings will include Recitation Competitions, which infuse a further amount of interest and liveliness into them. Parents who wish to obtain a seat must come early. We ask them to take notice that the Teachers have felt it necessary to make the standard of prizes and free excursions somewhat higher than it has been; so that there is greater necessity for scholars to come regularly, early, bringing their Bible, and with text learnt. We are doing a good deal for our children at the various Treats this year, and we trust both they and their parents will express their gratitude in this practical manner.

#### BAPTISMS.

- Nov. 24. Charles Robert James, son of Charles Frederick and Winifred Hirst.  
" 26. Esther Caroline, daughter of William Henry and Alice Mary Clements.  
" Mary Jessie, daughter of William Henry and Alice Mary Clements.  
" 28. Margaret Elizabeth Florence, daughter of Walter William and Ellen Penry.  
" 30. Louisa Ann, daughter of Robert and Louisa Southey.  
Dec 1. Maud Frances, daughter of John and Matilda Jones.  
" 5. Thomas William Henry, son of Thomas Henry and Sarah Watling.  
" Henry Howard, son of Henry and Louisa Jarden.  
" George John, son of George Frederick and Charlotte Maud Pite.  
" Ada Rosina, daughter of George Edward and Catherine Eliza Chamberlain.  
" 8. Albert John, son of Stephen Thomas Robert and Hannah Julia Whittle.  
" Elizabeth Caroline May, daughter of Stephen Thomas Robert and Hannah Julia Whittle.  
" 12. William James, son of Walter and Helena Kew.  
" Arthur, son of John Henry and Alma Ingersoll.  
" 15. Miriam Florence, daughter of George Thomas and Florence Dawswell.  
" 19. Albert Henry, son of Ernest William and Jane Burdett.  
" Ernest George Edward, son of Edward and Annie Jane Martin.  
" 26. Alexander, son of John and Jane Oliver.  
" Bertha Constance Mary, daughter of Edmund William and Mary Ann Stredwick.

#### MARRIAGES.

- Dec. 12. Robert George John Peck and Alice Maud Ranger.  
" 18. George Henry Gover and Annie Wingate.  
" 19. John Irvine and Alice Maggie Phillips.  
" 25. James Palmer Dyer and Emma Margaret Eadle.  
" Francis Evans and Margaret Regan.  
" Frederick Jackson and Eliza Susannah Leno.  
" William Richard Eborn and Florence Frances Charlotte Perry.  
" Edward Woolgar and Ada Harding.  
" John William Judd and Maud Helena Weston.  
" John William Stubbs and Harriett Rossiter.  
" Ernest Carvell and Annie Matilda Bailey.  
" William John Muckleston and Edith Caroline Carsons Cottrell.  
" Samuel John Garrett and Lily Ada Latham.  
" Edward Robert Tickle and Edith Elizabeth Tarbox.  
" 26. Arthur Benjamin Taylor and Sarah Adelaide Jackman.  
" 28. Robert James Burns and Susan Graves.

# LIST OF PARISH WORK

## SUNDAYS.

DIVINE SERVICE ... .. Morning, 11. Evening, 6.30.  
 CHILDREN'S SERVICE ... .. " 11 and 11 0.\* " 6.30.\*  
 MISSION SERVICE ... .. " " " " 8.30.\*  
 Holy Communion (1st) 12.30; (2nd) 8.30; (3rd) 8 p.m.; (4th) 12.30; (5th) 8 p.m.  
 Holy Baptism ... .. Afternoon, 4.  
 Weddings, Morning, 9; Afternoon, 1. Churchings, Afternoon, 4.  
 Sunday Schools, Morning, 10.30; Afternoon, 3 and 3.\* Bible Classes, Afternoon, 3.  
 Teachers' Prayer Meeting, Afternoon, 4.15.  
 Service for Young Men and Women, last Sunday in the month, Afternoon, 3.  
 After-Meeting, first Sunday in the month, 8. Lantern Service, fourth Sunday.

## MONDAYS.

Day Schools, Morning, 9; Afternoon, 2. Parish Workers' Meeting, Morning, 11.  
 Mothers' Meeting, 2.15.\*  
 Mothers' Meeting, Evening, 5.30. Penny Bank and Coal Club, Evening, 7.30.  
 Young Men's Club, Evening, at 8.\*  
 Gleaners' Union, first Monday, 8.30. Communicants' Meeting, before third Sunday, 8.30.  
 Church of England Temperance Society, fourth Monday, 8.30. Parents' Mission, third Monday, 8.30.

## TUESDAYS.

Day Schools, Morning, 9; Afternoon, 2. Band of Hope, Evening, 6.30.  
 Children's Scripture Union, first Tuesday, 7.30.  
 Y.M.S., Evening, 8\*; Biblical Discussion, 9.\* Bible Reading Union, 8.\*  
 Church of England Temperance Benefit Society, last Tuesday, 8—9.30.\*  
 St. Peter's Young Women's Society, 8.15.

## WEDNESDAYS.

Day Schools, Morning, 9; Afternoon, 2. Children's Service, Morning, 9.  
 Holy Baptism and Churching, 11.  
 Evening Prayer and Sermon, 8. Young Men's Club, Evening, 8.\*  
 Y.M.S. Gymnastic Club, 8.30. Choir Practice, Evening, 9. Library, Evening, 9.  
 Mission Society, first Wednesday, 9.\*

## THURSDAYS.

Day Schools, Morning, 9; Afternoon, 2.  
 Ladies' Working Party at Vicarage, alternate Thursdays, 3.  
 Y.M.'s Club, Evening, 8.\* Sunday School Teachers' Preparation Class, 9.

## FRIDAYS.

Day Schools, Morning, 9; Afternoon, 2. Y.M.S. Club, Evening, 8.\*  
 Elocutionary Meeting, Evening, 9.\* Lay Helpers' Prayer Union, last Friday in each month, Evening, 8.45.

## SATURDAYS.

Young Men's Club, Evening, 8.\* Prayer Meeting, Evening, 8.

BIBLE CLASSES FOR

ARE HELD IN THE CHURCH EVERY SUNDAY, AT 3 P.M.

Education.

Nursing.

Visiting.

Charitable Relief.

Other Religious affairs.

7  
church or Bible class goes: an open class was tried but the ungodly got in.

The Day Schools have about 500 children. The Sunday Schools from 500 to 1000: they have 21 vans for their Sunday School travel.

Have a share in a district nurse: also make much use of Mildred Hospital.

The visiting is of the most systematic and thorough character: it is done entirely by the paid staff.

Give from £60 to £70 a year: work a little with the C.O.S. but evidently not very cordially, though Mr. S. said "the C.O.S. are in my good books at present".

The only one of any importance is The Wesleyan Central Mission in St. John's Sq. of which Mr. Wakerley is the head. Mr. S. is full of indignation



with their poaching and lying for which the latter  
are chiefly responsible: the object of these Wesleyan  
missions was to get hold of the poor who had  
nothing: this they cannot do and they stick at  
nothing to draw people away from other sects. Mr  
S. has told me lately that "they may be doing  
work for the Wesleyans but they are certainly not  
doing work for Christ".

A considerable influence is also exercised by the  
Northampton Institute but this of course is social  
and educational not religious but there is nothing  
detrimental to the work of the church in the work:  
it does not withdraw laity from the clubs etc: it  
seems indeed to draw more from a distance than  
from the immediate neighbourhood.

Ought to be more out-relief: visiting officers  
are but who "snap at" the people.

Admirable.

Asky for the church is used as a replan

Poor Law.

Police.

Prostitution.

haul - of the prostitutes from Upper K. it is impossible to let children go out at night.

Drink.

Many sad cases, but not a drunken neighborhood.

Personal.

Mr Griffiths I think is one of the most hard working of the Evangelicals. He is a much better fellow than the interviewers of the C.P. H. S. makes him out. This interviewer (evidently the same man who did know and Bloomer) produces the impression that all the men he interviews are as like as two peas, and tars them all with the same Evangelical brush: it suits him admirably, but Mr G. is really a modest, hard working, genuine man quite free from cant.

P. S. July. I have probably been too kind in my estimate of Mr G. He C. O. S. and other opinions.



SOME OF THE PEOPLE OF THE MISSION DISTRICT (p. 3).

### Illustrated Interviews with London Clergy.

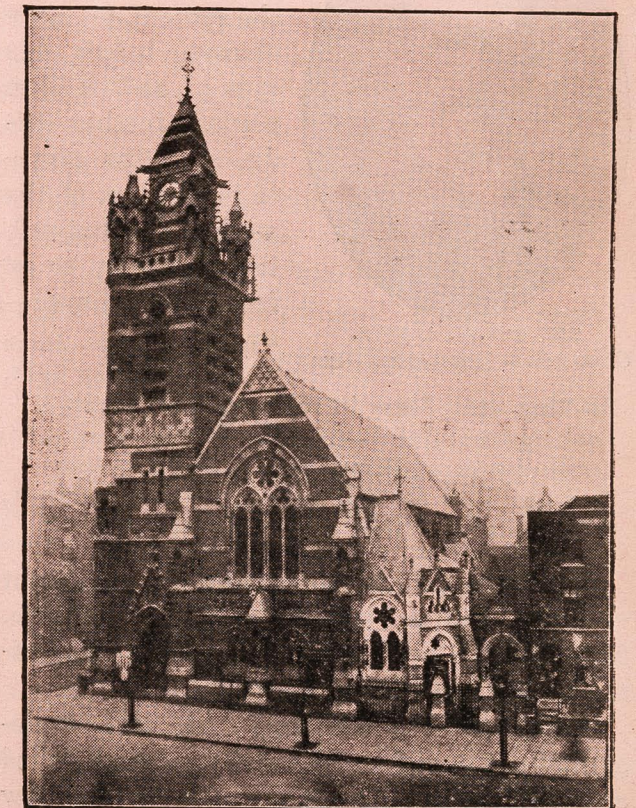
#### At the Smithfield Martyrs' Memorial Church.



THE memory of the martyrs who laid down their lives for the Truth at Smithfield in the sixteenth century is still a power in the land. The candle they then lighted is, by the grace of God, still burning brightly amongst us, and it is a matter for great satisfaction, that within a short distance of the very spot where they suffered at the stake there now stands a church, as a perpetual witness to those Protestant and Evangelical principles for which they died. The Martyrs' Memorial Church—officially known as St. Peter's, Clerkenwell—stands out prominently in St. John Street Road. It is, perhaps, somewhat dwarfed now by the palatial red-brick pile of buildings erected next door to it as the "Clerkenwell Polytechnic," but it is still sufficiently imposing, and cannot fail to arrest the attention of the most casual passer-by. It is quite a modern building (having been opened in 1871), and its foundation stone was laid by Lord Shaftesbury, for many years the honoured President of the C.P.A.S.

The Vicar of St. Peter's is the Rev. William H. Griffiths, and I called upon him the other day, to gather information about the work now

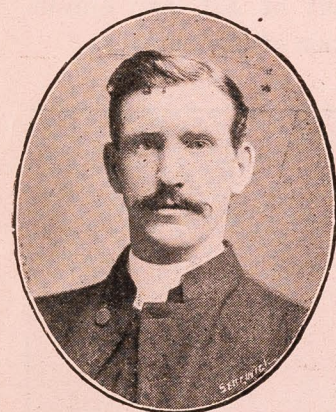
proceeding there, under his care, in order that it might be passed to the readers of CHURCH AND PEOPLE. For St. Peter's is, and has been from its foundation, a C.P.A.S. parish, the Society making a grant of £90 per annum towards the stipend of one of the curates.



MARTYRS' MEMORIAL CHURCH: ST. PETER'S, CLERKENWELL.  
(From a Photograph by Mr. G. F. EDWARDS.)

**Texts and Mottoes.**

A London clergyman can hardly be expected to enjoy the quietude of his own study uninterrupted, and I was not, therefore, unprepared for the gentle tap at the door soon after we had settled down for our talk, which reminded the Vicar that some one had called to see him on parochial business. During Mr. Griffiths' absence I took stock of the study. If it is true that a man is known by the company he keeps, the character of the texts and mottoes in a clergyman's study will furnish an index to his manner of life and



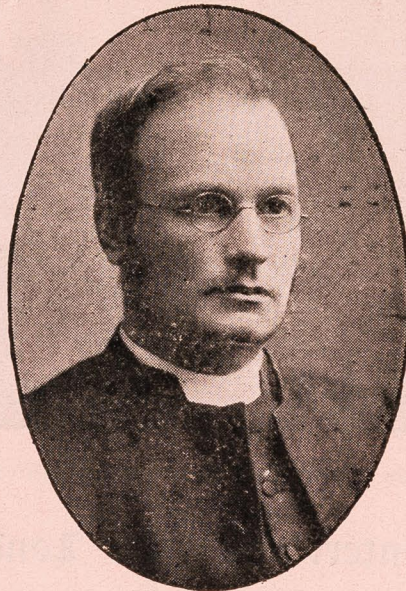
THE REV. J. ALSTON.  
(From a Photo by RUSSELL & SONS.)

Looking unto Jesus in the morning light,  
Looking unto Jesus in the noon-day bright,  
Looking unto Jesus when the day is done,  
Looking ever to Him as my Shield and Sun:  
Trusting Him for all things, trusting evermore,  
Safely I may follow where He goes before."

These beautiful lines suggested many bright thoughts, and as I was meditating upon them, Mr. Griffiths re-entered the room, having attended to the wants of his visitor.

"You will understand," he said apologetically, "that I could not help being called away. I am glad to say that our people know that

**At the Vicarage they have Friends,**  
and they constantly come to me for advice and



THE REV. W. H. GRIFFITHS.  
(From a Photograph by RUSSELL & SONS.)

work. One of the first texts that caught my eye was: "The cause that is too hard for you,

bring it unto Me"—a very beautiful text, truly, for a clergyman to have always before his eyes; and if one needed further evidence of the source of inspiration of the work at Clerkenwell, it was surely to be found in the lines:—

"Looking unto Jesus  
in the morning light,

Our people are sharp and intelligent, and, with all their democracy, they are attentive and attached to the clergy. Yes, we are all working - people here; about 8,000 in all. We have a good deal of abject poverty, but many more of the class which can just struggle on from day to day so long as they have work, but immediately that fails they want help."

"What are your special lines of work?" I asked.

"We have none," was the prompt reply. "We believe in the ordinary work-a-day methods of the parochial system. There is nothing like it for a parish of this sort. We do not go in for sensations;

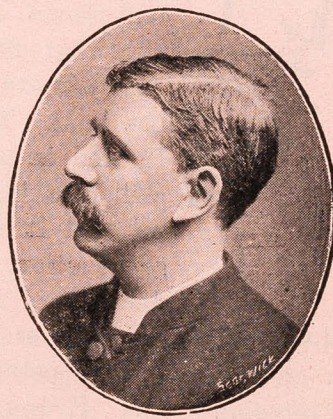
**We Work on Calmly and Evenly,**

and God is blessing us. The strength of the work is in parochial visitation. We made 15,000 visits last year; but you must please remember that for this we are absolutely de-

pendent upon the official staff. We have a noble band of voluntary workers; but they are engaged in their ordinary avocations until 8 o'clock, and cannot give us any help in the day time. All our meetings have to be held late in the evening, if we want to get the people; and it is a favourite joke of mine with my friends that I am hardly ever able to go to bed the same day as I get up; which is, of course, another way of saying that in a parish of this kind the midnight oil is a necessity. Yes, we have a large staff, but none too large to work the parish efficiently. In addition to the Vicar there are two curates, two Scripture readers, one mission woman, and a Mildmay deaconess—an invaluable helper. Then there is also Mrs. Griffiths, who, notwithstanding the care of a large family, finds time to conduct the Ladies' Prayer Meetings, Working Parties for the Zenana and C.P.A. Societies, as well as to address Mothers' Meetings. An unmarried clergyman would be very helpless in a parish like this. I ought also to mention that our churchwardens are very devoted men, giving time and trouble to the Church. Our Church Council of fifteen is also a great success."

A few of these experiences the Vicar related to me, but obviously "not for publication," and I went on to ask him about the parish work.

"We are here," he replied, "in the very heart of

**Democratic Clerkenwell.**

THE REV. E. J. WELCH.  
(From a Photo by RUSSELL & SONS.)

pendent upon the official staff. We have a noble band of voluntary workers; but they are engaged in their ordinary avocations until 8 o'clock, and cannot give us any help in the day time. All our meetings have to be held late in the evening, if we want to get the people; and it is a favourite joke of mine with my friends that I am hardly ever able to go to bed the same day as I get up; which is, of course, another way of saying that in a parish of this kind the midnight oil is a necessity. Yes, we have a large staff, but none too large to work the parish efficiently. In addition to the Vicar there are two curates, two Scripture readers, one mission woman, and a Mildmay deaconess—an invaluable helper. Then there is also Mrs. Griffiths, who, notwithstanding the care of a large family, finds time to conduct the Ladies' Prayer Meetings, Working Parties for the Zenana and C.P.A. Societies, as well as to address Mothers' Meetings. An unmarried clergyman would be very helpless in a parish like this. I ought also to mention that our churchwardens are very devoted men, giving time and trouble to the Church. Our Church Council of fifteen is also a great success."

"Do you get good congregations?" I asked.

"Yes," Mr. Griffiths replied; "considering the neighbourhood I think we do. Our numbers are not large, but we have, perhaps, 250 in the morning and 400 at night, and I am glad to say that we are increasing. But our nearness to the city, with its manifold attractions, is often a hindrance. We have frequent after-meetings at night; sometimes they are for the purpose of deepening the spiritual life, sometimes for gathering in the unconverted. These meetings are greatly valued, and I am constantly receiving letters from our people testifying to definite blessing received at them. We have a 'Difficulty Box,' for people who have doubts they want cleared up; and we open this box from time to time, and deal in our sermons with the papers we find in them. That is our 'Difficulty Night'; and you would be surprised how useful an agency this has become. It tells us what the people have in their minds, and keeps us from preaching over their heads. Week-day meetings?

We have a large number of various kinds, and they are fairly well attended, but I frankly confess that in my judgment the multiplication of meetings spells weakness, not strength. But still we have a good many, as our list will show you. We have eight Bible classes every week. Much of our parochial work centres round our Mission Room in the Goswell Road. Here is a photograph of some of our people in the Mission district," and Mr. Griffiths handed me a large and striking portrait group, which is reproduced in miniature on p. 1.

"Do you consider the Church has a hold upon the people here?"

"Well," replied Mr. Griffiths, with perfect frankness, "I can't say we are 'in possession,' as the phrase goes, but we have

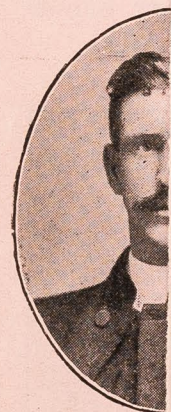
**Many Encouragements.**

"We are thankful for our devout and receptive congregations. Then we have a large proportion of communicants, and this without undue pressure. There is also a deepening of spiritual life. I am often gladdened by noble acts of heroism and self-sacrifice performed for Christ's sake. We certainly have a warm-hearted and devoted people, and evidences of conversion are many. It is also, I think, distinctly encouraging to know that by our systematic visiting, the gospel of the grace of God has been carried from house to house, and whether men will hear or forbear, they know that God's messenger has been to them with the ministry of reconciliation. But, of course,

**We have our Difficulties.**

"Absenteeism on the part of employers of labour is a decided hindrance, as they transfer the help, both personal and financial, which we ought to have, to parishes already wealthy. For example, one who has been accustomed to subscribe five shillings a year to us, told me he paid twelve guineas for sittings in his suburban church. Another difficulty arises from the absence from home on Sunday of many of our working men, who plead that after the heat of their shops and confinement of their work they *must* have, for health's sake, a change of air. Then our proximity to the city, with its specialists, tells against us. Young people have bills thrust into their

**Texts :**  
A London hardly be the quietude uninterrupted therefore, and gentle tap after we had our talk, with the Vicar that sought to see himness. During absence I study. If man is known he keeps, the texts and man's study index to his work. One eye was: "



THE REV.  
(From a Photo by

Looking un  
Looking un  
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Trusting H  
Safely I m

These bea  
thoughts, a  
Mr. Griffith  
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**At the V**  
and they co

hands announcing a special lecture by some one whose name is spelt with large letters, and, unless very firmly attached to their own parish, the novelty attracts. Of course, we wish God-speed to every effort to influence young people for God, but we have not found that this gadding about deepens the spiritual life of those who are attracted. But the great obstacle of all is indifference, and want of all religious principle. A generation has grown up, and another is growing up, unleavened by the fear of God. We are beginning to reap the harvest of the last twenty-five years' sowing of secular education. I am not a pessimist, but I am bound to acknowledge that Christianity is not in possession. If we are to recover lost ground, or rather to take possession of ground *we never had*, it is to the ministry of the Church of England we must look. I mean, of course, the Church of England as we of the C.P.A.S. understand it—loyal to its Articles and formularies. Men, for peace' sake, tolerate, but they dislike and despise the puerilities of Ritualism. My painful experience is that Romanism and Ritualism breed sceptics. On the other hand, dissent has become too political to be a power in the Christian life. A remark made to my senior curate the other day illustrates this: 'I have been a dissenter all my life, but *when I want food* I come to the Martyrs' Church.'

#### Work amongst the Young.

"Our Sunday Schools," Mr. Griffiths continued in answer to a remark of mine, "are very satisfactory. We have a noble band of teachers, who not only teach, but contribute week by week out of their earnings to supply the wants of the school, or of very necessitous members. A prayer-meeting concludes every Sunday's teaching. We have also three children's services conducted by enthusiastic young laymen. Yes, we have *Day Schools*, and we are proud of them. So excellent are they, that

H.M. Inspector has not thought it necessary to examine them this year. This is the *highest possible commendation*. Of course ours are *Church* schools, and our opening services are so arranged that the children become familiar with the Church Services. Many of these are children of dissenting parents, who value our religious teaching most highly."

#### Thankful, but not Satisfied.

"Am I SATISFIED with the work? No! I am thankful, but not satisfied. This we can never be except in the thought that we are honestly doing what we can, as we were charged at our ordination 'to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.'"

I hinted at

#### The Chief Needs

of the parish, and Mr. Griffiths promptly replied, "We want help both personal and financial. It is heart-breaking to think of the help that wealthy parishes might give and not miss, which would enable new work to be undertaken here. If some parish would take us up, affiliate us, it would be a great boon. Our ordinary needs are many, and we are obliged to appeal to outside help, for although our people do much, they cannot do everything. Then we have to face the completion of the Church—we have no vestry and no south aisle. This is a work which must shortly be taken in hand."

Here our interview closed, and I could not but wish the good Vicar success in this undertaking. He is battling bravely against many difficulties, but the work is growing day by day; and the candle lighted at Smithfield 300 years ago is burning brightly in this crowded part of the metropolis.

H. C. H.

Character of population.

Persons employed.

Buildings.

Services

April 6<sup>th</sup>

Interview with Rev. F. H. Doling<sup>16</sup> at  
Inn's, Gray's Inn Road.

Mr Doling is a man of about 50,  
but looking at first older, thin, gray haired and  
bald; a handsome, refined face. He only succeeded  
Mr Fanshawe a few months ago; therefore such  
information as he was able to give me came chiefly  
from his books.

Mostly labouring and artisan class, with numbers  
of lodgers, mostly young men in the city, to the  
west of Gray's Inn Road.

Two Awatoo. Two Lady Mission Workers. One Mission  
Woman.

Three Lady Visitors and about 30 voluntary workers.

Church. Schools. Mission Room.

See over.

The congregation Mr D. is told has gone up since

CALENDAR FOR MARCH, 1898.

1	Tues.	Service in Mission Room at 8.30 p.m.
2	Wed.	Ember Day. H.C. at 11. Sermon [at Evensong.
3	Thurs.	H.C. at 8. Working Party at Vicarage at 8 p.m.
4	Fri.	Ember Day. Sermon at Evensong. District Visitors, 10 a.m.
5	Sat.	Ember Day.
6	Sun.	<i>2nd Sunday in Lent.</i> H.C. 8 and after M. Missionary Sunday.
7	Mon.	
8	Tues.	Service in Mission Room, 8.30 p.m.
9	Wed.	H.C. at 11. Sermon at Evensong.
10	Thurs.	H.C. at 8. Working Party at Vicarage, 8 p.m.
11	Fri.	Sermon at Evensong.
12	Sat.	
13	Sun.	<i>3rd Sunday in Lent.</i> H.C. at 8 and after M.
14	Mon.	
15	Tues.	Service in Mission Room at 8.30 p.m.
16	Wed.	H.C. at 11. Sermon at Evensong.
17	Thurs.	H.C. at 8. Working Party at Vicarage at 8 p.m.
18	Fri.	Sermon at Evensong. Young Women's Guild Service at 8.45 p.m.
19	Sat.	
20	Sun.	<i>4th Sunday in Lent.</i> H.C. at 8 and after M.
21	Mon.	
22	Tues.	Women's Guild Service in Mission Room, 8.30 p.m.
23	Wed.	H.C. at 11. Sermon at Evensong.
24	Thurs.	H.C. at 8. Working Party at Vicarage, 8 p.m.
25	Fri.	Annunciation of Blessed Virgin Mary. H.C. 8. Children's Service 9. Sermon at Evensong. Mothers' Union Anniversary. School Managers' Meeting, 8.45, at Vicarage.
26	Sat.	
27	Sun.	<i>5th Sunday in Lent.</i> H.C. 7, 8 and after M.
28	Mon.	
29	Tues.	Service in Mission Room, 8.30 p.m.
30	Wed.	H.C. at 11. Sermon at Evensong.
31	Thurs.	H.C. at 8. Working Party at Vicarage at 8 p.m.
<i>During Lent there will be short Devotional Readings at Evensong or Litany.</i>		

he came : then used to be in the morning from 25- to 30 : now about 70 ; used to be in evening about 200, now 350. Mr D. attributes this more to the effect of novelty than his own merits as Mr Fanshawe was a well known and able man, and a popular preacher. The church has always been congregational rather than parochial, and the bulk of the ~~congr~~ people live outside the parish. There is good music and a moderate High church service.

There is a strong Mothers Meeting, a full Band of Hope, and a S.F.S. and a Musical Society; with this exception everything has "come to grief" mainly through lack of funds.

Day Schools with from 500 to 600 children, and requiring I see from the last report an expenditure of £516 of which almost £300 had to be raised by subscription etc.

Sunday Schools with about 400 children.

The parish Mr D. thinks has been splendidly visited. He himself has done a good deal since he came, and has

Social Affairs.

Education.

Visiting.



been surprised at the friendliness with which he has been received. The great difficulty however is the large number of lodgers, who are never seen.

All the members of the staff give three hours daily to visiting.

Send to Bloomsbury Park.

Relieve only the sick and old. In the last Report there are two funds mentioned:-

The Sick and Poor Fund from which "small monthly pensions are given to needy Communicants, and occasional gifts"; the amount spent in 1896-97 was £ 19. 18. 8.

The District Visiting Society gave in the same year £ 45. 17. 0. "Relief Tickets are given by the District Visitors. The Committee meets every month. We are assisted largely by the M. V. R. A."

Mr Fanshawe had always worked with the C. O. S. and Mr D., who has never been in London, came with the idea that it was an excellent society; the church warden however evidently dislikes it, and he is in some doubt.

Nursing.

Charitable Relief.

Other religious agencies.

Police.

Prostitution.

Drink.

Health.

as to how far to work with it.

Any number of chapels, but they are only preaching centers: do no visiting beyond occasionally giving away a tract.

"Worse than useless". Mr D. confesses this verdict of his workers from his own experience: not only are they in league with all the brothels, prostitutes, and publicans in the neighborhood, but they will not even keep order in the streets on their own initiative.

A tremendous centre of prostitution. The women swarm round the stations. Nearly all the so-called private hotels of which there are dozens in the neighborhood are practically brothels. A man is prosecuted for keeping a disorderly house, and promptly opens a private hotel.

Increasing among women.

Food.

Hon. Mr. D.

Personal.

25  
Very much improved: the world does seem away  
with.

Mr. D. I imagine will be a success. He has a charming personality, pleasant, courteous, gentlemanly. He has plenty of common sense, and looks at things from a broad point of view. Discussing the non-church going of the neighborhood he said he was convinced "that a good many non, especially men could be induced to come." I put my faith to personal visitation". At the same time he recognized that men who were at work all the week in the atmosphere of London did quite right to get out on Sunday if possible.

Mr. D. emphasized the difficulty of raising funds in this parish which was neither East nor West, nor in any way interesting.

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## S. Jude's, Gray's Inn Road.

MY DEAR PARISHIONERS AND FRIENDS,

I desire to thank all those of you who by personal service, contributions and gifts, have aided the Church's work in this Parish during the year 1896.

By means of various retrenchments I have succeeded in arresting, for the time, the increase of the total debt owing to the Vicar from the various funds. It still, however, stands at a serious amount, and I trust that you will all be willing to continue and increase your efforts in behalf of this poor Parish.

The Penny Association, started in September, 1895, has met with very fair success in gathering small contributions from those who are unable to give much. I hope we may enrol a large number of new members this year, some of whom may be willing not only to contribute themselves, but to help in collecting the contributions of others.

The S. Jude's Day Schools have shown satisfactory results, notwithstanding the extreme difficulty of maintaining them.

The Sunday Schools are doing well, but we have room for more boys.

The S. Jude's Maternity Society has outgrown our parochial limits, and has developed into the "Maternity Nursing Mission," for the whole neighbourhood, under the direction of Miss May, aided by a committee of ladies representing several parishes.

The Girls' Friendly Society remains at about its usual strength.

I am sorry to say that our company of the London Diocesan Church Lads' Brigade has collapsed, mainly for lack of funds and of a suitable habitation. The Brigade cannot be maintained without considerable expense, and a poor Parish such as ours cannot find the necessary funds.

The Soup Kitchen has done good service during the winter months, under the kind and energetic care of Mrs. Blunt.

The Offertories again show a steady falling off. We have consequently been compelled to withdraw contributions from nearly all non-parochial objects. We have now reduced the Church Expenses to the minimum, and I earnestly appeal to all members of the congregation to practise a more systematic weekly alms-giving through the Offertory. Some already do their utmost, but a very large proportion of those who worship at S. Jude's have not yet fully realised their duty in this matter.

The Children's Contributions to Foreign Missions have been well maintained, but I fear that their elders have been somewhat remiss in their interest.

We should like to enrol a great many more members of our Parochial Missionary Association. The Missionary Working Party has met regularly, under the able guidance of Miss M. Gilbert.

Our Parish Magazine will, I fear, have to be given up at the end of 1897, unless we can get supplementary subscriptions for its maintenance.

Let me commend to your thoughtful attention, to your hearty efforts, and to your earnest prayers, every department of our Parish Work.

Yours very faithfully,

W. D. FANSHAWE,

April 1897

April 14<sup>th</sup>.

Interview with Rev. <sup>4</sup>~~18~~ Wm. ~~18~~ Philip,  
Granville Sq. Clerkenwell.

Mr. Robinson, the Vicar of St. Philip's, has  
been ill for eight months, and by his direction,  
Mr. Green, the "assistant priest" offered to see us.

Mr. Green I imagine is one of those middle-  
-aged failures of whom we should probably meet  
many if we saw all the curates as well as the  
vicars. He is between 40 and 50, and physically and  
mentally of low calibre. He has been here for two years.

He had filled in our form and I inserted it at  
the end of the interview as showing something of the  
character of the man and the poverty of the parochial  
organisation.

Character of population.

As far as I could gather from Mr. G.  
and from a patrol round the parish it remains  
much the same as when our map was made: all  
the streets north of Baker St. have a substantial,  
comfortable middle class and higher artisan appearance,  
while the few poor streets to the south of Helena

Place, both Mr. and Margaret H. look perhaps a little poorer than the map. Mr. S. says that the whole parish is reported to be going down.

Persons employed.

In his enumeration of persons employed Mr. S. has left out far the most important element in the work of the parish which is supplied by the sisters from the large Retreat of the sisters of Bethany in Lloyd Lge: they practically do all the relief, the greater part of the visiting, and a great deal of the spiritual work, being entirely in charge of the Mission House

Services

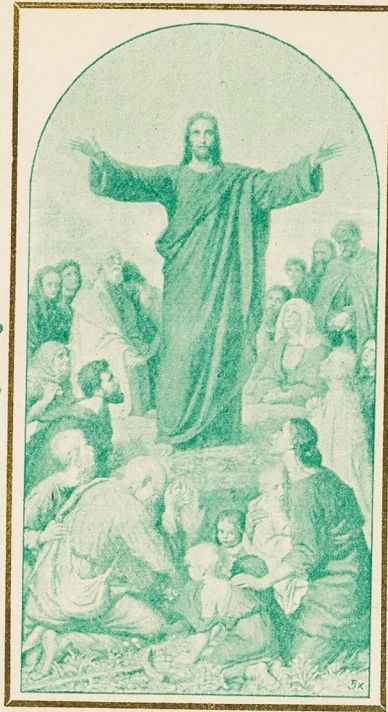
See over.

The congregation Mr. S. gave as 250 morning and evening, but he admitted that in the morning this included a number of children: the people are drawn about equally from the well-to-do and poor parts of the parish, from the poor streets I imagine largely of the parish relief which it will be seen is admitted by the sisters.

The church has always been in the High Church

Jesus said, The poor have the Gospel preached to them.—S. Matt. xi. 5.

The Parochial  
of  
**Church of**  
Granville Square,  
Clerkenwell, W.C.



Service Paper  
the  
**St. Philip,**  
King's Cross Rd.,  
Diocese of London

BUILT 1834.

RESTORED 1896.



Population of  
S. Philip's Parish:  
Six Thousand.

The Church seats  
Six Hundred.  
All Seats Free.

Jesus said, Come unto Me all ye that labour and are heavy laden,  
and I will give you rest.

The Rev. A. D. J. Robinson, B.A., Vicar,  
The Vicarage, Holford Square, W.C.  
The Rev. Edwin Green, Assistant Priest,  
34, Wilmington Square, Farringdon Road.

*STREETS FORMING THE PARISH:—*Granville Square, Wharton St., Baker St.,  
Upper Baker St., 1 to 7; Noble St., Spring St., William St., Ann St., S. Helena Place,  
Wilmington Place, Farringdon Rd., 164 to 170; King's Cross Rd., 1 to 110; Margaret St.,  
1 to 44; Lloyd Square, Holford Square, Percy Circus, Percy Square, Cumberland Place,  
Amwell St., 1 to 20; Great Percy St., Lloyd St., Vernon St., Upper Vernon St., Vernon Square.

Behold, now is the accepted time: behold, now is the day of Salvation.

The House of God, which is the Church of the Living God, the pillar and ground of the Truth.

SERVICES.		
All the Seats are Free to all.	<b>SUNDAY.</b> —Holy Communion at 8 a.m., and 11.15 Choral with Sermon, first Sunday also at 7 a.m. Matins, 10.30. Litany, 3.30. Children's Service and Catechising, 3.45, followed by Baptisms. Evensong at 7, with Sermon.	All are equal and welcome in God's House.
	<b>WEEK-DAYS.</b> —Holy Communion Daily at 7; Tuesday, Thursday, and Saturday also at 8. Matins after Celebration. Evensong at 8. Litany, Wednesdays and Fridays, 10 a.m.	
	<b>BAPTISMS</b> on Sundays, Wednesdays, and Fridays, at Litany Service and at other Services if necessary. No Fee.	
	<b>CHURCHINGS</b> before or after any Service. No Fee. Any voluntary offerings will be given to the Maternity Charity.	
	<b>SUNDAY SCHOOLS,</b> in Granville Place. Morning, 10. Afternoon, 3. Any child in the Parish may attend.	

The Clergy and District Visitors visit in the Parish. The Clergy can be spoken to after any of the Church Services. It is requested that notice of Illness, Private Baptisms, &c., be left at the Mission Houses, 9, Lloyd Square, or 47, S. Helena Place.

All Church Expenses have to be met by voluntary offerings at the Services.

© worship the Lord in the beauty of Holiness.

**A Prayer for the Parish.**

*Suitable for use in Private or Family Prayer.*

ALMIGHTY and Everlasting GOD, Who dost govern all things in Heaven and earth; Mercifully hear our prayer; Grant to this Parish all things needful for its spiritual welfare—and rightly to use Thy manifold gifts of grace.

**This have I done for thee!**



Bless the Clergy, and all who help them, in their work Strengthen and confirm the faithful; Visit and relieve the sick; turn and soften the wicked; Arouse the careless; Recover the fallen; Restore the penitent; And bring all to be more and more of one heart and mind within the fold of Thy Holy Church, to the honour and glory of Thy Name; through JESUS CHRIST our LORD. Amen.

**What hast thou done for Me?**

**An Invitation to God's House.**

COME with pure mind and feeling,  
Fling earthly thought away;  
And in GOD'S Presence kneeling,  
Do thou with reverence pray.

**Some Important Texts of Scripture.**

- "I am the Way, and the Truth, and the Life: no man cometh unto the FATHER, but by Me."—*S. John* xiv. 6.
- "Him that cometh to Me I will in no wise cast out."—*S. John* vi. 37.
- "Not forsaking the assembling of ourselves together."—*Hebrews* x. 28.
- "O come, let us worship before the LORD our Maker."—*Psalms* xcvi. 6.
- "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD."—*S. John* iii. 5.
- "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you."—*S. John* vi. 53.
- "If we confess our sins, He is faithful and just to forgive us our sins."—*1 S. John* i. 9.
- "The Blood of JESUS CHRIST cleanseth us from all sin."—*1 S. John* i. 7.
- "There remaineth a rest to the people of GOD."—*Hebrews* iv. 9.

**The one Service appointed for us by Christ is the Holy Communion Service. All should at least try to be present at this Service every Sunday and Great Festival, and after Confirmation communicate from time to time. This Service is celebrated: Sundays, 8 a.m. and 11.15; Week-days, 7, &c.**

As to Marriages and Burials, enquire at the Church.  
For information as to Classes for Confirmation Candidates and Communicants, Clubs, Temperance, or Mother's Meetings and other Guilds, apply to the Clergy at the Church, or to the Sisters.

**God is gracious : Time is short : Watch and Pray.**

**Church and School Keeper**—Mrs. EAGLE, 34, King's Cross Road (to whom Notices of Banns may be given).

Young men and maidens, old men and children, praise the Name of the Lord.

Seek ye the Lord while the may be found, call ye upon Him while He is near.



movement, but before Mr Robinson's coming, three years ago had rather fallen out owing to a kind and incompetent vicar: it now has a fairly ritualistic service with vestments etc.

The communicants number about 140.

the Parish Magazine

Practically there is nothing beyond the Church of England working here being which Mr J. described as "strong".

The Sunday School has from 500 to 600 children on the books "most of whom turn up at treats".

"The whole parish is in hand so to speak". I think this means that the few poor streets are very thoroughly visited and paraded by the sisters and that Mr J. and the vicar when well see a few people here and there in the richer streets. Mr J. admitted that he did not get beyond the doorstep in many houses: however he evidently devotes much time to it and has left two or three copies of the

Social Services.

Education.

Visiting.

Relief.

Other Religious influences.

39  
paper on the previous page (which is his own invitation)  
at each house. The Vicar he said was "unpopular,  
and wanting in tact, and not fond of visiting".

Of relief Mr. J. knew nothing; it all comes  
from the letters and their Report of which I afterwards  
got a copy shows that for a parish containing four  
parishes it is on a huge scale. I visited the Report. It  
must be remembered that though letters from the Retreat-  
work in other parishes, this Report refers solely to  
this parish.

The two active chapels to which Mr. J. refers are  
Vernon Chapel and Spa Fields Chapel

After our interview Mr. J. took me up to the  
Mission House: the letter in charge was away but  
another aged letter was there, a good old body  
who gave me the Report. This is evidently the centre  
of the real work of the parish which apart from  
the ~~so~~ large which evidently consists of some very  
sarned. preaching on extreme High Church lines by the

39  
Notes. How excessively 'churchy' the whole thing is  
will be gathered from the parish magazine, including  
Mr J's excessively poor notes.

- (1) The Council of the Church of England
- (2) The Council of the Church of Scotland
- (3) The Council of the Church of Ireland
- (4) The Council of the Church of Wales
- (5) The Council of the Church of the East
- (6) The Council of the Church of Abyssinia
- (7) The Council of the Church of the Sudan
- (8) The Council of the Church of the Congo
- (9) The Council of the Church of the West Indies
- (10) The Council of the Church of the South Seas

OPERATIONS OF THE CHURCH IN THE WORLD

### THE CHURCH OF THE FUTURE

By the Rev. J. H. ...

London

Form A.—The Church of England.

Parish  
S. Philip Clerkenwell

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

(Mr. CHARLES BOOTH'S Inquiry.)

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

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

General Questions—

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

Remarks with reference to the district are invited on—

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

Mainly lower middle class  
& a large section very poor.  
With more attending Ch: visited  
relieved & cheered all school (Sunday)  
about 1500 and all in parish

Trade Union Vegetarian B. C. League  
Ch: School & Mission House  
Only at Ch: were attended on  
Sunday

Worship Men Society  
Chorus Band of Faith Hope Love  
& 3 Guilds

City Board Schools

I have visited the Parish throughout  
also Sister

Public District Nurse

Two Sisters to the Sick at Home

Two Active Chapels

We work quiet independently

Some Houses open in morning & forenoon

Parish

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

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

# S. Philip's, Clerkenwell.

APRIL, 1898.

## PARISH WORK.

MISSION HOUSE.—9, Lloyd Square, and 47, S. Helena Place. Sister in Charge: SISTER ALTHEA, S.S.B. Attendance daily for all purposes concerning the Sick and Poor. *Guilds*.—*Home of Nazareth*: for Women. *Guild of S. Philip*: for Girls. Mothers' Meetings. Men's Meeting, Confirmation and Bible Classes, &c.—*Sunday School for Infants*, 3 p.m.—[More District Visitors are very urgently wanted by Sister ALTHEA to assist her very small staff of voluntary helpers in that work].

*Sunday Schools (Morning and Afternoon)*.—Schools, King's Cross Road. Boys' Superintendent: Mr. W. F. PILCHER. Girls' Superintendent: Sister ELIZABETH GRACE, SS.B.

*Guild of Bethsaida* (for all Parish Workers).—Secretary: Mr. F. T. FOULGER, 10, Lloyd Street. Corp. Comm. Third Sunday.

*League of the Holy Child*.—Secretary: Mr. A. J. MASON, 40, Gt. Percy Street, W.C. Wednesday Evening at School, 6.30.

*Church of England Working Men's Society*.—Schoolrooms, Monday evenings, 8.30.—President: Mr. WILLIAM PILCHER.

*Ladies' Working Party*.—Meets on alternate Mondays at S. Philip's Vicarage.

*Penny Bank*.—At the Schools, Monday Evenings, 7.30 to 8.30. Sec.: Mr. A. J. Mason.

*S. Philip's Mutual Aid Society*.—Monday Evenings. Sec.: Mr. T. F. Pilcher. 7.30 to 8.30.

*Altar Flower Fund*.—Treasurer: Mrs. Mark Rapson.

## CALENDAR FOR APRIL.

- 3.—*Sunday next before Easter*. Palm Sunday, Richard Bp. Corp. Comm. of Home of Nazareth. Holy Eucharist, 7, 8, and 11.15.
- 4.—S. Ambrose, Bp. Holy Week.
- 5.—Tuesday before Easter.
- 6.—Wednesday before Easter.

- 7.—Thursday before Easter (Maunday Thursday). H. E., 7 and 8.  
 8.—Good Friday.  
 9.—Easter Eve.  
 10.—Easter Day. Holy Eucharist, 7, 8, 9 and 11.15.  
 11.—Monday in Easter Week.  
 12.—Tuesday in Easter Week.  
 17.—*First Sunday after Easter.* Corp. Comm. of Guild of Bethsaida.  
 19.—Alphege, Abp.  
 24.—*Second Sunday after Easter.* Corp. Comm. of Guild of S. Philip.  
 25.—S. Mark, Evangelist, H. E., 7 and 8.

.....

### Parish Notes.

◆◆◆◆◆

WE have been going on quietly, but it is to be hoped profitably in the highest sense, through Lent, and now the Holy Week is upon us. May we all make an effort to keep it, and especially Good Friday, with devotion. On Wednesday in Holy Week, the Stations of the Cross will be preached as the Mission Service at 8.30, and again for the school children, on Good Friday, at 4, when the verses on the Stations printed below will be sung. The Three Hours' Service on Good Friday, 12 to 3, as previously announced, will be taken by the Rev. J. Longridge, Vicar of S. Clement's Church, City Road. He is sure to be very helpful to his hearers, may they be very numerous. The next great thought should be our Easter Communion. Our Prayer Book, as you know, makes a special obligation of Communion on that day, and it is the day on which the largest number of Communicants is everywhere looked for. That every one may be suited there will be celebrations at 7, 8 and 9 for Communicants, as well as Choral Thanksgiving Eucharist at mid-day, when all should be present who possibly can to join in the Church's highest act of worship. Communion, as you know, should be carefully, prayerfully and penitently prepared for. Those who use the Churches help of sacramental confession should make such confession on one of the last three days of Holy Week, after any service or by special appointment at the Church or Mission Chapel as may be most convenient. Those who do not use such help of course should be not less careful in their self examination, but the more we can humble ourselves the deeper will be our penitence. Any such person desiring it can be communicated privately in Easter week if not feeling well enough to receive before breakfast at Church. Let no trivial excuse keep anyone away from the Altar on the Queen of Festivals, if we have watched at Calvary on

Good Friday, surely we should, like the three Marys, seek our dear Lord early on Easter morn, to offer Him the sweet spices of our heart's love when he deigns to meet us veiled in the mystery of His wondrous love. May all so coming have indeed a happy Easter.

**The Vicar's Health** has again been the cause of anxiety. The Doctor says it will be some time yet ere health and strength are fully regained. Under these circumstances, the Vicar hopes shortly to obtain more clerical help for Sunday, but this will entail an expense of £13 a quarter, unless, as it is hoped, some priest can be found to help voluntarily our poorly-endowed parish.

**Church Expenses**, it must be owned, have not for a long time been the subject of a Parish Note, but we must draw attention to the fact that there are very many expenses to be met out of our offertory only averaging about 30s. a week, viz., three salaries, as well as contributions to Curate's stipend, coals, gas, washing, printing, etc. It now seems that the Fund for Altar Lights, which has been long in existence, has suddenly come to an end. This expense has not ever yet fallen on the Church Collections, and as such fund does not meet necessary expenses, we should be glad if twenty subscribers could come forward and promise 6d. a month to supply this want. This would produce £6 a year, which will, we think, cover the cost of candles for nearly 500 celebrations of Holy Communion and nearly 200 Choral Evensongs. The Vicar and the Curate, or the Sacristan, will be very pleased to receive the names of those who can help as suggested. Of course, it is not wished that those who kindly subscribe to the Altar Flower Fund should also subscribe to the Altar Lights Fund, unless they wish to do so. Canon Bright, of Oxford, in his poem on Ritual has this verse:—

'Tis for Thee we bid the frontal,  
 Its embroidered wealth unfold,  
 'Tis for Thee we deck the reredos  
 With the colours and the gold;  
 Thine the floral glow and fragrance,  
 Thine the vestures' fair array,  
 Thine the starry lights that glitter,  
 When Thou dost Thy light display.

**Easter Decorations.**—In addition to presents of spring flowers for the decorations of font, pulpit, etc., a few ferns or plants for the sanctuary steps will be thankfully received. The Sunday School children hope to provide two at least from their Sweets Denial Fund.

**Cassocks for the Choir.**—In answer to the Appeal, made by Mr. F. R. Francis, Hon Choir Secretary, which appeared in our last we understand promises of seven new Cassocks have been made. Whilst thankfully acknowledging these, Mr. Francis desires to say that many more are still required, and it will greatly facilitate matters if friends intending to contribute to the Fund will send their subscriptions to him as early as possible. Sums, however small, will be gladly welcomed.

**Guild of Bethsaida.**—There will be a Literary Evening on the 21st April, and the Devotional meeting in the side chapel on Thursday evening, the 14th inst., at 8.30. Any church worker may join that evening; this is the main rule of membership—Work and Pray.

**C.E.W.M.S.**—On March 7th a Business Meeting was held; on the 14th an evening of Sacred Music, given by S. Philip's Choir, was greatly appreciated. The programme included "March from Eli" (Costa), played by Mr. F. Wright, who also sang "Babylon" (Watson), and "If with all your hearts" (Mendelssohn); "My heart ever faithful" (Bach), and "There is a green hill" (Gounod), sung by Mr. F. Foulger; "Brightest and Best" (Macaron), by Mr. Francis, who also took part with Master Wilkins in "He shall feed His flock" (Handel); Mr. W. Wentworth rendered "Thus saith the Lord" (Handel), and "Nazareth" (Gounod); Mr. W. Haswell, "The evening sun is sinking" (Mantz); "Like as the Hart" (Novello), "Ave Venum" (Mozart), and "They have taken away my Lord" (Stainer), were sung by the Members of the Choir. A collection made during the evening, resulting in 8s. 3d., was handed to the Choir Fund Secretary. On the 21st, Mr. A. F. Clowes read a very carefully prepared and interesting paper on "St. Augustine and his Work"; and on the 28th a Lantern Lecture on the "Leading Events in the Reformation," attracted a fair number of friends and members. The Lecture, one of a series, written by the Rev. C. A. Lane, was read by Mr. A. J. Mason, whilst the lantern was manipulated by Mr. R. F. Pilcher. The collection towards the cost of hire of slides, &c., amounted to 12s. 11½d.

**Change of Address.**—Mr. Frank Foulger, Churchwarden, Secretary of the Guild of Bethsaida and Hon. Choir Master, has moved from the boundary line of S. Marks to the boundary line of S. Philips' Parish, and will be found now at 10, Lloyd Street, next door to S. Barnabas Home.

### Music for April, 1898.

#### MORNING.

3rd.—Palm Sunday: Merbecke,  
Benedictus, Stainer in F.  
10th.—Easter Day: Mozart, No. 7.

17th.—Low Sunday: Mozart, No. 7.  
24th.—Stainer in E Flat, Benedictus  
and Agnus Dei, Weber in G.

#### EVENING.

Browne's Chants.

Mag. and Nunc Stainer in B Flat.  
Anthem: "They have taken  
away my Lord," Stainer.  
Mag. and Nunc, Martin in A.  
Mag. and Nunc, Smart.

### Verses for the Way of the Cross.

(TUNE 117, A. & M.)

#### INTRODUCTORY—Eefore the Altar.

Onward where the Cross is leading,  
Pardon seeking, mercy needing,  
Press we on to Calvary.  
There to view our full Redemption,  
From which none can claim exemption,  
All are by Christ's Blood made nigh.

#### FIRST STATION: *Jesus is condemned by Pilate.*

When Christ's death the Jews require,  
Pilate judged as they desired,  
Though he found "no fault at all"  
When to stifle conscience minded,  
Or by self-love sorely blinded,  
Sinner, think of Pilate's fall.

#### 2.—*Jesus receives the Cross.*

Lo, the Cross for our salvation,  
Jesus clasps with exultation,  
He, the Lamb, as Victim brought.  
Only in this life's probation,  
Can we learn by resignation,  
What the "Man of Sorrows" taught.

#### 3.—*Jesus falls beneath the Cross.*

Now behold! O sight appalling!  
Christ beneath the Cross is falling,  
He, Who came our souls to save.  
Think, when sinning we have stumbled  
How the Lord of Life was humbled,  
When for us His life He gave.

#### 4.—*Jesus meets His Virgin Mother.*

Meeting, and nigh to Him keeping,  
See the Virgin Mother weeping,  
For her own dear Son and Lord;  
Silent grief her heart is rending,  
She, in deepest anguish bending,  
Meets the dread soul-piercing sword.

#### 5.—*Simon helps to bear the Cross of Jesus.*

When they quit the dommed city,  
Soldiers, more through haste than pity  
Summon help the Cross to bear:  
Simon now the Tree up-bearing,  
Of its shame a part is sharing,  
In that shame we too have share.

#### 6.—*S. Veronica wipes the Face of Jesus.*

As Christ left the holy city,  
Came a woman full of pity,  
And wiped o'er His bruised Face.  
May our hearts be true and tender,  
Christ will then His likeness render,  
On the hearts that seek His grace.

#### 7.—*Jesus falls a second time.*

Up the Ways of Sorrow leading,  
Christ, whose sacred Brow is bleeding,  
Falls beneath our load of sin.  
Jesu, may Thy grace sustain us,  
And from sin Thy love restrain us,  
Who our endless life didst win.

#### 8.—*Jesus consoles the Women of Jerusalem.*

Lamentation and bewailing,  
Heartfelt, but still unavailing,  
Are by women made aloud;  
Not for Christ need they be weeping,  
But for those His love unheeding,  
This our Saviour taught the crowd.

#### 9.—*Jesus falls a third time.*

Ere to Calvary's height attaining,  
Christ, whose human strength is failing  
Once again to earth doth fall.  
May we each our Cross up-taking,  
To the world our answer making,  
Daily follow at God's call.

#### 10.—*Jesus is stripped of His garments.*

See our Saviour pure and lowly,  
Christ, whose every thought is holy,  
Of His garments now bereft.  
From our hearts let us be rending  
All thoughts that to sin are tending,  
Let no sinful wish be left.

#### 11.—*Jesus is nailed to the Cross.*

On the Cross as on an Altar,  
With a love that cannot falter,  
Jesus lays Him down to die;  
By those sacred Arms outstretchèd,  
Thou dost bid us sinners wretched,  
All our sins to crucify.

#### 12.—*Jesus dies upon the Cross.*

Hanging there, the World's Salvation  
Poured His Blood of expiation,  
And true God Incarnate died.  
Gave His life to win us Heaven,  
Where, with all our sins forgiven,  
May we live at His dear side.

#### 13.—*Jesus is taken down from the Cross.*

When at length had come the even,  
Leave to Joseph had been given,  
The blest Body to entomb;  
So by loving hands deposed,  
In the Virgin's care reposed,  
Christ, whose death dispels all gloom.

#### 14.—*Jesus is laid in the Sepulchre.*

Now as sunset's rays are fading,  
Gentle hands, good Joseph aiding,  
Lay Christ's Body in the cave.  
That new tomb has hope imparted,  
For all faithful souls departed,  
Whom Christ's death alone can save.

#### *As the Priest returns to the Altar steps.*

From the grave to Altar turning,  
All these lessons must be learning,  
If with Christ we would be one.  
We, our sins by Christ absolved,  
Must, with hearts to love resolved,  
Shew forth Christ's death till He come.

REV. EDWIN GREEN.



BAPTISMS.

*Jesus said, "Ye must be born again"*

- March 4.—George William Chelm (privately).
- „ 6.—Constance Agnes Stoney.
- „ 13.—Georgina Anna Smith, John Charles Coates, Harriett Frances Smith, Frederick Albert Bachelor, Susan Romage.
- „ 16.—James Dutton.
- „ 20.—Rosalie Marianne Garnett.

MARRIAGES.

*"Those whom God hath joined together, let no man put asunder"*

- Feb. 28—Arthur John Walton to Mary Louisa Pyke.

DEATHS.

*"Blessed are the dead which die in the Lord."*

- March 23.—Henry Willett, aged 48. Jesu mercy.
- March 28.—Annie Miles, aged 11. Jesu mercy.

OFFERTORIES.

				£	s.	d.
Sunday, Mar.	6th	...	...	1	7	1½
„	„ 13th	...	...	1	10	6
„	„ 20th	...	...	1	6	6½
„	„ 27th	...	...	1	2	7½
Total ... ..				£5	6	9½



CHURCH OF ENGLAND WORKING MEN'S  
SOCIETY.  
S. Philip (Clerkenwell) Branch.

PROGRAMME FOR APRIL.

- April 4th.—No meeting.
- „ 11th.—Easter Entertainment. Doors open at 7. p.m. Commence at 7.30.
- „ 18th.—Business Meeting.
- „ 25th.—Lecture by Anthony Lucy, Esq.,  
"Wordsworth's Mission as a Poet."
- May 4th.—Social Evening.

Committee Meeting, Thursday, April 7th.  
Corporate Communion Easter Sunday.


Published by the Church of England Working Men's Society (S. Philip's Branch). All communications be addressed to T. S. PILCHER, 40, Holford Sq. Printed by VAIL & Co., 170, Farringdon Road, W.C.

THE  
**ANNUAL REPORT**  
OF THE  
MISSION HOUSE  
OF THE  
**SISTERS OF BETHANY**  
FOR THE PARISH OF  
**S. Philip, Clerkenwell,**  
1897.

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London:  
PRINTED BY VAIL & Co., 170, FARRINGTON ROAD, W.C.  
1897.

THE  
**ANNUAL REPORT**  
 OF THE  
**Mission House of the Sisters of Bethany**  
 FOR THE PARISH OF  
**S. Philip, Clerkenwell,**  
**1897.**

S it is a year since the last Report of S. Philip's Mission House appeared, it becomes a duty to let those interested in this work amongst the poor know something of what has been done in the past year.

With regard to spiritual work we have to record, with thankfulness, some adult baptisms and an increase of communicants.

There has been a great deal of serious sickness to contend with, though not so widely spread as in some previous years. The extraordinarily mild winter has prevented much suffering, as labourers have not been so long out of work,

The experiment of a separate Sale for S. Philip's parish has proved a great success and has given us considerable help over our winter difficulties. It is needless to say this success is entirely owing to the kind response to our appeal and the warm interest shown by the friends of the Mission. We hope to have the next Sale in May, and trust that the results this year may be as good as the last and justify our continuing to have one for each parish, as both benefitted by the new departure.

The Summer Treats were again favoured by the weather. Although that for the Sunday Schools was on the Feast of the greatly maligned S. Swithin, it was a lovely day, and the children so enjoyed Hadley Woods that it was almost impossible to collect them for the return home. Some of the mothers had a delightful day at Chenies, Her Grace the Duchess Adeline of Bedford having renewed her kind invitation of last year. The Guild of S. Philip went to S. Alban's; the weather was cool enough for the party to enjoy some lovely walks in Verulam Woods and by the river, and a real picnic under the trees. After visiting the Abbey and its antiquities, they attended Evensong in the Lady Chapel. The Home of Nazareth Guild spent a restful, refreshing day at Frogmore. Every one seemed to enjoy the lovely gardens and grounds, where Mrs. Brunton, and the old friend who always arranges these happy days for the Guild, kindly welcomed all the Members. A few of the men of the Omnibus Club had an outing to S. Albans, which was full of quiet enjoyment. "One of the best days I ever had," said one of them.

One hundred and sixty-two adults and children were sent away for change of air, and in this help was given by the Fresh Air Mission, Miss Courage, the Hon. Mrs. Bonham Carter, Miss Canney, and several others, especially one very old and devoted friend, who prefers to be nameless. Sir John Johnson's kind yearly invitation to the children was again forthcoming, and happy parties were despatched to S. Osyth's, for three weeks at a time, throughout the summer.

The Christmas Treats have been very successful. Those at the House of Retreat, for the Guild of

S. Philip and the Home of Nazareth, were enlivened by dialogues in character, given by two ladies, and a very clever performance of wax-works, got up entirely by Mr. Foulger, one of the oldest and most constant friends of S. Philip's, to whom we owe many thanks, as well as to those of his friends who assisted. The Mothers' Meeting and Sunday School treats were numerous attended, and here again the entertainments were provided by Mr. Foulger and his friends, and were greatly enjoyed. The League of the Holy Child spent a very happy evening at S. Philip's Schools, some of the children acting most amusing pieces, finishing up with games, and very sorry indeed when the time came to go home. The League was indebted for this entertainment to the kindness of Mr. and Mrs. Mason, who still continue their indefatigable labours. The Infants' treat was almost the prettiest feature of Christmas. About 60 children met at the Mission House, where a well-laden Christmas tree delighted their eyes, and a substantial tea afforded pleasure to other senses; after tea there were games, the tree was lighted up, presents distributed, and the little people sent to their homes in good time. The winter and summer treats were very much alike, "barring" the Christmas tree and Christmas bundles. The last of the festivities was given to a Bible Class for big boys, a piece of work recently started, and one which was felt to be much needed for lads at work, at the age when they consider themselves too old for Sunday School, and are apt to drift away from all religious associations.

Very grateful acknowledgment must be made for the gift of letters for hospitals and convalescent homes-

The immense boon these are to the poor cannot be over-estimated; as many as are forthcoming can always be used; in fact, we could dispose of any quantity to very needy cases. One patient said, he owed his life to a Folkestone letter.

The appeal for flowers for the poor has been very liberally responded to. Amongst others, special thanks are due to Mrs. P. Smythe, also to Miss Hughes and her friends, who sent such choice ones so regularly all through the summer and autumn, that the old, sick and infirm at last learnt to look forward to the days when they came. One old woman, being told there would be no more through the winter, kept the last for some weeks, saying, she "could not part with those lovely flowers," and so preserved them as long as possible with the greatest care. Some school children in Devonshire sent flowers from their gardens and the woods for the invalid children of the district, each of whom had a bunch. One posy went to a poor dying woman, and those who sent them would have been more than repaid if they had seen the brightness that came over her face, as the beautiful fresh flowers were placed in her hand, in the keen enjoyment of this unexpected pleasure and had heard her say, "Oh, how lovely, this is just like spring, I didn't expect to see any more flowers here." A most beautiful present of grapes was received in the summer, from a lady, which proved the greatest boon to many sick, in the hot weather we were then having in London.

We are very grateful for the larger supply of old clothes, &c., which are as much needed as ever, also for odds and ends, as these are most acceptable for

Rummage Sales, which realize a nice little sum for the Mission work, and are a great accommodation to the buyers, all of whom come from the district.

The Christmas gifts had some very nice additions from the "Woolly Women," a league formed by one of our associates among her own friends, who undertake to make at least one garment and send it in early in Advent; one "woolly woman" is a girl of 11. Is this example not worth following?

The appeal for the Parish Nurse Fund, we are sorry to say, was not responded to, except by two unfailing friends, who promise £10 each annually, and a donation of £1, with another of 5s.; but this, of course, will not enable us to continue this most necessary work, which brings help and comfort to the sick and suffering, unless largely supplemented; so we again ask for annual subscriptions, even if small, to make the work permanent.

The Metropolitan District Visitors' Society's grant is always a cause for real gratitude, enabling us to afford practical help during the winter months. Hearty thanks are due to the Destitute Children's Dinner Society for again aiding us this winter to provide dinners twice a week for numbers of hungry children, and we take this opportunity of thanking the friends who have so considerably supplemented the grant.

Fresh needs are always springing up, and we have arrived at the conclusion that a sewing machine would save many valuable hours when, as is so often the case, we are suddenly called upon to provide an outfit for a boy or girl starting in life. Anyone who could help in this way would be doing a real kindness to the parish.

Owing to the illness of the Vicar, we have been

obliged to discontinue the Sunday Evening Mission Service for the members of the Omnibus Club, which has been greatly missed by the men. In former years we have had lay assistance, when the clergy would not be there, but no one is, at present, forthcoming in the neighbourhood. Any one who could and would, spare an hour on Sunday evening for this purpose, would meet with a hearty welcome from the men and be doing a good work.

Any one who is kind enough to read this little record, with its statement of accounts, and who understands the requirements of a place like this, will see that the demand for funds becomes more pressing year by year, as the work grows and as old subscribers are removed either by distance or death.

In conclusion, we must repeat what has been said for so many years, that personal prayers and personal help are what will most really supply the increasing needs of this very poor parish. From unavoidable causes, several of our District Visitors have had to give up their work, and we badly want others to fill their place. One learns more and more that no permanent work can be done without a personal knowledge of the people, which can only be attained in this neighbourhood by the so-called drudgery of District Visiting. To some is given the privilege of helping in one way, to some in another; how much might be done if of each it could be said: "She hath done what she could" for our Lord's poor, for in them she ministers to Him.

Parcels to be addressed, and cheques, &c., made payable, to the Sister in Charge, S. PHILIP'S MISSION-HOUSE, 9, LLOYD SQUARE, W.C., by whom gifts-of any kind will be most gratefully received.

## List of Subscriptions and Donations.

### RECEIPTS, 1897.

£ s. d.		£ s. d.	
Arbuthnott, Mrs. Capel	..	Hetley, Mrs.	.. 1 0 0
Carnegy ..	1 1 0	Hall, Mrs...	.. 0 5 0
Arnold, E., Esq. ..	10 10 0	Jackson, Mrs., per	.. 2 0 0
A Friend ..	3 0 0	Kempton Knapp, Mr.	.. 0 10 0
Ditto ..	0 2 6	Kate ..	.. 0 5 0
Abbott, Mrs. ..	0 5 0	Keightley, Mrs. ..	.. 0 15 0
Anon. ..	2 0 0	Loveridge, Miss Nellie	
Browne, Mrs. George	.. 51 11 0	(collected by) ..	1 6 9
Ditto, Pensions ..	15 4 0	Mission House Alms Box.	0 12 10
Ditto, Nursing Fund	.. 10 0 0	Menzies, Mrs. ..	.. 5 0 0
Brume, Mrs. Prideaux	.. 1 0 0	M. ..	.. 0 1 0
Bankes, Miss ..	9 0 0	Mother, the Rev., per	.. 0 4 0
Buddicom, Mrs. ..	1 0 0	Money returned ..	14 15 1
Bennett, Mrs. James	.. 1 0 0	Met. D.V.S. Grant	.. 25 0 0
Beachcroft, J. E., Esq.	.. 3 3 0	Nicholson, Miss ..	.. 1 0 0
Benn, Miss ..	1 0 0	Offerings (Churchings), per	
Bedwell, Mrs. ..	0 2 6	the Vicar ..	1 3 7
Cole, Miss Catherine	.. 0 10 0	Oratory Offertory	.. 0 1 3
Chevalier, Mrs. ..	0 2 10	Praed, Mrs. ..	.. 5 0 0
Chrystie, Mrs. ..	1 0 0	Palmer, Mrs. G. St. Maur	0 10 0
Children's Dinner Pence	10 8 11½	Powell, Mrs. ..	.. 0 7 6
Carolin, G. O., Esq.	.. 0 5 0	Penton, Captain ..	.. 2 2 0
Crofts, Miss ..	0 2 0	Pedder, Mrs. ..	.. 0 2 6
Colvin, Miss ..	0 2 0	Roffey, Miss Maud	.. 0 2 6
D.C.D.S. Grant, per		Robertson, Mrs. Graham	10 0 0
Motton Carr, Esq.	.. 17 0 0	Ditto, Nursing Fund	.. 10 0 0
Dalton, Miss ..	1 0 0	Ditto, Pension ..	.. 6 10 0
Ellacombe, Miss ..	3 0 0	Ramsden, Miss, for Dis-	
E. H. M. ..	0 10 6	pensary Letters ..	1 1 0
Elwes, Miss ..	1 0 0	Rawlins, F. H., Esq.	.. 2 2 0
Eastment, Miss ..	1 1 0	Sister Mary Frances, per	1 0 0
Elliott, Mrs. ..	0 2 0	Sister Ada Christine, per.	0 4 0
Fox, Mrs. Thomas	.. 1 1 0	Sister Evelyn Mary, per..	1 0 0
Frampton, Mrs. ..	1 0 0	Sadler, Miss F. ..	0 10 0
For God's very poor	.. 3 0 0	Sawyer, Mrs. Charles	.. 1 0 0
Fryer, Rev. A. ..	1 0 0	Stuckey, Miss ..	2 12 6
For Christmas ..	2 0 0	S., Mrs. F., Pension	.. 2 12 0
F. G. P. ..	5 5 0	Sheridan, Miss, per	.. 6 8 0
Flower, Mrs. ..	1 0 0	Skinner, Mrs. ..	.. 10 0 0
Ditto, Pensions ..	0 9 0	Sandars, Mrs. ..	.. 1 0 0
FitzRoy, Miss L...	.. 0 5 0	Sale ..	.. 109 9 0
Friends ..	33 8 3½	Supplementary ditto	.. 22 13 0
Gregory, Miss, per	.. 0 10 0	Sales, Rummage ..	.. 13 10 2
Grammar, Mrs. ..	0 3 4	Sold Clothing ..	.. 1 15 0
Grove, H., Esq. ..	0 5 0	Waste Paper ..	.. 0 2 0
Gent, Miss ..	0 4 0	Ward, Miss ..	.. 0 5 0
Guild of S. Philip	.. 4 10 0	Whitbread, Mrs. G.	.. 0 10 0
Guild of Home of			
Nazareth ..	6 0 0		
Hollings, J., Esq...	.. 1 0 0	Total Receipts ..	£473 16 1
Higgins, Miss ..	0 4 6		

**EXPENDITURE.**

	£	s.	d.		£	s.	d.
Butcher .. ..	54	19	6½	Convalescents and Jour-			
Grocer .. ..	16	15	8	neys .. ..	60		4
Greengrocer .. ..	9	2	5½	Money given (including			
Milk, Butter and Eggs ..	18	11	11	Pensions .. ..	64	19	2
Baker .. ..	17	19	3	Money lent .. ..	9	8	7½
Brandy and Stout .. ..	3	13	0	Coal Relief Tickets ..	23	8	0
Medicine and Doctor ..	0	19	0	Grocery ditto .. ..	6	18	4
Postage, Stationery and				Special (Repairs, &c.) ..	4	5	9
Printing .. ..	10	4	2½	Sundries .. ..	6	12	11½
Books .. ..	3	3	2	Christmas Treats, Pre-			
Materials, &c. .. ..	16	9	9	sents, &c. .. ..	25	3	5
Nursing, Washing and				Parish Nurse (9 months)	22	10	0
Work done .. ..	24	6	3¼	Sale Expenses .. ..	10	16	4
Wages .. ..	38	4	6				
Rent, Rates, Coal and							
Gas .. ..	25	1	0				
					£473	12	8
Total Receipts .. ..	£473	16	1				
Total Expenditure .. ..	£473	12	8				

**HOLIDAY AND EXCURSION FUND.**

RECEIPTS.			£	s.	d.			
C. B. .. ..			0	2	6	Nurse Champion .. ..		
E. H. M. .. ..			0	5	0	Kate .. ..		
The Lady Margaret						Miss S. Wilson .. ..		
Graham .. ..			2	0	0	Mrs. Sandars .. ..		
Mrs. Skinner .. ..			3	0	0	Miss Sandars .. ..		
Miss Milman .. ..			3	0	0	Mrs. Jackson .. ..		
Mr. Jenner .. ..			0	5	0	Mrs. Bedwell .. ..		
Miss Prideaux .. ..			0	5	0	Collected by Mr. Pilcher		
Mrs. Charles Sawyer ..			0	5	0	and Teachers for Sunday		
Mrs. Zwilchenbart ..			0	2	6	School Treat .. ..		
Mrs. Favell .. ..			0	5	0	Collected by Girl's School		
E. Arnold, Esq. .. ..			10	10	0	for ditto .. ..		
Mrs. Chapman .. ..			0	10	0	Children's payments for		
G. Bone, Esq. .. ..			0	10	0	ditto .. ..		
Miss Drury .. ..			0	10	0	Children's Holiday pay-		
Gen. Anderson .. ..			1	0	0	ments .. ..		
Mrs. Geo. Browne ..			10	0	0			
Miss Fuller .. ..			6	5	0			
Miss Clifford .. ..			1	10	0			
Miss Hilder .. ..			1	0	0			
Miss A. C. de Hickman ..			0	5	0			
Mrs. Robbins .. ..			0	5	0			
Miss Woolston .. ..			2	0	0			
Miss S. Thompson .. ..			0	2	6			
Miss Ridley .. ..			0	2	6			
Miss Savile .. ..			0	1	6			
Miss M. K. Oliver .. ..			1	0	0			
Miss Higgins .. ..			0	2	0			
Miss Weatherby .. ..			0	5	0			
Capt. Penton .. ..			1	1	0			
Mrs. Graham Robertson ..			5	0	0			
Miss A. Fane .. ..			0	10	0			
Mrs. Mason .. ..			0	5	0			
A Friend .. ..			2	10	0			
Mrs. Evenden (collected								
by) .. ..			1	11	0			

EXPENDITURE.			£	s.	d.
S. Philip's School Treat ..	18	10	0		
Guild of S. Philip do. ..	6	11	0		
Guild of the Home of					
Nazareth ditto .. ..	5	18	6		
Men's Club to S. Alban's ..	3	14	2		
Fresh Air Mission .. ..	8	0	11½		
Factory Girls' Holiday					
Fund .. ..	1	10	6		
Railway Fares, Board, &c. ..	21	0	0		
In Hand .. ..	0	2	11½		
	£65	8	0¾		

Character of population.

April 15<sup>th</sup>.

Holborn 4  
Interview with Mr E. Canny, St. Peter's  
Saffron Hill.

Mr Canny is a man of about 60: tall: plain, but with a pleasant, humorous face.

He has been here for 23 years.

Mr C. is one of the discursive, disconnected talkers with whom any thing like a systematic interview is impossible, and I simply allowed him to talk at large, picking up what I could.

The people actually in the parish are nearly all of the labouring class, a very large number being connected with the printing interest; there are too a number of costers: nearly all live in Buildings, and they are a rough and rather hopeless lot, especially those in the Buildings in Leather Lane. Mr C. however spoke at much greater length about the people in the neighbouring parishes than in his own: the bulk of the children in his schools and of his congregation come from the Buildings in Farningdon Road, which are in the parish of St. James, Clerkenwell: here the inhabitants are generally



a very steady, respectable, industrious lot, whom it is possible to influence. Immediately on the other side of Mr C. is the great Italian quarter of Saffron Hill which extends into his parish. Mr C. described the Italians, with whom he is great friends, as of three classes: the bulk of them are good Roman Catholics: then there is a lot who are followers and descendants of followers of Mazzini who had a school done by: these have usually married English wives, and are a good deal friendly to the old church, and will often send for the Priest when dying, though nearly always allowing the wife to do what she likes with the children: the third class consists of the most villainous desperados, who have left their country for their country's good, and who are vehement atheists and anarchists with the greatest hatred of the Church. So much so that the priests are not always safe in this quarter. The second and third generation of anglicised Italian with Italian names is now common, and Mr C. has several in his choir.

Persons employed.

Two clergy. A Deaconess. A Nurse.  
 About 25-30 handy School Teachers, such as they are;

Buildings.

Services

51  
we have to get them from our own people."

Church and School (but no longer used as Day School).

See over.

The morning congregation is about 50: Evening 250: but this Mr C. <sup>said</sup> does not indicate the number who come to the church: though the average remains much the same the congregation varies greatly from Sunday to Sunday: "a man will come one Sunday: then next Sunday he goes to see his brother Joe at Waltham; and the next Sunday Brother Joe comes to see him: then the Sunday after that he will turn up at Church again."

Mr C. took me into the Church which opens out of his study: it is a substantial, well kept, homely building. The services as I imagine are of a moderate type as Mr C. is not, as might be supposed from the fact that there is evening communion, as Evangelical, but an old-fashioned Broad Churchman, a follower of Stanley and a great friend of

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# St. Peter's Church, Saffron Hill,

CORNER OF

Gt. Saffron Hill and Cross Street, Hatton Garden.

---

## BOUNDARY OF ST. PETER'S PARISH.

NORTH—Back Hill and Ray Street.

SOUTH—Charterhouse Street & Holborn.

WEST—Leather Lane.

EAST—Farringdon Road.

do 260

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## Services.

**SUNDAY:** MORNING at 11; EVENING at 7; AFTERNOON, on First Sunday in the Month, at 3.30 (for Children); and for Children at the Schools, Onslow Street, every Sunday Morning at 11.

**WEDNESDAY EVENING** at 8.

**HOLY COMMUNION** *Every* Sunday Morning at 8.30 The *First* Sunday in the Month, after Morning Service. The *Third* Sunday in the Month, after Evening Service.

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**MARRIAGES:** Any day between 8 a.m. and 3 p.m., on giving notice the day before.

**BANNS:** Notice to the Clerk Three Sundays before Marriage.

**BAPTISMS AND CHURCHINGS** (which are free): Sunday Afternoons from 3 to 3.30. Wednesdays from 12 to 1, and before or after the Wednesday Evening Service. At other times by special request.

Private Baptisms of Sick Children immediately notice is given at St. Peter's Rectory, Cross Street.

**SICK PARISHIONERS** desiring to see a Clergyman will be visited immediately; the request should be sent to St. Peter's Rectory, Cross Street.

Attendance is given in the Vestry on Monday Morning, from 11.30 to 12.30; Wednesday from 12 to 1; and Friday, from 10 to 11, when applications of any kind can be made.

[ P. T. O.

## Institutions of St. Peter's, Saffron Hill.

**SUNDAY SCHOOL.** Sunday Morning at the Schools, Onslow Street, from 10.30 to 12.  
Sunday Afternoon at the Schools, Onslow Street, from 3 to 4.30.  
**Youths' Bible Class and Young Women's Bible Class** at the Schools, Onslow Street, from 3 to 4.15.  
*Sunday School Funds.*—Sunday School Children's Sick Fund, Christmas Eve Meat Fund for the Poor, and Teachers' Benevolent Fund.

**PENNY BANK** from 7.30 to 8.30 on Monday Evening, underneath the Church.

**LADIES' SOCIETY**, *i.e.*, Maternity Society Committee, underneath the Church on First and Third Monday in the Month, from 3 to 4, when application for the Maternity Box must be made.

**ONSLOW (ST. PETER'S) MUTUAL IMPROVEMENT SOCIETY FOR YOUNG MEN.** Monday Evenings from 8 to 10. Hon. Sec., Mr. A. PENN.

**WOMEN'S HELP SOCIETY (St. Peter's, Saffron Hill, Branch).** *St. Winifred's Club* for Girls and Women, St. Peter's Schools, Onslow Street, Saffron Hill, from 6.30 to 10; Sunday 4.30 to 7. Guild Meetings, Bank, Library, Clothing Club, Dispensary, Country Holiday Fund, Classes, Entertainments. Little Sisters' Guild, Tuesday Evening from 5.30 to 6.30. Children's Sunbeam Mission. Factory Girls' Country Holiday Fund: Hon. Sec., Miss CANNEY.

**MOTHERS' MEETING and CLOTHING CLUB**, on Tuesday Evenings, underneath the Church, from 7 to 8.30. Entrance at the side of the Church, Saffron Hill.

**BAND OF HOPE**, on Friday Evenings, in the Infant Schoolroom, Onslow Street, from 7.30 to 9.

**ST. PETER'S COMMUNICANTS' UNION.** Quarterly Meetings at the Schools, Onslow Street, at 8.30 on Thursday Evening before 3rd Sunday in the Month.

**Free Dinners for Poor School Children**, underneath the Church, on Tuesdays and Fridays at 12.30 during the Winter months.

**St. Peter's, Saffron Hill, Society for sending poor ailing Children into the Country** for change of air, St. Peter's Schools, Onslow Street. Hon. Sec., Miss CANNEY.

Applications for Membership of St. Peter's Choir should be made to the Rector. Choir Practice-nights: Mondays and Fridays, from 7.30 to 9, at St. Peter's Schools, Onslow Street.

Matron of Maternity Society—

Deaconess—Miss STATON, 5, River Street, Myddelton Square.

Superintendent of Sunday Schools—Mr. J. F. GATES, 36, Charles Street, Hatton Garden.

CLERGY—

REV. E. CANNEY, St. Peter's Rectory,  
Cross Street, Hatton Garden.

REV. C. C. DAVIS.

September, 1896.

CHURCHWARDENS—

F. ULLMER, Esq., Standard Printing Works, Cross St.  
ALFD. BURTON, Esq., 1, Farringdon Road.

SIDESMEN—

Mr. P. H. MCINTYRE, 326, Gray's Inn Road.  
,, J. F. GATES, 36, Charles Street.  
,, FRANKLIN, 93, Corporation Buildings.  
,, DAWSON, 168, Corporation Buildings.

Social Agencies

Canon Darnett.

he list.

As to become a man of his opinions it is in social work that Mr C. is great. But his activities are by no means confined to his own parish, and he loaded me with literature as to the various organizations with which he or his daughter are connected.

Of those enumerated on the parochial list far the most important is the Women's Help Society, of which ~~the~~ St. Winifred's Club was the starting point; this club now has over 400 members and from it has sprung the Factory Girls' County Holiday Fund founded by Miss C. in 1888. Miss C.'s account of the Club I ~~have~~ have put at the end of the interview; the Report of the Holiday Fund is with the papers.

Mr C. was the first too to start a Children's Fresh Air Mission; and is the President of it; the office being at his school. The Report of this I have also put with the papers.

The third large organization started by him

C. was the Board School Children's Tea Dinner Fund. A page of the Report I insert on the following page as being of local interest, and as emphasizing the point which Mr C. made of his endeavor to make the ~~tea~~ dinner a training in dress and order. Mr. C. said that Loch had been "done on him" for giving the dinner, but he really did not see the use of charging a 'p' and very careful enquiries were made before a child was put on the list.

The whole parish is visited and the parish papers left about once in 6 months.

Send to the Monthly Number.

From the account which I append it will be seen that £185 was spent last year exclusive of the dinners. Though evidently Mr C. does not work on the strictest principles he has a great fund of common sense and whatever he does is done with his eyes open.

Mr C. only mentioned the R.C.'s with whom

Visiting.

Parsonage.

Charitable Relief.

Other religious affairs.

named kitchen for three schools this year. At Omega Hall, where, during the winter months, from 350 to 400 children were fed each dinner-day, the average cost for food alone is 1½d. per head. The fare is soup, stews, roast and boiled meat, puddings, fish and vegetables.

At this Centre, which is under the superintendence of the Committee, the teachers from three neighbouring Board Schools supply lists of the children they consider in need, when the homes of these children are visited, before Tickets for the Dinners are given.

The subjoined letters from School Managers, Superintendents of Tables and Teachers, will we think, be read with interest:—

The Rev. E. Canney, Rector of St. Peter's, Saffron Hill, one of the poorest parts of London, writes:—

“The Board School Children's 'Free Dinner Fund,' has, for the 12th winter rendered us great assistance.” Work was very bad, and numbers of children came to school through the exceptional cold of last winter with no prospect of a sufficient meal. These were known to the teachers of the Saffron Hill and Laystall Street Schools, and to our parish workers. Many were the children of widows with large families. The evidences of extreme poverty could not fail to strike anyone who came to help at, or to witness the dinners. While some of the children would look well and present a surprisingly good appearance, especially to those who know all about their homes and the struggles of their parents, many would be noticed at every dinner, on whom the stamp of a hard fight to exist was pitifully set—growing lads with long pale hungry faces, little clothing, and that unfitting and ragged, and boots broken and burst and mostly sizes too large—or girls stooping, narrow shouldered, thin and hollow eyed, with garments all rags for cold damp winter weather, were seen at every dinner. The dinners were carried on as in former years with due regard to decency and order, and with a view to their being an education in civilized eating to the children—a cloth being laid, with knife, fork and spoon for each child—grace said, and good order of all kinds kept without making the children feel that restraint was put upon reasonable and moderate chattering and making them-

38 BOARD SCHOOL CHILDREN'S

selves at home. The food consisted as it has done now for some years, of good nourishing stew, with potatoes, dumplings and bread, served without limit. The helpers were rather few at times. We are much indebted to the Saffron Hill School teachers for the way in which they give up so much of their dinner-time, and to those very busy people of our own, who came in the busiest part of the day to help.

Without the assistance of your Fund we could not have continued to give the dinners, and we cannot renew them, although I am convinced they will be as much needed as ever in the coming winter.

How the people with families of four and six young growing children manage to live when the father is out of work, and the mother, and perhaps eldest child are only earning a few shillings a week, is a great mystery, and it must mean excessive hardship and grievous want to the children at a time when their health absolutely depends upon good nourishment. We want help. If ladies would come and assist at the dinners and see for themselves, we should be very glad. The dinners are given on Tuesdays and Fridays in rooms underneath St. Peter's Church, Saffron Hill, at 12.30."

Concerning the new Centre which we helped at Nile Street Mission Hall, Hoxton, of which an account is given on page 28. Rev. N. Devereux wrote February, 8th 1895.—

" We are now giving two extra dinners a week and hope to have a Monday dinner and also two breakfasts per week, the distress and suffering are very great, since we commenced the four days per week our numbers have averaged as nearly as possible 1,400 per week.

If you can see your way to make another grant we should be truly grateful to your committee. I ought to have mentioned that in addition to the two schools of which I am manager (viz. Chatham Gardens and Catherine Street, Hoxton) we have been *morally* obliged to take on two others—Bath Street, and Central Street, City Road.

The kitchen where these children used to be fed is closed, and we had a most earnest appeal from the head-masters of both schools on behalf of their children. It is fair, however, to say that in each case the master and teachers have raised funds and defray a *part* of the expenses we are put to for our additional labour and trouble.

I think I have already mentioned, that, owing to the Board School teachers *giving* their services—as also the clergy of the parish and their families, we can put the dinner on the table for 1d. per head."



Poor Law.

~~Poor Law.~~

he is on the most friendly terms. He had just written to the priests at St. Andrew's in the Man to say that he should attend the Requiem Mass for Father Pohn who is just dead: "I'm quite ready to pray for the repose of the soul of Father Pohn" he said "Why should not I"?

Both Mr C. and his daughter are on Boards of Guardians, though I think on different ones. Mr C. said that "all Boards of Guardians are practically clubs of tradesmen who on whatever platform they are elected look at everything from the narrowest rat-papery point of view and any advance is due to the few up-to-date people who get on and wage an incessant fight."

Mr Canney spoke of the great improvements in the neighbourhood since he first came, the diminution of drink, and bawls; partly the result of the moral of the worst hours, but still more of the general improvement of the people.

Personal.

Mr Canny to my thinking is a most excellent person: a broad minded man with a sunny, practical nature. He and his daughter are I imagine workers for good which extends far ~~to~~ beyond their parish.

ADDRESS

OF THE

REV. EDWARD CANNEY,

*Rector of St. Peter's, Saffron Hill,*

AT THE OPENING OF THE

CHARLES \* DICKENS \* BAZAAR,

AT THE

HOLBORN TOWN HALL, WEDNESDAY, JUNE 27, 1888.

MY LORD MAYOR,

It was the expectation of us all until a few days ago that Her Royal Highness Princess Henry of Battenberg, accompanied by Prince Henry, would open this Bazaar. But owing to the lamentable death of the Emperor of Germany their Royal Highnesses are necessarily unable to do so. You, my Lord Mayor and Lady Mayoress, have kindly undertaken to perform the duty, and I am sure your kindness in rendering the Bazaar this important service will be highly appreciated by all present, and by all who are anxious for its success.

I have to make to you, and to this company, a brief statement concerning the Parish of St. Peter's, Saffron Hill, in the interest of which the Bazaar is held. I have also to describe the object of the Bazaar, and its "Charles Dickens" character. The Parish of St. Peter's, Saffron Hill, is comparatively a modern one. Originally part of St. Andrew's, Holborn, it was made a separate Ecclesiastical District in 1832, when St. Peter's Church was built and consecrated. It did not, however, become entirely independent of the Mother Church, and a separate parish, until 1839. But though a comparatively modern parish, as a distinct and clearly-defined area, possessed of rights and privileges of its own of various kinds, it is very ancient. As the Liberty of Saffron Hill, Hatton Garden, and Ely Rents, with which it is conterminous, it has a history as ancient and memorable perhaps as any parish within or without the City of London. The date of the formation of the Liberty is unknown. Its creation seems to have been due, at any rate, to the fact that the property, as belonging to the See of Ely, was protected by various Charters, some of them very ancient, and that under these it enjoyed a large measure of independence. From very early times, however, I find, my Lord, that the Lord Mayor of London had certain rights in the Liberty. Stow, in his "Survey of the Cities of London and Westminster," says: "This Ely House, with the bounds of it, claimed the privilege of express exemption from the Lord Mayor's

jurisdiction." About this there was a contest in 1567. Sir Roger Martin, being Lord Mayor, came with his company into the parts about Ely House, called Ely Rents, and attempted to weigh bread, and do his office among the Bishop's tenants there, which they refused to suffer him to do, as being exempt from the rights and franchises and liberties of the Mayor. \* \* \* This caused a great dispute between the ecclesiastical representatives of the parish of that time and your Lordship's predecessors.

It could not have caused a dispute in these days, for the present ecclesiastical representatives of the locality, whether at Ely Place, or Saffron or Back Hill, would be very pleased at any time to see the Lord Mayor of London, whether he came to weigh bread, as of old, and so to prove to all men how honest the bakers of the parish and Liberty are, or to open a Bazaar, or to do anything else for the relief of its recurrent necessities of all kinds. Your Lordship will be pleased to learn that the judgment of the two distinguished Chief Justices to whom the matter in dispute was referred, was, that the right of law, so far as they could discern, stood for the said Mayor and communalty. At the beginning of the thirteenth century probably the whole of the present Liberty and parish was open country. In 1286, John de Kirkeby, whose connection with it is commemorated in the name of Kirby Street—a street of the parish of importance—was appointed Bishop of Ely, and left nine cottages and some land to form a foundation for a London residence for his successors, suitable to their rank. The next Bishop, De Luda, entering into the views of his predecessor, founded a Chapel, which was dedicated to St. Etheldreda, the patron saint of the Cathedral Church of Ely. That Chapel remains to this day. Some fourteen years ago the property, which was then privately owned, was for sale, and it might have passed into any hands; but it was purchased by those who could appreciate its interest and value. The present owners—it will be a satisfaction to all who prize memorials of antiquity of any merit, to say nothing of those who venerate the spots on which our forefathers have for generations worshipped—have restored the Chapel in a manner worthy of its original purpose and ancient fame. The grounds of Ely Palace, which embraced the present Liberty and parish, have been always famous. The garden, which extended to the present Hatton Wall, has become a household word, and will outlive all local changes. Shakespeare, in "Richard the Third," says: "My Lord of Ely, when I was last in Holborn, I saw good strawberries in your garden there: I do beseech you send for some of them." A map of Holborn, as late as 1560, shows the garden then intact; it shows Field Lane as an opening to the fields; whilst Saffron Hill is a fair meadow, no doubt coloured with saffron, with a footpath across it. In the reign of Queen Elizabeth, as is well known, Sir Christopher Hatton, a favourite of the Queen, and afterwards Lord Chancellor, took a fancy, as he might well do, to a portion of the grounds of Ely Palace. Through the Queen's influence he obtained a lease of a portion of the garden, but he was never able to secure a lasting right to the property. There was ultimately much litigation, and finally the Crown, by an arrangement with the See of Ely, came into possession of most of it. The beauty of the garden was such that its episcopal owners always took the greatest

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pride in it; and when Bishop Cox was compelled by Queen Elizabeth to grant the lease referred to to Sir Christopher Hatton, he stipulated for the right of walking in it and gathering yearly twenty bushels of the red roses with which it abounded. From this brief statement, my Lord, you will see that the parish of St. Peter's, Saffron Hill, is one of great interest and antiquity, if not as a parish, as a Liberty, and that it has a connection with your Lordship's office and jurisdiction that perhaps few other parishes outside the City boundary can lay claim to. Great changes, in the course of time, came over the Liberty.

The beautiful garden, fragrant with roses and strawberries, the saffron meadow beyond, became covered with narrow, irregular streets of awkwardly-built houses, and from these narrow streets branched off, often under archways, blind alleys and courts. At first, and perhaps for years, the locality was inhabited by decent and respectable folk, but by degrees these left it, and the poorest and worst people took up their abode in it, until, at the beginning of the century, with the exception of Ely Place and Hatton Garden, the whole parish might well be described as in "Oliver Twist" Charles Dickens describes one part of Saffron Hill. But since this description was written a very great change again has taken place, and one for which I think only a measure of credit can be given to the philanthropist and evangelist, great though the efforts of both have been to meet the evils that existed. The Corporation of the City of London, over which your Lordship at the present time so worthily presides, and the Metropolitan Board of Works, acting under authority derived from special Acts of Parliament, have done more than any other agency, however earnestly disposed, to alter the evil character and reputation of Saffron Hill. When that important approach to the centre of London, the Farringdon Road, was formed, some forty years ago, the Corporation swept away, as it was compelled to do, some of the worst courts and alleys of London.

Recently, within the last decade, the Metropolitan Board of Works formed the Clerkenwell Road, and in order to do so, demolished another bad portion of the parish. For these alterations we must all be thankful; for so long as people are permitted to live in such hovels as these courts and alleys were composed of, all attempt to improve their social and moral condition was hopeless.

But much has been done for Saffron Hill and its immediate neighbourhood by other means. The earnest efforts of religious and philanthropic people for more than half a century have not been fruitless, and the locality has been greatly benefited and improved by them. Amongst the foremost of these agencies, I naturally, and I think justly, reckon St. Peter's Church, which was built, as I have said, in 1832, upon a site obtained from the Dean and Chapter of Ely. Some vile places were demolished to provide the site on Saffron Hill, especially a notorious place called Lockwood's Court. In Godwin's "Churches of London" we are told the depraved state of a large portion of the inhabitants and other circumstances led certain individuals to believe that the erection of an additional place of worship in the immediate neighbourhood of the worst part of the parish (St. Andrew's) might prove beneficial; and through their exertions, aided mainly by the Bishop of London,

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Dr. Blomfield, the Liberty of Saffron Hill, Hatton Garden, and Ely Rents was recognised as a distinct district, and the Church called St. Peter's, Saffron Hill, was built. At that time Hatton Garden had a large number of well-to do residents. Many of these for years attended the Church, and gave assistance in its work. But they decreased in numbers every year, one after another left and went to live in the suburbs, away from their businesses. The removals went on, until now, and for years past, the residents in Hatton Garden, with a very few exceptions, are only house-keepers, and so almost the entire population of the parish of over 5,000 souls is composed of poor and working people. For the benefit of these every kind of religious and philanthropic agency is carried on. Not to speak of these, I hasten to state the object of the Bazaar and to explain its "Charles Dickens" character. Its object is to raise about £400 to pay the balance due on the restoration of the interior of the Church, and to obtain such further sum as may be possible towards the estimated cost of restoring the exterior. The Church has long needed restoration inside and out. The interior was very unattractive, and its arrangements were out of date. A heavy west gallery, in which was the organ, with extra galleries on each side, protruded and hid completely a good west window. The seats were straight-backed and most uncomfortable, the gas fittings were worn out, the windows required renewing. New stoves were urgently needed, and, generally, the Church wanted thorough restoration. This has been effected as to the interior to the satisfaction of everybody interested and of all who knew it before. The Church is now one of the most satisfactory of its kind. The wish of myself and the Churchwardens, expressed in our appeals for aid, that the building should be made as attractive as possible to the large poor population of the parish, has been realised, and at the moderate cost of £1,500. Of the £1,100 obtained up to the present time, 100 guineas have been given by the Corporation and £150 by the Goldsmith's Company. I hope, my Lord, that, thanks in a measure to your Lordship's and the Lady Mayoress' kindness in opening the Bazaar, notwithstanding the inability of their Royal Highnesses to fulfil their promise, a considerable sum will be raised, and that, as a result, it will be possible to complete the work of restoration. We trust somewhat to the "Charles Dickens" character of the Bazaar. The readers of Charles Dickens' works are legion, and the admirers of them equally numberless. To these, in some sense, we make our appeal. We trust that they will come and see what we have done to remind them of their admired author, that they will appreciate our efforts, and assist the object we have in view. The Bazaar is not called a "Charles Dickens Bazaar" without, I think, sufficient reason, as Saffron Hill is the scene of certain well-known experiences of Oliver Twist, and Charles Dickens lived in the immediate neighbourhood—Furnival's Inn—where he wrote his earliest, and perhaps most famous works. A great deal of trouble has been taken, and considerable expense has been incurred. Kind friends in great numbers have exerted themselves, and will do so in all sorts of ways to aid the object in view. If success attends the Bazaar, all who have given assistance will, I am sure, feel amply recompensed.

Charity Account from Pa

1810	0	0	0
1811	1	1	0
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1899	1	1	0
1900	1	1	0

## Charity Account, from Easter, 1896, to Easter, 1897.

Dr.

The Rector and Churchwardens, in Account with the Parishioners of St. Peter's, Saffron Hill, E.C.

Cr.

	£	s.	d.
To Balance in hand	29	0	7
„ Sundry Charities from Churchwardens St. Andrew's, and Poor Irishwoman Charity	77	7	7
„ Metropolitan District Visiting and Relief Society	25	0	0
„ <i>Subscriptions</i> —			
Messrs. Reid & Co.	£10	10	0
„ Johnson, Matthey & Co.	5	5	0
„ Pritchard & Burton	2	2	0
„ Marshall & Co.	1	1	0
„ Short & Mason	1	1	0
Mr. Robinson	1	1	0
	21	0	0
„ <i>Donations</i> —			
Messrs. Hazell, Watson & Viney, Ltd.	5	0	0
„ Bradbury, Wilkinson & Co., Ltd.	5	0	0
Mr. A. Fleet	2	0	0
	12	0	0
„ Collections at St. Peter's Church	5	10	5
„ Sacramental Alms	11	7	9
„ Poor Boxes	3	14	6
	20	12	8
	£185	0	10

	£	s.	d.
By Weekly Payments to Deserving Old Infirm Parishioners, and Cash Relief to Poor throughout the year	56	10	0
„ Firing & Gas—Penny Bank, Mother' Meeting, Factory Girls' Club	4	0	0
„ Special Nurishment for Sick	2	8	0
„ Wine, Brandy, &c., for Sick	4	4	4
„ Milk and Eggs	8	9	5
„ Groceries	10	13	4
„ Bread	4	0	3
„ Meat	6	2	7
„ Coals	7	9	4
„ Boots	4	13	0
„ Loans to Poor repayable through Penny Bank	0	15	0
„ Clothing, Assistance to Move and Restock	6	0	0
„ Expenses of Penny Bank, Mothers' Meeting, Gatekeeper, &c.	4	13	0
„ Convalescent Home Expenses, Travelling, &c.	2	5	0
„ Towards Salary of Deaconess	3	0	0
„ Subscriptions to various Funds and Societies of the Parish—Factory Girls' Club, Teas, Breakfasts, Entertainments, &c.	16	15	0
„ Poor Irishwoman Charity, disbursed	3	5	4
„ Flowers and Carriage of Flowers, Travelling for Sick and Poor	1	8	0
„ Furniture, Books, Appliances, Spectacles, Cod Liver Oil, &c.	3	18	10
„ Wine for Holy Communion	3	2	0
„ Sundries—Poundage, Printing, Odd Jobs, Messages, &c.	1	14	2
„ Balance in hand	29	14	3
	£185	0	10

Audited with Vouchers and found correct, June 11th, 1897.

W. E. MILLARD,  
EDMUND WHITE, } *Auditors.*

**A Factory Girls' Club.**

By Mary Canney.



### A Factory Girls' Club.

*Written for the East London Church Fund, and for the  
Factory Girls of S. Peter's, Saffron Hill.\**

It is probable that Clubs and Evening Homes have never formed so important a part in the life of the people as they do at the present time.

Life is such a terrible struggle for mere existence to many. People are so apt to become mere machines, from the very fact that it seems as if most of us, in East and South London at any rate, are fighting to keep pace with machinery, and prevent it from getting the upper hand. The working classes have struggled long for some measure of equality and so-called freedom, and if an almost unlimited number of votes can secure these ends they have certainly been most successful; but it is doubtful if there has ever been a time when the relation between employer and employed has been so strained. Men and women forget that they cannot in reality stand alone. We cannot discharge our obligations to one another by actual money payments and subscriptions. Men and women of whatever social position have the strongest claim on one another, and what affects one class must in the long run affect the whole. Absolute equality there can never be. We must have leaders, and the fittest will eventually come to the front.

The Church of England has recognised this difficulty in

\* Partly reprinted from the *Girls' Own Paper* by permission of the Editor, November, 1897.

her attitude toward the working classes, and has probably done more than most of us realise to bridge over the social difficulty. Unfortunately the opinion has got abroad that "toffs and aristocrats" do not care how the toilers of our great cities live; but thanks to our Clubs and Institutions of a similar kind, this idea is gradually being dispelled.

One great difficulty we have to contend with lies in the fact that working men and women of the present day, as a rule, believe that they are the only workers—manual labour alone is recognised by them. You may work for quite as many hours as they do in a different way, but they cannot understand that it is work, and will tell you that you have had nothing to do all day but write or play the piano, and they do not call that work; though they will admit sometimes that it requires what they are pleased to term "a good head-piece."

At the age of thirteen children are able to leave school (if they have passed their standards) and go to a factory or workshop; they generally consider themselves grown up and independent at this age, free to go their own way and choose their own friends; their scanty earnings go towards the family keep, and their parents have little or no control over them. We all know how they drift away from Church and Sunday School at this age, and it is just the time when we can best keep our hold over them if we can offer them a good Club in which to spend their evenings.

To many people even now, the term "factory girl" means something terrible; a rough, wild creature, scarcely to be considered human, it may be—quite different from anyone we are ever likely to come across or be brought into close contact with;—a girl to be shunned and feared, or possibly pitied, because if we stop to think about her at all we cannot but feel how very different her life must be from our own. This was what we thought twelve years ago of the factory girls who lived and worked in the neighbourhood of S. Peter's, Saffron Hill. In the daytime they might be met going to and from their work arm-in-arm, and in the evening, on Sundays, and at holiday-time—and by holiday-time we always mean Boxing Day, Easter Monday,

Whit Monday, and August Bank Holiday—they stood at the corners or raced about the streets, laughing, shouting, and joking with their friends, always noisy and rough, never very tidy or clean. We were surprised to hear of clubs being started for girls of this description, and to find that there were some people who did not consider them so very unlike other girls. We went to see some of these clubs, one especially which was held in a cellar, the only available place for it. It was a bright, cheery room, in spite of its many disadvantages—in fact, a place where you felt at home, and so did the girls who crowded in as soon as their day's work was ended.

It was very nice, and when we got back to our own neighbourhood the contrast between those fortunate girls and our own was very great, and we began to think if it would not be possible to do something of the kind for them.

Two or three girls came to us asking for work—they had been without any for weeks and were almost in despair. This seemed an opportunity for getting friendly with them, by no means an easy task, as they are very independent, and objected to have anything to do with what they called "toffs and aristocrats." We began by offering to lend books to the girls who were out of work, and we said that they might tell their friends. For some weeks on Friday evenings they came to the Rectory for their "libraries," as they called them. Few wore hats, all had thick, low, uncurled fringes, most of them came straight from work, their frocks were generally ragged and dirty, but almost entirely covered by a linen apron with many pleats, never very clean, as it was the end of the week; we did not dare look at their boots, especially in wet weather; a big shawl or bright woollen cross-over usually completed the costume.

Some friends at the Dulwich High School sent us flowers nearly every week through the spring and summer, and a bunch was given to each girl when she came for her book. Flowers are always a great delight to them, and are carefully treasured for days. If people only knew how they are appreciated, especially in some parts of London, where we are far from the parks and never see anything to

remind us of the country except the flowers and vegetables on the street stalls, they would surely send us a great many more. "Real country flowers" that some one has troubled to gather for us are worth so much more to us than those we may be able to buy; and wild flowers, especially buttercups and daisies, are great favourites.

Having made friends with the help of books and flowers, we found that it was possible to get on with the girls, although it was a very long time before we felt that we had the slightest hold of them. We then thought what else might be done, and decided that a little excursion to the country would be a good thing to arrange. Our first outing was to Hadley Woods, near Barnet; the station was near, and we met there one Saturday afternoon, a very noisy, excited party, ready for any amount of mischief unless carefully watched and kept in check. Our high spirits were, however, a little damped when we found that one girl was literally howling because she had a toothache; various remedies were suggested, but in the meantime we were likely to lose our train; however, there was a chemist's shop near, and one lady was able to get some stuff to try and relieve the pain. As "Haggy" had no handkerchief, she lent her one to tie up her face. The girl, a big rough French-polisher, declined to return the handkerchief to its owner; but some time after, when the same lady paid a visit to the club, it was produced and shown to her as a great treasure, and an admiring crowd of friends stood round while she explained that it belonged to the lady, but that she meant to keep it always to remember her by, because she made her toothache well.

It was very evident that we must have some place where they could spend their evenings and holidays, and in September, 1885, we started a club-room for the girls and young women living and working in the neighbourhood of Saffron Hill and Leather Lane, which was formally opened a short time after as a branch of the Church of England Women's Help Society.

They never entered a Church, and our first attempt at taking them to a Harvest Festival service was a terrible

experience. They rushed in without hats or coats—a rough, noisy party; they fought for what they considered the best seats; some brought food with them which they began to eat at once; others produced crochet from their pockets and set to work, pausing now and again to comment on anything in the church which caught their attention. The officials seemed paralysed by the invasion, and did not attempt to do anything with them, and indeed they would have only been defied if they had interfered. By the time the service began we had succeeded in getting some sort of order; but the preacher—a stranger—and the rest of the congregation were horrified at the appearance and behaviour of the girls, although we could only feel thankful that there was no serious disturbance. Now we go to church in large parties on great festivals, behave well, and take an intelligent part in the services, and there are always some girls at church on Sundays.

The great ambition of the younger girls is to be thirteen and leave school, so that they can go to work; then they consider themselves quite grown up, though they are such children. They soon find out that, after all, school has its advantages. Directly a little girl goes to work she expects to stay out until 10 o'clock at night, and much later at holiday-time, walking about the street with her friends and dancing to the organs, if she has no club to go to. Many do not leave off work until 8 o'clock in the evening, or later if they are busy, so they have not very much spare time.

Their hours vary; 8 o'clock in the morning until 8 at night are probably the usual hours still, with an hour for dinner, and a quarter of an hour for tea and lunch; lunch takes the place of breakfast. There is generally a small girl belonging to each room, whose special work is to get the errands for all the other girls. In a few factories a room is provided where they can cook and eat their dinner if they live too far off to go home, but they usually prefer to buy it at the cook-shop. Fried fish, potatoes, lemons, ice-cream, and pickles are what they like best. Numbers of girls can usually be seen walking about the streets in rows

between 1 and 2 o'clock, with saucers of pickles—red, mixed, or mustard—which they evidently greatly enjoy and offer to each other; quite a large quantity can be bought for a halfpenny. They are most generous, and will share their last farthing with a friend, or go without themselves.

Often during the winter months a whole family is depending for food on what can be earned by a girl of sixteen or seventeen. We always arrange to have our parties at the end of the week, because they are sometimes almost starving then, as all the money has been spent. Some get paid on Friday night, others on Saturday. They are almost always stopped pay for holidays, and often shut out for a week or longer if trade is bad.

The work done by women and girls is most varied. Several of our girls are employed at a large silk factory, where they divide, wind, skein, and reel off the best silk used for crewel and other fancy work; their looms recall the old weaving industry which flourished for so many years at Spitalfields; the noise of the machinery is deafening to strangers, though the girls themselves do not notice it much. Many of them are rather small, and are fond of wearing their hair down. Their forewomen had warned them that it was a dangerous thing to do, and one night some of them came into the club-room thoroughly frightened. We asked what was the matter, and were told that "Janey's" hair, of which she was very proud, had been caught in a machine, and pulled out by the roots. She came in a little later herself, looking very much shaken and upset; and, needless to say, the girls have all taken care to keep their hair well tied up and out of the way of the machines ever since.

Sweet-making sounds an attractive occupation, but it is one of the least pleasant as a matter of fact. The starch used in the preparation of so many sweets gets into the clothes and hair and cannot easily be got rid of, so that you can generally tell by a girl's appearance if she works at a factory of that description. When they first go they are usually allowed to eat as much as they like, and have soon had enough. "You wouldn't care about sweets if you

knew what they were made of," they often tell us, and we can quite believe it.

Some work, especially lead, paint, and enamel is dangerous, and various precautions have to be taken; the girls are expected to take milk often, wash continually, wear overalls and mouth protectors, and sometimes have a dose of medicine given to them every week by their forewoman; this they object to most of all.

Several are employed at French-polishing, which is very hard, dirty work; the best tennis-rackets are polished by these girls. Cardboard box-making, collar-making, fur-sewing, machining, cartridge-making, bead-work, cigar-making, feather-curling, book-folding and stitching, envelope-making, glass-blowing, umbrella-making; selling flowers, oranges and lemons, and minding stalls of various descriptions, besides every kind of house-work, are some of the employments of girls and women.

Their earnings vary from 2s. to 10s. per week, but they are often thrown out of work for a long time, or are compelled to take holidays, for which of course they are not paid. A girl who is in steady work all the year round is looked upon as a most fortunate person, even if her earnings are small.

A beautiful feather, white, red, violet, or green, to go across a very big hat, falling gracefully down behind, a smart dress and clean apron for holiday time, used to be the height of their ambition. The feather is paid for in weekly instalments for months before a bank holiday, and is proudly worn for a day or two, and then taken to the pawn-shop to get money for food, and, if possible, taken out again for the next holiday. The little girls sometimes buy beautiful paper feathers, and fasten them round their hats.

Very cheap sales of old clothing sent by friends from time to time are a great pleasure; they are eagerly attended, and the girls are thus enabled to dress more tidily and quietly, but the demand is very much in excess of the supply. There is a very marked improvement in their

style of dress now—shawls, feathers, and showy colours have to a great extent disappeared.

They are always ready to be amused, and can throw off in a wonderful way all their troubles—the worry about the rent, food, and work; directly they get into a bright, cheerful room, they seem able to see the bright side of everything, and are generally full of spirits and fun after the hardest day's work. Even a bad toothache has its compensation; they can go to the hospital and have it pulled out and returned to them, and it is shown to their friends while they relate how many doctors it took to pull it out, and how far off their screams could be heard while the operation was being performed. "We could live happy if it wasn't for the rent and grub," a girl was overheard to say, and one is inclined to believe it.

They are pleased to have visitors at their clubs, and can be very pleasant and amusing if they approve of them, but they see at once if anyone is inclined to patronise, and will have none of it. It is only necessary to be friendly, and take an intelligent interest in their work and amusements, to get on well with them.

Their homes are often wretched in the extreme, and naturally have few attractions for them. In fact, if we do not provide clubs for the poorest and most neglected part of the community, they have nowhere but the streets and the public-houses in which to spend their leisure. A family of eight or ten are considered fortunate if they are able to have two small rooms to live and sleep in, and home-life under such conditions can offer little comfort after a hard day's work.

At the factories, the foremen and women are often rough and low, and it is extremely difficult to avoid using bad language and getting wild and rough. One of our girls gave a striking description of her foreman, which shows that the roughest and poorest are quite capable of appreciating kind considerate treatment from those placed over them. "My foreman is a religious man," she said—"No, I don't mean that; but he knows how to behave himself, 'specially to girls and women."

Those who are known to go to church are generally regarded with extreme contempt, but it is now considered quite the right thing to belong to a Club, and those who do are looked upon as fortunate people, and their companions are always anxious to be invited to go with them if friends are allowed occasionally. In many parishes Clubs are a recognized part of the parochial work, but hundreds more are needed in London alone; they cost a good deal if they are open continually, and good workers who can be depended on are extremely difficult to get. If they are to be of real use to those for whom they are intended they must be open every night, and at Bank Holiday time, so that our girls and boys may feel that there is always a bright, comfortable room ready for them—a place they can feel proud of and consider their own, where they can rest or amuse themselves, and are expected to behave as reasonable intelligent people, and be kind and considerate to one another, where, too, they can forget the grinding toil of the day, and the wretchedness of their surroundings.

We soon found that the country was a sealed book to the girls. Hardly any had seen the sea, or even slept out of London for a single night; so in 1888 we made our first attempt at sending them away, and started the Factory Girls' Country Holiday Fund for these poor women and girls who lived and worked in the neighbourhood of St. Peter's, Saffron Hill, and who had never had a country holiday, and stood in such great need of change and rest. They were boarded out with cottagers, and generally a lady living in or near the village, or the clergyman, found the homes, made all arrangements, looked after them to a certain extent during their stay, and did their best to give them a happy holiday.

At first they were not particularly anxious to go, and we thought it was very doubtful whether the experiment would answer. We were told by most people, even by those who knew something of the need for an organization of the kind, that the scheme was a mad one, and could never be worked successfully. The girls themselves were rather frightened at the idea of going out of London; their

friends, too, did not want to part with them even for a week, chiefly because they would lose, while they were away, their earnings, which helped to support the family; and it was only after the return of two or three of the bravest, who ventured first, and came back laden with flowers, full of the delights of the country and the kindness of their new friends, that others wanted to go. Thirty-eight were sent during the first summer, for nearly all of whom clothing and boots had to be provided. Plenty of good food, fresh air, cleanliness, and a real bed to sleep on, if only for a week, made them look very different when they returned. It can easily be understood how different country life and surroundings must have been from anything they had ever experienced before. Free from care or worry, free from work, free from all anxiety, in fact being treated, as they considered, like "ladies," had a marvellous effect on them, and we had good reports of the conduct of those even who give the greatest trouble in the club-room. Geography is not a strong point with them, but they like a long journey, and are always most anxious to know how many miles away the place is, and how long they will have to spend in the train. One girl who was told she was going to a village near Hertford, immediately wanted to know if it was in Ireland. Some who were staying near Cambridge said, "We went a good nine miles hunting for the sea, and not a bit of water could we find only the well."

The sea is an endless source of wonder. "I never see such a sight in my life," said one, on seeing it for the first time; and another, who evidently thought the seaweed gave an untidy appearance, asked if someone could not clear it all away. They always declare that they will be too frightened to go near the water; however, the fear soon wears off, and boating, paddling, bathing, and cockling are the chief enjoyments of a seaside place.

They consider village churches very unlike their own. One says in her letter, "We go to church twice on Sunday, and it is such a pretty church, it is funny to what it is in London;" and another tells us, "In the church they have

candles and lamps; there are about a dozen seats, and they all marched out to the little organ."

The contrast between London and country policemen strikes them at once. "The policemen are 'toffs,' and have white hats on down here. There was a little private house for a police station, and the policeman had no staff, and only four buttons down his coat; we laughed every time we see him. They had a policeman in church to keep order, and we says it was the first time we see him down there, so he says, 'Well, have a good look at me'—are some of their remarks on the subject.

They hardly ever want to come home. One says, "I enjoyed myself a treat, and should like to stay there always." A cardboard box-maker writes, "I have enjoyed myself ever since I came down here. Oh! I do like the people very much; I should like to stop with them for ever. I like the country very much, and we do think it is handsome down here: when we wake up our breakfast is always ready for us. We have such hot weather, we are going out every day cockle-hunting on the sands, and it is nice there; we are all getting a fine colour. We have plenty of food, and we have got a light bed and me and Tilly is lost when we gets into it."

It is quite an interest to the cottagers to have the girls. Everything about their life and work in London is so different. They learn to care for them, and beg to have the same visitors year after year; a strong link is thus formed between town and country, which must be helpful to both. A marked effect on the girls themselves is the change in their style of dress. Shawls, feathers, and showy colours almost entirely disappear. They begin quite early in the year to mend and make a little stock of clothes that they may go away nice and tidy. But although they do all they can towards their scanty outfit, many things have to be provided for the poorest; night-dresses, which were formerly unheard-of luxuries, and bathing-dresses generally have to be lent.

The Fund has grown steadily year by year, and has been extended to various parts of our great city, especially East

and South London. It has been proved that it was greatly needed, and can be successfully worked both in town and country.

Most of us will admit that work is one of our best friends, but some may have too much of it, especially at the present time when people have little choice in their work; there are so many to do what is required, that they have to take gladly whatever they can get, and the monotony of doing day after day something that you take little interest in and yet are compelled to spend your best energies on, is likely to have a most depressing effect on character. The working classes want more change and variety, more brightness and pleasure, brought into their lives.

The University Settlements and the Public School Missions are doing splendid work by bringing together different classes of society, and if we could have one or the other in every parish we should probably have little difficulty in getting people to realize their relation to one another. We need a great many more intelligent, refined, sensible men and women to live and work amongst us. After all, people are not generally rough, low, and bad from choice, but because they know no better; the majority are ready and eager to follow if they find people willing and able to lead them.

There are many who might pay visits to our Clubs and get to know the girls and boys themselves. Come and talk to them in a friendly way, play games with them, sing and play for them if you can. Let your own boys and girls mix with them, it will do them no harm and probably a great deal of good. These are small things you may think, but this is a great mistake. It is only by personal contact that you can refine and educate them. They cannot be treated as children, but you who have so many advantages they have not, can teach and influence them in the most effectual way by coming among them as friends.

Those who for various reasons can never come might have the name and address of a girl; write to her now and then, send her a magazine and flowers from time to time. You have no idea what pleasure this would

give, and what a very good thing it would be for you and your girl friend to have quite an outside interest. Surely there are many, too, who might interest their friends in our Clubs; get up entertainments, invite a few girls or lads to spend a Bank Holiday or Saturday afternoon and evening with them. They so thoroughly appreciate the invitation, and those who have tried this plan can speak from experience of its success.

After all, factory girls and lads are not much unlike other people. We need to realise how terribly hard their lives are, and how little there is to soften and refine in the noisy factory and crowded, wretched homes in which they live.

MARY CANNEY.

*S. Peter's Rectory,  
Saffron Hill, E.C.*

Character of population.

Persons employed.

Card from late Rev. J. H. Rose, Vicar of Clerkenwell.

16. Claremont Square, N.  
 28th April, 1898.

My dear Sir,  
 I could see you  
 here at 10.30. on Thursday  
 next (May 5th). or if more  
 convenient to you I could  
 see you on the same day  
 at the offices of the School  
 Board for London, on the  
 Victoria Embankment  
 at 2.30. or indeed  
 almost any time during  
 the afternoon.  
 Yr sincerely  
 John H. Rose

See page 241  
for interview

VICAR DIES AFTER A VESTRY MEETING.

Sad Incident at Clerkenwell.  
 A sad incident occurred last night at the Clerkenwell Vestry, which brought the meeting to an abrupt close. The vicar, the Rev. J. H. Rose, M.A., had been given notice of several questions concerning the alleged extravagance of the London School Board, of which he is a member; and, when defending the Board in earnest fashion, he sank down in a faint.

DEATH OF THE VICAR.  
 The reverend gentleman was removed to his residence on one of the St. John's ambulances, and here he expired within half an hour. The Rev. Hamilton Rose, son of the deceased, was present when death ensued.

The Rev. John Henry Rose was a well-known member of the London School Board. He was an excellent type of the hard-working clergyman, and was very popular in his crowded parish. His son, the Rev. Hamilton Rose, is one of the curates of St. James.

Echo, Apr. 29.

Mr. Rose was dead when this card came to hand.



Golding-Bird, St. Bartholomew's.

Rev. J. Golding Bird, St. Bartholomew's, Gray's Inn R<sup>2</sup>

Mr. Bird did not reply to our first letter, but in answer to a second letter (Mr. Bartholomew's) sent the following card:

and sent to me  
25. 4. 58  
26 June St  
Bartholomew's  
Dear Sir As I am seldom  
at home at any certain  
hour - Kindly let me know  
what it is for which I have  
been on paper & if I  
can I will willingly write  
answers to your questions  
Yours  
R. J. Golding-Bird

We sent a second copy of Form A, & said we should much prefer an interview.

The subjoined statement came to hand in reply: -

26 to 30 Santa's good boys I saw  
 in my little  
 pocket together - Santa's  
 boys & Santa, 3 Santa's, but  
 for Santa's men, I saw  
 of - but then it does not  
 seem to help towards  
 Santa's boys.

P. J. Mering - 1892  
 Santa's boys  
 Santa's boys

Throug the church is in District 4 the whole of  
the parish seems to be in 2

Character of population.

Character of population.

July 2<sup>nd</sup>

4  
5  
Intervention with Rev. T. W. Wood, St. John,  
Westminster.

Mr Wood is a man between 50 and 60: of  
the rough, heavy type: long unkempt beard and  
rather untidy appearance. He has been here for  
5 years.

This parish is very small in area consisting  
as it does only of the precincts of the old Priory of  
the Knights of St. John of Jerusalem. Mr W. describes  
his people as "the poorest of the London poor" and  
though this is not true of all of them yet a large  
part of the parish is obviously much poorer than our  
map would indicate. Mr W. took me all round it  
and it consists largely of small courts and alleys  
many of which seem not to be coloured on the  
map: these are evidently inhabited by the class that  
one expects to find so near the City, people who  
pick up odd jobs, and probably they have got some  
who have been cleared from the Black area down by  
in Golden Lane. The worst bit of all was

Jerusalem Court. Just behind the Church: this house has just been condemned and most of the houses are now closed, though a loathsome work of Pevsner's erected so nearly as 1884 is still inhabited; but it is to come down with the rest. The inspector who condemned this court suggested that the whole area bounded by St John's St, Highway St, St John's Sq, and Curzonville Road should be demolished.

curate, Mission Women, About 20 teachers etc.

Church, Mission House.

See over.

The morning congregation is about 60: evening 250: the galleries are not used and in the evening the body of the church looks full. Mr W. says they are all parishioners and therefore all very poor, but as a rule not the poorest: of them he said "he may get them after a death, but they usually fall away again: it is a Sisyphus labour." Mr W. says however that "work tells" and that things gradually improve.

Persons employed.

Buildings.

Services.

**Services, &c., during March.**

**SUNDAYS.**

*Services.*

Holy Communion at 8.30, and at mid-day on the First Sunday in the month.  
Morning Prayer, Litany and Sermon at 11 a.m.  
Baptisms and Churchings at 4.15.  
Evensong and Sermon at 7 p.m., with Baptisms on the Second Sunday in the month.  
Congregational Practice on the Second Sunday in the month after the evening service.  
An Address will be given to the Communicants' Guild on the last Sunday, March 27.

**SUNDAY SCHOOL.**

Every Sunday afternoon at 3.15 in the Galleries at the Church, except on the first Sunday in the month, when there is a Children's Service instead, in body of the Church, at 3.30.  
The Senior Girls' Class is held at 3.15 at the Church House, 61 Red Lion Street.

**HOLY DAYS.**

**FRIDAY, MARCH 25.**

The Annunciation.  
Celebration of the Holy Communion at 10.

**WEEK DAYS.**

**MONDAYS.**

Mattins at 10 a.m.  
Women's Bible Class at 3 p.m.  
District Visiting Society Committee at 4.15.  
Guild of St. Agnes, for young girls, at 6 p.m.  
Practice for Choir Boys at 7.15 p.m.  
English History Class, for young men, 7.45 p.m.  
Young Women's Choral Class, 8.30 p.m.  
Young Women's Bible Class, 9.15 p.m.

**TUESDAYS.**

Mattins at 10 a.m.  
M.A.B.Y.S., 2 to 4 p.m.  
Boys' Brigade Club, 7.30 p.m.  
Ambulance and Drawing Classes, 8.30 p.m.  
Dorcas Society, 7 p.m., on the 1st, 15th, and 29th.

**WEDNESDAYS.**

Mattins and Litany at 10 a.m.  
Evensong and Address at 8.15 p.m.  
Choir Practice, 9 to 10 p.m.

**THURSDAYS.**

Mattins at 10 a.m.  
M.A.B.Y.S., 2 to 4 p.m.  
Children's Mission Service at 6.30 p.m.  
Junior Boys' Brigade Drill, 7 to 8 p.m.  
Women's Help Society (Junior Branch), 7 to 9 p.m.  
Mothers' Meeting, 6 to 8 p.m.

**FRIDAYS.**

Mattins and Litany at 10 a.m.  
Women's Help Society (Senior Branch) Sewing Class, 8.30 to 10 p.m.

**SATURDAYS.**

Boys' Brigade Drill, 7 to 9 p.m.  
Loan Society, 7 to 9 p.m.

**Baptisms.**

Feb. 9, Alfred Henry Revell.  
" 9, Dorothy May Revell.  
" 13, Clara Sarah Jenkins.  
" 17, William Humblestone.  
" 20, William Henry Albert Clover.  
" 27, Albert Edward Arthur.

**Marriage.**

Feb. 26, Karl Highway and Ida Jane Hayward.

**Funeral brought to Church.**

Feb. 10, Susannah Willoughby, aged 13 years.

Classes are now being formed for the Confirmation which will take place in May, and those who intend to offer themselves as Candidates should, without delay, give in their names to either the Rector or to the Rev. J. Wallace. The Mission Women will also be glad to convey to the Clergy the names of intending Candidates. In cases where a person is somewhat advanced in years arrangements will be made to instruct them privately.

We beg to congratulate Miss Wilkin, Head Mistress at St. John's Lane Board School, on her promotion to a school in every respect superior to that which she is leaving. Miss Wilkin has been appointed Head Mistress of Hither Green Board School, Lewisham, Kent, which has accommodation for 360 girls. During the time she has been at St. John's Lane she has taken great interest in the welfare of her pupils, and has done all in her power, not only to advance their education, but also to inculcate habits of neatness, thrift, and truthfulness;

THE  
DAWN OF DAY.



Nave of the Crypt, under St. John's Church.  
ERECTED A.D. 1080.

---

ST. JOHN'S, CLERKENWELL,  
PARISH MAGAZINE.

---

*May be had at the Church after any Service, and also at  
61 Red Lion Street.*

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PRICE ONE PENNY.

609

Social Affairs.

Education.

Visiting.

Harvesting.

Relief.

Other Religious affairs.

111  
the list. Beyond a Mothers' Meeting and a not-  
very successful Pop's Brigade team is nothing.

Sunday School with about 250 children.

The parish being so small is of anything 'unlike'.

A trained nurse is provided by the Order of St. John of Jerusalem.

There are endowed charities amounting to about £60 a year but almost without exception they have to be paid in doses, say at Christmas, loans of bread etc. Mr. W. has never made any effort to get them placed on a better basis: he rather fears that an application to the Charity Commission for a scheme might result in the practical destruction of the endowments for charitable purposes. He admitted that the effect of some of these charities was to bring a good many old women into the parish, and to make them "stick rather tight".

The most important is The Weekly or Central



Mission (Mr Wakely) but said Mr W. "the congregation is composed of the shopkeepers etc from other parishes: of our own people six at the outside go."

The Quakers have a mission just on the border of the parish with a great deal of social activity.

well carried out-

Satisfactory-

A great deal of drinking, not much actual drunkenness.

Party manages the rule.

Can't save their money unless some one helps it for them.

Good.

Unsatisfactory.

Mr Wood I imagine is a good conscientious man but there is nothing more to be said for or about him.

Local present-

Police

Drink.

Hamper.

Drift.

Health &

Home.

Personal.

May 2<sup>nd</sup>

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Interview with Rev. R. L. Green, St. Mark,  
Myddleton Sq.

Mr Green is a ~~not~~ white haired old man  
nearing 70; with a very florid, blood beaten complexion.  
In manner pleasant and courteous. He has been here  
for 16 years.

The immediate neighborhood of the church is still  
middle class, but from having been a residential quarter  
for families it is now mainly given over to lodging  
houses, the lodgers being largely young men at work  
in the City, Hospital, etc. Throughout the rest of the  
parish the people are mainly respectable working class  
with some squatted poverty in Roman St. The watchmaking  
and jewellery element is fast disappearing from the  
neighborhood.

Two curates. Two Mission women.  
From 30 to 40 voluntary workers.

Church and Mission Hall.

Character of population.

Persons employed.

Parishes.

Services.

Social Agencies.

Education.

Visiting.

There are four on Sunday and about 15 in the week. The morning congregation is about 300, evening 500; almost entirely ~~working~~ class poor middle class people and many of them from outside the parish. With the decay of the neighbourhood congregation has fallen, but Communicants and Offerings are as good as ever they were: the former are about 200 on lecture Sunday, but number considerably more altogether. The offerings range from £5 to £17. The services are of a moderate character with good singing. (This I imagine is the fashionable church of Clerkenwell). Mr. G. spoke of the "inner circle" who really keep the church going.

Mothers' Meeting.

Girl's Club.

Young Men's Club.

Band of Hope.

There is quite a small way.

Sunday School with about 400 children.

The poorer parts are systematically visited, but not

Nursing.

Relief.

Other Religious Agencies.

the rest.

and to Bloomsby Works.

119  
About £120 a year is spent: as at St. John's much of this comes from old charities, one being for giving so many loans after some etc. The non-objectionable ones Mr. S. has disposed with, but I gather that still the charity is mainly a matter of jobs.

One Decadent Baptist Chapel in the parish: kept going by ~~one~~ one rich old gentleman.

Mr. S.'s opinion on general questions is of no importance. He is a kindly old man who appears to read prayers very assiduously, but otherwise his labours are of no importance.

May 2<sup>nd</sup>.

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Page 2

Interview with Rev. E. V. Eyrich, Church of  
the Holy Redeemer, New York.

Mr Eyrich is a man of about 50: of very striking person: exceedingly like Sir Henry Irving but without much less that is saturnine in his face and less strength: hair sparsely and rather shorter than Sir Henry's, but still long and unkempt: In repose there is something a little eerie in the face but it lights up with a delightful smile. Mr E. has an extraordinary charm of manner: to none of the clergy here I felt so personally drawn during the interview: there is something almost hypnotic in his influence.

Mr E. is of the impractical men with rather vague and hazy information, and the greatest hatred of figures, and a dread of misstatement. I found him sitting in front of our form groaning in spirit: "Oh: this is an awful task you've set us" he said "I really can't answer these questions: unless one has a marvellously accurate or unscrupulous mind this sort of thing is terrible"

Character of population.

153  
Mr S. is the first vicar of this parish which was cut off 16 years ago from St. Philip's. He has built the church at a cost of £15,000

The people are a mixture of the poorest labouring and the artisan class: if anything perhaps the district has improved by the making of Rosebery Avenue, and it is certainly no poorer than 10 years ago. Pine St. (late Wood St.) which we <sup>used to call</sup> ~~call~~ <sup>coloured party</sup> Black is no worse than some other parts of the parish and it would be unfair to speak of it as criminal. Probably the poorest and most degraded place in the parish is Saxon Court.

Of the people on the whole Mr S. takes a kindly view: he was telling me how he went out into Exmouth St. on Saturday night. (It is a market street) and though there was a great deal that was vulgar and unpleasant there were no signs of rascality, idleness, or immorality: "really" he said "the crowd was just as well behaved as a crowd at White's or Marshall's and Snelgrove and morally I think quite as good if not better."

Persons employed.

Pauline.

Amias

Two Curates. A nurse. About 10 visitors: this includes two of the Sisters from the Retreat of the Sisters of Bethany in Lloyd St. (see Report on St. Philip's page 45) who devote themselves entirely to this parish, and as in St. Philip's seem almost entirely responsible for the working of the Mission House.

Church. Mission House. Small Room used for meetings.

See over.

Mr S. was sorely troubled of the question as to number of attendants. "I would so much rather you would come and see for yourself" he said "I really don't know: the church looks full or pretty full, but the numbers vary very much." However that there is a considerable body of adherents is proved by the number of communicants: the roll is 450 and on last Easter Sunday there were 345 (at the end of our interview Mr S. said "I do hope I've told no lies" and confirmed these figures as being absolutely accurate). A very large proportion of these if not actually parishioners are from the immediate

Holy Redeemer, Clerkenwell,  
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APRIL, 1898.

[PRICE 1½D.]

**List of Services.**

- SUNDAYS—Holy Communion, 8 a.m.  
Morning Prayer, 10-30 a.m.  
Solemn Eucharist and Sermon, 11-15 a.m.  
Children's Service and Catechising, 3-45 p.m.  
Evening Service and Sermon, 7 p.m.
- WEEK DAYS—Holy Communion, 7 a.m.  
Evening Prayer (except on Wednesday and Friday) at 7-30 p.m.  
On Wednesday and Friday, Evening Service at 8 p.m.
- BAPTISMS on Sundays at 4-30 p.m.; at other times on application to the Clergy.
- CONFIRMATION—Persons desiring to receive Confirmation should apply to the Clergy, who will arrange for the necessary preparation.
- REV. E. V. EYRE attends in Church on Saturdays from 8 to 9-30 p.m.; at other times by appointment. Rev. M. Benbow attends on Thursdays at 11 a.m., and 7-30 p.m., and on Saturdays at 7-30.
- MARRIAGES—Apply at the Church, or to the Vicar
- CHURCHINGS—A quarter to 8 on Wednesday or Friday, and at 4-30 on Sunday.
- CLERGY—Rev. E. V. Eyre (Vicar), Spa Fields Cottage, Exmouth Street, W.C. (next the Church). Rev. M. Benbow, 32, Wilmington Square, W.C.  
Rev. F. A. D. Noel, 7, Cumberland Terrace, Lloyd Square, W.C.  
The Clergy specially request that in cases of serious ILLNESS, notice may be sent direct to them without delay.
- CHURCHWARDENS—Mr. G. Cooper, 52, Spencer Street, Clerkenwell, E.C.  
Mr. E. Abrahart, 26, Yardley Street, Clerkenwell, W.C.
- SIDESMEN—Mr. Ross, 90, Farringdon Road Buildings.  
Mr. Brooks, 142, Farringdon Road Buildings.  
Mr. Alfred Lawson, 127 St. John's Road, Upper Holloway, N.
- ORGANIST—Mr. Alfred Croydon, 8, Upper Chadwell Street, E.C.
- SERVERS—Mr. Charles Glen, 3, Oxford Terrace, N.  
Mr. Alfred Lawson, 127, St. John's Road, Upper Holloway, N.  
Mr. W. R. McCree, 8, Exmouth Street.
- THURIFER—Mr. Charles Knight, 45, Wilmington Square.
- CRUCIFER—Mr. Edward Cooper, 3, St. John's Terrace.

It is hoped to complete this List.



**Other Meetings and Societies.**

SUNDAY SCHOOL at 11 and 3, at the Church, and at 21, Wilmington Square.

BIBLE CLASSES on Sundays at 3, for young men in the Lady Chapel, for young women, in the Vestry; also for Communicant married women on Tuesday at 8 p.m., at the Parish Room.

DIOCESAN LAY HELPERS' ASSOCIATION, for Men, notice is given of meetings.

GUILD OF S. PANCRAS, for Communicant boys and young men. Guild Rooms 32, Wilmington Square.

GUILD OF THE BLESSED VIRGIN, for Communicant young women, meets weekly.

C.B.S. Meeting in Church after Evensong, on second Thursday of month. Secretary, Mr. P. Sealy, 26, Myddelton Square, E.C.

GUILD OF THE GOOD SHEPHERD, for unconfirmed children; boys meet on Tuesdays at 6-30; girls on Thursdays at 6-30 p.m., at the Parish Room, Merlin's Place.

CLUBS FOR COAL AND CLOTHING—Payments may be made at the Mission House on Mondays and Saturdays.

MOTHERS' MEETINGS on Mondays at 2-30 and 8, and Tuesdays, at 3, at the Parish Room, Merlin's Place.

MISSION HOUSE, 21, Wilmington Square. All applications for relief should be made to the Sisters between 10 and 12-30 or 2-30 and 4-30.

**Calendar for the Month.**

1	F		
2	S		
3	S	SUNDAY NEXT BEFORE EASTER. PALM SUNDAY. St. Richard, Bp.	} Of the Fast of Lent except Thursday.
4	M	MONDAY BEFORE EASTER.	
5	Tu	TUESDAY BEFORE EASTER.	
6	W	WEDNESDAY BEFORE EASTER.	
7	Th	THURSDAY BEFORE EASTER. MAUNDY THURSDAY.	
8	F	GOOD FRIDAY.	
9	S	EASTER EVEN.	
10	S	EASTER DAY. Day of General Communion.	
11	M	MONDAY IN EASTER WEEK.	
12	Tu	TUESDAY IN EASTER WEEK.	
13	W		
14	Th		
15	F	Abst.	
16	S		
17	S	FIRST SUNDAY AFTER EASTER.	
18	M		
19	Tu	St. Alphege, Abp. of Canterbury.	
20	W		
21	Th		
22	F	Abst.	
23	S	St. George, M., Patron of England.	
24	S	SECOND SUNDAY AFTER EASTER.	
25	M	St. Mark, Evan., M.	
26	Tu		
27	W		
28	Th		
29	F	Abst.	
30	S		
31			

locality, and though none come from <sup>(S.S.)</sup> Pine H. most of them are quite poor. I imagine however that all regular attendants at the church are communicants: in the extract inserted from the Parish Magazine it will be seen how much importance is attached to this Sacrament. and in his monthly address to his people (Mr S. lent me a volume of the Magazine) the subject recurs again and again.

As to how the people are got hold of I am in a good deal of doubt: in a number of the Magazine Mr S. says "Visitors at our Sunday Services are usually favourably impressed and well struck by the worship and the worshippers, and the Church is the centre of a number of organisations aiming at the good of the people and guarded with what I venture to say is more than ordinary care against any form of 'charity' which would impair self respect or weaken or dilute the solidity of religion". It will be seen later Mr S. is sensitive and even conscientious on this point, but I very much suspect that the good ladies are a source of a good deal of trouble. Mr S. however said "I think the hon. lads think

we do a great deal of that sort of thing but we really do my little". It will be seen later that there is much justification for the opinion of the hon. com.

The services at this church are of an advanced character. The church is a familiar object as one drives up Rosely Avenue and I had always supposed from its exterior that it was R.C. After one interview Mr E. took me into it and the interior would hardly have confirmed my opinion: almost in the centre of the church is a large altar covered with carpets and surmounted by a canopy: behind this is a lady chapel with a small altar: the Stations of the Cross with other pictures and images surround the church. I said to Mr E. "Are you ever troubled by Mr John Knit?" "No" he said "we are not half so outrageous as you probably think: of course we have full ritual and vestments but I ~~never~~ always bow to authority, and we only do here what has been declared legal."

See list.

It will be seen that the organisations are few and

Social Services.

with the exception of the Mothers' Meetings of a purely churchy character, the object of all evidently being to recruit and keep together the body of Communicants. To illustrate this I give this extract from the Magazine: "Nine years ago last October, our readers may remember, a step was made in the direction of a fuller recognition of the bond uniting all Communicants by having on the day before the general Communion at the Dedication Festival, a meeting for a simple meal which might it was hoped in its way and measure realize something of the aim and vision of the ancient love feasts. . . . . Smaller meetings, parties, or gatherings of various sections of the Communicants have of course been going on here as in other parishes all along, but there seemed to be a place and need for some gathering together (other than the essential and supreme meeting for sacramental communion in Church) when the bond of fellowship might be more realized and strengthened, which already exists between all who in simplicity and truth partake together of the same one Bread. . . . . We think that the Christian Social

Meeting of Communicants held in Uxbridge Town Hall  
 afforded a very happy response to the want we have  
 described. . . . . Invitations were confined entirely to  
 the Communicants of the Holy Redeemer, nor were they  
 sent to such as appeared to have definitely lapsed  
 from their privileges and duties. Then follows an account  
 of the Orchestral String Band, the Songs, the Reprobates  
 etc. "Speeches and songs were succeeded at about  
 9.30 by dancing" etc. "The number present in the  
 Hall must have been close on 300 a number more  
 than realizing the expectations entertained and  
 forming a ~~very~~ very good proportion of the 450 or  
 near who received invitations, many of course distant  
 health previous engagements and other <sup>of other</sup> causes hindered"  
 All this account combined with the fact that among  
 the names I noted the name of the Widow Pepl.  
 (whom I know well), a brother of the Vestry Clerk,  
 had me to suppose that few of the poor of  
 Uxbridge were in attendance. These social meetings  
 have now become an institution and two or three are  
 held yearly.

It is with regard to his Mother's Meetings that

Mr L's conscientious scruples against the ladies  
 came into play. He confessed that these meetings  
 (conducted by the ladies) were at a very low ebb of  
 success: the reason will be best seen from an extract  
 of from the Magazine for Jan. 1897: - "It  
 will be known to some of our readers that an  
 alteration was announced two months ago in the  
 matter of the presents accustomed to be given with  
 a certain amount of ceremony at some of our  
 Christmas Entertainments. To give to give abundantly,  
 to give cheaply this is quite of the essence of  
 practical Christianity; yet there are right and wrong  
 ways, or perhaps we may say good ways and yet  
 better ones of giving. A letter to the Editor which  
 will be found below followed by a reply is inserted  
 here" ----- Then follows this remarkable letter: -  
 Jan. 2<sup>nd</sup>. 1896.

Dear Sir,

My wife tells me you would like my opinion  
 upon stopping the gifts at the Mothers' meetings.  
 You must know that all the mothers do go for  
 the gifts which are given by the ~~the~~ benevolent

to bring mothers to hear the word of the Lord, therefore no one must think the gift too high so long as they can bring souls to Christ, which is every Christian's duty - not forgetting "He who gives to the poor lendeth to the Lord". You refer to the gift as causing scandal; it is a pity you did not tell the mothers that the offering is and always has been regarded as a scandal by those outside the Church. Still when we take up the cross we must bear all insults as my dear friend did for me and you. My wife does not go for the gift but to pass a happy hour with those who love the Lord. So you can see I am not of your opinion. If you can enlighten me on the subject your reply will oblige.

Yours respectfully.

Motto - £1000 for the Church, nothing for poor mothers.

Mr L's reply (in admirable taste) to this letter is too long to give here, more especially as it contains only the aspects against the practice which would occur to any sensible man. The matter of

this policy has been that the Mothers have mostly left and confided teachers to Field Lane, which however many had previously ~~confided~~ combined to visit the Holy Redeemer meeting.

As illustrating the character of Mr E. and his halting mind on the whole question of bibles - while he was looking for this letter he said "After all I really don't see that there is any great criminality in their coming for what they can get: think how little colour there is in their bibles." Mr E. was such a good fellow that I wanted to say "I don't think the crime was on their side, Mr E." "Ah! no?" he said with a merry smile "well, that was rather my point of view".

Sunday Schools with about 700 children. They are taught on the class system, but the teachers are of course taught my definitely what to teach: but in spite of this Mr E. regards the whole thing as unsatisfactory: "as I look at the children in church and see little mites who can scarcely talk I often wonder what is the good of it: what can these children understand

Education.



of what he teach them: but on the other hand we hear from parents facts which prove that the teaching has made a very definite impression on many children, and we do get a good number of candidates for confirmation from the school.

With regard to the children no attempt is made to unvail the teaching which is evidently on a large scale: last year £70 was spent on treats and excursions. "One really must do it for the children" said Mr E. "I think they are on rather a different footing from the adults."

There is a Parish Nurse.

The whole parish is mapped out to District Visitors some of whom are by regular and efficient, some uncertain and sporadic. The clergy devote a great deal of time to visiting, but mostly among the sick and communicants, though one of the present curates is doing a good deal of actual house to house work.

This as at St. Philip's is left entirely to the

Nursing.

Visiting.

Charitable Relief.

Sisters and is on a large scale. The total sum spent in many last year was from £200 to £350 not at all on C.O.S. principles; help is given not in quantity to out of work. But besides their expenditure a great deal of clothing is given. "There has also been a re-arrangement as to the distribution of the Christmas bundles of warm clothing. Quite as much as usual was given away, but except in the case of the Sunday School children, not in direct connection with attendance at meetings or classes. Many of the poorest mothers who did not happen to belong to the meetings, were in former years left out of the distribution; last year the sisters sent out parcels to all those whom they believed to be most in need of them." This is from the Mission Home of Report, which discloses a good many other gifts of clothing, treats, excursions etc.

Other religious agencies

Mr E. spoke only of Fifth Field Lane and the Wesleyan Mission (Mr Wakely); he spoke in the kindest way of both, but hinted that at Fifth Lane the giving was on a very large scale. The Wesleyan

Local present.  
Police  
Drugs.  
Prostitution.  
Crime.  
Immigrants.  
Theft.  
Health.  
Home

Personal.

Mission he thought was doing very sound work.

Very efficient.

Satisfactory.

No improvement: as bad as can be.

Home open: some suspicious so-called private hotels.  
None.

Very cheap.

"conspicuous only by its deficiencies":

Food.

Fair, but Eastern Plaza bad and the Famijda Road  
More rather deficient sanitary.

Mr. Lynn as I have said has a most delightful personality and it is to this I imagine chiefly that such success as he has achieved must be attributed: but I very much doubt whether he really has any spiritual grip of the poor in the neighborhood: in spite of his "exceeding anxiety to tell no lies" I incline to think that the churchgoers are mostly middle class people from the neighborhood: I question in fact whether he is not altogether too refined

for the waking man. But still he gives me the  
 impression of having a good deal of the saint about  
 him and I imagine that he might be compared to  
 Father Wainwright: he does not indeed live quite such  
 a life of asceticism and self denial: he had a fire  
 in his holy little study, and "he takes a little wine  
 for his stomach's sake" (by doctor's orders for  
 neuralgia): but he lives in a humble dirty little  
 cottage next the Church (apparently walled on only ~~by~~  
 by a rather flimsy wooden fence, and there is a general  
 atmosphere of asceticism and discomfort.

P. S. July. What I have heard since  
 from other sources leads me to suppose that I have  
 very probably underestimated him by his spiritual life  
 on his own poor parishioners.

To the Communicants of the Church and Parish of the  
Holy Redeemer.

Brothers and Sisters in Christ,

It is the law of the Catholic Church in general, and of the Church of England in particular, that all her confirmed members shall communicate at Easter. I urge upon you all that you suffer nothing, unless it be indeed wholly unavoidable, to hinder you from fulfilling this solemn and happy obligation. I hope words of mine are not needed to press this further; let me simply repeat here those touching ones of the Church herself which she puts into the mouth of her ministers: "I for my part shall be ready; and according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you as you love your own salvation, that ye will be partakers of this Holy Communion." I would indeed that these lines might be read, and their appeal attended to by those who have allowed themselves to fall into neglect; I would that they too might find their way back, this Easter, in penitence and love, to the Altar of God, the God of their joy and gladness.

I think that on the whole in this matter the danger of neglect is at this day, and in London the most serious against which the parish priest has to warn his flock. Living as we do in a population which would still perhaps be startled if it were denied the name of Christian, but whose Christianity is often rather a sentiment than a belief or a way of life, the instructed and believing sons and daughters of the Church themselves are in danger of ignoring the laws binding on them as members of the Christian Society. The notion itself of obligation becomes strange when religion is regarded all round you as very much a matter of taste and opinion. Thus it is that the danger of negligence seem to me that which calls first for warning.

But assuredly it is not enough to come to Communion. The Easter duties of a Catholic Christian include a careful examination of heart and conscience with a sincere repentance. Most suitably and opportunely Passiontide and Holy Week precede the great festival, offering us, or rather pleading with us, to be true and thorough in our approaches to God. And the Christian who in true penitence joins on Easter Day with his fellow Christians in the Holy Communion has certainly fulfilled his Easter duty, or to speak more simply and deeply, he has claimed and renewed the sacred privilege of his Lord's friendship. United with his Divine Friend, he goes out into the world strong to walk in newness of life.

Yet the condition of repentance which is assumed and which at first seems no difficult one, is found after all by some of the most earnest Christians, as well as by some who have wandered farthest from God, to be by no means easy. To meet the needs of all, and in order that all may come to the Holy Table rightly prepared, the Lord Jesus, by committing to the Apostles the power of absolution, founded in His Church the great and beautiful institution of Confession, so perfectly adapted to the needs of our hearts. A sincere Christian may have done his best to examine his conscience, to grieve over his falls, to lay them before God in secret. Yet these penitential efforts and exercises are, it seems to him, and he is indeed right, characterized by the uncertainty and incompleteness of all that is human. In so all-important a matter, one on which one's personal interest in the Gospel hangs, it is natural to desire, if it may be so, an assured and definite way of restoration. Now is this desire a sign either

of weakness or imperfect faith? Hardly can it be so, for it is this very need of definiteness, this instinct seeking an outward pledge of God's promised inward grace which God Himself sanctions and meets in all sacraments. God could have regenerated a soul by some purely spiritual process without baptism, but He wills the outward means that we may be assured of the fact. He might strengthen us with the Gifts of the Spirit without the laying on of hands. He might have fed us spiritually without the Eucharistic elements, but He has been pleased to attach, ordinarily, the spiritual blessings to the outward signs as for other and deeper reasons, so, surely for this, to give us a pledge, a guarantee, a definite assurance, in which sense comes to the support of spirit. If this be so, as it is, in the great instances I have named, it cannot be regarded as an illegitimate desire if in the restoration of the penitent we look for something similar. We do look, and we find the very thing we need. We need not be left to vague or deceptive emotion or to scruples which impair the elasticity and joy of Christian life: in what our Book of Homilies calls the "Sacrament of Penance" we may bring our repentance to be deepened, tried, perfected, by sacramental contact, so to speak, with Christ, and above all to be crowned with His merciful pardon by the judicial absolution of His priest.

I will add but two words on this important subject. Neither Confession nor anything else is or can be a *substitute* for the earnest purpose of will on which alone Sacramental pardon can effectively fall. And further, in reminding you as plainly as I can of this salutary appointment of the Saviour I have no thought whatever of claiming or appearing to require the use of it. I am ready, and so is my brother priest here, to help or instruct any who desire it; but I am thankfully and fully persuaded that there are many devout Communicants to whom God has not pointed out this as their way of peace and pardon. If, indeed, there should be any who have in the past known and practised what I have spoken of, and whose experience and conscience may be still pointing them to it, these I would anxiously invite to return to it, and may God, as He will, bless them abundantly in such a return. But in whatever way we are led in our preparation, let none miss by their own fault that blessing of strength and life which flows in upon our weak humanity from the touch and embrace of the Crucified and Risen Christ in the Communion of Easter Sunday.

I am,  
Your very affectionate servant in Christ,  
E. V. EYRE.

Mid-Lent, 1898.

**Notes and News.**

THE Order of Service for Holy Week will follow in the main those of past years, and the papers will probably be already in our readers' hands. On Good Friday the first Service will be at 8, and the Children's Service at 10. The Three Hours' Devotion will be preached this year by the Vicar. It is hoped to carry out the Procession of the Way of the Cross through the parish. Those forming the procession should meet in Church at 5-30. The Celebrations on Easter Day will be at 6, 7, and 8, and the Solemn Service, as usual, at 11-15.

IT is proposed to devote the Sundays between the Octave of Easter and the Festival of the Ascension to the consideration and advocacy and, so far as possible, the actual aid of some of the larger interests of the Church. On the

With Compliments fr.  
The Mother Sup<sup>r</sup>  
Sister of Bethany  
13 Lloyd Square  
W.C

Parish of the Holy Redeemer,  
CLERKENWELL.

MISSION HOUSE REPORT.

APRIL, 1898.



WE must begin our Report this year with a note of joy. On Easter Sunday evening the Vicar was able to make the delightful announcement that the debt on the Church was paid, and the burden of so many years lifted at last from his shoulders. This is, of course, most joyful and encouraging news to all workers, all members of the congregation, and all kind friends and supporters of the Holy Redeemer Church and Mission House. Not that it means any relaxation of effort, for there still remains much to be done. It may be that some of our friends at a distance hardly realise that our Boys' Sunday School, and many of the Girls' Classes as well, are held of necessity *in the Church*. This is much to be deprecated, and it is earnestly hoped that it may soon be possible to build class-rooms and other rooms for parochial use on the ground already secured close to the Church. This would mean a great saving in rent and hire of rooms, now quite unavoidable.

With regard to our own funds, we suffered, like all standing charities, from the manifold claims of "Jubilee Year," but by much care and economy it has just been

May 11/98

Since writing the above Report I have received the following characteristic letter from Mr. Lyne:-

(forgot to mention a  
little "hall" of  
the London City Mission  
which is in the  
"Spanish" which  
connected  
Mr. Baxter  
Fields Cottage  
Stokenwell. E.C.  
10. May 1898.

On considering the views of the work of the Church here & its effects which I put before you in our conversation yesterday, I am not quite satisfied. My corrections however are rather made for your satisfaction than that because anything occurs & are which you are likely to think of sufficient importance to affect your report.

possible to make "ends meet," and we are not actually in debt, though we want funds to carry us on until the Sale. It has been a mild winter with less sickness and less extreme distress than during some former years.

Our first separate Sale, for this Parish only, held on June 1st and 2nd, at the Clerkenwell Town Hall, was a distinct success. We trust our friends, both local and those at a distance, will enable us to succeed even more brilliantly on June 15th and 16th of this year.

We have, as usual, to thank the Vicar of St. Philip's for allowing us full share of his Christmas tickets for distribution in the streets which were formerly part of St. Philip's Parish. We also thank the District Visiting Society and Destitute Children's Dinner Society for their grants. The "Half-penny Dinners" began early in December, and were continued till the middle of March.

Our kind friend, Mrs. Snelgrove, has continued her much-valued help of regular monthly pensions to many of our old and ailing people. Another kind friend has also enabled the Sisters to provide hot meat dinners once a week during the winter for old people, in addition to what is daily given (milk, beef-tea, &c.) to cases of serious illness.

Miss Nicholson's Needlework Society continues to be a great help to our poor women during the winter months. Price lists will be gladly supplied and orders received by Miss Nicholson, 13, Lloyd Square, W.C.

The Sisters also do their best to supply work, rather than tickets, to those who come to them for relief during the summer. In this way, many shirts, petticoats, &c., are made ready for the winter. Contributions of material for these will be thankfully received.

The Parochial Work Society of ladies working at home has produced many useful articles for Christmas distribution, and since Christmas for the Sale; but is much in need of more members. The subscription is 2s. 6d. for the purchase of materials, which are cut out at the Mission House.

Valuable and useful parcels were received before Christmas, the largest from the London Needlework Guild. We desire once more specially to thank the girls of Miss Saunders' Class at Freshwater, who have given their time, under her kind superintendence, to make garments for our poor children. The clothing sent was distributed, as last year, to the Sunday School children, to old people, and to poor families whom the Sisters knew to be in need.

We heartily thank all who have sent us parcels for our Rummage Sales, and beg them to send us more and more! They are much appreciated by the people and a great help to the funds. The Sisters would gladly send sacks to any friends who ask for them.

Our own Parochial Country Holiday Fund, worked in connection with the Fresh Air Mission, enabled us to send sixty children to country and seaside last summer. The mothers pay in small sums weekly from the beginning of the year till the amount reaches 5s. for each child, and the Fresh Air Mission does the rest. Others were sent to Convalescent Homes or paid for out of the Mission House funds.

Our kind and faithful friend, Sir John Johnson, once more received forty-four children from this Parish at St. Osyth's Priory, where all their needs are provided for, and they have the combined pleasures of sea and country. The desire to "catch something" is very much alive in the London child. There was much enjoyment over trying to catch fish, even



though the efforts were unsuccessful. The rabbits in the park were an endless source of amusement, and one did allow itself to be caught, to the great delight of the captor!

Many older girls who are at work were helped to go away by Miss May Canney's admirably worked Fund. The girls pay what they can afford, and all arrangements are made for their comfort and enjoyment.

Mrs. Stewart Hodgson and Miss Trower have kindly received young girls, between six and fourteen, all the year round at their delightful holiday home at Haslemere.

We beg earnestly for Convalescent Letters, both for adults and children, and for help in money towards travelling expenses to meet what the people can manage to pay for themselves.

We also need other Hospital Letters, especially for the Chest Hospital in the City Road, and Surgical Aid and Truss Letters, which are in constant request.

We are most grateful for the continued privilege of having always two, and sometimes three, patients from our parish in the St. Barnabas Home, in Lloyd Street, where they are received without payment, and tenderly ministered to, both in body and soul.

Nurse Adams has been working with the Sisters throughout the year, making herself useful in many ways besides her regular nursing. The greater part of her salary has been provided by friends, and the deficit made up from the Mission House General Fund—£6 more is wanted to make up the salary.

Most welcome gifts of flowers were again received last summer from the Rev. W. R. Boyce, of Ecchinswell. We should be very thankful to receive more if our country

friends would remember us from time to time. It is impossible to exaggerate the pleasure afforded by these lovely and fragrant messengers from country gardens to hot, close London rooms. The children who are not fortunate enough to be sent away during the summer are always running into the Mission House to see "if Sister has got any flowers to-day."

District visiting and the care of the sick poor, guilds, bank, clubs, &c., go on all the year round, and we are in great need of more district visitors, having lost several who have gone to live out of London.

We are glad to say that the Sunday School Treats, always a source of considerable anxiety, paid their own expenses both in the summer and at Christmas, that is to say, the special fund collected for each proved sufficient, as it does not always. The two treats were held as usual, the one on July 5th at Chigwell Row, and the other at the Amwell Street Schools, and were both brilliant successes. The dramatic entertainment at Christmas was provided "by ourselves," under the excellent and experienced management of Mr. Noel, and proved most amusing. This summer our Schools will be larger, so more money is needed. We hope our friends will send us generous help.

The Guild of the B.V.M. once more enjoyed, last July, the generous hospitality of Mrs. and the Misses Gill, at Apps Court. The weather and the arrangements were perfect. We are looking forward to one more visit to this delightful place which Mrs. Gill is about to leave. At Christmas, the Guild of the B.V.M. entertained themselves, as usual, with music, dancing, and games at the Mission House.

On January 11th an entertainment of "Tableaux Vivants" was given to the combined Mothers' Meetings at Amwell Street, under the efficient management of Miss Panckridge. The intervals between the tableaux were agreeably filled by songs from Miss G. Brown, Miss Fell, Mr. Burry, and Mr. Trapp. An amusing exhibition of ventriloquism was also given by Mr. Baker.

We must not omit to mention kind invitations to poor mothers given last summer by Mrs. Cree, of Beckenham, and Mrs Woolff of Stroud Green. A day or an afternoon spent in a pleasant garden is a rest and refreshment indeed to weary mothers living in hot, unlovely streets.

Last year saw a new departure in the Social Meetings of Communicants, held at the Clerkenwell Town Hall after or during the festivals of Epiphany, Easter, and the Dedication. They are intended, as the name implies, to bring together in a social way those young and old, men and women, parishioners and more distant communicants of our Church who meet at the altar, but have not otherwise opportunity for mutual acquaintance. Music, conversation, a little speech making, and a good deal of dancing occupy the evenings, which seem much appreciated.

With all my heart, I hope our friends will respond with even more than their usual kindness to this appeal.

E. V. EYRE, *Vicar*.

## Subscriptions and Donations.

### MISSION HOUSE FUND.

#### RECEIVED.

£ s. d.		£ s. d.	
Sale of New and old Clothing, &c. . . . .	177 17 7	Miss Tupper .. . . .	0 10 0
Per Rev. F. Noel .. . . .	1 0 0	Gen. Tennant .. . . .	1 0 0
Miss M. Green .. . . .	0 5 0	District Visiting Society	25 0 0
Mrs. Hall .. . . .	0 5 0	Destitute Children's Dinner Society .. . . .	16 0 0
Miss A. Leigh .. . . .	0 5 0	Captain Penton .. . . .	2 2 0
Miss Whigham (sub.) .. . . .	0 10 0	Society for Relief in Distresses .. . . .	0 15 0
Ditto, for Nurse .. . . .	1 1 0	Mrs. Streeter .. . . .	0 10 0
Miss Stuckey .. . . .	4 14 6	Miss M. Smith (sub.) .. . . .	2 2 0
Mrs. Snelgrove .. . . .	16 11 6	Per Miss Whigham .. . . .	0 12 6
Y. A. M., for Nurse .. . . .	25 2 8	Mr. Hallam Murray .. . . .	0 5 0
Miss Panckridge .. . . .	0 10 0	Miss Noel .. . . .	0 10 0
Mrs. Chas. Sawyer, for Nurse .. . . .	1 0 0	Mrs. Seymour .. . . .	1 1 0
W. Boyce, Esq. . . . .	0 5 0	D. M. .. . . .	2 0 0
Otto Rheimer, Esq. . . . .	0 5 0	Mrs. Stride .. . . .	4 0 0
Mrs. Flowers .. . . .	0 2 0	Per Miss Noel .. . . .	1 0 0
Dr. Chambers (sub.) .. . . .	1 1 0	Mrs. Spencer Wigram .. . . .	0 10 0
Returned for Provisions .. . . .	9 13 4	The Marquis of Northampton .. . . .	5 0 0
Payment for Sisters' Board and Rent .. . . .	62 8 0	Per W. H. Phippen, Esq .. . . .	0 10 0
Miss Nicholson (sub.) .. . . .	20 0 0	Mrs. Halsey .. . . .	0 10 0
Received for Rent .. . . .	19 8 0	Mrs. Glynn .. . . .	0 10 0
Per Miss Nicholson .. . . .	1 0 0	Mrs. Parkinson Mahon .. . . .	1 0 0
Miss Nicholson, for Nurse .. . . .	12 12 0	Miss Gertrude Irons .. . . .	0 10 0
Miss L. Smith .. . . .	5 0 0	Mrs. Bell (sub.) .. . . .	1 0 0
Mrs. McNaught .. . . .	0 10 0	Miss Rawlinson .. . . .	1 0 0
Per Sister Harriett, SS.B. .. . . .	0 3 1½	Miss Butcher .. . . .	0 10 0
Alms .. . . .	5 0 0	J. H. Taylor, Esq. . . . .	0 6 6
Alms Box, Church .. . . .	0 15 9	Mrs. Huntley (sub.) .. . . .	2 0 0
Alms Box, Mission House .. . . .	3 9 1	Children's Dinner Pence .. . . .	9 9 2
Mrs. Perry .. . . .	13 0 0	Miss Johnstone .. . . .	2 12 0
Alms .. . . .	0 5 0	Lent Savings .. . . .	0 4 6
Mr. Wiles .. . . .	1 0 0	Mrs. Fludyear .. . . .	2 2 0
Miss Gill .. . . .	1 2 6	F. T. .. . . .	0 5 0
Miss Caney, Durban .. . . .	1 0 0	Per Sister Emilie SS.B. .. . . .	10 0 0
J. Thaine, Esq. . . . .	2 10 0		
Miss Yeo .. . . .	1 0 0		
Mrs. Skinner .. . . .	5 0 0		
		<b>£490 18 8½</b>	

MISSION HOUSE FUND—continued.

EXPENDED.

£ s. d.		£ s. d.	
Rent, Rates, Taxes, Gas	100 0 0	Travelling .. ..	5 17 2½
Repairs and Furniture ..	10 16 2	Doctor, Nurse, & Chemist	47 9 7
Butcher .. ..	80 17 2½	Expenses of Sunday	
Baker .. ..	18 7 7½	School .. ..	2 18 2
Grocer .. ..	19 6 1½	Stationery, Books, Print-	
Greengrocer .. ..	22 7 3½	ing, Postage .. ..	18 8 9
Dairyman .. ..	35 16 4	Stores and Sundries ..	31 4 7¼
Coal .. ..	16 10 4½		
Wine and Brandy .. ..	9 12 6		
Wages, Pensions, and			
Work done .. ..	66 7 10		
			<u>£485 19 9¼</u>

Received .. ..	490 18 8½
Expended .. ..	485 19 9¼

Balance .. .. £4 18 11¼

Guild of the Blessed Virgin Mary.

RECEIVED.

£ s. d.		£ s. d.	
Balance in hand .. ..	5 0 9½	Miss Lemon .. ..	0 6 0
Members' Payments ..	10 10 9	Miss Tucker .. ..	0 5 0
Miss Nicholson .. ..	1 0 0	Miss Butcher .. ..	0 10 0
Miss Geddes .. ..	0 5 0	D. M. for Excursion ..	4 0 0
Miss Dodd .. ..	0 5 0		
Miss Kleboe .. ..	0 7 6		
			<u>£22 9 10½</u>

EXPENDITURE.

£ s. d.	
Monthly Teas .. ..	3 19 0
Summer Excursion ..	9 0 0
Christmas Entertainment	2 0 0
Medals .. ..	0 8 0
Ribbon .. ..	0 6 0
	<u>£15 13 0</u>

Received .. ..	22 9 10½
Expended .. ..	15 13 0

Balance .. .. £6 16 10½

Excursion Fund, 1897.

RECEIVED.

£ s. d.		£ s. d.	
Miss Panckridge .. ..	0 10 0	Mr. Cooper .. ..	0 1 0
Mrs. C. Sawyer .. ..	0 10 0	Mr. Cassmore .. ..	0 1 0
Captain Penton .. ..	2 2 0	Mr. Young .. ..	0 1 0
Anon .. ..	0 10 0	Mr. Brust .. ..	0 1 0
Mrs. Skinner .. ..	3 0 0	Mr. Butcher .. ..	0 1 0
Miss Johnstone .. ..	1 0 0	W. Kirkham, Esq. ..	0 2 6
Mrs. Worth .. ..	0 10 0	Mr. Bellefontaine ..	0 1 0
Alms .. ..	0 2 1	Mr. Goodge .. ..	0 1 0
Alms .. ..	1 10 0	Mr. Dalenn .. ..	0 1 0
Collected by Miss		J. Thaine, Esq. ..	0 5 0
Nicholson .. ..	12 0 0	Mr. Uglow .. ..	0 1 0
Miss Nicholson .. ..	5 0 0	J. Boyce, Esq. ..	0 2 6
The late Marquis of		Sums under one shilling	0 4 8
Northampton .. ..	1 0 0	Nurse Adams .. ..	0 2 6
Mrs. Stride .. ..	1 0 0	Miss Whigham .. ..	0 10 0
Dr. Hockridge .. ..	0 5 0	Proceeds of Concert by	
Mrs. Robson .. ..	0 5 0	Children of The Guild of	
Collected in Church ..	1 13 7½	" The Good Shepherd "	0 15 4
Earl Compton .. ..	1 0 0	Per Editor of "The	
The Rev. F. Noel .. ..	1 0 0	Times" .. ..	0 10 0
Mr. Dodson .. ..	0 2 6	Ditto .. ..	0 7 6
Children's payments ..	11 0 5	Miss Yeo .. ..	1 0 0
Collected by Miss Dee ..	0 5 0		
Mr. Wiles .. ..	0 2 6		<u>£49 0 1½</u>
Mr. Lyttle .. ..	0 2 0		
Mr. Lumley .. ..	0 1 0		

EXPENDITURE.

SUNDAY SCHOOL TREAT.

£ s. d.	
Hire of Vans .. ..	28 15 6
Smith—for Luncheons and Teas	18 1 5
Sundries .. ..	0 19 6
Infants' Tea .. ..	1 0 0
	<u>£48 16 5</u>

Received .. ..	49 0 1½
Expended .. ..	48 16 5

Balance .. .. £0 3 8½

Christmas Treats, 1897.

RECEIVED.

£ s. d.		£ s. d.	
Balance from Excursion Fund .. ..	0 3 8½	J. Thaine, Esq. .. ..	0 2 6
Miss Swaffield .. ..	0 5 0	Mrs. Klebach .. ..	0 1 0
Mrs. Chas. Sawyer .. ..	0 5 0	Mr. Tilbury .. ..	0 1 0
Mrs. Skinner .. ..	5 0 0	Mr. Wiles .. ..	0 2 6
Miss Mills .. ..	1 0 0	K. J. L. .. ..	0 1 0
Miss Johnstone .. ..	0 7 0	A. B. .. ..	0 1 0
Miss Streeter .. ..	0 5 0	Mrs. Philips .. ..	0 1 0
Miss M. Green .. ..	0 2 6	W. L. .. ..	0 1 0
Messrs. Rickett Smith & Co. .. ..	1 0 0	Mr. Rowley .. ..	0 1 0
Messrs. Jenner & Sons ..	0 5 0	Hale's Stores .. ..	0 2 0
Collected by Miss Nicholson .. ..	5 0 0	Mr. Goodge .. ..	0 1 0
Miss Nicholson .. ..	5 0 0	Nurse Adams .. ..	0 2 6
F. A. .. ..	0 1 0	Miss Yeo .. ..	1 1 0
T. T. B. .. ..	0 2 0	Miss Begbie .. ..	0 10 6
Collected in Church .. ..	1 1 8½	Mrs. Stride .. ..	1 0 0
Mr. Abrahams .. ..	0 2 0	Proceeds of Entertainment given by Miss Panckridge and friends	6 8 4
J. K. .. ..	0 5 0	Sums under One Shilling	0 6 7
A Friend .. ..	3 0 0		
G. J. O. .. ..	0 2 0		
			<u>£33 11 10</u>

EXPENDITURE.

SUNDAY SCHOOL TREAT.

£ s. d.	
Hire of Rooms and Sundries .. ..	1 10 0
Infants' Tea .. ..	1 0 0
Teachers' Tea .. ..	0 10 0
Children's Teas .. ..	12 2 0
Prizes and Presents .. ..	13 19 10
	<u>£29 1 10</u>

MOTHERS' TEA.

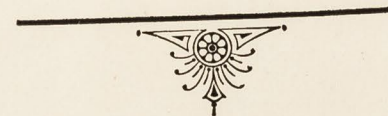
£ s. d.	
Hire of Rooms .. ..	2 0 0
Sundries .. ..	0 10 0
Teas .. ..	2 0 0
	<u>£4 10 0</u>

Received .. ..	33 11 10
Expended .. ..	33 11 10

Parish Work Society.

RECEIVED.

£ s. d.		£ s. d.	
Miss Stephens .. ..	0 2 6	Miss Robins .. ..	0 2 6
Miss Yeo .. ..	0 2 6	Mrs. Flowers .. ..	0 2 6
Mrs. Hore .. ..	0 2 6	J. Thaine, Esq. .. ..	0 2 6
Miss C. Thaine .. ..	0 2 6	Mrs. Hill .. ..	0 2 6
Miss Johnstone .. ..	0 2 6	Miss Wroth .. ..	0 2 6
Mrs. Burdekin .. ..	0 2 6	Miss Downe .. ..	0 2 6
Miss Lemon .. ..	0 2 6	Miss Hay .. ..	0 2 6
Miss Butcher .. ..	0 2 6	Miss Nicholson .. ..	0 2 6
Mrs. Beckley .. ..	0 2 6		
Miss Kleboe .. ..	0 2 6		
			<u>£2 5 0</u>
Paid for Materials .. ..			<u>£2 5 0</u>



With Compliments to  
The Mother Sup<sup>r</sup>  
Sister of Bethany  
13 Lloyd Square  
W.C

Parish of the Holy Redeemer,  
CLERKENWELL.

MISSION HOUSE REPORT.

APRIL, 1898.

**W**E must begin our Report this year with a note of joy. On Easter Sunday evening the Vicar was able to make the delightful announcement that the debt on the Church was paid, and the burden of so many years lifted at last from his shoulders. This is, of course, most joyful and encouraging news to all workers, all members of the congregation, and all kind friends and supporters of the Holy Redeemer Church and Mission House. Not that it means any relaxation of effort, for there still remains much to be done. It may be that some of our friends at a distance hardly realise that our Boys' Sunday School, and many of the Girls' Classes as well, are held of necessity *in the Church*. This is much to be deprecated, and it is earnestly hoped that it may soon be possible to build class-rooms and other rooms for parochial use on the ground already secured close to the Church. This would mean a great saving in rent and hire of rooms, now quite unavoidable.

With regard to our own funds, we suffered, like all standing charities, from the manifold claims of "Jubilee Year," but by much care and economy it has just been

May 11<sup>th</sup>

Since writing the above Report I have received the following characteristic letter from Mr Lyu :-

(p.p. to mention a  
white "hall" of  
near the London City Mission  
which is in the  
"Spanish" W. Kensington  
connected with  
Mr Baxter  
Field's Cottage  
Kensington E.C.  
10. May 1898.

On considering the views of the work of the Church here & its effects which I put before you in our conversation yesterday, I am not quite satisfied. My criticisms however are rather made for your satisfaction than that because anything occurs to me which you are likely to think of sufficient importance to affect your report.

With Compliments to  
The Mother Sup<sup>r</sup>  
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13 Lloyd Square

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Your questions were - as of course they should be - aimed at eliciting particulars, & as such I tried to answer them. But this seems to <sup>suggest or occasion</sup> ~~make necessary~~ a first though <sup>scarcely</sup> ~~scarcely~~ <sup>supplementary</sup> ~~supplementary~~ remark.

The population of my parish, as a whole, can by no means be called "practising" <sup>[If I left this doubt, I misled you]</sup> Church people. The Church is simply a nucleus - viz. the 350 or 400 Communicants (say) <sup>[350 = those recent communicants - 400 or more = those left behind]</sup> whom their Religion, one hopes, & in many cases one knows, means something - <sup>out of</sup> ~~and~~ the 7000

183  
Since writing the above Report I have received the following characteristic letter from Mrs. Lynn:-

in the area of my Parish. As to the 400, the great proportion of them are local, but some changes & about within or beyond ~~our~~ <sup>our</sup> boundary. I do mean all strictly in my parish - & of a good few live further off but use their own church & work be on no other "roll."

The Congregation of my Church is practically a Communicant Congregation though

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With regard to our own funds, we suffer from standing charities, from the manifold claims of the "Year," but by much care and economy it has

of whom there are always some  
not so, & others coming on.

By the bye, you kindly refrained  
from asking me the proportion  
of males & females in the  
Communicants. The Women are  
in the proportion of about 3 to  
1 men & boys.

The Sunday Congregation is as I said  
very difficult to estimate: I  
see that in the portion of the  
Church occupied by adults (mainly  
there are only about 350 or 360  
seats - & I dare say <sup>often</sup> not more  
than half of these are occupied

May 11<sup>th</sup>

153  
Since writing the above Report I have received the following  
characteristic letter from Mrs. Lynn:-

~~After~~. Yet one shall remember  
 I fear that a good many come  
 at other services than the one  
 I am not considering. Reckoning  
 as well as I can - or rather  
 guessing - I should think  
 about 300 persons attend  
 worship on a Sunday here  
 in addition to the children.  
 That is, at an early service,  
 or in the evening, & if not  
 at ~~the~~ the 11.15. service  
 Of course there are times  
 when other - & a good many



others, come. but you  
want average.

On the other side of the  
I am anxious to say that  
all relief given to  
hitherto is after enquiring  
& visiting at the houses.

I am very clear that  
we do not err in steps  
in this respect. When I  
said, too, that we help  
the out. of work, I meant

153  
of course, under circumstances  
as revealed by these enquiries  
& visits - & for a time  
by honest fear will be  
best we do not do enough  
in the way of help.

As to the general  
outward aspect of  
the parish, here again  
it is a peculiarly difficult  
one to judge of - & on  
account of the market  
street running through one

midst - with big outbursts  
~~which~~ lots of sellers &  
 buyers. Whether inevitably  
 or not, I cannot say I  
 note any appreciable change  
 in the look of Thy - other  
 than the increase of  
 quality - looking but (as  
 explained to you) I believe  
 harmful "live in on"!  
 cause of the market - I think

As I said, I have probably  
 added nothing to your information  
 & what I have said has been  
 of way of satisfaction to my own  
 mind & wish to be veracious. E.V.

May 14<sup>th</sup>.

4  
Interview with Rev. R. H. A. Bradley, 126  
Peter, Regent Sq.

Mr Bradley is white-haired picturesque old man of about 70. He is very chatty almost glib and I allowed him to do nearly all the talking. He has been here for 24 years and succeeded an old fashioned Evangelical during whom incumbent the per cent of the church had fallen from about £900 to £150 a year: there was no endowment and this £150 was all that was available for paying the vicar and all other expenses. Mr B. luckily is a man of private means and throughout his term has had to draw largely on his own purse to keep things going, though spending less now than he had to at first. He has succeeded in getting a small endowment from the Ecclesiastical Commission, and though he legally cannot do away with pew rents has practically made his church free and open by never exacting any rent from the regular ~~and~~ occupants of pews.

Character of population.

Persons employed.

For the largest proportion of the people are lodgers. Drumstick by ~~the~~ Black Street by etc. are practically given over to Boarding and lodging houses, and for church purposes there are hopeless ground: not that the people do not go to church, but that they have no recognition of any parochial claims. Outside the lodger class Mr D. has people mostly of the poorest class, labourers, costers etc. Derry St and Prospect Terrace especially are as low as anything can be, and should have been demolished long ago. Mr D. said he knew all the people here and knew none whom there was not drunkenness on one or either side. When Mr D. first came the Black patch just to the north of Regent St. was in his parish and was a nest of brothels: these have been pulled down and decent dwellings built in their place. Mr D. told me of a little girl who came for help from that quarter: his wife asked what her mother did: the reply was "she keeps houses."

Two Curators. Three paid Lady Visitors.  
Three voluntary visitors and about 20 Teachers etc.

Philosophy

Services.

Social Agencies.

Mr D. complained of the difficulty of getting workers of any kind: he might perhaps get them from the West End, but will not have workers who do not attend his church.

Church and Mission Rooms.

See over.

The church is 'almost empty' about 30 on Sunday morning and 70 in the evening. This in spite of a good choral service and every effort that of being to bring the people in. Those who do come are nearly all poor: the offertories are made up almost entirely of coppers. The peculiarity of the church is that there are always more communicants on lecture Sunday than <sup>congregation</sup> any ordinary Sunday service, actually about 100.

See list.

"They look very fine and large on paper" said Mr D. "but there's not much in them." The agency which seems to have most vitality at present is

S. PETER'S, REGENT SQUARE.

At the Annual Easter Vestry held on April 5th, the Vicar re-appointed Dr. W. Sinclair Cameron as his Warden, Mr. J. Kendall Garner was re-elected Parish Warden, and Mr. J. H. Hind, Treasurer. Mr. Garner, in the absence of the Junior Warden, appointed Messrs. Hind, A. Fourniss, A. B. Batt, and E. Langham, Sidesmen.

Mr. Churchwarden Garner expressed his thanks to the treasurer for his continued assistance in relieving him of the burden of the Parish Accounts, and to Mr. Fourniss for his aid as Sidesman, and after the usual formalities the meeting was dissolved.

The number of Communicants on Easter Day was somewhat less than last year. Though the late frost had considerably diminished the supply of our native spring flowers, yet the Church was prettily decorated, thanks to the assistance and contributions of our friends.

TREASURER'S ACCOUNT, from Easter 1897 to 1898.

	£	s.	d.		£	s.	d.
*Collections in Church	75	16	6	*Special Collections...	11	13	0
Subscriptions and Donations	...	7	1 0	Salaries for Verger, Bellringer, Church Cleaning, etc.	...	54	1 9
Temple Fund	...	10	0 0	Organist, Choir, Music, Printing, etc.	...	56	6 2
				Lighting, Heating, Water Rate, and Insurance	...	28	10 6
*Including Collections for Metropolitan Relief Society	...	1	0 6	Bread and Wine for Holy Communion	...	2	9 2
Bishop of London's Fund	...	1	5 0	Washing Surplices...	...	3	4 6
Poor Ch. Schools	...	2	1 0	Repairs to Furnace, Gas, Altar, etc	...	8	1 1
Miss Jackson's Fund	...	1	0 6	For Cassocks	...	2	8 3
Hospital Sunday	...	2	10 0				
S. Peter's Sunday Schools	...	1	16 0				
Do. Poor	...	2	0 0				
Total	£11	13	0				
Balance paid by Vicar	73	16	11				
	£166	14	5		£166	14	5

J. KENDALL GARNER, }  
W. SINCLAIR CAMERON, } Churchwardens.

J. HENRY HIND, Parish Treasurer.

Audited and found correct,

26th April, 1898.

(Signed) F. J. E. YOUNG, Auditor.

F.O.

The Churchwarden called attention last year to the large sum which the Vicar has annually to pay in order to supplement the Collections and Subscriptions for Church Expenses. This year the sum which he has given is, we regret to say, still higher, viz., £73 16s. 11d., in addition to other burdens, which come upon him from every institution connected with S. Peter's. For this serious drag upon his professional income, there seems to be no remedy. Since I have had the honour of being treasurer the following sums have been advanced by the Vicar for Church Expenses *alone* :

	£	s.	d.
1894.	31	14	2
1895.	35	13	9
1896.	45	9	3
1897.	50	19	8
1898.	73	16	11

Making a total of £237 13 9

In other Parishes these would be considered debts owing to the Vicar and Wardens. J. H. HIND.

### Church Services.

Sunday.	Holy Communion, on all Sundays, at 8 a.m. on 1st Sunday also 9 a.m. Matins, Holy Communion, and Sermon at 11 a.m. Litany 4.10 p.m. Evensong and Sermon at 7 p.m. Public Catechising on Second Sunday at 3.30 p.m.
Other Holy Days.	Holy Communion at 8 a.m. & 11.15. Matins at 11. Evensong and Sermon at 8 p.m.
Daily.	Matins at 10.30 a.m. Evensong 5 p.m. except Wednesdays and Fridays, Matins at 11.30 a.m. Evensong at 8 p.m.
Thursday.	Holy Communion 8 a.m.
Baptisms & Churchings.	Sunday at 4.20. Wednesdays and Fridays 11.30 a.m.

### Schools.

Sunday Schools	at 10 a.m. and 3 p.m. in Sidmouth Street and in Prospect Terrace.
Maternity Society	(for providing married women with bags of linen during their confinement). Apply on Monday at 11 to 12 to Miss Guest, at 1 Brunswick Square.

Mothers' Meeting every Monday at 2.30 p.m., in the Mission House, Sidmouth Street.

Meat Kitchen for sick poor, Treasurer Mrs Cohn, 7, Brunswick Square.

Blanket Club for the winter months, Mission House, Treasurer, Miss Tarn.

Children's Savings Bank and Library, Friday 12 to 1 p.m. at 16, Sidmouth Street. Treasurer, Miss Tarn.

Mission Room, 16 Sidmouth Street, where the District Visitors can be seen on Wednesday and Friday, from 12 to 1 p.m.

Provident Fund; for Rules, apply to the District Visitors.

Lay Helpers' Association.—Secretary for St. Peter's, Regent Square, Mr. J. H. Hind.

The Church Conference of the Deanery of St. Pancras. Rev. C. T. Ackland, Clerical Secretary, J. H. Hind, Lay Secretary.

Sunday School Teachers' Meeting on Second Wednesday in the month after Evensong.

Meeting for Intercession for Church Workers, last Sunday in the month, at 4.30 p.m.

Communicants' Meeting—Last Wednesday in the Month at 8.30 p.m.

Confraternity Meetings—First Monday and Wednesday at 8.30 p.m.

Young Men's Bible Class. Sunday afternoons at 3.15 at the Vicarage.

Young Women's Bible Class, Sunday afternoons at 3.30 at the Vicarage.

Boot Club at Sidmouth Street on Tuesday, 12 to 1, and Friday, at 7. Treasurer, Miss Barker.

Sewing Class for girls between 12 and 14, members of Sidmouth Street Sunday School, 6 to 8 on Wednesday. Apply to Miss Barker.

Sunday School Pupil Teachers' Class at Sidmouth Street, Thursday, 8 to 9 p.m., Teacher, Miss Barker

Free Club and Night School for girls over 14, at Sidmouth St. on Tuesday and Friday Evenings, from 7 to 9.30.

4 S. Peter's Parish Magazine.

Saturday Afternoon Free Class for Boys of any age. Basket Making. Superintendent Miss Griffin.

Guild of the Good Shepherd. Members meet second Monday at 8.30 p.m., and fourth Monday, at 8 p.m., at 16, Sidmouth Street.

Penny Readings and Concerts take place during the Winter Months, of which due notice is given.

Choir Practice on Wednesday and Friday Evenings, after Evensong.

St. Peter's Club, 16, Sidmouth Street. Hon. Sec., Mr. J. H. Hind.

Parish Magazine, Monthly, Price 2d., Subscriptions (including postage), 2/6 per annum. Apply to Visitors or Clergy.

BAPTISMS.

Alfred John Sivers	...	...	April	3
Charlotte Eliza Clark	...	...	"	17
Percy Chess Headley Clark	...	...	"	"
Ada Gregg	...	...	"	"
William Bromley Ward	...	...	"	24

MARRIAGES.

Frederick Charles Wright and Georgina Hannah Stanton	Feb. 28
James William Sears and Emily Mary Ann Harbud	Mar. 26
George William Bitmead and Francis Ann Talbut	April 3
Albert George Salter and Emily Whitchurch	" 10

COLLECTIONS.

Vth Sunday in Lent :	£	s.	d.
Week	0	1	6
IVth " " "	1	7	0
Week ...	0	17	10½
Easter Day	2	13	5¾
Week ...	0	1	2
1st after Easter	0	18	0½
Week ...	0	0	7
2nd after Easter	0	15	10¾

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the Free Club and Night School for girls run by, which cater for for girls of the rougher class, work and flower girls: beginning with scenes of lowid roudyism and police intervention the girls have now been thoroughly tamed and some of them brought to church.

Sunday Schools with about 200 children

The lodging and boarding houses are left almost entirely alone: the poor streets are visited as far as the wispsing of the staff will permit.

About £40 a year is spent almost entirely on the sick.

Mr D. was one of those who quite frankly admitted that the church had practically no influence: he described the various agencies he had started and efforts he had made to get hold of his parishioners all unavailingly: for the better to do he tried a middle class school and series of first class lectures

Education.

Visiting.

Relief.

Influence of church.

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getting such men as Spottiswoode to lecture: they would not come to the lectures: much less to the church. For the poor he has tried everything in the way of clubs, institutes, concerts, a supper for 50 of the worst characters etc: nothing can rouse them from their apathy and indifference, though they welcome the visits of the clergy.

Mr B. who is vicar of Broad <sup>High</sup> Church near has always aimed at being the ~~pastor~~ <sup>church warden</sup> <sup>responsibly for</sup> all his parishioners of whatever sect, and at one time proposed to subsidise the neighbouring R.C. priest to the extent of £50 a year for expenses connected with his R.C. parishioners: in this however he was in advance of his waters who resisted the idea. In matters of charity however he has always insisted on complete impartiality, and on this point had many a fight at first. "I remember" he said "a conversation at a meeting of our Maternity Society: the ladies were all saying that nothing should induce them to give the bag to R.C.'s or Dissenters: at least a sweet & virtuous old Protestant lady struck in "You are quite right, my dears, he ought not to give them

to R. C.'s or Dissenters, but I never ask them what they are". This is the spirit in which Mr D. has worked, and it is probably a knowledge of his strong line on this question which accounts partly for his empty church, as he says that there has been a good deal of bribery in the neighbourhood. He mentioned one of the chapels when it was advertised that all who attended a certain service would receive a cart. of coal: the members of his Mother's Meeting were exercised as to whether they ought to attend: Mr D. when appealed to said "Oh yes let them have in the House of Rimmon, and get them coals."

Among the poor none: The Salvation Army tried them and gave it up.

Asked as to the Poorman's Friends Society Mr D. said that as far as he knew it touched no one in his parish.

Drink is as bad as it can be, but Mr D. has now no Temperance organisations: he said that "if people could not be kept sober without all the hatred and

Other religious influences.

Drink.

Prostitution.

Health

Personal.

lily methods it seemed necessary to employ it was not good enough: the intemperate speeches on intemperance, the incessant entertainments etc. tickled him.

A great deal in the neighborhood, but Mr. D. thinks he has routed all the bad houses out of his parish.

Health good, also housing, except in Derry h. and Prosper Fenca.

No one could help liking old Mr. Brady, but his is not a strong character. I am sure he has done and is doing his duty according to his light in the face of what he describes as "awful discouragement." His comparative failure to make an impression is due I think partly to the absence of strong theological opinions combined with an absence of organizing power.

May 13<sup>th</sup>

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Interview with Rev. S. D. Stubbins, St. James,  
Prestonville.

Mr. Stubbins is a man of 70 or thereabouts, tall, unplan; but for his dress unclerical in appearance. He has been here for 28 years.

Mr. S. had fixed 3 o'clock for our interview; he came in about ten minutes past 3, and told me that he had a service at 3.30. He was not in the best of temper, evidently thought I was connected with some newspaper, failed to see the object of the inquiry etc. Under these circumstances there was not much to be got out of him; not indeed that there is much to tell, for there is very little indication that this is a thoroughly enlightened parish.

The population is entirely of the working class, about half artisans, and half labourers.

Asked as to his staff Mr. S. said he could not answer the question, but practically proceeded to do so by showing that he had been much nettled by some remarks of his Bishop as to "the total insufficiency of the staff". I see that there is no

Services

Worship.

Visitors.

Relief.

curate and beyond the Vicar I fancy no paid workers, but Mr S. said that "in his opinion the parish was no less efficiently cared for because the work was largely done by laymen".

See over.

Mr S. would not give numbers but admitted that very few came: also that there were no attractions either musical or architectural to bring them: the church is "the ugliest in London in the best situation" and as for the services "if they would come to hear the Gospel I don't want them" said Mr S.

There are Day schools and Sunday School with about 200 children.

Mr S. said that he considered that the parish was very efficiently visited.

There is an old endowment of £100 for the poor which is distributed in 1/2 tickets: no cooperation with the C. O. C.

Dr. F. C. ... an arrive here—I shall be

morning Chinese service and the afternoon men's leper service, but thinks his strength will not permit him to take the English service as well. Every Tuesday and Friday he will have a Chinese class for the missionaries, one of which is to be followed by a prayer meeting. The weekly prayer meeting for Chinese Christians on Wednesday uncle wishes to take, but we have the leper prayer meeting on Thursday.

Yenkhon, one of our first leper converts, and who has been teaching all the younger lepers, is very ill.

"It is quite touching to see the affection shown towards F. and E. B. B., and there will be many very real tears of sorrow shed when the day comes to say 'Good-bye,' and one hardly dares to mention the subject to the leper girls. F. has resigned to me her post of chloroformist, but to-day in a trying operation we acted together. Standing for an hour or more giving chloroform is exceedingly tiring, and, with all the other work, I feel quite worn out."

By the time this reaches you—

ST. JAMES, PENTONVILLE.

SUNDAY, Mission Service .....  
 Band of Hope, every Monday at 5. Subscription 1d. per month.  
 MONDAY { Temperance or Missionary Meeting, or  
 Music, Singing, and Readings.  
 TUESDAY, Mission Service .....  
 THURSDAY, Mission Service ..... Mr. LAWSON.  
 All to commence at 8 p.m.

NOTICE.

MONDAY AFTERNOON at 2.30,  
 A Meeting for Women only, Conducted by Mrs. STUBBS.

BIBLE CLASS, 3.30 p.m.  
 Children's Service, last Sunday in the month.  
 WEDNESDAY, 8.0 p.m.; FRIDAY, 3.30 p.m.  
 Baptisms and Churchings, Sunday and Friday, 3.30 p.m.  
 HOLY COMMUNION.  
 First Sunday in the Month after Morning Service  
 Second Sunday in the Month at 8.30 a.m.  
 Third Sunday in the Month after Evening Service

Notice of Banns of Marriage to be given to Mr. Hicks, 12, Collier Street, or to R. Taylor, 38, Henry Street. Marriage Fees the same as at the Register Office—viz 9s. 7d., inclusive of certificate.

Mr. and Mrs. Bannister. Mr. B. has got on wonderfully well in the Cantonese colloquial during the year he has been here, and although he cannot yet preach in the dialect, he reads prayers very well indeed, and has no difficulty in all ordinary conversation. . . . . Once a month he has to his house fifty or sixty English-speaking Chinese to a lecture, the subject usually scientific, the lecture being given by some one in the colony, Mr. B. always giving a Bible lesson at the end. The work on the mainland is in a very flourishing condition—a catechist and Bible woman are stationed there—and Mr. B. visits the station once a month to administer the Lord's Supper, besides going over whenever he is able. I went over with Miss F. on Monday to see the work and to interview a little leper lad in whom Miss F. is much interested. We are going to take him with us to Pak-hoi. Our Government has just given the C.M.S. a piece of land at Kow-chow. The work in Hong Kong among women seems prospering, and Miss E. has a Bible women's school with six students, and I hope we shall soon be able to send up a student from Pak-hoi for training. Miss J. has



**ST. JAMES', PENTONVILLE,  
Parish Magazine and Localised Gleaner.**

TWENTY PAGES.

APRIL, 1898.

PRICE TWOPENCE.

**PARISH NOTICES.**

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COLLIER STREET, PENTONVILLE.*

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*In the Church.*

**DIVINE SERVICE.**  
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BIBLE CLASS, 3.30 p.m.  
Children's Service, last Sunday in the month.  
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## PARISH NEWS.

The letters from Pak-hoi will tell of the safe arrival of Bishop and Mrs. Burdon and of Dr. and Mrs. E. G. Horder, for which we have cause to be very thankful. A fortnight after their arrival Mr. and Mrs. Beauchamp left for England via Hong Kong and Shanghai. From this latter place they hope to visit Hang-chow and Chuki, continuing their homeward journey via Japan and Canada, and expecting (D.V.) to reach England early in June.

## A GREAT UNDERTAKING.

The Education Department object to the present boys' schoolroom, and all grants will be discontinued after the 30th of this month unless a more suitable room be provided. Under these circumstances the trustees of the Memorial Mission-hall are constrained to allow the hall itself to be used in the daytime by the boys' school. Various alterations will be necessary to meet the requirements of the Department—a cloak-room and a new staircase into the playground, and new school desks easily convertible into comfortable seats for adults at the evening meetings.

The large mothers' meeting held by Mrs. Stubbs and Miss Taylor on Monday afternoon will be held in the lower room, which will be made very comfortable.

The organ which Mr. Burdon has lent us for some years must be removed for the formation of the cloak-room, and it would be much missed at the evening meetings. The cost of the necessary alterations will be about £200, and an additional £100 would enable us to retain the use of the organ. May I ask the readers of our *Gleaner* to help me? A good work is being done in our day-school by our efficient Christian master, and the reports of H.M. inspector have been very satisfactory.

## AMERICAN SALE.

To raise a portion of the £300 so urgently needed, a jumble or American sale will (D.V.) be held at the hall in the late spring or early summer, and the committee formed for carrying out the alterations will be most thankful if our readers will send contributions.

## INDIA.

Those who remember Mr. Luce, vicar of St. Nicholas, Gloucester, will be interested to read the following letter from his daughter, who went to India in 1896:—

"C.M.S. Orphanage, Sagra, Benares, India, N.W.P.—I did rejoice to hear how my cousins in Chu-ki had been kept and protected, and how much influence God has given them with those wild difficult people.

"God's goodness to dear Jessie Puckle and me ever since we came out here has indeed been great—in keeping us in such perfect health, giving us such pleasant companions, and helping us to learn the language. We have grown to love these dear little orphans so much and Miss B. also; so we are quite sorry that now 'marching orders' have come, and the day after to-morrow we are to go down into the city and live with the Z.B.M. Mission ladies, as the C.M.S. have sent out Miss Beyts to be a permanent helper to Miss B.; there is not room for all of us here. We shall hope, however, still to attend the Urdu services in Sagra Church.

"Christmas I spent out in camp among the villages with Miss Davis and her father. She works out there among the women during the cold season, and it was a great help to me being with her for a few days, as that is the kind of work Jessie and I expect to have after we have passed our language examinations and go to our final destination.

"E. LUCE."

## MID-CHINA.

Mrs. J. B. Ost writes:—"Chu-ki, May 28th. I have been much interested in a talk with some well-to-do men, but they have sadly interrupted my writing.

"Pagra House, Western Lake, Hang-chow, October 4th, 1897.—We shall wait anxiously to hear the results of the course of hot mineral baths. Japan is the great place for them. How nice it be for you . . . to take a trip out there, and also visit the homes of your three married daughters and see something of their surroundings and work? Our chief trouble here is over the milk supply for the baby. This is a lovely spot, and the flowers are so infinitely better than in the town of Hang-chow. The roses even now are very beautiful and sweet, and I have bowls full on the table. The chrysanthemums bid fair to make a grand show. You would enjoy to be here with the flowers and the lovely views and quaint rocky garden.

"Chu-ki, December 20th.—Our school work is in full swing. We returned on Friday, the 17th. It was a very cold journey, and we landed some . . .

which has been bad for so long.

"January 29th, 1898.—Thank you very much for the Scripture pictures—they will come in very useful in taking classes. We hope to do more in the way of making our garden profitable. We have to-day been setting some potatoes. Those that we set last year came to nothing.

"Hang-chow, February 5th, 1898.—Last week Bishop Moule attained his seventieth birthday, and received three presentations—(1) from the European clergy and their wives; (2) from all native C.M.S. Christians in the diocese—a white satin scroll 84ft. long, beautifully embroidered and painted, containing upwards of 3,000 names; (3) from European and American friends in Hang-chow and Chu-ki. He seems very pleased with all.

"Chu-ki, February 26th, 1898.—You will be thinking much of us in the pleasure of having F. and E. B. B. with us. Our programme, as far as we can see it, is as follows:—March 24th, J. and I arrive at Shanghai for the conferences. March 31st, we four brothers and sisters leave Shanghai together and reach Hang-chow on Saturday, April 2nd, remain in the city over Sunday, and then we all four go on to Chu-ki, and hope to go about the district together.

"March 4th.—J. and I hope to go to Shanghai for the missionary conference. Mr. and Mrs. Barton will stay here. M. A. will be able to interpret for them. It is really wonderful how much of the language she can speak, seeing that she has never had any opportunity for study. She can make the servants understand anything she wishes to say.

"We have just been having our native Church council meetings. We had one native pastor and two representative wardens from each of the three districts—Hang-chow, East Chu-ki, and West Chu-ki. Some knotty points came up for discussion, and a few hard things were said, but on the whole it went off better than we had feared. Next week Bishop Moule arrives to spend seven days in the district. The first of his Episcopal acts is to 'dedicate' a church built by the Christians themselves at a village some eight miles distant. This is the first building in the whole district which has been built expressly for a place of worship, though in one other case an old house was metamorphosed for this purpose, but this was done chiefly by money contributed by foreign friends and only partly by the natives.

"China seems to be occupying a large share of public thought. The Chinese themselves know this, and the air is full of rumours. The opening up of the country to foreign commerce, which now seems to have been promised, is a

[CONTINUED ON PAGE III.]

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grand move for the country, but what effect it will have on missionary work remains to be seen. We have lately been having a little experience of the underhand dealings of the Romanists, even of their foreign priest. I am glad to say that their craft did not succeed, and the Mandarin gave a most impartial judgment, demanding exactly what John had done his best to secure by arbitration some time ago. Just lately they have been acting in a strangely high-handed way. The whole place was startled a few days ago by the arrival of a military Mandarin and a company of soldiers, who had all come post haste from Shaon-hing. It seems that at some wedding of members of the Roman Church some of the heathen members of the clan refused to allow the Roman Catholic pictures of the saints to be hung up in the presence of the tablets of their ancestors. This led to trouble, and some of the pictures were torn up. The Romanists also say that the life of the native Roman Catholic priest was threatened. They appealed to the Mandarin to punish the outrage, and he was quite willing to do so at his own discretion, and would be satisfied with

either committed or alleged, and refused the request, nothing was done in the matter, so the Romanists appealed direct to the military commander at Shaon-hing, and the soldiers immediately came, having been led to believe that there was some sort of incipient rebellion. Such action as this will lead to a strong feeling against the foreign religion in some quarters, and will also lead to the impression amongst others that it is a powerful body which will support its adherents through thick and thin. As the Mandarin remarked, Roman Catholicism seems to be a doctrine of force of arms, but the Christian a doctrine of right and wrong."

Rev. J. B. Ost writes:—"March 4th.—I have just had the spring meeting of our native Church Council—two days of engrossing and interesting work. If the work develops during the next few years as it has been doing during the last, the three native pastorates will become self-supporting before the twenty years allowed by the C.M.S. in their subvention grant."

## SOUTH CHINA.

Mrs. E. B. Beauchamp writes:—"Pak-hoi, December 17th, 1897.—We are looking forward to seeing you next spring, but we cannot quite tell when we shall arrive. At present our going to Chu-ki is a little uncertain, as the double journey would make a large hole in our three weeks for Shanghai and mid-China. We are very anxious to go, if possible, as we have never had the opportunity of seeing any Mission station except our own in Hong Kong, so it would be a great treat to see Hangchow and Chuki, as well as a real help in our future work.

"January 26th.—We have a good deal of sickness round us here just now, but the hospital is closed for the China New Year's holidays. Six or eight of our leper men, we fear, has measles, and one of the leper men, we fear, has smallpox. Then Hoh Sin Shang's youngest child has chickenpox, and also three of our girls' school boarders. Most of the children have gone home for the holidays, so we hope it may not spread. Then Dr. Hill has just had his first case of diphtheria in China. Dr. Deane called him in consultation over the child of one of the tide-waiters, who died the next day. The child was seven years old, and the father took E. to see the body and asked him to baptise her (!) before the coffin was closed. It is too sad to see the ignorance and superstition all around, even among those professing Christianity. We are very busy preparing to welcome our expected arrival.

"February 7th.—The girls' school reopened to-day, and so did the hospital after the Chinese New Year holidays. The leper men and women began school again a week earlier. There was great interest excited in the compounds on New Year's Day by the eclipse. We saw it beautifully, but it was only partial in China, about a quarter or one-third of the face of the sun was hidden, so that there was no appreciable diminution of light, and we had to use very dark glasses to look at the sun, for it was a brilliantly fine day.

"February 23rd.—We are very sorry to think of parting with so many native friends, and I really almost dread to go into the leper women's compound or the girls' school, for if there is the least allusion to my leaving they, one and all, begin to cry and sob. When we are once off, they will settle down again happily, I am sure.

"Hong Kong, March 11th.—We left Pak-hoi on March 2nd, and hope to reach London on or about June 2nd. We had a comfortable journey as far Hoi-how, but after we left this place at daybreak on Friday (the 4th) our troubles began, and we were both quite hors de combat till we got into Hong Kong waters. We stayed with Mr. and Mrs. Bannister until

yesterday. Mrs. Bannister and the two children are leaving for England next week, and Mr. Bannister hopes to accompany them as far as Singapore. Yesterday we went up to the Peak to stay with our friends, Mr. and Mrs. Ross, and this afternoon we have come to Miss Johnstone's, and hope to stay with her till our steamer leaves next Wednesday (the 16th). We are expecting to bring little Ethel Hill to England with us. Mrs. Hill hopes to bring her to Shanghai in time to join the steamer of April 29th, by which we hope to travel. In last Monday's paper there was a rumour that there had been a riot in Chuki, and that the missionary chapel had been destroyed and several native Christians had lost their lives. We cannot hear any confirmation of the news, and trust that it is not true.

"March 12th.—We have just heard that Hong Kong is declared an infected port on account of the plague having broken out again. I hope that it may not cause us to be put in quarantine in Shanghai. Hong Kong is rather *en fête* just now in consequence of the arrival of Prince Henry of Germany, and there are a number of ironclads in the harbour—English, German, Russian, and American. There are two French ironclads cruising about off Hoihow, and we saw them on our journey from Pakhoi. Evidently we are on the verge of a crisis, and it is impossible to foresee events. The Prince spent yesterday an hour and a half at the German Mission, looking round the school, &c.; and the German missionaries are delighted at his cordiality and condescension in staying to tea with them. We expect to leave Shanghai in the *Empress of India*, sailing about April 29th, and will be due at Nagasaki on May 2nd, at Kobe on May 3rd, Yokohama on May 5th, and Vancouver on May 18th; and if we go across Canada without stopping for a night we may be in Toronto by May 22nd.

Mrs. E. G. Horder writes:—"West Point, Hong Kong, February 8th. We have to-day sent off two little silver remembrances—a pen-holder and a brooch. The latter is composed of one Chinese character, meaning 'long life.' We hope to sail for Pak-hoi on the 10th, uncle and aunt travelling by the same steamer. As there are four passengers, E. succeeded in getting the French agents to send one of their better ships to Pak-hoi for this trip, and we are very glad to have more room and more comforts on the way. It is a great joy to feel that we shall so soon be in Pak-hoi, and we praise God for bringing us back again in renewed physical and spiritual strength. We have had a pleasant fortnight in Hong Kong, and we have enjoyed staying with

Mr. and Mrs. Bannister. Mr. B. has got on wonderfully well in the Cantonese colloquial during the year he has been here, and although he cannot yet preach in the dialect, he reads prayers very well indeed, and has no difficulty in all ordinary conversation. . . . Once a month he has to his house fifty or sixty English-speaking Chinese to a lecture, the subject usually scientific, the lecture being given by some one in the colony, Mr. B. always giving a Bible lesson at the end. The work on the mainland is in a very flourishing condition—a catechist and Bible woman are stationed there—and Mr. B. visits the station once a month to administer the Lord's Supper, besides going over whenever he is able. I went over with Miss F. on Monday to see the work and to interview a little leper lad in whom Miss F. is much interested. We are going to take him with us to Pak-hoi. Our Government has just given the C.M.S. a piece of land at Kow-chow. The work in Hong Kong among women seems prospering, and Miss E. has a Bible women's school with six students, and I hope we shall soon be able to send up a student from Pak-hoi for training. Miss J. has

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Dr. E. G. Horder writes:—"March 7th.—I shall be much obliged by the

The large mothers' meeting held by Mrs. St. James and Miss M. at a women's school in the town, and she principally teaches the Romanised. Miss H. devotes herself almost exclusively to looking after the school which M. founded and superintended; it contains fifty girls. Miss J.'s school contains fifty Chinese and eighteen Eurasian girls. There is also a flourishing branch of the Y.M.C.A. and 'Mothers' Union,' with regular meetings.

"E. and I breakfasted with A. B. this morning. The poor man is rich, but terribly miserly. He would be a happy man if he knew how to give away his money. He says that he is tired of societies, and won't have anything to do with them; but he wants to find an earnest Chinese catechist to work among his *employés* and tenants, but I think that he will not get one without the help of some society."

Dr. E. G. Horder writes:—"Hong Kong, February 9th. I shall be much obliged by your sending to the Hong Kong and Shanghai Banking Corporation the grant made by the Pak-hoi Leper Fund, as (D.V.) I commence the building immediately on my arrival."

Mrs. E. G. Horder writes:—"February 22nd. We are a little more settled now than when I wrote to mother last week, but there is yet much to be done in taking over accounts and work and learning about all the little details from E. B. B. and F. Day after day goes by and we seem not to have a moment to spare, one duty following another so quickly, such a contrast to the comparative lazy life on board ship. Last week we had a Mission conference at uncle's house, and the work was divided amongst us. That among the women and girls fell to Mrs. Hill and me. My share is the superintendence of the girls' school and the women patients, E. taking over all the treatment of the women. Then I am to superintend all the dressings in the men's leper compound, and take up some of the evangelistic work in the women's leper compound, the Sunday afternoon class, and the daily morning prayers. Mrs. Hill takes two or three Bible-classes a week in the girls' school, superintends the needlework, &c., of the leper women, and holds classes for the inquirers and Christians—a most important branch of the work. Dr. Hill takes medically all the male patients in the 'general' wards and dispensary, and also the women lepers and the girls' school. E. has all the general women patients (twenty-six beds), and all the (100) men lepers. E. is secretary of the Mission, and so has all the various accounts to keep, and also has to superintend the building of the new house. Dr. Hill has all the European patients, and will also supervise the preaching-chapel and boys' school in the town. Uncle will take the usual Sunday

or, at the latest, when money comes without a balance. 120 lepers to feed and clothe needs a large sum, especially on account of the dearness of rice and other things."

It would seem from a paragraph in a recent number of the *Pekin and Tientsin Times* that Christianity, after its long and arduous fight for existence in China, is at length likely to make its way by leaps and bounds. The paragraph is as follows:—"We are informed that during the last week in January the Emperor sent a written order to the book-store of the American Bible Society, not far from the east gate of the palace, for 160 books, thirty of them distinctly Christian. The list had evidently been made out from the catalogue of publications of the society for the diffusion of Christian and general knowledge among the Chinese, and the order was written in a kind of Chinese character used only by the Emperor, so that there can be no doubt that the order was from the Emperor himself. The following week the same messenger came again, this time wanting copies of all Christian books, and received over 400 copies of seventy-two different books."

#### OBITUARY.

Sir Rutherford Alcock, described in *Whitaker* as military surgeon and diplomatist. As Consul at Shanghai and Ambassador at Peking, he had exceptional opportunities of forming an opinion on the relations subsisting between France, China, and the Vatican, and begins and ended a letter to the *Times* on the subject as follows:—"A Reuter's telegram, dated from Rome, that the natives in northern Cochin-China and in Eastern Szechuen have risen against the Christians, owing to the imprudence of the English and American Protestant missionaries is entirely misleading. There is at present a triangular duel between France, the Vatican, and China. . . . The hostility among the Chinese has very little to do with religious fanaticism. They are, of all nations, the most tolerant, perhaps from the reason that they are very indifferent and care little for any form of religion. I entertained this conviction after some twenty years' residence among the Chinese, and, therefore, when asked by Pope Pius IX. at Rome, on my return home, soon after the massacre of Tientsin, how I accounted for the persistent hatred manifested against the missionaries and their converts, I felt constrained to answer, "It was not a question of religion with them, but of civil jurisdiction," and I was not surprised that the Pope did not further pursue the subject.

Mr S. devoted about ten out of the twenty minutes I was ~~was~~ with him to the discussion of the sexual morality of his parishioners, and said that judging men from his eyes about half the women who were married in his church were pregnant. He had to notice too how many cases in which he was asked to sign maternity letters showed that the child was expected a month or two after marriage; in these cases he did not feel justified in certifying that the applicant was "a respectable married woman" with the remark that now such cases are not brought to him.

I have indicated the whole of Mr S's Parish Magazine, not as being of any interest in itself, but as showing ~~how~~ how far from his own parish his interests seem to lie. His table too was littered with papers of the C.M.S.

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Interview with the Rev. Albert Moore, Vicar of the Holy  
Cross, St. Pancras, at 24 Argyle Street. (E.A.) May 5 1898. 16

The following appeal has just been issued, and it  
gives the best summary of particulars about the parish.

### Parish of Holy Cross in St. Pancras.

The entire population (which numbers about 6000) practically belongs to the working classes, and a very large proportion is engaged on poorly paid occupations which do not require skilled labour.

Owing to the sub-division of work in the various trades, and to the curious variety of needs created by the crowding together of a mass of people, the number and strangeness of the means by which a living (or what has to do duty for a living) is obtained are absolutely startling. Thus, in looking over the first 1587 entries in the Register of Baptisms, no less than 311 different occupations are found under the heading of "Quality, &c., of parents." Unfortunately, a few only of these callings provide a decent maintenance for the workers and their families.

It is obvious that such a population is likely to stand in special need of aid, if they are to make progress in their physical, social, and spiritual conditions. It is further obvious that such aid can only be given at the cost of considerable personal work and monetary outlay; and that not much in the way of work of this kind, or of money, can be expected from the inhabitants themselves.

For a number of years sustained efforts have been made by the Church to provide for the people of Holy Cross parish the help required. But the labourers in the cause and the contributors to the funds have been comparatively few, and the strain in consequence devolved on those who have undertaken the work almost intolerable.

They have not, however, wholly toiled in vain. When the present Incumbent was appointed, parochial agencies for the amelioration of the people were, to all intents and purposes, non-existent: and there were no funds for carrying on the Church work.

A building, indeed, there was—little, if at all, better than a shed—which could be hired on payment of a high rent; and here there came on Sundays the tiniest handful of people, whose

181  
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worship was continually interrupted by the inroads of roughs: of  
communicants there were but two or three.

60 — At the present time there is a permanent Parish Church (built  
at the cost of some £10,000), with a Parish Hall and Kitchen (was 100) (was 500)  
beneath: a small Club House is rented for the use of the young  
men of the parish; and the local buildings of the School Board  
for the Sunday Schools.

The Church is open all day; and the services therein are very  
frequent.

On the Communicants' Roll there are now as many hundreds of  
names as there were units in 1879.

Four Bible Classes are held weekly; and there are special week-  
day religious instructions for children.

There are branches of various societies, such as the Church of  
England Temperance Society; and a Fathers' as well as a Mothers'  
Meeting.

An average of 130 children are yearly sent into the country for  
a Holiday of two or three weeks; and Convalescent treatment is  
provided for many patients. (Lady Jean's and her family)

The Masters and Boys (old and present) of Tonbridge School—  
which is endowed with property in the parish—contribute £100  
a year towards the salary of an Assistant Curate. Part main-  
tenance is provided for two Lady Visitors, and there are other  
wholly voluntary visitors. A Mission Woman and a Nurse are  
also at work in the parish.

There is good reason to believe that the Church is popular even  
among those parishioners who do not make use of its ministrations.

As has already been said, the difficulty of raising the money  
required for these agents and agencies is almost overwhelming;  
and there is always present the danger of the collapse of good  
work from financial causes.

This paper is issued in the hope that some of its readers may be  
induced to proffer personal and pecuniary aid—for workers are  
needed no less than money.

ALBERT MOORE,

Vicar.

24, ARGYLE SQUARE,  
KING'S CROSS, W.C.

From the LORD BISHOP OF MARLBOROUGH.

“I know full well the many difficulties of this poor  
parish, and the incessant and self-denying faithfulness  
of the work of the clergy and their helpers, work which  
is bearing fruit in the increasing use of the services  
rendered.”

(Signed) A. MARLBOROUGH,

Bishop Suffragan.

APRIL 15th, 1898.

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Mr. Moore has been vicar for 19 years. The great structural change has been the pulling down, and rebuilding of block dwellings of almost the whole of the black streets as shown on the poverty map. On the whole, the district is much more orderly than it was, but it has not been quite so quiet in recent years. Mr. Moore attributes this to a change of policy on the part of the East London Dwellings' company, the owners of the aboved mentioned dwellings. They used to employ lady rent collectors, and the original philanthropic objects of the company were recognized. Admissions are now left to the caretaker and he is afraid that the whole thing is now just a commercial affair. Of the occupations in the parish carman and labourers are far ahead of any others. There are practically no houses in the parish occupied by single families. There is any amount of sub-letting, generally in tenements, more rarely to lodgers.

During the 19 years there has been a great change in the attitude towards the church, and the old days of interrupted services have long since passed. At the present time every one is friendly.

Staff etc:-- Vicar and one curate, the latter mainly supported by Tonbridge School, which gives £100. Owns much local property, and in a few years will be very wealthy, as leases are just falling in.

Trained nurse, Mission woman, two paid lady visitors; about 16 Sunday school teachers.

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Services:--Sundays H.C. at 8 and 11-45, children's service at 4. Morning and evening prayer at 11 and 7. Weekdays H.C. at 8 and evening prayer, generally at 5. Special services on the Saints' Days, Wednesdays and Fridays.

Sunday morning average 80; evening 300. Communicants' roll 300; nearly all parishioners. Regular communicants (monthly) 130 to 140; Sunday average 35.

Sunday school register 320 average 280.

BUILDINGS:-- See appeal, page 2

SOCIAL AGENCIES:--(See appeal, page 2.) Mr. Moore mentioned especially the Fathers' meetings, taken by his wife. They have been going on for some years, and have had a great effect on the men. Not many of them come to church, but they have developed a feeling of great chivalry and courtesy to Mrs. Moore, and have been put in a good humour towards the church. They smoke, sing, talk etc. 60 members; average 30 to 50.

Children's holidays work through grant from Lady Jeune, to whom the only report made is as to number of children sent. In nearly every case they make parents pay 5/; "rather a rule of thumb arrangement", that he cannot quite defend, but which saves a great deal of trouble.

EDUCATION:--No day schools, but religious education "to supplement the board schools", given one evening each week to boys, and another to girls, in addition to religious instruction on Saturday mornings on the Dupanloup system. About 100 come

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Systematic house-to-house visiting by the visitors, and mainly in the poorest parts of the parish, especially the models.

CHARITY:--About £70 or £80 a year. Mr. Moore has been chairman of the C.O.S. for about 15 years, and carries through most of his special and convalescent cases with their help. But the sick cases are relieved independently. All charity is given independently of any connexion with the church excepting pensions, and these of which there are only two or three, are restricted to members.

OTHER AGENCIES:--At the Baptist Chapel in Cromer st. a L. C. missionary carries on a good steady work. More recently another missionary has been sent down by the L.C.M. to work in the new building, and this man is directly hostile to the church. Mr. Moore suspects he has been put there for this special purpose. He does not think that many are taken away from the church but considers <sup>the</sup> action of this kind is so bad for the cause of religion generally. Is well aware, although he has been perfectly friendly with the Cromer st. missionary, that the attitude of the other man is explained by their extreme high church position--vestments, incense, lights, confession etc. They do all they can to enforce confession short of saying that ~~it~~ it is necessary for salvation, and it is very generally practised, occasionally, even when not systematically. Many parents enforce it for their children, even when they do not observe it themselves.



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The Salvation Army uses the old building, in which the services of the parish were at first held, for its discharged prisoners home, and there is also the Brunswick Ragged School in the parish, but what the latter was doing Mr. Moore knew nothing about, and had in fact forgotten to mention it, until we came across it in walking round the parish. It is situated close to the worst court that remains. There are very few R.C.s in the parish. Some have joined the Church, but Mr. Moore always tries to dissuade them, having a feeling that at the last they will very likely after all send for their own priest, and that it is best that they should keep to the church in which they have been brought up.

General Questions:-- On the S. Pancras Poor Law administration Mr. Moore, who has for many years been the Chairman of the local C.O.S., professes himself to be well satisfied; the R.O. is a decent enough fellow, although at times a bit rough. Local sanitary administration is highly satisfactory.

There are not enough police. He thinks that ~~in~~ such a district as his, in which there is no great wealth to be protected, and in which a general orderliness prevails, or in which in any case it is improbable that anything very bad will happen, ~~are~~ apt to be rather neglected, and left to shift for the selves. *Welf.*

As regards drink, he is confident that there is less of it among men, and equally certain that it has increased among

women. He has noticed the change of sentiment among the latter 2/  
on the question of frequenting the public-house that has taken  
place during the last 10 or 15 years. He suggests as a cause  
the position of so many young married women, who have nothing  
in the world to do from perhaps 9 o'clock, when they have put  
their one room in order, until their husband comes home at night.  
The practice often begins through the example of some older  
woman who comes gossiping in, and with false sympathy says how  
dull it is for you "My dear" and suggests drinks. The thing  
gets started, and the lead of the older woman is wanted for  
only a short time before the practice becomes a habit. So con-  
vinced is Mr. Moore of the special danger that confronts the  
young wife that he makes it a practice to warn them of it: he  
has had many instances and is not simply expressing an opinion.

The neighbourhood is notorious as a resort for prostitutes  
but few of them live in the parish, and indeed, he thinks in  
the parishes round. In the past Mr. Moore has worked a good  
deal among the women on the streets, and found then that few  
of those promenading in the Euston Road lived near. The women  
live away and so do the men who ~~use~~ use them: the neighbourhood  
is known as a resort <sup>Some men visit, while others get caught</sup> ~~xxx~~ and both sexes come to it. The pri-  
vate hotels of the district are largely used, and constitute  
the local scandal, rather than ordinary private houses that  
are used for immoral purposes: for instance in Argyle St. where  
there used to be a great many of these houses, there are now  
many fewer. The hotels are used both for short times or ~~for~~

rooms are taken for the night. This traffic is so lucrative that it very difficult for a respectable landlord to keep clear of it, especially in face of the competition of all the other hotels in the district, and a house situated in a retired street or square is almost unable to do so. Just across the corner of the Square near to Mr. Moore's house, for instance, is a hotel to which a farmer's widow came up some year's ago, with the best recommendations, and for a time she tried to exercise ~~x~~ some care as to the people who came to her hotel. But she has yielded to the pressure of competition, and the house is used as it was before she came -- a brothel under a thin disguise. Prostitution with robbery or violence is now the exception, but in the past North Terrace and Coopers' Buildings, both now I believe, done away with, were notorious centres of both vice ~~xxxxxxxxxxxxxxxx~~ and crime.

As regards the ordinary moral <sup>l</sup>reactions of a working-class couple in London, he thinks that they are far better than for ~~the~~ same class in the country. and finds the chief explanation in the great publicity of the conditions under which people have to live in London. Engaged couples are hardly ever alone, either at home or abroad, and this fact combined with the much greater diversity of interest of Metropolitan life is the great explanation of the comparatively small number of forced marriages as compared with these in the provinces. Of the cohabitation of older people there is however any amount; it is as a rule accompanied by faithfulness, although the past unfait

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fulness of one of the parties is often the explanation of the non-legal relationship of the present.

Habits of thrift are improving although much is to be desired. But most of the people live from hand-to-mouth, and he often thinks how very much more in proportion is expected from the poor than from those who are better off and better educated.

The nurse complains that she has not enough to do, and the district is certainly very healthy, children's illnesses in the black dwellings being the worst feature.

Housing much better than when he came, though there is still a great deal of too much "packing".

Mr. Moore greatly improved on acquaintance, and if I had judged by first impressions I should have done him a great injustice. He is a liberal minded high-churchman of perhaps 55, not impressive in either appearance or manner, but a sense of his courtesy, and persistency and kindness grew upon one during the interview. Our walk round the parish together made it clear that all the children at least regarded him as a fast friend: I was reminded of my walk with Father Wainright. Mr. Moore is married. During his tenure of the living, and about 9 years ago, the church was built, and expenses are heavy. The accompanying programme is a last effort. Charles Wyndham is a friend of old standing. The work has been built up from very small beginnings, and the Communicants' Roll increased

from 3 or 4 to its present numbers. The church is small,  
but it is a pretty building, and, as Mr. Moore said, "it ~~is~~  
looks like a church".

 **Criterion Theatre.**   
Lessee and Manager ... Mr. CHARLES WYNDHAM.

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**SPECIAL MATINEE**

IN AID OF THE FUNDS OF

**The Parish of Holy Cross in St. Pancras**

DAVID ALLEN & SONS, Ltd., London.



# Criterion Theatre.

Lessee and Manager

Mr. CHARLES WYNDHAM.

## SPECIAL MATINEE

IN AID OF THE FUNDS OF

### The Parish of Holy Cross in St. Pancras

(Which has a population of poor only)

On Tuesday, May 10th, 1898, at 2.30 p.m.

(By kind permission of Mr. CHARLES WYNDHAM)

#### Under the Patronage of

THE DUCHESS OF WELLINGTON.

THE DUCHESS OF ROXBURGHE.

JULIA, MARCHIONESS OF TWEEDDALE.

THE COUNTESS OF RAVENSWORTH.

THERESA, DOWAGER COUNTESS OF SHREWSBURY.

THE COUNTESS OF DUNDONALD.

THE DOWAGER LADY DUNLEATH.

EVELYN, COUNTESS BATHURST.

THE COUNTESS OF ARRAN.

LADY MARIA PONSONBY.

LADY HELENA DOUGLAS HAMILTON.

THE LADY STRATHEDEN AND CAMPBELL.

THE LADY BRABOURNE.

THE LADY ROBARTES.

THE LADY ABINGER.

VISCOUNTESS DILLON.

VISCOUNTESS WOLSELEY.

VISCOUNTESS BOYNE.

LADY LUBBOCK.

THE HON. MRS. HARDCASTLE.

MRS. JOSEPH CHAMBERLAIN.

When will be presented Tom TAYLOR's Celebrated Comedy,

## “STILL WATERS RUN DEEP”

IN WHICH

Mr. CHARLES WYNDHAM

Mr. LEWIS WALLER    Mr. ALFRED BISHOP    Mr. HERBERT STANDING

Mr. LESLIE KENYON    Mr. P. STANDING    Mr. R. LAMBART

Mrs. BERNARD BEERE AND Miss MARY MOORE

WILL APPEAR.

Tickets may be obtained at the Box Office and Libraries; or from any Member of the Ladies' Committee (*see over*).

PRICES OF ADMISSION:—Private Boxes, £2 2s. to £6 6s.    Stalls, £1 1s.    Dress Circle, 10s. 6d.  
Family Circle, 5s.    Pit, 2s. 6d.

## Ladies' Committee.



### President:

MRS. JAMES GOODENOUGH, Hampton Court Palace.

---

THE COUNTESS OF RAVENSWORTH, 3, Hereford Gardens, W.  
 THE COUNTESS OF HALSBURY, 4, Ennismore Gardens, S.W.  
 THE LADY BELHAVEN, 41, Lennox Gardens, S.W.  
 THE LADY LYTTTELTON, 19, Cadogan Square, S.W.  
 THE HON. MRS. C. ELIOT, 8, Onslow Gardens, S.W.  
 THE HON. MRS. LOWTHER, Lowther Lodge, Kensington Gore.  
 THE HON. MRS. MURRAY, 50, Grosvenor Gardens, S.W.  
 LADY BLOIS, Ennismore Gardens, S.W.  
 LADY DALLAS, 36, Eaton Square, S.W.  
 LADY MARKHAM, 21, Eccleston Square, S.W.  
 LADY DES VŒUX, 7, Cornwall Gardens, S.W.  
 MRS. MAITLAND, 18, Lennox Gardens, S.W.  
 MRS. ANSTRUTHER THOMSON, 22, Hans Place, S.W.  
 MRS. VAN RAALTE, 15, Hill Street, W.  
 MRS. A. BIRCH REYNARDSON, 6, Connaught Square, W.  
 MRS. JESSEL, 39, Mount Street, W.  
 MRS. CRESSWELL CRESSWELL, 35, Connaught Square, W.  
 MRS. ERNEST FARQUHAR, 55, Eaton Square, S.W.  
 MISS FARQUHAR, 11, Belgrave Square, S.W.  
 MRS. JAMES STERN, 25, Princes Gate, S.W.  
 MRS. ARBUTHNOT, 43, South Street, W.  
 MRS. ROBERT SMITH, 31, Pont Street, S.W.

### Secretary:

MRS. ALBERT MOORE, Holy Cross Vicarage, Argyle Square, W.C

Tuesday, May 10th, 1898, at 3,

## "STILL WATERS RUN DEEP"

By TOM TAYLOR.

John Mildmay	...	...	...	...	Mr. CHARLES WYNDHAM
Capt. Hawksley	...	...	...	...	Mr. LEWIS WALLER <small>(By kind permission of H. BEERBOHM TREE, Esq.)</small>
Mr. Potter	...	...	...	...	Mr. ALFRED BISHOP
Dunbilk	...	...	...	...	Mr. HERBERT STANDING
Gimlet	...	...	...	...	Mr. LESLIE KENYON
Markham	...	...	...	...	Mr. P. STANDING
Langford	...	...	...	...	Mr. A. VANE TEMPEST
Jessop	...	...	...	...	Mr. R. LAMBART
Mrs. Sternhold	...	...	...	...	Mrs. BERNARD BEERE
Mrs. Mildmay	...	...	...	...	Miss MARY MOORE

By kind permission of  
CHARLES WYNDHAM, Esq.

*Preceded at 2.30 by a New and Original Comedietta, by Mrs. ARIA, entitled*

## "THE RUNAWAYS"

Mrs. Willoughby Dare	...	...	...	...	Miss GERTRUDE KINGSTON <small>(By kind permission of CHARLES WYNDHAM, Esq.)</small>
Mr. Laidlaw	...	...	...	...	Mr. SIDNEY BROUGH

*All the Artists have generously given their services.*

Stage Manager	...	...	...	...	Mr. P. HUTCHISON
Musical Director	...	...	...	...	Mr. ANDREW LEVEY
Acting Manager	...	...	...	...	Mr. E. HARVEY



That the vacant vicarage in Clerkenwell has attracted theologians from far North and West of our bright little island; and Mr. Churchwarden Robson, J.P., the chief layman of the parish, is now in receipt of eleven applications to enter the list. The Rev. Hamilton Rose, M.A. (son of the late Vicar) has definitely decided not to go to the poll because of his youth, but let us hope he will continue to be a power in the parish. At present the parish is placarded with bills in which Churchwardens Robson and Brinton summon "all parishioners rated to the poor" to a meeting in the Clerkenwell Town-hall, to discuss the details of the election. Some think that the people might allow the Rev. C. J. Parker (one-time curate of the parish) to go in unopposed; but methinks there is too much fight left in this belligerent parish to allow any such thing. They will have a contest, thought no doubt all wish Mr. Parker success.

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 That when unusual events happen "the oldest inhabitant" is a very useful individual to interview. He can tell of what occurred fifty years ago with a clearness as though 'twere yesterday. On church matters in Clerkenwell I overheard an old parishioner talking the other night of times when Oswald Sharp, Styleman Herring, Canon Benning, Nash, and other good men ministered within the walls of the old parish church, and how the Tuesday evening lectures were so popular as to draw crowded congregations. (The lectures especially of the late Dr. Maguire on the "Pilgrim's Progress," for which Cassell's paid him a big price subsequently.) At one time the preaching was so popular that the pews had separate renters for the morning and evening services, and the collections made up quite a handsome living for the "incumbent," as he was then called. But separation has since crept in, and "St. Peter's" and "The Holy Redeemer" and "St. Philip's" have been lopped off the mother church, and many of the rich folk have moved farther afield in which to sleep if not to work. Consequently, during the past dozen years or so the "living" has been a very poor one, and I am sorry to say that which is bound to be said sooner or later, that the good Vicar Rose died with a very small balance at his bank.

That there are many people who wonder why the parish church of Clerkenwell is different to any other church in London, so far as the appointment of vicar goes. "Pink's History of Clerkenwell" gives the answer. In 1656 the church and the land on which it stands, together with a parsonage round the "Close," belonged to "Edward Drake, of Tottenham South, gentleman," who by indenture on the 2nd of June of that year "granted the church, &c., to Josiah Berners, James Berners, Richard Powell, the elder, Richard Powell, the younger, and Benjamin Powell, all of Clerkenwell, their heirs and assigns for ever upon trust, for the only use of the parishioners and inhabitants of the same parish, chargeable nevertheless with a yearly pension of £4 18s 6d."

U N FURNISHED: occupier's own house. 23, Arthur rd. Holloway, N. (1)  
 U N FURNISHED: Two Rooms (Top Floor), terms 7s. 6d. weekly; coal cooking-stove, automatic gas; no children. Apply 361, Caledonian rd. (1)  
 U N FURNISHED: Three Rooms, First Floor, one as kitchen; use of bath; children objected; Riderly Couple preferred. 16, Aubert pk, Highbury. (1)  
 U N FURNISHED: Three Rooms, one as kitchen, with bath and w.c. all on first floor, and one or two smaller rooms if required; new drainage; stairs finished; own house; no young children taken; wanted quiet tenants; references. Apply (after five) 62, Pennant Gardens, Holloway. (1)  
 U N FURNISHED: Three Rooms, one as kitchen, together with a parsonage round the "Close," belonged to "Edward Drake, of Tottenham South, gentleman," who by indenture on the 2nd of June of that year "granted the church, &c., to Josiah Berners, James Berners, Richard Powell, the elder, Richard Powell, the younger, and Benjamin Powell, all of Clerkenwell, their heirs and assigns for ever upon trust, for the only use of the parishioners and inhabitants of the same parish, chargeable nevertheless with a yearly pension of £4 18s 6d."

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That when unusual events happen "the oldest inhabitant" is a very useful individual to interview. He can tell of what occurred fifty years ago with a clearness as though 'twere yesterday. On church matters in Clerkenwell I overheard an old parishioner talking the other night of times when Oswald Sharp, Styleman Herring, Canon Benning, Nash, and other good men ministered within the walls of the old parish church, and how the Tuesday evening lectures were so popular as to draw crowded congregations. (The lectures especially of the late Dr. Maguire on the "Pilgrim's Progress," for which Cassell's paid him a big price subsequently.) At one time the preaching was so popular that the pews had separate renters for the morning and evening services, and the collections made up quite a handsome living for the "incumbent," as he was then called. But separation has since crept in, and "St. Peter's" and "The Holy Redeemer" and "St. Philip's" have been lopped off the mother church, and many of the rich folk have moved farther afield in which to sleep if not to work. Consequently, during the past dozen years or so the "living" has been a very poor one, and I am sorry to say that which is bound to be said sooner or later, that the good Vicar Rose died with a very small balance at his bank.

That there are many people who wonder why the parish church of Clerkenwell is different to any other church in London, so far as the appointment of vicar goes. "Pink's History of Clerkenwell" gives the answer. In 1656 the church and the land on which it stands, together with a parsonage round the "Close," belonged to "Edward Drake, of Tottenham South, gentleman," who by indenture on the 2nd of June of that year "granted the church, &c., to Josiah Berners, James Berners, Richard Powell, the elder, Richard Powell, the younger, and Benjamin Powell, all of Clerkenwell, their heirs and assigns for ever upon trust, for the *only* use of the parishioners and inhabitants of the same parish, chargeable nevertheless with a yearly pension of £4 18s. 9d. for the perpetual maintenance of a curate to celebrate Divine service in the said church." Later on, when all the aforesaid trustees had died, the church, &c., was in the sole custody of William Berner, a grandson of James. He was asked to convey the property to five other trustees, but he replied that he intended to keep the presentation to himself. Then they went to law, and the church, &c., was vested in trustees, the successors of whom exist at the present moment, and hold fortnightly meetings in the parish church to discuss ways and means. Thus, you see, every parishioner is part proprietor of the church and grounds; and, as such, should take a great interest in it. After the people became possessed of the church the steeple fell down, and when it was half rebuilt down it came again; and to pay for all the necessary repair the ratepayers were charged 1s. 6d. in the £ on their rates.

and Islington.

UNFURNISHED Sit- room, Bedroom, Kitchen  
no children taken. Framfield rd, Highbury  
fields. (2)

UNFURNISHED Drawing-room Floor; Four  
Rooms, one as kitchen; re-decorated, every con-  
venience, and use of bath; close to 'bus and tram for  
City and West. 24, Tabley rd, Tufnell pk. (2)

UNFURNISHED Apartments.—Three or Four  
Rooms, one as small kitchen; near Clissold pk.  
49, Lordship rd, Church st, Stoke Newington. (2)

UNFURNISHED.—Three or Four large Rooms;  
use of bath (hot and cold); facing square; gas on.  
11, Arundel sq, Barnsbury. (2)

UNFURNISHED Drawing-room Floor and Break-  
fast-Parlour; range, blinds, every convenience;  
quiet, pleasant; rent 10s. 6d. 8, Clissold rd, Stoke  
Newington. (2)

UNFURNISHED; three or four Rooms; scullery,  
gas (separate meter); no children; every con-  
venience; newly decorated. 4, Gallia rd, Highbury. (2)

UNFURNISHED Second Floor, also First Floor  
Front; together or separate; redecorated. 8,  
Rotherfield st, Islington. (2)

UNFURNISHED; Two Rooms (First Floor); no  
children taken; references required; suit Widow  
or quiet Couple. 12, Dunford-rd, Holloway. (2)

UNFURNISHED Apartments; Three nice Rooms  
use of bath-room. 43, Tabley rd, Tufnell pk.  
(2)

UNFURNISHED; Two Rooms; qui

or tram to all parts. 46, Loraine rd, Holloway.

TO Let, Second Floor, Unfurnished; Two Rooms  
and Box-room; oven, moderate. 122, Cloudesley-  
rd, Islington. (1)

TO Let, Unfurnished, Second Floor. 63, Copen-  
hagen st, N. (2)

TO Let, Furnished or Unfurnished, Two Rooms.  
Apply 1, Cavendish-ter, East Finchley. (1)

TO Let, Three nice Rooms, one with oven; every  
convenience; two minutes from station; low rent.  
389, Hornsey rd, N. (2)

TOLLINGTON-PARK.—Two Parlours and First  
Floor; superior house; every convenience; low  
rent. Apply 5, Evershot rd (opposite chapel). (5)

TUFNELL-PARK (39, Dalmeny-road).—Bedroom,  
for Gentleman; well furnished; bath; within  
few minutes of 'bus, tram, Midland and G.N.R. (5)

TWO Parlours, and use of Kitchen, Unfurnished;  
no other lodgers; children objected to. Sulley,  
60, St. Paul's rd, Canonbury. (1)

TWO Back Rooms to Let; respectable house; no  
children taken. 1, Dagmar ter, Islington, N. (1)

TWO Parlours, Unfurnished, rent 6s. per week.  
Apply on premises, 14, Ormond yard, Queen sq,  
Bloomsbury, W.C. (1)

TWO Rooms to Let, Unfurnished, 7s.; Mother and  
Daughter or Middle-aged Couple. 272, Essex rd. (2)

TWO Parlours and small Kitchen, oven and dresser;  
8s. 6d. per week; no children. 170, Liverpool rd.

UNFURNISHED Apartments; Four Rooms, in-  
cluding kitchen; venetian blinds; no children;  
close to cars and station. 25, Compton rd, Highbury. (5)

UNFURNISHED; one or two pleasant Rooms; use  
of bath-room; five minutes from Finsbury-park.  
1, Rutland-gardens, Harringay-pk. (5)

UNFURNISHED Apartments; Three good Rooms  
(newly decorated), one as kitchen; every conve-  
nience, use of bath-room. 51, Hampden rd, Harringay.  
(5)

UNFURNISHED.—Three Rooms, one as kitchen;  
no children, none taken; occupier's own house;  
three minutes from trams and G.N.R. 3, Romilly rd,  
Finsbury pk, N. (5)

UNFURNISHED.—Three Rooms to Let; rent  
8s. 6d.; no children; newly decorated. Bleak-  
house, St. Peter's st, Islington green. (5)

UNFURNISHED; large Front Room, 5s. 6d.; no  
children; suit respectable Elderly Couple; refer-  
ences required. 139, Caledonian rd. (5)

UNFURNISHED.—Three or Four Rooms, one  
fitted as kitchen; use bath-room; children  
objected to; references exchanged. 32, Fairmead rd,  
Holloway. (5)

UNFURNISHED.—Four or Five good Rooms or  
Flat Required, with every convenience; rent  
moderate. Write S. S., "The Crown," 667, Commercial-  
rd, London, E. (5)

UNFURNISHED Front Room (Second Floor);  
suit Business Lady; rent moderate. Apply,  
after six, 4, Birnam rd, Tollington pk. No card. (5)

UNFURNISHED; Three good Rooms, on First  
Floor, one fitted kitchen, with range, dresser,  
sink, with hot and cold water; stairs and landings fur-  
nished; no children taken. 12, Birnam rd, Tollington  
pk. (No card in the window.) (5)

UNFURNISHED.—Three Rooms, 9s. 6d.; Four,  
12s. 6d.; one as kitchen; quiet, respectable road;  
one minute from G.N. station. 4, Dunford-rd, Holo-  
way, N. (1)

UNFURNISHED; Two Rooms; in a quiet, res-  
pectable house; bath and garden; 7s. weekly.  
44, Hermitage rd, Finsbury pk. (1)

UNFURNISHED Front Room, suit respectable  
Young Man; attendance; no other lodgers; quiet,  
healthy, pleasant. 2, Barnsbury-sq, Barnsbury (third  
house). (1)

UNFURNISHED Flat to Let; also other Rooms if  
required; occupier's own house. 25, Arthur rd,  
Holloway, N. (1)

UNFURNISHED; Two Rooms (Top Floor), terms  
7s. 6d. weekly; coal cooking-stove, automatic  
gas; no children. Apply 361, Caledonian rd. (1)

UNFURNISHED; Three Rooms, First Floor, one  
as kitchen; use of bath; children objected; Elderly  
Couple preferred. 16, Aubert pk, Highbury. (1)

UNFURNISHED; Three Rooms, one as kitchen,  
with bath and w.c. all on first floor, and one or two  
smaller Rooms if required; new drainage; stairs fur-  
nished; own house; no young children taken; wanted,  
quiet tenants; references. Apply (after five) 62, Pem-  
gardens, Holloway. (1)

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Report of interview with the Rev R.A.J. Suckling,  
Vicar of S. Alban's, Holborn. (P.A.) May 12.98. 203

The appointment was made somewhat under protest by  
Mr. Suckling, he disclaiming any power of being useful:  
the "string of questions" had frightened him, so the form  
was rather left on one side, and a more discursive con-  
versation held than usual.

As regards the parish generally the fact that it is  
approximating to the condition of many ~~xxxx~~ City parishes  
is the salient fact. A great many of the old rookeries  
have been pulled down, and sometimes their sites are oc-  
cupied by business premises (the growth of the premises  
of the Prudential being a great source of displacement)  
and sometimes by block dwellings. "We are becoming a fac-  
tory" was Father Suckling's way of describing the change.  
At the next Census he expects to find that the numbers  
have gone down by one half. With declining numbers those  
who are left are many of them better off than the displaced  
class, although some of the old people and the old class  
of houses remain. It is the people of the rookeries who  
are the most stationary, but the local connexion of the  
church is becoming "certainly weaker". Local influence  
too is declining, and from a cause to which Father Suck-  
ling attached great importance: it arises from the much  
smaller pressure that the clergy can bring to bear on the

occupants of the block dwellings through the medium of the secretary, or whoever is responsible for the letting, than used to be the case when they had a small superior landlord to deal with. He did not seem to know intimately in whose hands the dwellings were, and pitied the persons in charge, who have to be content if their tenants pay their rent: it would be unreasonable, so Father S. felt, for them to be always making representations to "the Secretary, poor fellow", whenever it was felt that this or that tenant was not very desirable. In a way this argument of the Vicar's seemed to be a confession of weakness, and part of the truth probably is that the class occupying the block dwellings is not so amenable to clerical interference as that which has gone. Whatever the explanation is I was surprised to find that this loss of influence through the change of relationship between owner (or deputy) and occupier was uppermost in his mind, and was mentioned first as a great local change that "he was quite sure Father Stanton" and the other clergy would also emphasise.

( Since seeing Father S. I have seen Canon Shuttleworth and he quoted a remark made to him by Father Stanton to that the parish of S. Alban's "was getting too damned respectable". )

Though smaller numbers and greater respectability

(though not better churchmanship) are features of the change that is going on, there are plenty of queer people left, and among them "many who do nothing and live very well". When I asked for an explanation of this dark saying, Father Suckling smiled. His remark was made a propos of the people of Leather Lane and its neighbourhood, who, I had said, always seemd to be a disreputable and difficult class. "And Father Stanton", said his vicar. "think; them the dearest people in the world"; "he is never tired of praising them: they know what kindness is, and a real neighbourliness exists there; it is not like the life of the blocks where no man knows ~~xxxxxxxxxxxx~~ the occupant of his own staircase. But the outcast lad or man is the special care of Father Stanton and "to have been convicted half a dozen times is the way to be sure of his friendship". And the vicar told me anecdotes illustrating the class of people among whom Stanton loved to work. For instance he takes a ~~xxxxx~~ party of lads for a day at the sea-side: "pleasure, not business to-day" he tells them, and when they get home finds that one of the boys has brought a watch ~~here~~ with him. He is reminded of the understanding, but defends himself by asking what was he to do? "the chap dn't know how to take care of it"! The other class that Father S. is devoted to is the Postmen, and he sees them constantly at the Postmen's League, never passing a day. Father S. thought, without looking

in (the building adjoins the church). And his visits generally begin by turning the place into a bear-garden for 20 minutes or so. And then came another anecdote: "Father Stanton goes in and tells them some cock and bull story that he professes to have read in the papers, how a man had an accident, and had to have his brain taken out. However, the doctors managed it, and the man was able to work again. The men want to know what work he can do, and are told that there is only one occupation that a man who has gone through that operation is good for. "What is that?" "Why, a postman, of course"! Tableau.

All the references to Father Stanton ~~throw~~ a very pleasant light on the relationship existing between the vicar of some 14 years standing and his curate of <sup>20</sup> 35. S. Alban's is the first and only curacy that Father Stanton has had, and when he started from Oxford to take up his duties Father Suckling, his friend, but little thinking that twenty years or so afterwards he would follow him as his vicar, saw him off from the station and said good-bye. One other reference to Stanton was in connexion with the Sunday morning congregations which are large, and partly explained by the "really remarkable preaching of Father Stanton". Another man of exceptional character and of exceptionally long standing for a curate is Father Russell who has <sup>also</sup> been at <sup>Alban's</sup> S. <sup>n</sup> more than 30 years.

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The church, which is built on the site of a notorious thieves' kitchen, holds about 1000, although they can pack about 1400 into it on special occasions. The chief and poor parochial congregation assembles at the 9.15 service, at which some 900 persons are generally present, including 600 children. At eleven the church is again full, about 1000 coming. This is an adult congregation, of every class and from all quarters. The connexion of the church was to a great extent made when it was a centre of persecution and a considerable number of poor people who have left the parish come, and more send their children to the schools. At 3.15 there is Catechizing, and at 4.15 a service called "Perseverance". At Vespers at 7 the church is about half full.

The Annual Address and Report gives a complete list of the parochial organizations, and among these Father Suckling mentioned the Workmens' Club; (with gymnasium, boxing etc. ); Old Scholars' Club; two girls' clubs, and mothers' meetings etc. run by the Sisters; the temperance work run by Clergy and Sisters; etc. etc. The list is a long one. There are also several important extra-parochial agencies, and among these are, in addition to the Postmen's Guild (which used to possess 4 houses, but now has only one, used as a sort of club, but also as a place to rest in-- the hours at which the men are employed making



provision of that kind especially necessary); S. Ursula Home, for the daughters of professional men; S. Monica's Home, etc. The Clewer Sisters have a house near and ~~some~~ <sup>nine</sup> of them are workers in the parish: their home, called the S. Alban's Mission House was until the beginning of '97, close to the church, but the site has been secured for business premises, and the Sisters have had to move into the Gray's Inn Road. Another important piece of work, emanating from this parish is the S. Barnabas Nursing Guild.

There are a good many other centres of religious activity in the parish, but little opposition now to the church: when things are started in direct hostility, they rarely last long. The S. Giles' Mission is close by, and "a lot still dabble in the district". There is a great deal of overlapping, and this as usual it is very difficult to avoid. The cadging that Father Suckling was especially severe on was not that of the poor for help, but of some societies for clients. He mentioned a case of some people who took a party of children to the country, "Gutter Children" they were described as being. But unfortunately as the party came back they sang a S. Alban's catch -- "I love blue, I love black

S. Alban's children just coming back". So the identity of the gutter children was revealed in a somewhat embarrassing way.

Drink remains the great difficulty, and, "as far as religion goes, a vis inertiae." There used to be a terrible lot of prostitution in the parish, but things have much improved in this respect, and the worst places no longer exist. There is a lot of irregular living, but when people are married the sentiment of faithfulness is strong. But marriages are often very ignorant, and if one had the power, there would often be a strong temptation to hinder or postpone them. ( Incident of the ceremony: Priest, "Wilt thou have this woman etc." The man, "Cum a purpose, Guv'nor"! )

The various items spent for relief in the year 96.7 amount to about £240, and £259 was spent in sending children to the country. All relief is in the hands of the Sisters.

Father Suckling is rather disappointing as the head of such a church as S. Alban's. He is kindly, rather amusing, and has a good face. But there is no intensity or suggestion of great power about him. I should imagine that the vitalizing force of the place comes rather from its remarkable body of "curates" <sup>and the Masonic tradition</sup> than from the vicar himself. He is a man of about 60, + it <sup>appears</sup> from his letters that he has for a year or so been in indifferent health.

ST. ALBAN THE MARTYR,  
HOLBORN.

ADVENT, 1897.

Holy Eucharist, 1st Sunday	-	6, 7, 8, 9.15, and 11 a.m.
" " 2nd, 3rd, and 4th Sundays	-	7, 8, 9.15, and 11 a.m.
" " St. Andrew's Day	-	7, 8.30, and 11 a.m.
" " St. Thomas' Day	-	7, 8.30, and 11 a.m.
" " Week-days	-	7 and 8.30 a.m.
Morning Prayer, Week-days	-	8 a.m.
" " Sundays	-	10.30 a.m.
Evening Prayer, Week-days (Saturdays 5 p.m.)	-	7.30 p.m.
" " Sundays	-	7 p.m.

SERMONS WILL BE PREACHED

*As under during the weeks of Advent.*

SUNDAYS.

11 a.m.	-	-	-	Rev. A. H. STANTON.
4.15 p.m.	-	-	-	Rev. E. F. RUSSELL.
7 p.m.	{	I.—Rev. R. A. J. SUCKLING.	II.—	Rev. E. A. HARRIS.
		III.—	IV.—	"

*And on WEEK-DAYS at 8 p.m.*

Mondays	-	-	-	Rev. A. H. STANTON.
Wednesdays	-	-	-	Rev. E. A. HARRIS.
Thursdays, Dec. 2nd (C.B.S.), and 23rd	-	-	-	Rev. R. A. J. SUCKLING.
Fridays ( <i>Bona Mors</i> )	-	-	-	Rev. G. R. HCGG.

SPECIAL INTERCESSION FOR FOREIGN MISSIONS.

ST. ANDREW'S DAY, NOVEMBER 30TH—  
Holy Eucharist - - - 7, 8.30, and 11 a.m.

THURSDAY, DECEMBER 2nd, Meeting of the C.B.S., at 8 p.m.

THURSDAY, DECEMBER 9th, Missionary Meeting in S. Alban's Hall, 8 p.m., for this Parish, and those of S. John's, Red Lion Square, and S. Jude, Gray's Inn Road.

WEDNESDAY, DECEMBER 15th, the Tenth Anniversary of the Death of the Rev. A. H. MACKONOCHE (R.I.P.), there will be a Solemn Requiem at 11 a.m. Vespers for the Dead, 8 p.m., on TUESDAY, DECEMBER 14th.

THURSDAY, DECEMBER 16th, 8 p.m., Meeting of Teachers at 35, Brooke Street.

# CHRISTMAS AND NEW YEAR.

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## CHRISTMAS EVE.

Evensong; Sermon by Rev. R. A. J. SUCKLING - 8 p.m.  
Holy Eucharist (Midnight) with Procession - 11.15 p.m.

## CHRISTMAS DAY.

Holy Eucharist - - - 6, 7, 8, 9.15, and 11 a.m.  
Matins - - - - - 10.30 a.m.  
Evensong and Sermon by Rev. E. F. RUSSELL - 7 p.m.

## SUNDAY IN THE OCTAVE OF CHRISTMAS.

(FEAST OF ST. STEPHEN.)

Holy Eucharist - - - 7, 8, 9.15, and 11 a.m.  
Procession of Guilds, with Sermon by Rev. E. F. RUSSELL, 3.30 p.m.  
Evensong and Sermon, by Rev. G. R. HOGG - - 7 p.m.

## FEASTS OF ST. JOHN AND HOLY INNOCENTS.

(DECEMBER 27th and 28th.)

Holy Eucharist - - - 7, 8.30, and 11 a.m.

## FEAST OF THE CIRCUMCISION.

Holy Eucharist - - - 7, 8.30, and 11 a.m.

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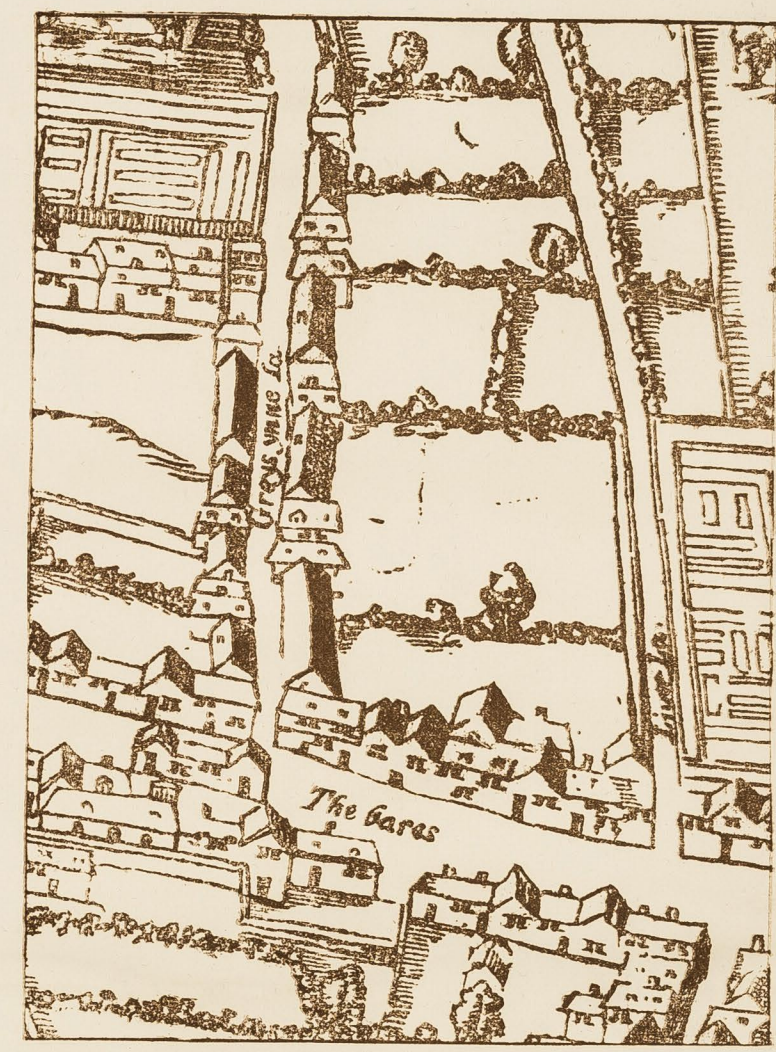
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# ORGAN RECITALS

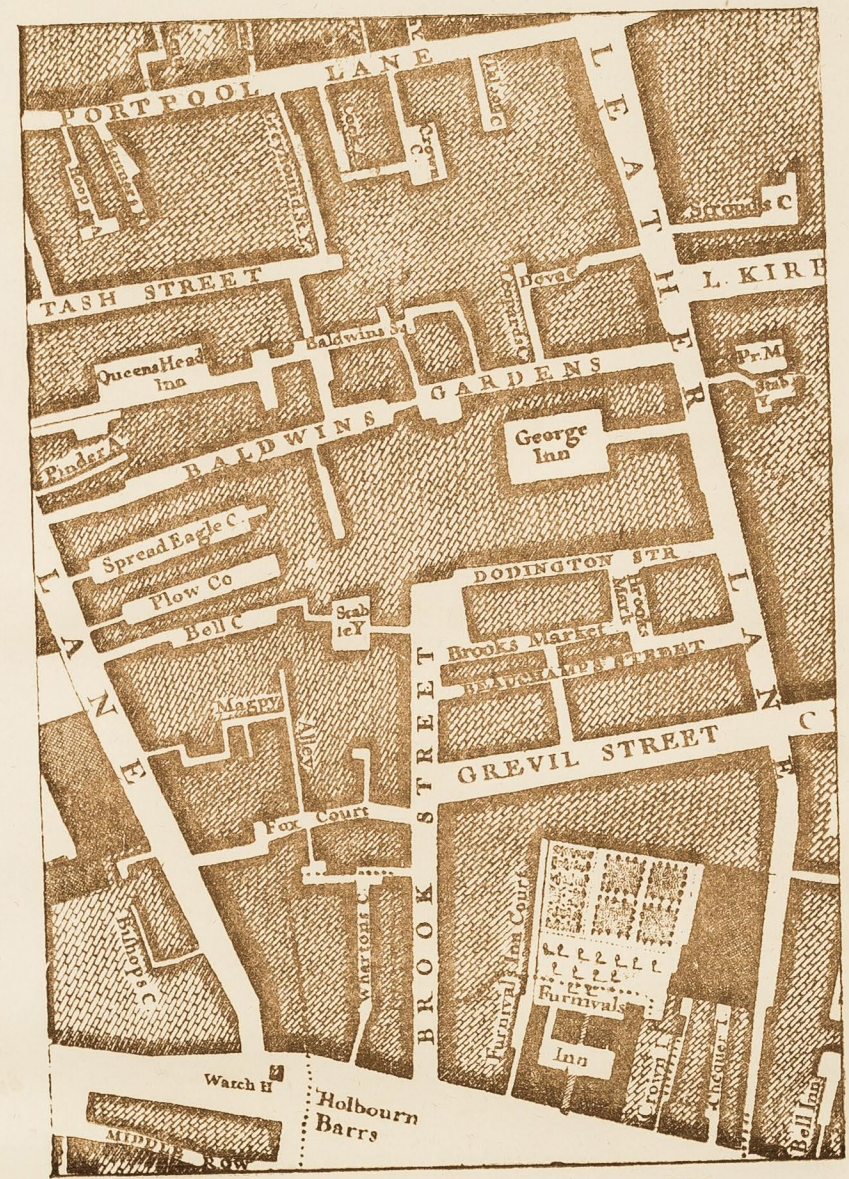
On TUESDAYS at 8.30,

BY

THOMAS ADAMS, Esq., F.R.C.O.



SITE OF OUR PARISH IN 1560  
(from the Original Map of Ralph Aggas).



SITE OF OUR PARISH IN 1746  
 (from Rocque's Map).

See especially pp. 7, 27, 28, 29.  
p. 7

FEAST OF THE PATRON SAINT, 1897.

Let us pray.  
A. EIGHTY GOD, who when all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Christ our Lord. Amen.

**St. Alban the Martyr, Holborn.**

**ANNUAL ADDRESS.**

1897.

GOD, who hast hallowed this day by the martyrdom of Blessed Alban: grant, we beseech Thee, that as we yearly rejoice in his festival, so we may be encouraged by his continual help. Through  
Let us pray.  
I. He shall spread abroad like a cedar of Lebanon.  
II. The righteous shall flourish like a palm tree.  
And Whosoever will come after Me, let him deny himself, and take up his cross and follow Me.  
MEMORIAL OF PATRON SAINT.  
Religious Education.  
3. God's special blessing and guidance upon all who are working for  
of priests and people.  
forth is life for our earthly calling and earthly work, and for the  
A. Increasing gifts of the Love of Jesus Christ, and of power to show it  
Workers  
this Church and Parish, especially: school teachers, and other  
6. The coming down of God the Holy Ghost, with power and love upon  
and increase of the knowledge of Christ in and through the Catholic Church.  
A. Union and strength in these dangerous times for all Christian people;  
his this year; and best to be done in the Faith.  
3. Grace to prepare for a good death: a good death for those who are to

## FEAST OF THE PATRON SAINT, 1897.

*Antiphon.* Come, HOLY GHOST, fill the hearts of Thy faithful people, and kindle in them the fire of Thy Divine Love.

Ÿ. When Thou lettest Thy BREATH go forth they shall be made.

R̄. And Thou shalt renew the face of the earth.

Let us pray.

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ our Lord. Amen.

### SUBJECTS FOR PRAYER.

1. Increase of the SPIRIT OF JESUS CHRIST Crucified, in ourselves and our work.
2. Thanksgiving for GOD'S Blessing on the past year.
3. Grace to prepare for a good death: a good death for those who are to die this year; and Rest to the Souls of all who have departed in the Faith.
4. Union and strength, in these dangerous times, for all Christian people; and increase of the knowledge of CHRIST in and through the Catholic Church.
5. Removal of all hindrances, and bringing to the Truth of those who cause them.
6. The coming down of GOD the HOLY GHOST with power and love upon this Church and Parish, especially upon the Sisters, School Teachers, and other Workers.
7. Increasing Gifts of the Love of JESUS CHRIST, and of power to shew it forth in life, for our Schools, Guilds, and Brotherhood, and Societies.
8. GOD'S special Blessing upon the Clergy, and upon the Sacramental life of Priests and People.
9. God's special Blessing and guidance upon all who are working for Religious Education.

### MEMORIAL OF PATRON SAINT.

*Ant.* Whosoever will come after Me, let him deny himself, and take up his cross and follow Me.

Ÿ. The righteous shall flourish like a palm tree.

R̄. He shall spread abroad like a cedar of Libanus.

Let us pray.

O GOD, Who hast hallowed this day by the martyrdom of Blessed Alban; grant, we beseech Thee, that as we yearly rejoice in his festival, so we may be encouraged by his continual help. Through.

## THE VICAR'S ANNUAL ADDRESS.

MY DEAR PARISHIONERS AND FRIENDS,

In asking you to join once more in keeping our Patronal Festival, I must tell you that our Social Gathering will be held on the Nativity of St. John the Baptist, June the 24th. The reason of this is known to you all. There will be a public thanksgiving to Almighty God for the Blessings we have received during the past 60 years' reign of Her Gracious Majesty the Queen. The Accession (June 20th) this year falls on the Sunday in the Octave of Corpus Christi, and while we pray for her on that day, we may well thank God, as Catholics, for the great increase of devotion to the Blessed Sacrament of the Altar during the last wonderful sixty years.

The Queen has graciously chosen the day of Britain's Proto-Martyr as *the* day of her Procession through London. Let us all say, "God save the Queen!"

This Festival will be kept under certain difficulties, but they must not hinder our Annual Gathering, and I hope that once more all our friends will gather round our Parish Altar and pray for the peace of St. Alban's, and of Church and Nation.

This year will always be marked by us for the great addition to our Church of the Beautiful Triptych, though, as I have stated, we want funds in order to complete it. Our Church has also been cleaned and lit by electric light. I hope our old Friends will, anyhow, appreciate these gifts as tokens of a living interest in the Church we love.

Amongst those who have departed this life in 1896, there are two who were amongst our daily worshippers—Mrs. Alison, with apparently so short a notice; and Mrs. Winstanley, after so long an illness with such wonderful fortitude. Later on, Mr. Edwin H. Baverstock, and, later still, Mr. George John Phipps.



### The Churchwardens.

I have to thank our Churchwardens, Mr. H. Longden, the Vicar's Churchwarden, and Mr. J. H. Belfrage, the people's Churchwarden, for their continued help to the Church, and indeed to many of our varied works. The demand on their time does not lessen, and while this is indeed a thing to be thankful for, I cannot help remembering the extra tax it must be upon them. The Sidesmen are the same again this year, and our old friend, Mr. F. Gill, adds to his labour of love by serving regularly at the Daily Mass; and Mr. Berry, who is so regular in his attendance, though now living at some distance from the Church.

### The Day Schools.

I am able this year to publish H. M. Inspector Balmer's Report, which has just arrived, and which speaks for itself, without the need of much comment. But I am thankful to say—and to have the Government Report behind me when saying it—that our children are admirably taught and lovingly cared for, and I am grateful to our staff of teachers for the faithful way in which they have discharged their duties. They know that the Treasurer of a Voluntary School cannot always give the salaries he would desire to give. We may, as the result of recent legislation, look for some substantial help before very long. But I would implore all our Subscribers and our intending Subscribers to remember that such encouragements must stir us up to increased efforts, or we shall be bitterly disappointed. But let us remember that we have now got the thin end of the wedge in, and our Schools have a greater public recognition, and I hope this will inspire with confidence those who look to our Church Schools to teach the great and blessed and definite facts of the Life of our Incarnate Lord and His Church to the poorest of our children, and through them to their children and children's children.

The federation of Church Schools throughout the Diocese is now an accomplished fact. I have received this week from the

Bishop of London a statement of the Constitution, and a list of the members of the Governing Body with their addresses, and I am glad to note that we are to be represented by H. M. Inspector J. P. Balmer, and in your name I may express our thanks to him for this great addition to his labours in behalf of Education.

The number on the books at the present time, in the Report sent to me of our Boys' School, is 222, and I hear from Mr. C. W. Rule that the average attendance is over 200. Many of the boys who have left us have obtained good situations, and it is very gratifying to note that firms who have engaged boys from our School have again and again written to Mr. Rule for others to supply the places of boys who have left to better themselves. I hear also from time to time of the parents of our children going to our Masters and Mistresses for help in difficulties connected with their children. This is one of the many tokens of the kindly interest that our teachers take in their children, and of the parents' appreciation of it.

Our Boys' Sunday School Report shows me that the numbers keep up well, and that the attendance at the Children's Mass is "exceedingly good." Messrs. Denne, Perkins, Haselgrove, G. Turner F. Baverstock, (who I regret to say has had to give up this work), and Taylor, have rendered valuable assistance during the year; and in spite of help that has been given by two ladies we still want more help. Some of our Classes are very large (one being over 40), and by the time the lessons are heard, the teaching that can be given is very little.

### SUMMARY OF H.M. INSPECTOR'S REPORT.

BOYS' SCHOOL.—"This school is well supervised and well taught. The Head Teacher is over-weighted. But excessive burdens—however cheerfully and successfully carried—should not be allowed to remain permanent."

GIRLS' SCHOOL.—"The improvement in tone and order which was apparent a year ago, is still abundantly manifest, and good work has been done in various parts of the school. But the Head Mistress has not yet fully realised all her responsibilities and duties if the school is to be treated under Article 84 (b) of the

Code, and unless her records show more fully in future what is the state of the school throughout, it may be needful to recur to examination."

JUNIOR MIXED SCHOOL.—"Good order, earnest teaching. Good results, except perhaps in Reading."

INFANTS' SCHOOL.—"In spite of the loss of a teacher who has not yet been replaced, the Head Mistress and her staff have by their diligence and ability kept up the school to its accustomed level of good work. But this strain should not be allowed to continue. The children are bright and happy."

#### The Rummage Sale and the School Drains.

We were called upon last Summer to set in order again our School drains. This work cost us £125. And as a very pleasant token of the interest taken in our Parochial Schools, I have to record my grateful thanks to all who enabled us to raise the money and to pay for them. A Rummage Sale was got up, and a great success it was. Many were the gifts we received, and the net profit of the Sale was £93 10s. 7½d. My special thanks are due to Miss Kirwan, who acted as Hon. Secretary at my request; and to Miss M. Campbell, of Jura; to Miss Fraser, Miss Higgins, Mrs. Cumberland, and to Mrs. Blois, who had a stall, and was assisted by Miss L. Frere and Miss Thornhill; to Mrs. Justine Browne, Miss F. Duncombe, and the Hon. E. Edwardes, who managed the refreshments for us, assisted by Miss Bawden and Mrs. Thorpe; to Miss Baker, Mrs. Hill, and Miss Westwood; and to the "School Stall" under Miss F. Watkins, Miss West, Miss Purves, Miss F. Knowles. And the G.F.S. helped us by a large stall under the care of Sister Isabel Walker, who was assisted by Miss Bain, Miss Ada Lock, Miss Marie Jackman, Mrs. Shay, and Mrs. Phillips; Miss Mary Paull, who very kindly helped us, and sent some presents to the Sale.

#### The Parish of St. Alban the Martyr, Holborn.

On February 21st, 1863, our Church was consecrated by Dr. Tait, Bishop of London. Our Founder, the late Lord Addington, in a letter "To the Parishioners of the New District," dated that very day, wrote: "The site, at much trouble and cost, was at last cleared, and conveyed to me by Lord Leigh; and upon the site so given now stands the Church, consecrated to-day by the Bishop of this Diocese, and which, dedicated to St. Alban, commemorates the earliest English Martyr recorded in the Calendar of our Church." Then, speaking of the population, he says: "The district of St. Alban's, as now constituted, contains more than 6,000 souls."

But great changes have taken place since these words were written! Many of the houses have been pulled down, and that work is now going on. This year much of Portpool Lane has been pulled down, and also Half Moon Court and some portions of Leather Lane. These were densely populated, and have tended to diminish our population. In fact, at the present time the Sister Superior estimates the population at not more than 3,500. There is, however, a tendency to re-build, for Dove Court has been re-built, and will soon be re-inhabited; also we have new buildings in Brooke's Market, and they will soon be occupied; and this work continues to increase rather than to slacken. Yet the factory element is very strong, and we may yet be doomed to become a *parish of factories*. These bring many hundreds of factory hands into the Parish during the day, but they are not amongst our residents, and they are in every sense a changing part of our community.

Verulam Street is still a crowded part, containing about 350 occupants, the majority of whom are Irish Roman Catholics. Baldwin's Gardens does indeed look deserted. The Mission House having been pulled down, gives a dismal appearance to the "Gardens." In fact, the roughness of that part since the departure of our Sisters has more than once been remarked on to me. We have a serious warning in Margaret Street, Clerkenwell, of riotous conduct. It was this that caused the death of one of our school-

children, who was buried yesterday (June 9th). Margaret Jane Smith, aged 11 years, was shot in the forehead as she was passing through a street fight on her way to do an errand for her parents. Her dead body, covered with blood, was taken at once to the Royal Free Hospital, Gray's Inn Road; but it was too late.

The Sisters' New Mission House is now in the Gray's Inn Road, at No. 27. They went into it early in the New Year, and the Benediction of the house took place on January 27th. The sub-Warden, the Rev. G. S. Cuthbert (representing Canon Carter, the Warden), and the Rev. Mother of St. John the Baptist, Clewer, were present; and an old friend of the Parish, Sister Georgina Mary, and other Sisters. The Parochial Clergy were assisted by Mr. Edward Bown, Mr. Osborn Croft, Mr. Herbert Fletcher, and Mr. Arthur Mills, representing the Sacristy.

It was too small a house to invite many friends to on the above occasion, but the Sister Superior kindly proposes to give tea on the 24th to our Visitors and Friends, and she wishes me to invite them to look over the Infant Nursery on that day. Amongst the children I hope our Visitors will inquire for Dorothy Sylvester. Some will remember that on the 31st of December last a Policeman called at the old Mission House, to say that a "baby had been picked up inside the Church." The baby has grown very considerably since that date. She has just returned from her five weeks' stay at the Children's Home Hospital, High Barnet, where she improved wonderfully in health. But we have not been able to find any clue as to her belongings.

While speaking of the Nursery, now under the devoted care of Sister Mary Ethel, I must not forget to say that there is a deficit in the Crèche account. There is also a deficit on the House of Rest account, and there still remains a debt of £60 on the money that was so kindly lent by an old Friend, in order to enable our Sisters to move from their old house to the new Mission House. The account of the District Balance-sheet, which is now published, does not show this debt of "necessity," for it only deals with money received and spent upon the poor.

### The Confraternity of the Blessed Sacrament.

This Ward of the Confraternity of the Blessed Sacrament is keeping up to its aim very well, I am thankful to say. To many of its members I am especially grateful, for the regularity of their lives and for the steady perseverance in their life of true devotion. There are 325 Associates, and we have had eleven meetings since last Corpus Christi. We were unable to have our September meeting, as the workmen were in the Church. The average number of the attendance of members at each meeting is 109, and there are 84 members who, for valid reasons, have asked for dispensation from the Monthly Meetings; this includes *nine* who have entered the Religious Life. We are glad to have them on our roll and in a place of honour. Eighteen new Associates have been admitted during the past year, and nine medals have been recalled. Two of our Associates have departed this life—Mrs. Winstanley and Mr. E. H. Baverstock. (R.I.P.)

We have had the privilege for many years of supplying the oil for the seven Sanctuary Lamps; also all Candles, Incense, and Charcoal for the Altar. The Twelve Hours' Intercession during the seasons of Advent and Lent has been possible chiefly through the regular help given by some of our members, though I am glad to see that their example has led others to take a part in this blessed work. There are many who aim at assisting at the daily Mass in this or in some other Church. I have every reason to believe that the Confraternity has done much to raise and deepen the life of Communicants in the Church.

I regret that Mr. Edward Bown has through ill-health been unable to be with us as of old. We miss him; in fact, it would be a strange thing if St. Alban's generally did not miss him, for there were few services, late or early, at which he was not present, and few good works that he did not help to forward, and even now when in his bed he has directed our monthly Intercession Papers. I have to thank Mr. Herbert Fletcher for the extra time and thought he has so willingly given, in order to try and make up to us that which we have lost through the absence of Mr. Bown. I must not forget to thank Mrs. Blois for the Vest-

ments she has made for us, and for her care of the Sacristy belonging to the Mackonochie Chapel; and to Miss Arbuthnot our thanks are due for the continued help given, and with such exactness, to the care of my record of attendances, and of the subjects, &c., of our Monthly Meetings; and to Miss Arbuthnot and to Miss Tompson for the care taken in providing for our Social Gatherings. And I must not forget, in the name of the C.B.S., to thank most sincerely Mr. Thomas Adams for so kindly and so effectually helping us by playing each month at our Ward Meetings; and to Miss Baker, in supplying with such regularity, week after week, flowers to be placed before the Most Holy Sacrament; to the Sisters, Mrs. Blois, and Miss Thompson, for their care of the Chapel; to two of our Associates, Mr. Hall and Mr. Farr, for their help not only in serving at the Altar, but for their appreciation of this their service as an act of devotion to the Blessed Sacrament; and to Mr. George Wheeler for help at our Monthly Meetings.

#### The Appeal in 1894 for £5000.

This seems almost like history, to refer back to an appeal made in 1894. But I must do so once more, in order to thank many of our friends for their hard work for St. Alban's, and for much true, persevering self-denial; and also I may now take this opportunity of answering several requests made to me from time to time to raise money for various Parishes, Churches, Guilds, Mission Chapels and Mission Houses, Stipends, &c. They say, "You at St. Alban's can raise £5000, so I think it would be a good plan if you were to plead for us." I should be glad to be able to help all who work hard for the Catholic Church, but I must remind those who make such requests that they do not always think of how hard our friends have to work for their Church, and that, though we have six Priests, our endowment is only £150 a year, and we have a considerable amount of extra-parochial work to do for our neighbours, so that our friends and benefactors have, besides the Trip-tych fund, which is an extra, to give Easter offerings, and to

support the St. Alban's Curates' Fund, and their Schools, and to supply money for the children's holidays; and last, not least, for the Poor of the Parish and other parish needs.

#### Our Organ.

Our New Organ by Mr. Willis, for which the Precentor (the Rev. E. A. Harris) has worked with such energy, has cost £3114, and it is paid for. A portion of the Organ was opened on St. Alban's Day, 1895. It was completed and opened on the 21st of July, 1896, though I regret to say I was unable to be present, having been called away to a funeral. My attention has been called to a criticism of our Organ by someone unknown to us, in "Musical Opinion" of last May the 1st. The writer says, "Another organ of very considerable importance which I recently visited, is the magnificent instrument in St. Alban's, Holborn." After describing it in detail, he says, "Taken as a whole, I should say that this organ was one of the finest—if not the finest—church instrument in the Metropolis, and one which many Cathedrals might justly covet."

#### The Choir.

THE Choir keeps up its well-deserved reputation. That is due to the great pains given to it by Father Harris, our Precentor, and to Mr. Thomas Adams for his greatly-valued services. Indeed it is a pleasure to many to know that he has such a splendid instrument to play on. To the gentlemen of the Choir my thanks are again due, and I only wish I had a greater musical knowledge, in order that I might express in detail that which they deserve to have said of them. I am glad to have our Sunday Evensongs brightened and dignified by the presence of Mr. Hydon and Mr. Barker, who act as Cantors, and give to us that depth of sound which is so delightful to lovers of the Gregorian Plainsong. I don't think that our old Choir-boys will think, when I say this, that I fail to value the regularity of their attendance and the heartiness of their singing. Here again I am indebted to Father Harris,

both for the extra work that must come on him through the presence of Cantors, and for giving to our old Choir-boys a room in which they can meet together night after night.

#### The Cleaning of the Church.

Our Church indeed was a sight during the seven weeks in which it was given up into the hands of Messrs. Dove in order that it might be cleaned. It needed it, and we don't think it has been overdone. I publish a statement of the cost, and have to thank you for giving £452 in order that it might be well done. We were all very glad to be back again in our Church, and September 27th, 1896, was a very bright and happy day to us, for on that Sunday we were again worshipping in our Church.

#### The Electric Light.

We used the electric light for the first time at the first Evensong of All Saints' Day last, and we rejoice in it, and thank the kind donor for this great addition to our Church. Every moss rose has its thorn, and the Churchwardens have pointed out to me their thorn! Mr. Belfrage estimates that the Electric Lighting will, alas! cost us £80 a year more than gas, and as it is so much cooler (and cleaner, for which we are thankful) we shall, he thinks, require £20 extra for our coal account; but perhaps, with the great care that we know Mr. Cotterill, our Verger, can and will exercise, it may under his management become less expensive.

#### The Triptych.

Our great effort has been to enrich our Sanctuary. And it having been suggested by Father Stanton that the subjects for the East end of a Church dedicated to the Proto-Martyr of Great Britain should be subjects connected with the life and death of St. Alban, and so our Triptych illustrates to us "*The Passion of St. Alban.*" It is not yet completed, as all who have seen it can

testify. But I do think we have to thank most sincerely Messrs. Bodley and Garner for their beautiful design. The delicacy of the work, the beauty of the colour, and the proportion that has been so well considered, strike nearly everyone. The statement of the expense, and what has been paid, what has been promised, and what we still require, has been so clearly tabulated by Mr. Ellerton, that I need do no more than refer you to his statement at the end of this letter; and then to say as plainly as I can to all our readers, *that £600 more is still required* in order to complete this beautiful work of art. Most people think that it fits in wonderfully with the Rood, and I am glad to hear from His Grace the Duke of Newcastle, who gave us our most devotional Rood, that he is also of this opinion. We have to thank Mr. Tompson for an exquisite figure of our Lady and the Holy Child. We are fortunate indeed to possess so singularly chaste and beautiful a figure, and he was fortunate to have secured it.

#### The Men's Club, Leigh Court.

This Club is opened every night, and is doing in a quiet way a very good work. On the August Bank Holiday they were once more the guests of Lord and Lady Ebury at Moor Park. Father Russell arranged a series of Lectures and Entertainments for the men on alternate Mondays. On these occasions each member of the Club is entitled to bring one visitor. The following are some of the subjects:—On Monday, November 9th, 8 p.m., the subject was, "The War in Rhodesia," by Mr. H. W. Saw. On November 30th, on Cyprus, by Mr. H. B. Walters. In December the subject was "A Talk on Birds," by our Churchwarden, Mr. J. H. Belfrage. On March 1st Father Harris and the "old Choir boys" gave an entertainment of songs "up to date." On January 4th Mr. Ben Greet and his friends gave an excellent entertainment to some 70 men. Mr. Capper's whistling greatly amused them, and the too irresistible hand-shadows of Mr. Devant.

Miss Barker, who works so hard for this Club, would, I think, wish me to say that there is a Rummage Sale to be held in St.

Alban's Hall on July 6th and 7th, "to defray the compulsory outlay upon drains at the Working Men's Club, Leigh Court." (For particulars, see printed notice, to be had at the Mission House.)

#### The C.E. Temperance Society.

It is with feelings of sincere regret that I had to announce to the Parish in January last that Mr. and Mrs. Lamb had resigned the work in our Temperance Society which they had so indefatigably carried on for so many years. For they had gathered together 253 members—101 men and 152 women! But they were quite firm, in spite of the many entreaties to them to continue. So all we could do was to submit; and in token of our gratitude for their splendid work of sixteen years the Society met on Saturday, January 30th (Mr. Lamb's birthday), and a testimonial was given to them by a large number of the C.E.T.S. and Lady Visitors. The presentation was made by the President (the Vicar), and he was supported by Father Stanton; Miss Jessie Duncan, Mr. Hill, and Miss Regan having kindly collected the money for our parting gift.

It is a further matter of regret that this work has not yet been taken in hand; but I hear that there is a feeling, which is represented by the workers of the past and those of the present, that it is better not to take up the work until further consideration.

#### In Conclusion.

The many things that I have not even said a word about, press in upon me as I am finishing my Annual Letter, e.g., all that I am more and more indebted to the Clergy for. My best thanks would be quite inadequate to express to Father Stanton and to Father Willington; and to Father Russell for all he has done—amongst other things for our Magazine; and to Father Hogg for his continued work for us—to his labour of love for our poor, and for his work as Priest-Sacristan, which must be greater in the future even than now; and for his kindness in seeing that we get our due share in the Jubilee Feast. To Miss Kirwan and the ladies who have helped to organise our Luncheon in the most diffi-

cult week in all the year. To the Homes of St. Ursula and St. Monica. The Sister Superior having given up No. 20, Brooke Street, St. Monica's has been able to enlarge itself; this has been found advisable in the present working of the house, which has been so much altered since the Guild was founded.

The Mackonochie Home at Bognor continues its good work. I have heard that Miss Stewart at one time had as many as ninety patients!—surely this must be too great a tax upon her and the house generally.

With every good wish to all connected with St. Alban's, and asking for your continued prayers,

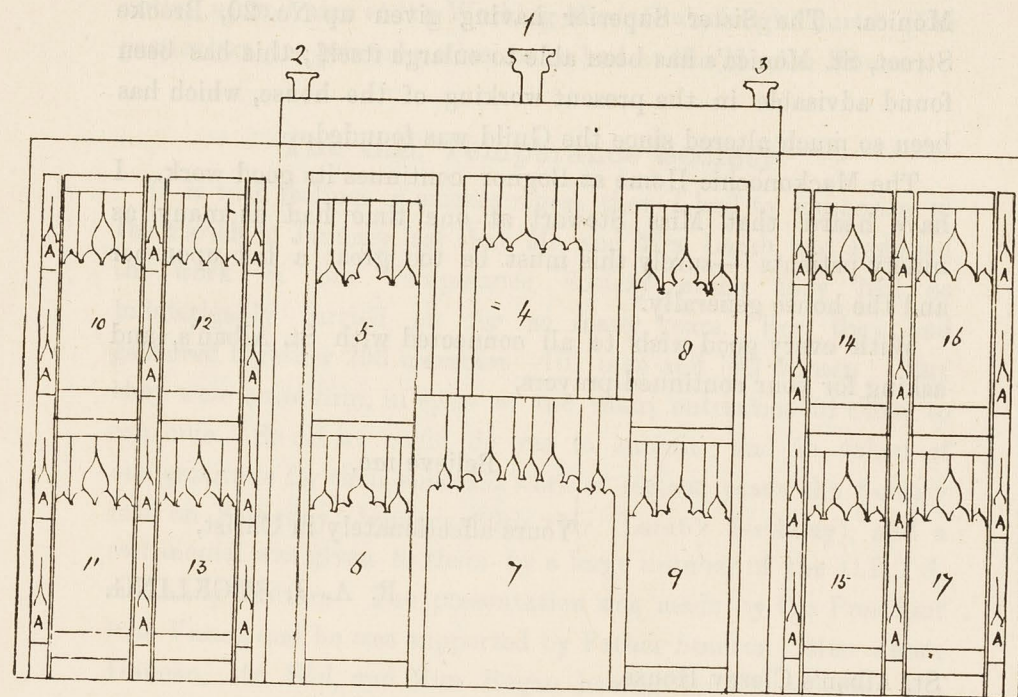
Believe me,

Yours affectionately in Christ,

R. A. J. SUCKLING.

St. Alban's Clergy House,  
June 18th, 1897.

THE NEW ALTAR PIECE.



SKETCH PLAN.

The central piece is a huge rectangle, measuring 15 feet 6 inches in height by 13 feet 6 inches in breadth. It rests upon a panelled base, which shows 4 feet in height clear above the bronze and marble gradine of the Altar. On three sides of the rectangle, framing it in, a vine of bold design flows round in regularly-disposed leaves and fruits and waving stem, which stand out clear against a dark background of shadow. The area enclosed is divided into six compartments, three above three, of which the middle division of the upper level is filled by the figure of St. Alban. (See Plan at No. 4.) In the same line, on the left of the spectator, we have the Trial of St. Alban, with its legend, "*Albani bona Confessio*" (5). Below the Trial is the Scourging, "*Flagellatio Beati Martyris*" (6). The middle subject of the lower level is dignified by its position and ampler space; it is the Martydom of our Patron, "*Consummatio B. Mart. Albani*" (7). Returning to the upper level, the subject on our right is the Discovery of the Bones of the Saint, "*Inventio Sancti Albani*" (8), and the remaining panel shews the Translation of the precious relics to the great Abbey, "*Translatio Scti. Albani*." The general subject of the whole may be described as "The Passion of St. Alban."

All these subjects are carved in alabaster, vellum white, and singularly clear of stain. Important lines and features of the sculpture are gilt, the draperies of conspicuous persons being diapered with gold patterns, and the lining of the drapery coloured a pale, quiet blue—the blue of a London sky on the rare days when the pall of clouds lifts or is broken. These panels of alabaster are set in a massive, well-knit frame of oak, and have canopies above them of great richness. Miniature buttresses, stepped and pinnaced, divide the subjects. The divisions which separate the single figure of St. Alban (4) from the neighbouring panels are more important, and take the shape of broader bands of elaborate carving, a trellis of crossing vine-stems, leaving open spaces in which angels with instruments of music stand. Above the canopy on the Gospel side are the words, "*Gloria Tibi Domine,*" and on the Epistle side, "*Laus Tibi Christe,*" the Grace before and after the Gospel. An inscription runs the whole length of the upper portion of the frame: "*Ave prothomartyr Anglorum, O Albane, flos Martyrum, miles Regis Angelorum.*" ("Hail! Protomartyr of the English, O Alban, flower of Martyrs, Soldier of the King of Angels.")\* Rose leaves and blossoms divide the words.

Above this inscription is a cresting of pierced flower-work, with a shield at each end and in the middle. The middle shield bears upon its field the sacred monogram; the others, the arms of St. Alban and St. George. Behind each shield the capital of a column rises, supporting in the centre a majestic seated figure of our Lord as Rex Gloriar, (1) crowned and with hand uplifted in blessing. The figure to His right is our blessed Lady (2), and to His left the Angel Gabriel (3), with a lily.

\* The words are from the Sarum Antiphon to the Magnificat on St. Alban's Day.

**ST. ALBAN THE  
GENERAL ACCOUNT FOR THE  
CASH**

RECEIPTS.		£ s. d.	£ s. d.
To General Purposes ... ..		872	18 4
„ Special Purposes, viz.—			
Parochial ... ..	317 18 1		
Extra Parochial ... ..	18 8 11		
	336 7 0		
Rev. E. A. Harris on account of Hydraulic connection with Organ	1209 5 4		
Loan from Vicar ... ..	4 0 0		
Extra Parochial as per contra—			
Perseverance Society ... ..	17 10 11		
Poor Box ... ..	24 18 2		
	42 9 1		
Balance, overdraft at Bank ... ..	25 1 10		
Less Petty Cash in hand ... ..	0 10 0		
	24 11 10		

I certify that I have examined the Books of St. Alban the Martyr, and that the above is a correct extract therefrom, the payments appearing therein having been duly vouched by me.

T. P. SCRIVENER, F.C.A., Auditor.

Legal and General Chambers,  
9, Fleet Street, Temple Bar, E.C.  
27th May, 1897.

£1380 6 3

**ST. ALBAN'S**

RECEIPTS.		£ s. d.	£ s. d.
Dr. To Annual Grant from Education Department ... ..		516	8 6
„ Fee Grant... ..		249	12 6
Voluntary Contributions—			
for Repair of Drains ... ..	83 3 0		
Private Individuals ... ..	303 6 9		
	386 9 9		
„ Societies ... ..	78 12 11		
	465 2 8		
„ Collections in Churches ... ..		38	15 4
„ Science and Art Department ... ..	19 3 0		
„ Proceeds of Rummage Sales ... ..	93 19 4		
„ G.F.S. for Gas ... ..	1 0 0		
	114 2 4		
„ Balance overdrawn, April 30, 1897 ... ..		90	18 1
	£1474 19 5		

£1474 19 5

**MARTYR, HOLBORN.**

YEAR ENDING 30TH APRIL, 1897.  
SUMMARY.

EXPENDITURE.

		£ s. d.	£ s. d.
Balance brought forward from last Summary ... ..		10 9 6	
Less Petty Cash in hand ... ..		1 0 0	
		9 9 6	
Salaries of Organist, Verger, &c. ... ..		280	6 4
Choir Expenses... ..		240	0 0
Church Repairs... ..		27	9 0
Winding Clock and Adjusting Ventilators, &c. ... ..		9	6 6
Lighting, Cleaning, and Warming ... ..		185	19 9
Water, and Parochial Rates and Taxes ... ..		34	8 8
Hydraulic Power Co. ... ..		18	13 0
Insurance ... ..		12	14 3
Washing Surplices, &c. ... ..		12	5 11
Printing, Advertising, &c. ... ..		27	17 0
Wine, &c., for Holy Communion ... ..		11	14 0
Mission Room Rent ... ..		10	8 0
Sundries ... ..		7	15 10
Parochial Mission Women's Fund ... ..		10	0 0
Auditor's Fee ... ..		3	3 0
Repaid Loan from Vicar ... ..		100	0 0
Payments on Account of Special Objects:—			
Parochial ... ..	317 18 1		
Extra Parochial ... ..	18 8 4		
	336 6 5		
Extra Parochial as per contra—			£1337 17 2
Perseverance Society ... ..	17 10 11		
Poor Box ... ..	24 18 2		
	42 9 1		
			£1380 6 3

SCHOOLS ACCOUNT.

EXPENDITURE.		£ s. d.	£ s. d.
Cr. By Balance overdrawn, April 30, 1896 ... ..		76	16 2
„ Teachers' Salaries—			
Boys ... ..	300 7 0		
Girls' ... ..	203 13 4		
Infants' ... ..	236 7 9		
1st Standard ... ..	202 6 0		
	942 14 1		
„ Books, Apparatus, and Stationery ... ..		84	17 7
„ Fuel, Light, and Cleaning ... ..		132	10 6
„ Replacement of Furniture and Repairs ... ..		140	6 6
„ Rates, Taxes, and Insurance ... ..		93	4 11
„ Auditors' Fee, 2 years ... ..		2	2 0
„ Sundries ... ..		2	7 8

I hereby certify that the foregoing Account is correctly abstracted from the Cash Book of the School, which has been examined by me with the Vouchers and the School Registers, and found to be correct.

I further certify that the balance at the end of the year is correctly stated.  
ALFRED ELLERTON, F.C.A., Auditor.  
8th Day of May, 1897.

£1474 19 5



## DONATIONS AND SUBSCRIPTIONS TO THE SCHOOLS.

	£	s.	d.		£	s.	d.
Agar, Mrs. .. ..	5	0	0	Brought forward	111	12	0
Aubert, Mrs. .. ..	5	0	0	Pontifex, Miss ..	1	1	0
Anonymous .. ..	0	10	0	" Miss E .. ..	1	1	0
Belfrage, J. H., Esq. ..	1	1	0	" Miss L. .. ..	1	1	0
Bennett-Powell, Mr. and Mrs. ..	1	0	0	E. C. R. .. ..	1	1	0
Blois, Mrs. .. ..	5	0	0	Sadler, Miss H. ..	1	0	0
Boothby, Miss .. ..	2	2	0	Smallpeice, Gilbert J., Esq. ..	2	2	0
Bown, E., Esq. ....	2	2	0	Stanton, Miss Emma ..	1	1	0
Brent, Rev. P. and Mrs. ..	2	2	0	Stuart, Miss Alice ..	2	0	0
Browne, Mrs. Justine ..	1	1	0	Thompson, Miss M. ..	4	4	0
Bussage, Superior of House of Mercy ..	5	0	0	Thornhill, Miss Emma ..	1	0	0
Campbell, Miss, of Jura ..	2	2	0	Vernon, Miss H. ..	5	0	0
Champneys, Dr. (2 years) ..	4	0	0	Vicar, Per .. ..	20	0	0
Champneys, Dr. & Mrs. ..	2	2	0	" Per .. ..	0	2	3
Clifford, Miss Augusta ..	2	0	0	" Per .. ..	10	10	0
Cooper, Miss M. .. ..	0	2	6	" Per .. ..	100	0	0
Crowther, Miss Emily ..	0	10	0	Wakeman, H. O., Esq. ..	10	0	0
Dick-Lauder, Sir Thos. ..	1	0	0	Watkins, Miss F. ..	1	0	0
Duncombe, Miss F. ..	2	2	0	Wharton, Miss .. ..	2	2	0
Dunn, Miss .. ..	0	2	6	Woolston, Miss M. E. ..	10	0	0
Elliman, Miss .. ..	2	0	0	Wrentmore, Mrs. .. ..	1	0	0
Everard, Miss .. ..	2	2	0				
Friend, A .. ..	5	0	0				
Frost, Mrs. .. ..	2	2	0				
" Miss .. ..	2	2	0				
J. G. .. ..	10	5	0				
Gill, F., Esq. .. ..	9	2	0				
Greenstreet, Miss ..	2	0	0				
" Miss Emily ..	2	0	0				
Griffin, Miss E. (2 years) ..	4	4	0				
Hallen, Mr. and Mrs. ..	2	0	0				
Hand, Miss Mary .. ..	0	10	0				
Heathcote, Miss .. ..	5	0	0				
Hodgkinson, Mrs. .. ..	2	0	0				
Irons, Miss .. ..	1	0	0				
Kirwan, Miss .. ..	1	10	0				
Lamb, Miss .. ..	1	0	0				
Lancaster, Miss .. ..	2	2	0				
" Per .. ..	0	5	0				
Legge, Rev. A. A. K. ..	2	2	0				
Longden, H., Esq. .. ..	5	0	0				
Macdonald, Miss R. ..	2	0	0				
Meade, James G., Esq. ..	1	1	0				
Metcalfe, Miss F. A. E. ..	0	5	0				
Mileham, C. H. M., Esq. ..	1	1	0				
Miles, Miss .. ..	1	1	0				
Miller, Miss Maud .. ..	5	0	0				
Minchin, Miss .. ..	5	0	0				
Monypenny, Miss E. ..	1	1	0				
Moorsom, Miss .. ..	2	10	0				
" Collected by ..	0	17	6				
Morrison, Miss Ellen ..	1	0	0				
Carried forward	£111	12	0				

£83 3 0

## DONATIONS BY SOCIETIES.

	£	s.	d.
The Penny Association	73	7	11
The Prudential Assurance Company	5	5	0
	£78	12	11

## COLLECTIONS IN CHURCHES.

	£	s.	d.
Alms Box, St. Alban's	13	16	4
Portion of Offertory at St. Alban's in October ..	24	19	0
	£38	15	4

## LIST OF DONORS AND SUBSCRIBERS TO ST. JOSEPH'S NURSERY.

	£	s.	d.		£	s.	d.
The Lady Jane Swinburne and Misses Swinburne	8	0	0	Brought forward	24	12	0
Mrs. Frost .. ..	1	0	0	Miss Kirwan .. ..	1	0	0
Mrs. Aubert .. ..	1	0	0	Miss Stewart .. ..	5	0	0
Mr. Bown .. ..	1	0	0	Miss M. Campbell ..	1	1	0
Mrs. Ward .. ..	5	0	0	F. Gill, Esq. .. ..	1	0	0
Mrs. Strutt .. ..	5	0	0	Miss J. G. .. ..	1	1	0
Miss Gow Stewart ..	1	1	0	Miss Thornhill .. ..	1	0	0
J. S. Smith, Esq. ..	1	10	0	Alms Box in Nursery ..	2	4	0
Miss Lancaster .. ..	1	1	0	Messrs. Reid's Brewery	2	2	0
Carried forward	£24	12	0	Prudential Assurance Co.	5	5	0
					£44	5	0

ALTAR FUND.

Dr. RECEIPTS.		EXPENDITURE.			
June 1, 1897.		£ s. d.		Cr. June 1, 1897.	
				£ s. d. £ s. d.	
To Subscriptions received to date		By Payments to date—			
For Altar, Triptych, etc.*	2271 12 0	For Altar, etc., Messrs. Farmer & Brindley			
„ Electric Lighting ..	236 3 0	1900	0	0	
„ Do. for Clergy House	50 0 0	For Electric Light, Church, Messrs. Verity			
„ Church Cleaning ..	485 2 6	269	0	0	
		For Electric Light, Clergy House, Messrs. Verity ..			
		50	0	0	
		For Church Cleaning, Messrs. Dove ..			
		452	0	0	
		By Auditors' Fee for Altar, Lighting and Cleaning Accounts ..			
				3	3
		By Cheque Book and Bank Commission ..			
				0	2
		Balance on Deposit, Beccles ..			
		200	0	0	
		Balance at London and County Bank ..			
		149	11	11	
		Balance in hand ..			
		19	0	0	
				368	11
				11	
		£3042 17 6		£3042 17 6	

(\* Including £20 towards an Oak Door in the Church)

Examined and compared with the Books and Vouchers of the Fund, and certified to be correct. June 8th, 1897. ALFRED ELLERTON, F.C.A., Auditor.

MEMORANDUM AS TO THE COST OF COMPLETING THE ALTAR AND TRIPTYCH.

The Cost of the Altar and Triptych as at present completed is		£ s. d.		£ s. d.	
To finish the Wings will cost—				1974	11
18 Figures and Niches at £12 10s.	.. ..	225	0	0	
8 Figures and Canopies at £59	.. ..	472	0	0	
				697	0
Extra for Gilding Wings, say	.. ..			128	9
Architect's Fees, say	.. ..			200	0
				3000	0
				0	0
Total Estimated Cost £3000 0 0					
Estimate of the Amount required to be raised to pay for the Completion of the Triptych, &c.					
Total Estimated Cost as above	.. ..	3000	0	0	
Less already paid on account	.. ..	1900	0	0	
				1100	0
				0	0
				510	11
				11	
				589	8
				1	
				1100	0
				0	0

\* This amount is approximate, as certain items are not yet definitely fixed. In addition to the above, the following gifts have been kindly promised—

	£ s. d.
Crucifix and Candles for Altar, value ..	150 0 0
Carpet for Sanctuary ..	80 0 0
Two Wrought Iron Brackets for supporting the Wings of the Triptych (H. Longden, Esq.)..	25 0 0
	255 0 0

SUBSCRIPTIONS TO ALTAR FUND, &c.

ALTAR.

£ s. d.		£ s. d.	
C. A., Miss De ..	1 1 0	Johnston, Miss L. ..	3 0 0
St. Albanite ..	0 10 6	S. K. J. ..	7 0 0
Anonymous ..	1 0 0	Do. from the Poor	0 12 0
Do. ..	5 0 0	Kirwan, Miss ..	25 0 0
Arbuthnot, Miss ..	30 0 0	Lang, Mrs. ..	0 5 0
Baker, Miss ..	4 10 0	Locke, Miss Florence ..	0 17 0
Baldwin's Gardens, Collected from ..	0 4 6	Longden, H., Esq. ..	35 0 0
Baverstock, Miss M. ..	0 5 0	Metcalf, Miss Edith ..	12 10 0
Belfrage, J. H., Esq. ..	1 3 0	Miller, Miss Maud ..	50 0 0
Bennett-Powell, Mr. and Mrs. ..	20 0 0	Monypenny, Miss E. M. L. ..	2 2 0
Per Vicar ..	540 10 0	Nicholas, Rev. G. D. ..	1 1 0
Bridges, Mrs. ..	5 0 0	Offertory, per ..	2 0 0
Browne, Mrs. Justine ..	9 10 0	O'Neill, Miss G. ..	4 10 0
Burden, Miss Ely, per E.F.R. ..	4 10 0	St. Peter's, London Docks	16 0 0
C. B. ..	0 5 0	Phillpotts, Miss D. ..	5 0 0
Collins, Miss E. F. ..	0 5 0	Ranking, Miss F. ..	5 0 0
Court, Mrs. ..	0 5 0	Richings, Miss Emily A. ..	4 10 0
Croft, Osborne, Esq. ..	4 10 0	Rogers, Miss ..	6 5 0
Davis, W. H., Esq. ..	1 5 0	T. C. R. ..	8 0 0
Duncombe, Miss F., and Inmates of St. Ursula ..	12 10 0	Shuter, Mrs. Allen ..	2 1 0
E. ..	0 2 0	A. H. S., per ..	0 10 0
Ebury, Lady ..	6 0 0	Stuart, Miss Alice ..	4 0 0
Flack, Mrs. ..	0 10 0	Sweetenham, Miss ..	6 5 0
Per Vicar, Miss ..	5 0 0	Taylor, George, Esq. ..	5 0 0
J. G. ..	20 0 0	Teacher, A. ..	6 0 0
G., Miss ..	28 0 0	Tennant, Miss Constance ..	0 10 0
Gill, Frederick, Esq. ..	50 0 0	Tompson, Miss M. ..	22 10 0
Greet, Ben, Esq. ..	12 10 0	Tuson, Charles, Esq. ..	5 0 0
Grosvenor, Lady ..	4 10 0	Vicar, per ..	1000 0 0
Hayes, Miss Annie ..	5 0 0	" ..	30 1 0
Hodgkinson, Mrs. ..	10 0 0	" ..	15 0 0
Hodson, Miss Faith ..	4 10 0	" ..	25 0 0
Holloway, Miss J. ..	1 1 0	" ..	15 17 6
Howard, Thomas, Esq. ..	0 5 0	" ..	0 10 0
Interest on Deposit ..	14 12 6	" ..	50 0 0
James, Mrs. Lewis ..	1 1 0	" ..	10 0 0
		" ..	62 10 0
		" ..	4 10 0
		Wiehè, Miss ..	4 10 0
		Carried forward	£805 5 6
			£2271 12 0

ELECTRIC LIGHTING.

£ s. d.		£ s. d.	
Anonymous ..	5 0 0	Brought forward	276 16 0
Arbuthnot, Miss ..	5 0 0	Higgins, Miss ..	0 5 0
Blois, Mrs. ..	200 0 0	Millar, Miss ..	2 0 0
Do. for Clergy House	50 0 0	Nicholas, Rev. G. D. ..	1 1 0
Duncombe, Miss Florence ..	15 16 0	Shuter, Mr. and Mrs. Allen	1 1 0
A Friend ..	1 0 0	Vicar, per ..	5 0 0
		Carried forward	£276 16 0
			£286 3 0

CHURCH CLEANING.

£ s. d.		£ s. d.	
Anderson, Mrs. .. ..	3 3 0	Brought forward	302 15 6
Anonymous .. ..	5 0 0	Macdonald, Miss .. ..	1 0 0
Appleyard, Miss .. ..	2 0 0	Macdonald, Miss R. .. ..	3 0 0
Aubert, Mrs. .. ..	5 0 0	Maltby, Miss M. .. ..	0 5 0
Baring, Mrs. Winsham .. ..	2 0 0	Miller, Miss Maud .. ..	3 0 0
Baverstock, Mrs. .. ..	0 7 0	Minchin, Miss .. ..	1 0 0
Belfrage, J. H. .. ..	5 0 0	Nazareth, Brothers of .. ..	1 1 0
Bennett-Powell, Mrs. .. ..	2 0 0	Nelson, Mrs. .. ..	20 0 0
Per Vicar .. ..	115 0 0	Nicholas, Rev. G. D. .. ..	2 2 0
Bown, Edward .. ..	50 0 0	A. G. N. .. ..	0 5 0
Botterill, Miss Amy .. ..	0 5 0	Offertory, per .. ..	0 10 0
Bridges, Mrs. .. ..	5 0 0	O'Neill, Miss G. .. ..	1 0 0
Campbell, Miss Mary .. ..	5 0 0	Paull, Miss Ethel .. ..	0 5 0
Carter, Rev. Willoughby .. ..	1 1 0	Paull, G. F., Esq. .. ..	0 5 0
Clifford, Miss A. .. ..	1 0 0	Phillpotts, Miss D. .. ..	2 0 0
Coates, Mrs. .. ..	1 0 0	Piggott, Miss .. ..	1 10 0
Collins, Mrs. .. ..	0 5 0	Pollen, Miss .. ..	0 10 0
Colman, Miss H. .. ..	2 2 0	Ranking, Miss .. ..	5 0 0
S. C. D. .. ..	0 2 6	Robinson, Miss Vyvyan .. ..	1 0 0
G. D. .. ..	2 0 0	Shuter, Mrs. Allen .. ..	1 1 0
Eastwood, Miss C. .. ..	1 0 0	Smallpeice, Gilbert John,	
Edwardes, Hon. Elisabeth .. ..	4 0 0	Esq. .. ..	5 0 0
Galpin, Miss Clara O. .. ..	0 5 0	Stocks, H. W., Esq. .. ..	1 0 0
Gill, Fred. Esq. .. ..	40 0 0	Stuart, Miss Alice .. ..	0 10 0
Goddard, Miss .. ..	5 0 0	Swindells, Miss .. ..	5 0 0
Goodearl, Miss L. .. ..	0 10 6	S. S. .. ..	4 0 0
Goodearl, Miss Tottie .. ..	0 5 0	Tennant, Miss Constance .. ..	5 0 0
Gough, Mrs. .. ..	2 0 0	Thompson, — Esq. .. ..	5 0 0
G. F. S. .. ..	1 0 0	Unwin, Miss .. ..	0 5 0
Hedges, Miss .. ..	5 0 0	Vicar, per .. ..	10 0 0
Hodgkinson, Mrs. .. ..	5 0 0	" .. ..	2 0 0
Jackson, Miss .. ..	0 5 0	" .. ..	1 0 0
Jones, Mrs. .. ..	0 10 0	" .. ..	1 0 0
King, Mrs. .. ..	1 0 0	" .. ..	1 1 0
Lang, Mrs. .. ..	0 5 0	" .. ..	2 0 0
Leslie, Miss .. ..	25 0 0	" .. ..	65 0 0
Lees, Mrs. .. ..	3 0 0	Ward, Mrs. .. ..	25 0 0
Lovegrove, Miss Marion		Wells, Arthur, Esq. .. ..	0 5 0
and Friend .. ..	0 7 6	Wheatley, T. E., Esq. .. ..	2 0 0
U. L. .. ..	0 2 0	Wrentmore, Mrs. .. ..	1 0 0
Macdonald, Admiral Robert-		W., Miss .. ..	2 2 0
son .. ..	1 0 0	L. Y. .. ..	0 10 0
Carried forward	£302 15 6		£485 2 0

ST. ALBAN'S CURATES' FUND ACCOUNT.

31st December, 1896.

RECEIPTS.		EXPENDITURE.	
£ s. d.		£ s. d.	
To Balance of loan to Churchwardens, brought forward .. ..	20 0 11	By Clergy House Exs. .. ..	420 17 11
" Balance in hand, Dec. 1895 .. ..	43 18 6	" * Curates' Stipends .. ..	90 0 0
" Offertories .. ..	182 5 2	" Sundries .. ..	3 4 3
" Subscriptions .. ..	156 10 0	" Balance of Loan to Churchwardens, carried forward .. ..	20 0 11
" Donations .. ..	13 15 0		
" Alms Box .. ..	48 2 5	* A further sum of £50 is due for Curates' Stipends to 31st Dec.	
" Balance overdrawn .. ..	69 11 1		
	£534 3 1		£534 3 1

Examined and certified to be correct,  
1st February, 1897. ALFRED ELLERTON, F.C.A., Auditor.

Subscriptions.		£ s. d.	
Mr. & Mrs. Alison .. ..	2 2 0	Brought forward	45 8 0
Mrs. Aubert .. ..	5 0 0	H. W. Stocks, Esq. .. ..	1 0 0
R. Nisbet Bain, Esq. .. ..	1 0 0	Lord Teynham .. ..	5 0 0
J. H. Belfrage, Esq. .. ..	1 1 0	Mrs. R. Tomkinson .. ..	1 0 0
Mr. & Mrs. Bennett-Powell .. ..	1 0 0	R. H. Wall, Esq. .. ..	2 2 0
E. Bown, Esq. .. ..	1 1 0	Mr. & Mrs. Wheatley .. ..	2 0 0
Mrs. Justin Browne .. ..	1 1 0	Per Vicar .. ..	100 0 0
Miss Emily Crowther .. ..	0 10 0		£156 10 0
Sir Thomas Dick-Lauder .. ..	1 0 0		
Mrs. Frost .. ..	1 1 0		
Miss Frost .. ..	1 1 0		
Miss Goddard .. ..	5 0 0		
Mrs. Hodgkinson .. ..	5 0 0		
Miss Faith Hodson .. ..	1 1 0		
Miss Hogan .. ..	0 10 0		
Mrs. Ingpen .. ..	0 10 6		
Miss Kirwan .. ..	2 0 0		
J. G. Meade, Esq. .. ..	1 1 0		
Miss Miles .. ..	1 1 0		
J. Paget, Esq. .. ..	5 0 0		
Miss Pontifex .. ..	0 10 6		
Miss E. Pontifex .. ..	0 10 6		
Miss L. Pontifex .. ..	0 10 6		
A. M. P. .. ..	1 1 0		
Miss H. Sadler .. ..	0 10 0		
H. T. S. .. ..	2 2 0		
W. S. S. .. ..	2 2 0		
Gilbert J. Smallpiece, Esq. .. ..	1 1 0		
Carried forward	£45 8 0		

Donations.		£ s. d.	
Rev. A. Dampier .. ..	0 10 0		
Per G. R. H. .. ..	5 0 0		
Per A. H. S. .. ..	5 0 0		
Mrs. Morse .. ..	0 5 0		
Miss D. Phillpotts .. ..	1 0 0		
Mrs. Villiers .. ..	2 0 0		
			£13 15 0

Offertories.		£ s. d.	
St. Alban's .. ..	63 12 5		
St. Augustine's, Queen's Gate .. ..	33 0 0		
St. Margaret's, Westminster .. ..	6 2 3		
St. Paul's, Knightsbridge .. ..	45 4 6		
St. Stephen's, South Kensington .. ..	34 6 0		
			£182 5 2

ST. ALBAN'S CHOIR FUND.  
30th April, 1897.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
To Balance in hand, April 30th, 1896 ..	8 13 7	By Men's Salaries ..	258 13 4
Offertory Account, per Churchwardens ..	240 0 0	" Boys' ..	53 14 6
Subscriptions and Donations ..	90 0 5	" Solo Boys' ..	46 4 6
Collections at Organ Recitals & "Stabat Mater," "Lauda Sion," "Hymn of Praise," &c. ..	75 15 3	Organist, for Extra Services and Music ..	20 8 6
Contributions for Extra Services ..	7 16 6	New Music, Printing, and Binding ..	9 15 6
Contributions, C.B.S. ..	6 10 0	Librarian, Caretaker, mending Cassocks, &c. ..	10 15 6
Balance from Rummage Sales ..	0 10 6	Tuning Piano & Sundries ..	2 2 0
Loan from Precentor ..	16 0 0	Cheque Book ..	0 4 2
		Balance in hand, 30th April, 1896 ..	43 8 3
	£445 6 3		£445 6 3

Examined and certified to be correct,  
ALFRED ELLERTON, F.C.A., Auditor.

9th June, 1897.  
N.B.—Owing to the death of some subscribers, and the removal of others from the parish, several subscriptions are lost to us. We should therefore be glad of the names of New Subscribers. Subscriptions should be sent to Rev. E. A. Harris, St. Alban's Clergy House, Brooke Street.

Subscriptions and Donations.

	£ s. d.		£ s. d.
Anonymous ..	0 3 11	Brought forward ..	51 8 11
" per Offertory ..	11 1 0	Hodge, G. E. P., Esq. ..	1 1 0
Arbuthnot, Miss ..	4 0 0	Hodgkinson, Mrs. ..	2 0 0
Batchelor, Mrs. ..	0 5 0	Kirwan, Miss ..	1 0 0
Belfrage, J. H., Esq. ..	1 1 0	Knapp, J. M., Esq. ..	1 0 0
Bennett-Powell, E., Esq. ..	1 0 0	Lancaster, Miss ..	1 1 0
Bown, E., Esq. ..	4 4 0	Lefroy, Miss A. G. ..	0 10 0
Bridges, Mrs. ..	0 10 6	Meade, J. G., Esq. ..	1 1 0
A. E. B. ..	0 2 6	Miles, Miss ..	1 1 0
Campbell, Miss M. ..	2 0 0	Miller, Miss Maude ..	10 0 0
Clifford, Miss A. ..	1 0 0	Monypeny, Miss ..	0 10 6
Cuff, Miss ..	0 2 6	Mothers, per Miss Millner ..	0 10 0
Cunliffe Lister, The Hon. Miss ..	5 0 0	Phillpotts, Miss ..	1 1 0
Davis, W. R., Esq. ..	1 1 0	Prudential Assurance Co. ..	1 1 0
Duncan, Miss Jessie ..	0 2 6	Sheldrake, H. J., Esq. ..	1 0 0
Duncombe, Miss F. ..	2 2 0	Sheldrake W. S., Esq. ..	1 0 0
Easter Offering, per A. M. W. ..	1 10 0	Smallpeice, G., Esq. ..	4 4 0
Edwardes, The Hon. Elisabeth ..	1 1 0	Tompkinson, Mrs. ..	1 1 0
Everard, Miss ..	2 2 0	Tompson, F. E., Esq. ..	5 5 0
A Friend ..	1 0 0	Trimmer, Mrs. ..	0 5 0
Goddard, Miss ..	2 0 0	Unwin, Miss ..	0 10 0
Gough, W. A., Esq., per 10 ..	10 0 0	Welch, Miss ..	1 10 0
		Westwood, Miss ..	1 0 0
		Westwood, Miss M. A. ..	1 0 0
Carried forward ..	£51 8 11		£90 0 5

DISTRICT BALANCE SHEET.—From May 1st, 1896, to April 30th, 1897.

	£ s. d.		£ s. d.
Balance from last year ..	25 17 8	Meat, Milk, Bread, Grocery, etc. for Poor ..	96 1 11
Subscriptions and Donations ..	206 16 9	Coals ..	20 19 9
Christmas Appeal ..	132 3 0	Helps for Sick, Patients' Journeys, &c. ..	43 15 11
"Perseverance" Offertory, Collection in Church ..	17 10 11	Parochial Treats and Entertainments ..	45 11 7
Alms Box "For Poor" in Church ..	24 18 2	Special Cases, &c., District Work ..	70 3 11
House of Rest ..	67 10 0	House of Rest, Rent and General Expenses ..	77 8 8
Things Sold ..	16 15 2	Charing, Portrage, and additional Crèche Expenses ..	77 2 8
Money Returned from Cleaning Church, Schools, &c. ..	47 16 1	St. Alban's Hall ..	22 11 8
For Sending Children to the Country ..	259 8 3	Children in the Country ..	259 8 3
		Prizes, Clothing, Blankets, and School Cleaning, ..	83 1 2
		Balance in hand ..	2 10 6
	£798 16 0		£798 16 0

Examined and certified to be correct,  
JAMES G. MEADE, Auditor.

CRECHE ACCOUNT.—From May 1st, 1896, to April 30th, 1897.

	£ s. d.		£ s. d.
Children's Payments ..	55 12 7	Food for Children and Girls ..	34 1 1
Subscriptions and Donations ..	44 5 0	Milk ..	7 7 4
Alms Box in Church ..	11 16 10	Wages ..	21 7 0
Deficit ..	17 1 0	Coals and Wood ..	6 5 5
		Gas ..	5 3 3
		Rent ..	40 0 0
		Laundry, Charing, &c. ..	11 1 9
		Sundries and Incidental ..	3 9 7
			£128 15 5

Examined and certified to be correct,  
JAMES G. MEADE, Auditor.

## Parochial Organizations.

ST. ALBAN'S CURATES' FUND.—*Treasurer*, Rev. R. A. J. Suckling; *Secretary*, Rev. G. R. Hogg; *Deputation*, Rev. A. H. Stanton.

ST. ALBAN'S SCHOOLS.—*Managers*, The Vicar, Revs. A. H. Stanton, E. F. Russell, G. R. Hogg, E. A. Harris, Messrs. H. Longden, J. H. Belfrage, F. Gill, *Secretary*.—*Treasurer and Correspondent*, Rev. R. A. J. Suckling.

DAY SCHOOLS.—*Head Master* (Boys) Mr. C. W. Rule. *Head Mistress* (Girls) Miss Matthews. *Head Mistress* (Mixed Standard), Miss Rudkin. *Head Mistress* (Infants') Miss Boorer.

SUNDAY SCHOOLS.—*Warden*, Rev. E. F. Russell. *Superintendents*, Boys, Mr. Rule; Girls, Miss Matthews and Miss Watkins; Standard, Miss Rudkin, Miss Hayes, and Miss Miles; Infants, Miss Allen; *Secretary and Treasurer*, Mr. Batty.

BIBLE CLASSES.—For Young Men; *Superintendent*,  
For Young Women; *Superintendents*, Miss Greenstreet and Miss Goddard.

CONFRATERNITY OF THE BLESSED SACRAMENT (Branch).—*Superior*, Rev. R. A. J. Suckling; *Treasurer*, Mr. Bown; *Secretary*, Mr. H. E. Fletcher, 23, Calthorpe Street, W.C.  
*Meetings in Church*—1st Thursday in the month at 8 p.m.  
Black Mass in St. Sepulchre's every Monday (as far as possible) at 8 a.m.

FINANCE COMMITTEE.—*Members: Ex Officio*—the Vicar and Clergy. *Elected*—the Churchwardens, and Messrs. Alison, R. N. Bain, Dr. Champneys, Gill (*Secretary*), Sheldrake, E. Bown, and G. J. Smallpeice.

ST. ALBAN'S MISSION.—Branch House of the Sisterhood of St. John the Baptist, Clewer. Mission House, 26, Gray's Inn Road.

GUILD OF THE HOLY REDEEMER (for Men Workers).—*Superior*, Rev. R. A. J. Suckling. *Assistant Superior*, Mr. Batty. Guild House, 26, Brooke Street.

GUILD OF ST. JOHN THE EVANGELIST (for Boys).—*Superior*, Rev. R. A. J. Suckling. *Assistant Superior*, Mr. Batty.

BROTHERHOOD OF JESUS OF NAZARETH.—*Superior*, Mr. W. O. Croft; *Chaplain*, Rev. A. H. Stanton; *Secretary*, Mr. D. Denne St. Martin's House, Brooke Street, Holborn.

CHURCH BURIAL SOCIETY.—*President*, the Vicar; *Manager*, Mr. Batty; *Hon. Treasurer and Secretary*, Mr. W. O. Croft. Attendance at 26, Brooke Street, every Tuesday Evening from 7.30 to 8 o'clock. Vespers for the Dead are sung in Church on last Friday in each month, at 8 p.m.

ASSOCIATION IN SUPPORT OF FOREIGN MISSIONS, AND ESPECIALLY OF THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.—*Treasurer*, Mr. Batty, Meetings in Church, 2nd Thursday in month after Evensong. Meetings, for work every Friday at 8 p.m., at 35, Brooke Street.

ENGLISH CHURCH UNION (Branch).—*Secretary*, Mr. J. H. Thomson, 42, Oxford Gardens, W.

PAROCHIAL SAVINGS BANK (under Management of the Guild of the Holy Redeemer).—*President*, the Vicar; *Treasurer*, Mr. J. G. Meade. Attendance at 26, Brooke Street every Monday (except Bank Holidays) from 8.30 to 9.30 p.m.

SUNDAY BREAKFAST AND DINNER FUND.—*Treasurer*, Mr. Batty, 26, Brooke Street.

GUILD OF THE HOLY FAMILY (for Married Women).—Mission House. Meetings, every Monday, 8.15 p.m.

BIBLE CLASS FOR WOMEN.—Mission House, Thursday Evenings at 7.30.

SEWING CLASS (WITH BIBLE CLASS) FOR WOMEN.—St. Alban's Hall—Monday afternoons at 2.30.

GIRLS' FRIENDLY SOCIETY (Branch).—Occasional Meetings in Church. Bible Class on Sunday afternoon at Mission House. Meetings in St. Alban's Hall—Sundays, for Tea; Thursdays, for Recreation.

SEWING CLASSES FOR GIRLS.—Mission House, Thursday and Friday evenings.

GIRLS' NIGHT SCHOOL, under Superintendence of the Sisters. Monday and Wednesday evenings.

CHILDREN'S GUILD, under Superintendence of the Sisters. Meetings in St. Alban's Hall.

*Girls*—Wednesday, 6 to 8 p.m.

*Boys*—Saturday, 3 to 5 p.m.

ST. JOSEPH'S INFANT NURSERY.—26, Gray's Inn Road.

WORKING MEN'S CLUB, Leigh Court. *President*, Rev. E. F. Russell; open on all Week-day evenings. All Men-parishioners may become members.

CHILDREN'S PENNY DINNERS.—Leigh Court. Tuesday, Wednesday, Thursday, Friday, from November to May.

"PERSEVERANCE" LIBRARY, Leigh Court.—Open to all Parishioners and Members of "Perseverance." Books given out—Sundays, 12 o'clock noon to 12.45, and from 6.30 to 6.45 p.m.; Fridays (Men only), 10 to 10.30 p.m.

PENNY ASSOCIATION IN AID OF PAROCHIAL SCHOOLS.—*Treasurer*, Mr. Layman, Stanton Villa, Upper Lewisham Road, S.E. *Secretary*, Rev. G. R. Hogg.

ST. ALBAN'S SWIMMING CLUB.—*President*, Rev. R. A. J. Suckling; *Vice President*, Rev. E. F. Russell; *Treasurer and Secretary*, Mr. Batty.

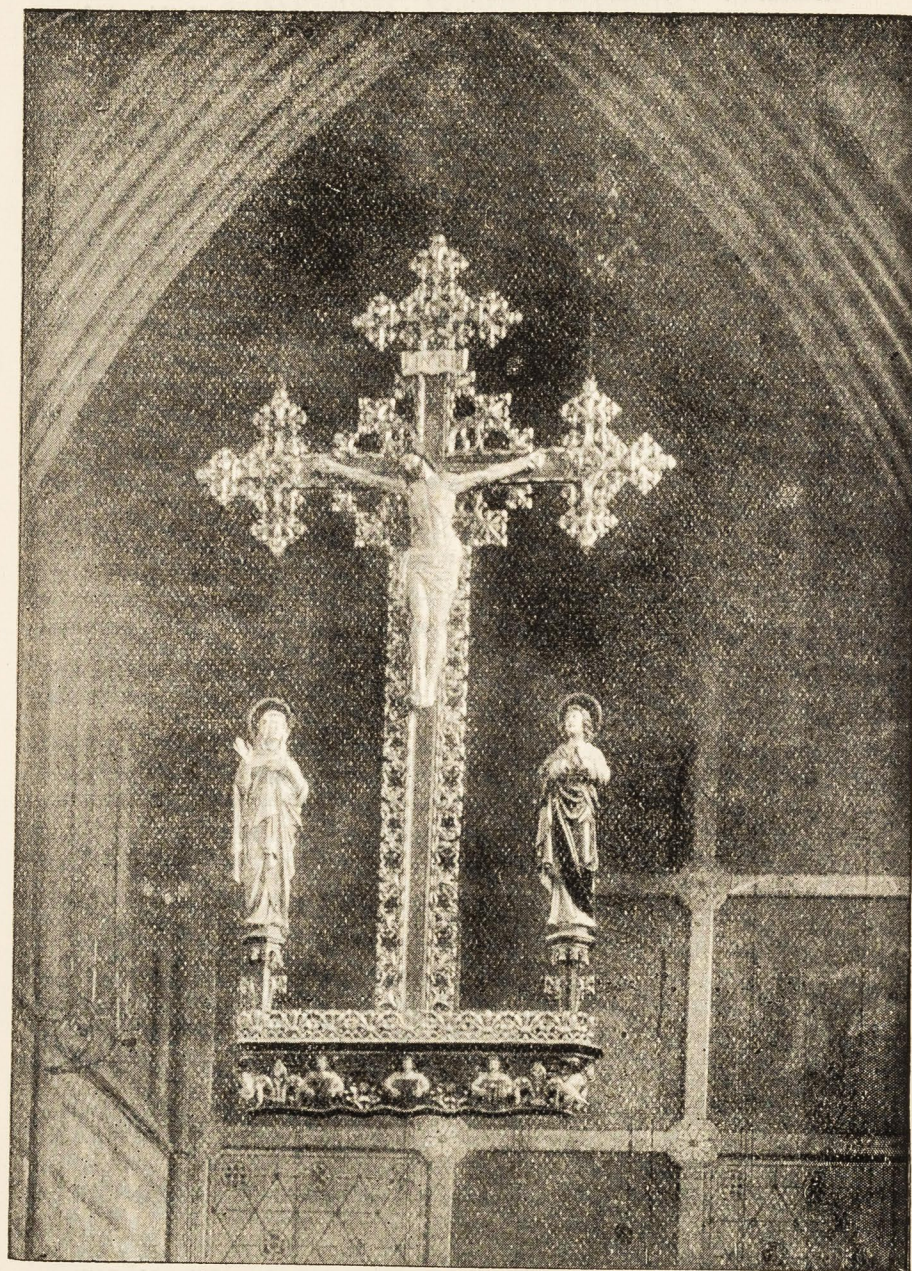
GREVILLE CRICKET CLUB.—For Boys in St. Alban's Sunday School. *President*, Rev. R. A. J. Suckling; *Vice-President*, Rev. E. F. Russell; *Captain of First Eleven*, D. Collins; *Captain of Second Eleven*, G. Isley; *Secretary*, Mr. F. E. Baverstock; *Club Room*, 8, Evelyn Buildings; *Ground*, Regent's Park.

ALTAR DECORATION FUND.—*Collectors*, Miss Greenstreet, Miss Millner, Miss Terry, Miss Tompson, Miss Nicholls, Mr. Batty, Mr. Bown, Mr. Croft, Rev. G. R. Hogg.

ST. JOHN BAPTIST DORCAS SOCIETY.—The Sisters, St. Alban's Mission House.

MOTHERS' MEETINGS, held at 34, Brooke Street. Monday evenings 6 to 8; Wednesday afternoons 2 to 4. *Lady Superintendent*, Miss M. Millner; *Assistant*, Miss M. A. Westwood; *Mission Woman*, Mrs. Jones, 110, St. Alban's Buildings.

MATERNITY SOCIETY.—Bags of linen lent to poor married women in their confinements. Apply to Miss M. Millner, 34, Brooke Street.



THE GREAT ROOD, ST. ALBAN THE MARTYR, HOLBORN.

PATRONAL FEAST, 1897.

SERVICES.

**Holy Eucharist.**

St. Alban's Day, Tuesday, June 22	...	...	7, and 8.30 a.m.
Thursday, June 24 (Nativity of St. John Baptist)	...	...	6, 7, and 8.30
High Celebration	...	...	11
On other Days of the Festival	...	...	7, and 8.30

**Matins.**

Sunday	...	...	10.30 a.m.
Other Days	...	...	8

**Evensong.**

St. Alban's Day, Tuesday, 22	...	...	8 p.m.
St. John Baptist's Day, Thursday, 24 (Solemn, no Sermon)	...	...	8
Wednesday, 23 and Friday, 25	...	...	8
Saturday, 26	...	...	5
Sunday, 27 (Solemn)	...	...	7

Procession of Parochial Guilds, Sunday, June 27	...	...	3.30 p.m.
Procession of School Children, Sunday, July 4	...	...	3.30

The Offerings at all the Services during the Octave will be applied towards the Parochial Schools and General Expenses.

**St. Alban's Social Gatherings,**

To be held on THURSDAY, June 24.

1.0 LUNCHEON IN THE HOLBORN TOWN HALL. Chairman, The VICAR. Tickets (2s. 6d. each), may be had of Mr. KNOTT, 26, Brooke Street, Holborn, E.C.; or at the Doors, 3s. each.

2.45 Display of Drill, Recitations, Songs, &c., and Distribution of Prizes to the four Schools in Baldwin's Gardens.

During the Afternoon a Sale for Universities' Mission will be held in Zanzibar Work-room, 35, Brooke Street, E.C.

The Ladies' Committee will be glad to receive gifts of Flowers, to be sent to Miss BAKER, 37, Brooke Street, Holborn, E.C.



STALBANS  
HOLBORN MONTHLY  
PAPER



No. 158.]

FEBRUARY, 1897.

[Price 2d.]

W. KNOTT, 26, BROOKE STREET, HOLBORN, LONDON, E.C.

## Kalendar for February, 1897.

1	M.	St. Ignatius, Bp. of Antioch, M., 107. Vigil.
2	Tu.	Purification of B. V. M. Candlemas.
3	W.	St. Blasius, Bp. M. 316. St. Lawrence, Abp. of Canterbury, 629.
4	Th.	
5	Fr.	St. Agatha, V. and M., 251. Abstin.
6	Sat.	St. Titus, Bp. of Crete. St. Dorothea, V. and M.
7	S.	FIFTH SUNDAY AFTER EPIPHANY.
8	M.	St. John of Matha, 1213.
9	Tu.	St. Cyril of Alexandria, Bp. C., 444.
10	W.	St. Scholastica, sister of St. Benedict, V., 543.
11	Th.	St. Gilbert of Sempringham 1190.
12	Fr.	Abstin.
13	Sat.	
14	S.	SEPTUAGESIMA. St. Valentine, M.
15	M.	
16	Tu.	
17	W.	
18	Th.	
19	Fr.	Abstin.
20	Sat.	
21	S.	SEXAGESIMA.
22	M.	
23	Tu.	Vigil.
24	W.	S. Matthias, Ap. and M.
25	Th.	
26	Fr.	St. Ethelbert, K., 616. Abstin.
27	Sat.	
28	S.	QUINQUAGESIMA.

### HOURS OF DIVINE SERVICE.

#### SUNDAYS—

- 7 and 8. Holy Communion.  
 9.15. Holy Communion with Music and five-minutes' Sermon.  
 10.30. Mattins.  
 11.0. The High Mass, with Sermon.  
 2.15. Litany and Baptisms.  
 3.15. Catechizing.  
 4.15. Perseverance. Service and Address.  
 7.0. Solemn Evensong and Sermon.

#### WEEKDAYS—

- 7 and 8.30. Holy Communion.  
 8.0. Mattins.  
 12.0. Litany [Wednesdays and Fridays].  
 8.0. Evensong.  
 8.30. Sermon [on Wednesdays and Fridays].

Confraternity of Blessed Sacrament meets on the first Thursday in each month at 8 p.m.  
 Association in support of Foreign Missions—Intercessions and Address, 8.30, on the second Thursday in each month.  
 Vespers for the Dead.  
 Stations of the Cross.

## THE MONTHLY PAPER.

### The Vicar's Letter.

MY DEAR PARISHIONERS AND FRIENDS,

Those of you who have passed through Baldwin's Gardens lately will have seen a sad sight—the preparations for pulling down our Mission House! Dismal indeed to look at even for outsiders, but what must it have been to our Sisters, who, even before they had left their old home, found the workmen invading their premises and hurrying them off? And soon another factory will be seen in our midst, and on the old and loved site. However, no time was lost, and the Sister Superior set to work at once to look out for another house, and has fixed on 26, Gray's Inn Road; and on Wednesday, January 27th, the Benediction of the New St. Alban's Mission House took place. The Warden, the Rev. Canon Carter, intended to have been present, but on account of the severity of the weather he was represented by the Sub-warden, the Rev. G. S. Cuthbert, who conducted the service of Benediction in the usual manner. He was assisted by the Rev. A. H. Stanton, the Rev. G. R. Hogg, and myself, representing the parochial clergy; and Mr. Edward Bown, Mr. Osborne Croft, Mr. Herbert Fletcher, and Mr. Arthur Wills, representing the Sacristy. Our Sisters were all present, and had invited the Rev. Mother of St. John the Baptist, Clewer, and Sister Georgina Mary (who had for so many years taken charge of the old Mission House in Father Mackonochie's lifetime). There were some of the old Associates of St. John the Baptist present—Miss Greenstreet, Miss Fraser, Miss Tompson—but the space was certainly limited for anything like a function.

With regard to our Triptych, our worshippers will have noticed that work is going on in the Sanctuary, and that since the 11th of last month a sail-cloth has been up. We have done our best to make things as decent as possible; our High Altar having been carefully cased in with wood. We have, through the kindness of Father Russell, got a small Altar, which has been put up in front of the sail-cloth. We have had to give up our High Mass on Sundays and to make the best we could of a "Missa Cantata." We have had also to give up all services in the middle of the day on week days for the present, in order that by Passion Sunday (April 4th) the Church may be quite



clear of workmen, and the painting by Messrs. Bodley & Garner completed. I shall hope in the next number of our MONTHLY PAPER to give a list of the Figures that have been taken since December last, and also a list of those that remain and are looking out for a benefactor. In the meantime I shall be glad of further help towards completing the two large Doors that are to open to the North and South of the centre part of the Triptych. We have also the painting of the alabaster figures and the architect's commission to think of.

On Thursday, the 28th of last month, Father Stanton and Father Harris visited the Mackonochie Home at Bognor, and were present at a supper given by Miss Stewart to the policemen, the railway porters, the postmen of Bognor—and last, but not least, to the coastguards. All seems to have gone off to the entire satisfaction of the guests and inmates of the Home.

On the same evening at St. Alban's Church, at 8.45 p.m., fourteen new members were admitted to the Girls' Friendly Society; and on Saturday evening last, January 30th, Mr. and Mrs. Lamb were specially invited to be present in St. Alban's Hall. The entertainment, under the care of Father Harris, was given by the Old Choir Boys; and between the scenes, at about 9.15 p.m., a Testimonial was presented to Mr. and Mrs. Lamb, given by a large number of the Church of England Temperance Society and Lady Visitors, as a small token of their appreciation of their services week by week for the last sixteen years. The presentation was made by the President (the Vicar), and supported by Father Stanton, who, in the name of the subscribers, expressed a hope, that, though he feared that some of *his* friends had given Mr. Lamb anxiety, yet they should have the pleasure of seeing Mr. and Mrs. Lamb amongst them as often as it was possible for them to spare the time. It being Mr. Lamb's birthday, it was a happy thought to make the presentation on that day, and to wish him many happy returns of the day. The testimonial consisted of a writing-table and a chair, and a pair of brass candlesticks, with a written address. I *think* that Miss Jessie Duncan has been at the bottom of this happy movement, and she has certainly been supported by Mrs. Hill, Miss Regan, and I expect some others.

Yesterday, January 31st, at 2 a.m., there passed away from us one whose name has been closely associated with many of the good works connected with our parish for many years—Edwin Henry Baverstock (R.I.P.) He went out for the last time to the early Mass on Christmas

Day, and since then has been gradually sinking. The Requiem will (d.v.) be on Thursday next in our Church, and he will be laid to rest in our Cemetery at Woking. Our sincere sympathy is with Mrs. Baverstock and her family.

Believe me, my dear Friends and Parishioners,

Yours affectionately in Christ,

Ascot Priory,  
Feb. 1st, 1897.

R. A. J. SUCKLING.

### The Windows of the Mackonochie Chapel.

ST. MARGARET, VIRGIN AND MARTYR, A.D., 278.

(Standing at the West and looking East the figure is the third to the right).

SAINT Margaret was one of the favourite Saints of the Middle Ages. The story of her life and death that has come down to us is in part legendary, but the main features are historic, and form part of the record of the last great persecution.\* She was the daughter of Theodosius, a pagan priest of Antioch in Pisidia; and when very young was sent into the country to be brought up by a nurse.

To this nurse Margaret owed—under God—the beginnings of the heroic faith and love and constancy which eventually won for her the palm of martyrdom.

No details of her childhood have been preserved, but the story runs that, later on, her beauty captivated Olybius, the Roman Governor of the district, who wished to marry her. To the horror of her family Margaret rejected him and declared herself a Christian. Persuasion and torture both alike failed to shake her constancy, and she was thrown into a deep dungeon. Here, says the legend, the devil appeared to her in the form of a dragon, but she overcame him by the Sign of the Cross.

The incidents of her death are thus told in the Golden Legend: "Olybius, seeing the faith of the holy Margaret immovable, and also fearing that others should be converted to the Christian Faith by her, gave sentence and commanded that she should be beheaded. Then she prayed to one Melchus that should behead her, that she might have space to pray. And that gotten, she prayed to our Lord saying, 'Father Almighty, I yield to Thee thanks that Thou hast suffered me to come to this glory, beseeching Thee to pardon them

[\*The last and greatest of the Persecutions is, in point of fact, now passing under our own eyes. No Persecution of the first ages ever equalled, either in the number of its victims or in diabolic cruelty, the horror of last year's slaughter of the Armenians. It will be told in later times to our shame, how we left our fellow-creatures to their fate.—ED.]

that pursue me. And I beseech the good Lord that of Thy abundant grace Thou wilt grant unto all them that write my passion, read it, or hear, and to them that remember me, that they may deserve to have full remission and forgiveness of all their sins.'

"And when she had finished her prayer, there was a voice heard from heaven, saying that her prayers were heard and granted, and that the gates of heaven were open and abode for her, and bade her come in to the country of everlasting rest. Then she, thanking our Lord, arose up and bade the hangman accomplish the commandment of the provost, to whom the hangman said, 'God forbid that I should slay the virgin of Christ.' To whom she said, 'If thou do it not, thou mayest have no part with me.'

"Then he, being afraid and trembling, smote off her head, and, falling down at her feet, gave up the ghost.

"Then Theotinus took up the holy body, and bore it into Antioch, and buried it in the house of a noble woman and widow named Sinclecia. And thus this blessed and holy virgin, Saint Margaret, suffered death and received the crown of martyrdom the 13th of the Kalends of August, as is found in her story."

"Of this virgin writeth an holy man and saith, 'The holy and blessed Margaret was full of the dread of God, sad, stable, and worshipful in religion, arrayed with compunction, laudable in honesty, and singular in patience, and nothing was found in her contrary to Christian religion; hateful to her father, and beloved of our Lord Jesus Christ. Then let us remember that holy virgin, that she pray for us in our needs.'"

The fame of St. Margaret spread, at the time of the Crusades, into the West. In England she became especially popular, 238 Churches being placed under her patronage. She is represented in art transfixing, or trampling upon, a dragon.

Her constancy and victory in the double conflict, in spite of her youth and tender nurture, seems to have caught the popular imagination in the Middle Ages, and to have given an unfading interest to her name. Christians recognised in her, to their comfort, an instance of God's choice of "the weak things of the world to confound the things which are mighty," the triumph of weakness over strength, of meekness over brutality.

St. Margaret's name occurs in most of the ancient Greek Calendars. The Gospel for her feast has an especially beautiful meaning, being the parable of the merchantman seeking goodly pearls, her name, Margaret, signifying "a pearl."\*

The actual window commemorates Father Mackonochie's relations with the Community of St. Margaret, East Grinstead.

R. M.

\* The Golden Legend tells us that this gem is "white, lityl and vertuose. So the blessyd Margarete was white by vyrgynyte, lityl by humylyte, and vertuous by operacion of myracles."

### Two Highland Dogs.\*

(Continued from page 13, January No.)

THESE were very happy days for dogs; they did not mind the cold, it was only an excuse for wild scampering and racing, and they were very grateful for their friend's return. He had been ill, but was able to enjoy his walks, and though about sixty years of age, he had all those qualities of youth which endear a man to a dog or a child. He was brave and unselfish, and strong to love and to endure; and they loved him without knowing why, without knowing that he had lost his health from overwork in the service of the poor and suffering, and among outcasts so low as to be beyond the sympathy of any heart less loving than that of a dog or of a very good man. "Father" Mackonochie he was always called, and though he had never had a wife or children of his own, many a fatherless child and many a lonely grown-up man or woman felt that it was quite easy and natural to call him by a name so sacred.

On the Wednesday after he came, he took Righ and Speireag for a glorious walk through the shrubberies and out through a gate on to the road at the foot of the hills behind, a road that winds on and on for many miles, the mountains rising steeply above, the lake being cold and grey below; the bank, that slopes away from the road to the water, in places covered with gorse and low bushes and heather, where an enterprising dog may hunt for rats and rabbits, or rush headlong after a pee-wit or moor-fowl as it rises with a scream at his approach, and flutters off high into the air, and then descending to within a few feet of him, skims low before him, hopelessly far, yet tantalizingly near.

The way was familiar to them by land or by water. Often had they sailed up the loch in the same direction, further and further into the heart of the mountains, the valley becoming more and more narrow, the shores of the lake nearer and nearer to each other, till, had they gone far enough, they would have reached the Dog's Ferry, a spot where the water is so narrow that a dog may easily swim across. Righ, strong swimmer that he was, had often crossed the loch near his master's house, where the ferry-boats ply, and needed no Dog's Ferry, but few dogs made such powerful strokes in the water as he.

This day, however, they did not reach the Dog's Ferry. The afternoon was closing in, there were streaks of gold in the dull grey sky, and it was, the good Father thought, time to return. "Never mind, little man," he said, as Speireag looked reproachfully at him with wistful brown eyes gleaming through overhanging silvery locks, "we'll do it to-morrow, only we must set off earlier."

\* By Miss Goodrich Freer. Reprinted by kind permission of Messrs. Longman, from 'The Animal Story Book,' London, 1896.

This was good news, and the little dog started home gaily, running, as little dogs will, ten miles, at least, to every one of the road, and tired enough when home was reached at last. Dinner was a welcome feast, and Righ and Speireag slept sound till it was time for evening service. They always attended chapel night and morning, and took their places at the foot of the steps, half-way, when both were present, between mistress in her seat and master at the place of his sacred office. To-night, as usual, they remained perfectly quiet and apparently indifferent to what was going on, till, at the words "Lighten our darkness," bedtime came into immediate prospect, and they started into expectant attitudes, awaiting the final "Amen."

## II.

The next morning, though cold, was fine and fairly bright, and the dogs watched eagerly for signs of the promised walk. The service in Chapel was rather long this morning, for, as it was Advent, the "Benedicite" was read, and though Righ and Speireag noticed only that they had time for a longer nap than usual, there were some present who will never forget, as the season comes round again each year, the special significance of part of that song of praise—

"O ye Frost and Cold; O ye Ice and Snow; O ye Nights and Days; O ye Light and Darkness; O ye Mountains and Hills; O ye Beasts and Cattle; O ye Holy and Humble Men of Heart;

"Bless ye the Lord, praise Him, and magnify Him for ever!"

But at last the service was over, and the dogs trotted out into the hall, and followed mistress and their friend to the front door to see "what the weather was like." It was not a specially pleasant morning, but it would do for a walk, and after waiting a few minutes to have some sandwiches cut, the only detention that could be endured with patience, the three set out. After about six miles they were on new ground, but on they went, the lake to the right of the road getting narrower—on past the Dog's Ferry, still on, till the loch had become a river, and could be crossed by a bridge. Righ and Speireag knew by a more certain method than looking at clocks that it was lunch time, half-past one at least, and they never thought of doubting that they would cross the bridge and turn homewards along the other side of the loch, and so get in about teatime; or—for their friend was enterprising—by a longer way, also on the further side, and which would involve a delightful long walk, but with just that hint of a homeward turn which, even to dogs, is acceptable when breakfast has become a mere memory. They accordingly followed the road on to the bridge, but as Father Mackonochie did not overtake them, Righ, ever watchful of his friends, turned to look back, and saw him speaking to a girl, after which, to their surprise, he whistled them back, and instead of continuing along the road as it turned off to the right, kept straight on, though there was now only a rough track leading through a gate into the wood beyond. When

they had advanced a few paces into the wood, he sat down under a tree and took out his packet of sandwiches. Righ and Speireag, sitting close beside him, had their share, or perhaps more, for their wistful brown eyes hungrily reminded him that they had multiplied the distance many times over, and that an unexpected luncheon out-of-doors is a joy in a dog's day of a kind for which a man may well sacrifice a part of his minor pleasure. Starting off again was a fresh delight. On they went, further and further, always climbing higher and getting deeper into the wood. To the left the steep mountain-side rose abruptly above them; to the right, below the path, the river tore its way between steep banks, down, down to its home in the lake. Now and then the trees parted and made way for a wild mountain torrent leaping from rock to rock down the hill side, and rushing across their path to join the river below. As they climbed further these became more frequent. Their friend could stride across, setting an occasional foot upon a stepping-stone, and Righ, too, could cross safely enough, long-limbed as he was, though now and then he had to swim, and the streams were so rapid that it needed all his strength to cross the current. Sometimes he helped Speireag, for the brave little dog would always try to follow his big companion, and sometimes, with an anxious bark, would give warning help was needed, and then the kind Father would turn back to pick up the little dog and carry him till they were in safety.

It was very hard work; they were always climbing, and in many places the road was polished with a thin coating of ice, but the dogs, fearing nothing, kept on bravely. The path dwindled to a mere track, and the climbing became steeper still. The streams crossed their road still oftener, and the stones were slippery with ice. The wood became thinner, and as they had less shelter from the trees, great flakes of half-frozen snow were driven against their faces. There was no thought now of hares or stags; Righ and Speireag had no energies left for anything but patient following. Poor little Speireag's long coat was very wet, and as it dried a little, it became hard and crisp with frost. The long hair falling over his eyes was matted together and tangled with briars, and his little feet were sore and heavy with the mud that had caked in the long tassels of silky hair. Even Righ was very weary, and he followed soberly now instead of bounding along in front; his ears and tail dropped, and each time he crossed the ice-cold water, he seemed more and more dejected. As they left the wood behind them, the snow fell thick and blinding, but just at first, as they came out into the open, it seemed not quite so dark as under the trees. There was nothing to be seen but grey sky and grey moor; even the river had been left behind, and only blackened patches remained to show where, in summer, the ground was spread with a gay carpet of purple heather and sweet bog-myrtle. They got deeper at each step into half-frozen marsh; there was no sound or sign of life. The dogs felt hungry and weary, and they ached with the cold and wet. But they were following a friend, and they

trusted him wholly. Well they knew each step was taking them farther from home, and farther into the cold and darkness. But dog-wisdom never asserts itself, and in trustful humility they followed still; and the snow came down closer and closer around them, and even the grey sky and the grey moor were blotted out, and the darkness fell.

*To be continued.*

### A Parochial Visit.

THE number of factories which are now springing up round St. Alban's Church give at first sight an impression that it is no longer a parish of poor people—and in truth, many of the old streets and courts which used to be so densely populated, have one by one disappeared, and given place to square-windowed edifices of many stories high, from which, at stated hours, hundreds of workers emerge, filling the narrow streets during the dinner-hour with inhabitants, who yet make no figure in the yearly statistics of parishioners. Notwithstanding these non-parochial dwellers, there remain many ancient families who still reside in Portpool Lane, Verulam Street, Beauchamp Street, and Leather Lane, to say nothing of the many artizans who come and go in the model dwellings.

The best way to find out whether there are any poor people left, is to take an afternoon in one of these large blocks, or in one of the small back streets, and visit diligently from house to house—noting down at the end of, say, two hours, the number of visits made and new acquaintances formed, and from these make a small calculation of the entire district, and see what it amounts to! From 5,000 to 6,000 souls, one may select the poorest, always the most interesting objects for our contemplation.

Supposing we take one block—the so-called Single Models in Portpool Lane, or Thanksgiving Buildings—which are peopled by single aged women, many of them recipients of out-door relief, and combining with their weekly 2s. 6d. very small and precarious earnings, amounting at the most to 8s. or 9s. a week, including the parish half-crown. We will take one of these as an example—a very happy-looking old body; she is in a brown shawl, and though she can neither read nor write, she ekes out her scanty existence by selling cheap literature at a stand by the corner of one of the streets leading out of Ludgate Circus. She has to stand there in all weathers from morning till night, and sometimes at the end of a long day she will tell you that she has taken fourpence, or even less! But she always pays her rent—and that in *good* time—and after the rent is paid, she says, she has “nothing to trouble her.” She could give you the history of the early days at St. Albans, before the church was built; of the early

treats, when she went to Southend with the Sisters and the Clergy, and was taken out in a boat, with a brass band, etc. etc. She will tell you of her enjoyment of the beautiful sunset as she came home in the train, and of the bottle of ginger-beer which was presented to her by a gentleman on the Pier. She can give you a minute description of all the sacred pictures in the Farringdon Street shop-windows, as well as picturesque and grotesque accounts of the quarrels in Hatton Garden and Leather Lane. She is a devout old woman, and always remembers the text of the sermon on Sunday morning, and keeps it as a little spiritual bouquet for the week, expending all its fragrance on Saturday evenings, when she comes in to give an account of her week's labours, and to have a prayer in front of the Crucifix. This is only one of the many examples of humble life with which we are brought into daily contact. If it interests our readers, possibly a few extra Coal Tickets may be the happy result of this paper!

### Chronicle of Parish Events.

IN duty bound we place first upon our list an event which concerns us in common with all the parishes of the Diocese of London—the translation of Bishop Temple. There is no need to re-tell the story of the remarkable gathering of Clergy and Laity in the Guildhall, on the 18th of January, assembled to bid him farewell. The reporters who gave us the Bishop's words could not give us the tones of his voice. No one could by widest stretch of courtesy call that voice musical, but it has qualities of more enduring effect, a note that compels our attention and prints deep its message, like the hour strokes of his own Cathedral clock.

For eleven years he has presided over this great diocese, the hardest worker of us all, scrupulously just, and fearlessly outspoken. Of the three Bishops who have ruled the diocese since the consecration of our Church, no one has shown us so much consideration as Bishop Temple. That he was not in sympathy with many of our ideas and methods did not prevent him, as it prevented other Bishops, from giving us what help he could. If rumour speaks truly he believed in our seriousness of purpose, our sincerity and zeal. Hence that generosity of forbearance to which we owe so much, for which we thank him now, as we wish him heartily God-speed.

Many appreciative words have been spoken and written at this time about the New Primate, but by none more fitly and more truthfully than by A. G. B., in the following lines contributed to the *Spectator* of January 16th:—

Age as of granite, with a heart of fire;  
Nerve as of iron, strength that cannot tire:  
Hard on himself, to others bluff and bold,  
The great dear master that we loved of old!

Now with a gesture strong, and massive phrase,  
Like to a boulder of primæval days,  
Unpolished, rude, the ponderous sentence rolls  
To lie unmoved, a landmark in our souls,  
Low in the valley, telling whence it came,  
The winter's ravage on the rocks of flame.

Such is his common talk : on themes more high  
He softens, melts ; a tear is in his eye :  
Till as it falls and wets his rugged cheek,  
His voice grows stern ; you shall not think him weak,  
But with himself at war ; the only foe  
He dreads, the fire that throbs too fierce below.  
Only at times, of Christmas, Easter Day,  
He breaks all bounds, he casts the curb away ;  
Flings off restraint, and counting not the cost,  
Fights for his Lord, a soldier at his post ;  
His Master, as he calls him : tremblingly  
The words falls from him with a yearning cry.

Then, as they hear, the idlers, old and young,  
Arrested stop, and from an old man's tongue,  
Catching his fire, forget their dreary cries  
Of languor born, their cobweb sophistries  
Kindle and glow ; and, as the trumpet rings,  
Drink deep, athirst, his rage for better things ;  
Gird up their feeble loins, and, self-forgot,  
Find a new pastime in the toiler's lot ;  
And in the touch of hearts an inborn spell  
To bring back Christ on earth, in hearts to dwell.

\* \* \* \*

IMMEDIATELY after the Octave of the Epiphany the workmen appeared upon the scene to commence the erection of the great Triptych at the High Altar, and their work will not be complete until Easter-tide.

The beautiful bronze and marble Altar is carefully boxed in so that no harm can happen to it, and a scaffolding of exceptional strength has been built across the East-end. The operations are hidden from view by a white screen which rises to the height of the Clerestory windows. In front of this screen we have placed a temporary altar, made some years ago from the designs of Mr. H. Wilson, for the use of the Nurses of the Metropolitan Hospital. An unoccupied Ward served as a Chapel then, but this is now required for patients, and the Nurses have to be content with a very much smaller room, too small, in fact, to hold their Altar. For a time the Altar has been used and cared for in St. Columba's, from which Church it comes to us.

\* \* \* \*

THE climate of the Church on these cold days has been truly Siberian, in spite of a skilful stoker and four tons of coal a week. At present we are absolutely at a loss to find out where the draughts enter.

THE Christmas Treat for the Schools was held on January 13th. This is a big business. First a tea for about five hundred (the Infants have their treat on the following day), and then a march to the Holborn Town Hall. Both Hall and Gallery were filled, and a few had to stand. The Lantern commenced the proceedings. There were pictures of the Nativity and the Holy Childhood, with carols. Then followed some really beautiful views of the Thames from its source to the sea ; then photographs of animals domestic and wild ; then scenes of life-boat experience. These represented the solid course of meat ; sweets followed in the shape of the story of the Pied Piper, Robinson Crusoe, Ducks and Frog, &c. &c., and many comic moving slides, ending with the most popular of [all, the man in bed swallowing rats !

Then the two Christmas Trees were lighted, and the screen removed, displaying a delightful cascade of toys that seemed to come rolling down from the feet of the Holy Child, Who, at the highest point, surrounded with lights, with raised hand blesses the whole assembly.

It is a noteworthy fact that every toy had on it the name of the child for whom it was intended.

\* \* \* \*

A TALK about Birds was given by Mr. Belfrage at the Working Men's Club on Monday, the 21st of December, this being the second time he has done so. On this occasion his remarks were rendered yet more interesting by the exhibition of several cases containing specimens of his own collecting, so that he was able to shew his audience the birds themselves about which he was speaking.

\* \* \* \*

THE Men's Club have never had better entertainment than was given them by Mr. Ben Greet and his friends on January 4th. The programme was as rich and varied as anyone could wish : Glee and Solos, Acting and Recitation, the Zither, Mr. Capper's admirable whistling, and the truly wonderful and irresistible Hand-shadows of Mr. Devant.

Mr. Ben Greet has served us right royally, and has added much to the Christmas enjoyment of the seventy men who sat and listened, and smoked and laughed, and wondered to their heart's content.

\* \* \* \*

SOME fragments of ruined wall are all that now remain of the old Mission House in Baldwin's Gardens. The site is "wanted" for more factories, and the Sisters have had to leave.

The disappearance of the old House is like the losing of a friendly presence. Many associations, human and divine, clung to the place. For many years it has been the centre of all the Parochial works of mercy, a busy scene of holy activities, a shelter to many who have given and spent their life's best in the service of God and man.

To the Sisters themselves it must have been in truth a serious blow, not for reasons of sentiment only, but also from the loss of an admirably-placed and most convenient Mission House. Elsewhere in this number our readers will find a statement of the money cost of the move. It is a statement which should stir us to some generous help. The Sisters have burdens enough to bear from day to day, without the addition of the mental worry of a debt. We appeal to our readers to come to their aid and release them speedily from this obligation incurred on our behalf and for the good of the Parish.

Gifts of money, &c., should be addressed to The Sister Superior, 26, Gray's Inn Road, E.C.

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THE Cooking Classes for Girls have been resumed and are very popular with the children, and likely to be of real use to them. They are under the management of Miss Graff, and we could not wish a more competent or more sympathetic teacher.

\* \* \* \*

THE sale of our first number of this new series of the PARISH MONTHLY PAPER amounted to 500; of these 230 were sent to subscribers. The number of subscribers is not yet sufficient. Two shillings and sixpence covers the annual issue and postage. Three shillings and sixpence makes the donor not only a subscriber but a welcome benefactor to our Printing Fund.

Who would not be a Benefactor!

\* \* \* \*

THE Old Choir Boys' Dramatic Club have again given three most successful Entertainments to crowded audiences in St. Alban's Hall. The stage with its new curtains and footlights made a very pretty theatre, and great praise must be given to J. Keates for the hard work which he has so kindly bestowed upon it; in fact, what the Club would do without his help as stage-carpenter is hard to say. The plays selected—"Sarah's Young Man," and "Borrowed Plumes"—were perhaps not quite so taking as some which have been played before, but the acting showed a marked improvement all round, and would compare very favourably with many a better known and more pretentious amateur dramatic club. Ben Field was, of course, inimitable both as "Sarah" and "Mizzle," causing great amusement as the latter. F. E. Gibbs was excellent as "Sloeleaf" and "Tattleton;" J. Keates made a very good "Moggridge;" A. G. Scott shewed great promise as "Fielding" and "Bibbins," his power of enunciation being particularly good. W. A. Gough played the difficult female characters of "Mrs. Moggridge" and "Violet" with the greatest success; and G. Wakeling took the smaller parts of "Emma" and "Araminta" with great care.

We have already been asked when the next plays are to be performed; we can only say we hope that some will be acted after Easter, and we have no doubt they will be as successful as those we have just seen.

### Proposed Music at High Mass

On the three latter Sundays in February and the first Sunday in March.

	Septuagesima Sunday.	Sexagesima Sunday.	Quinquagesima Sunday	First Sunday of Lent.
<i>Procession</i> .. ..	..	..	..	..
<i>Introit</i> .. ..	Page 18	Page 19	Page 20	Page 21
<i>Kyrie</i> .. ..	Sacred Heart (Gounod)	Schubert in G	Hummel in D	Palestrina
<i>Gradual</i> .. ..	Page 19	Page 19	Page 20	Page 21
<i>Credo</i> .. ..	Sacred Heart (Gounod)	Schubert in G	Hummel in B flat	Palestrina
<i>Offertory</i> .. ..	Ye people: If with all your hearts (Mendelssohn)	God is a Spirit (Bennett)	Lord God. Cast thy burden (Mendelssohn)	O Saviour of the World (Goss)
<i>Sanctus</i> .. ..	Sacred Heart (Gounod)	Schubert in G	Hummel in D	Palestrina
<i>Benedictus</i> .. ..	"	"	"	"
<i>Agnus</i> .. ..	"	"	"	"
<i>Gloria</i> .. ..	Not sung.	Not sung.	Not sung.	Not sung.

### The New St. Alban's Mission House.

The usual Christmas Festivities are now nearly over—they have gone on much as usual, except that the moving of the Old Mission House in Baldwin's Gardens, to the new one at 26, Gray's Inn Road, has been (to the Sisters) rather a difficult combination with the annual Town Hall and other Treats. This, however, like most other things, has had to be lived through, and the results are such, that no one is likely to quarrel with them, although tears were shed by more than one pair of eyes when the poor Old Mission House began to be destroyed.

The practical consideration now is, how is the money going to be found? The bill for all additions to the House in order to make it

To the Sisters then not for reasons of admirably-placed and in this number our r of the move. It is a help. The Sisters h without the addition our readers to come t obligation incurred or Gifts of money, &c 26, Gray's Inn Road,

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THE Cooking Class popular with the child are under the manag more competent or m

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THE sale of our fi MONTHLY PAPER amo scribers. The numl shillings and sixpence shillings and sixpence welcome benefactor to Who would not be

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THE Old Choir Boy successful Entertainm The stage with its ne theatre, and great prai work which he has se Club would do withou The plays selected—" —were perhaps not qu before, but the acting would compare very fa pretentious amateur c imitable both as " Sara the latter. F. E. Gibbs J. Keates made a very promise as " Fielding being particularly goo characters of " Mrs. success; and G. Waked "Araminta" with grea

suitable for its present purpose, comes to £198. A kind friend promised to lend some or all the money to tide over the imme pressure; but, as we tell our poor people that it is wrong to bo money, and that a loan can only be looked upon as a transf debt, it is necessary to face this fact, that the Sisters are now in debt. The request for money towards the move, which included in the Christmas Appeal, has brought in nearly £30 that is all that has been received up to the present date. E item has been most carefully considered and dealt with by a qualified architect, and nothing expensive or luxurious has undertaken, and the cost of the actual move of the furniture i included in the above.

Offerory Account.

January.					£
3.	...	...	...	...	17
10.	...	...	...	...	20
17.	...	...	...	...	12
24.	...	...	...	...	11
31.	...	...	...	...	14
					£76

Sunday Breakfast and Dinner Fund.

Breakfasts given in January ...	...	...	513.
Dinners ...	...	...	140.

Baptisms.

- January 3.—Doris Lilian, daughter of Henry and Thirza Sargent.
- " 3.—Dorothy Silvester.
- " 5.—Ernest Lloyd, son of Ernest Charles and Minnie Jones.
- " 5.—Dorothy Hannah Louise and Amy Harriett, daughters of David and Amy Florence Rice.
- " 10.—Frederick Charles, son of John and Rose Lawrence.
- " 10.—John, son of William and Selina Winter.
- " 12.—Reuben Charles, son of William Henry and Emma Louisa Bl
- " 12.—Robert, son of William and Margaret Wilton.
- " 12.—Christina Lilian Rose, daughter of Albert Ernest and Annie C
- " 19.—Isaac, son of George and Hannah Penny.
- " 19.—Frederick John, son of Jane Cox.
- " 31.—Ellen Caroline Mary, daughter of John and Elizabeth Allberry

\* \* \* \*

All communications concerning the Contents of the MONTHLY PAPER should be sent to Rev. E. F. Russell, 35, Brooke St Holborn, E.C.

Subscriptions, and enquiries concerning the supply of the P should be addressed to Mr. Knott, 26, Brooke Street, Holborn, I

## Children's Penny Dinners.

Statement of Children's Dinners from November 26, 1896, to April 30, 1897.

TOTAL Dinners given, 19,175. Of these 1,119 children bought their tickets at the St. Alban's Schools; 2,617 either paid or were paid for at the door; 4,595 free tickets were given to our own children; 7,086 to the children attending Princeton Board School; and 1,880 each to Saffron Hill and Laystall Street Board Schools. The children from the two latter schools were taken in at the request of Mrs. Burgoine, who at the same time sent us a cheque for £70 from the *Referee*, for which we were most grateful. The difference in the number of tickets given to the respective Board Schools is accounted for in the following way: first, Mrs. Burgoine's request only reached us during the last week in January; and secondly, the Princeton Street Schools have more than double the number of children, and they sent us £8 towards their dinners. We hope, however, to give very many more dinners to these schools this year if our kind friends will again trust us with subscriptions for the purpose. The cost during last winter works out at something less than 1½d. per head inclusive of everything. Donations and subscriptions may be sent as usual to the Rev. E. F. RUSSELL, 35, Brooke Street, Holborn, E.C.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Balance in hand .. ..	22	19 1	Meat .. ..	33	13 4
<i>The Referee</i> , per Mrs. Burgwin .. ..	70	0 0	Bread .. ..	15	1 8
Per the Vicar, £1, and 5s.	1	5 0	Grocery—Flour, peas, jam, currants, sugar, baking powder, salt and pepper	19	5 7
„ Mrs. W. ..	1	0 0	Potatoes .. ..	5	12 9
„ Miss E. F., 10s.; Mrs. K., 5s.; Miss F., 5s. .. ..	1	0 0	Gas and Hire of Stoves ..	8	0 0
Per the Rev. E. F. Russell, Anon. .. ..	1	0 0	Purchase of Stove .. ..	1	5 0
Miss F. M. B. .. ..	2	0 0	Coal .. ..	1	10 0
E. K., 2s.; E. H., 2s.; Miss B., 10s. ..	0	14 0	Dripping .. ..	5	5 0
E., 2s. 6d.; Miss F., 5s.; Miss B., 5s. .. ..	0	12 6	Milk .. ..	0	13 0
Miss P. .. ..	0	12 0	Onions, Carrots, and Wood	0	12 0
Princeton Street School ..	8	0 0	Wages—Cook, 22 weeks at 12s. .. ..	13	4 0
S. Wright, Esq. .. ..	5	0 0	Man for the Door, 20 weeks at 2s. 6d. .. ..	2	10 0
Lady E. .. ..	2	0 0	Two Girls to help with washing-up .. ..	0	18 8
Mrs. T. .. ..	0	10 6	Mugs .. ..	0	12 0
Miss E., 10s.; Miss C., 5s.	0	15 0	Saucepans .. ..	0	8 0
Hon. E. E. .. ..	1	0 0	Repairs to Steamer and two Tins .. ..	1	0 0
Miss M. C. .. ..	2	0 0	In hand to start this year's Dinners .. ..	28	3 5
Mr. Bown .. ..	2	0 0			
Pence taken at the door ..	10	18 1			
To Tickets sold in St. Alban's School .. ..	4	13 3			
	£137	19 5		£137	19 5

£10 of this balance has already been spent on flour, potatoes, and grocery.



ventured to give the order to Messrs. Cubitt to begin the work at once. The need is imperative ; by hook or by crook we must have a shelter for the long evenings of the coming winter. I have faith that those who are able to help will yet help to meet the whole expense,

E. F. RUSSELL.

\* \* \*

### Baptisms.

- November 2.—George Reuben, son of George James Norton and Edith Emma Mary Lockwood.  
 „ 7.—Emily Amelia Alice, daughter of Albert and Emma Drury.  
 „ 23.—Eugenie, daughter of Alexander and Ada Brett.  
 „ 23.—Helen, daughter of Allan and Jane Beauchamp.  
 „ 28.—Albert Edward, son of Conrad and Louisa Rapp.  
 „ 28.—Frederick, son of Frederick and Rhoda Anne Cox.  
 „ 30.—Thomas Andrew, son of James and Alice Cook.

\* \* \*

### Marriages.

- November 10.—Joseph Robinson Vincent and Carolina Edwardes.  
 „ 14.—Henry Edward Woolvett and Jane Elizabeth Perry.  
 „ 18.—William Brown and Elizabeth Alice Coppin.  
 „ 22.—Alfred Henry Westbrook and Mary Ann Pearce.

\* \* \*

### Offertory Account.

November.							£	s.	d.	
7	...	...	...	...	...	...	40	5	6	
		(Including £17 os. 10d. for the Guild of All Souls, and £1 13s. 11d. for the Church Burial Society)								
14	...	...	...	...	...	...	15	7	6	
21	...	...	...	...	...	...	12	12	8	
28	...	...	...	...	...	...	17	9	4	
							<hr/>			
							£85	15	0	

Mr Blunt is dead. Adm. Aug. 1900.

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Report of interview with <sup>H</sup> the Rev. H. Blunt, Rector of  
S. Andrew's, Holborn. (E.A.) May 25.98. AD 12

Mr. Blunt is, as he told me not without pride at the end of the interview, nearly 80 years of age, and many men of 60 look older than he does. He has been for 40 years at S. Andrew's. The rectory is a comparatively new house, put up by the City at the time of the Holborn improvements. They offered him a house in Russell Square, but he insisted on having a rectory in the parish, so, after much bargaining, the present place was put up. It is an excellent block, including in addition to the Rectory itself, a large Ward or parish room and a second large apartment available for meetings of all kinds. The rectory is a large and well-appointed house, illustrating, as he said, the wisdom of the maxim: build your own house, and let some one else pay for it.

When Mr. Blunt came to S. Andrew's there was a population of 18000, but since then the two churches of S. Alban's and S. John's, Red Lion Sq. have been built, and of course the normal exodus of the City population has been in progress. At the present time the people are mostly poor, (with the worst bit, improving, in Peole's Rents) some smaller employ-ers and caretakers. Many of the houses are padlocked at night. No parish in London has altered he says more than his, during the last 20 years. Then, ~~ixxx~~ the church stood at the top of a hill

and now it is in a ditch. Then the difficulty was to find accommodation for the congregation; now to find sitters for the seats. Rents have gone up at the rate of from £100, to £300 a year. The great physical change has of course been due to the Helborn improvement.

I had some difficulty, especially at first, in getting the customary particulars of the parish, and there was no printed matter to be had. Mr. Blunt is a little deaf, and when he did hear my questions was clearly asking himself as he answered, why in the world he should be at the trouble of telling me all about his congregation etc. However, all signs of testiness disappeared, and he soon became friendly enough. Miss Blunt came in for part of the time, and gave some of the answers about the parish organizations.

The STAFF consists of the Rector and 2 curates; "2 or 3 district visitors, paid, who also nurse"; very few ordinary district visitors, and as for Sunday School teachers, why, "Bless me, I don't know how many there are". The Sunday Sch. is held in the premises in Hatten Garden, and there are 300 children on the register, with an average attendance of 270.

For some years Mr. Blunt appointed a Special evening preacher, and the late Dr. Vaughan held the post for seven or eight years. Dr. Barry has also held it. At this time the evening congregations were often crowded. But now things are very different, and as he said the difficulty is, not

to find thereof but the people. I have no numbers however, but believe that the congregation is larger in the evenings, with great variations in numbers, and the church sometimes, perhaps generally, half full. A fair number of extra-parishioners come, the proportion varying with the preacher. But the old practice of attracting a large congregation from a wide area has been given up somewhat deliberately, I fancy. The present policy is to keep very closely to parochial affairs. Very little is printed, "nobody reads it if you do", and then the matter is sent only to subscribers. He was unwilling to depart from what had evidently become an established rule and to give me any figures relating to the charities of the church. There are however a considerable number of things going on, and he read out the list: a kitchen for sick poor (30 dinners in the winter months); dinners for children; coal fund; poor fund; holiday fund; girls' friendly; etc. The only indication as to the method on which charity is administered was given in a remark on the childrens' holidays to the effect that they paid the whole or part of their journey money. This would of course be considerably below C.H.F. standard, and there were indications perhaps in the refusal to give figures that the policy is not ever strict. On the other hand Mr. Blunt is by no means the sort of man, nor is his the sort of church at which bribery is likely to be practised. It is much more probable

that there is a considerable amount of money available, and that it is given with some freedom, in comparative indifference as to whether it is or is not followed by any kind of religious response. There are two or three provident societies -- one of them a collecting society. They do not work with the C.O.S. Most of the money goes in tickets, but there are a few pensions.

The schools are in Hatten Garden, ~~XXXXXXXXXXXXXXX~~ and the boys' dept. is not full. The girls' is nearly full, and the infants is full. Mr. Blunt mentioned the Hugh Myddelton as having attracted some of their boys, and complained of the extravagance of the L.S.B.

Miss Blunt complained much of the increased drinking habits of the women. They often she says contract the habit when shopping, and gradually the two practices go habitually together. The young girls of the neighbourhood go as a rule into factory employment, and are not as strict as they might be. But it is said that cohabitation is exceptional. Housing has improved a good deal during his time; the parish is situated partly in Holborn and partly in the City, but Mr. Blunt is able to detect no difference in their respective efficiency of administration. The water supply is still very bad, but the district is healthy.

There are a considerable number of other religious agencies in the parish: the Positivists to which people

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are mostly attracted by curiosity "I always buy and read Mr. Harrison's addresses, but I don't think that I have been very much influenced by them: the Baptists, with their mission in Dean St.; the Wesleyans, and the Welsh have a chapel somewhere. And then ~~xxxx~~ there is the City Temple added Miss Blunt--- "Yes. of course, there is Joe" said the Rector. Did he know him? I asked, and found that he did: they get on very well when they meet -- "What's the use of falling out?" I was told that the large school on Sunday, and the mothers' meetings were the chief things that drew to any extent from the neighbourhood, at the Temple.

The number of communicants has declined, but I have no comparative tables. On Ascension Day, which had just passed, 84 had been present, which, as Mr. Blunt said, was pretty good for a City church. At the beginning of the year 76 had come. Mr. Blunt's churchmanship is illustrated by his remarks on the evening communion. This he has, for the poor people like it. It was started on the advice of Tait, ~~and~~ but many object very strongly now. "This however is quite immaterial to me: if you live long enough, you see so many changes of opinion, that they have little effect upon you". Judging from his face and mouth I do not suppose that Mr. Blunt has at any time been a very easy man to influence. He is now an old man, and perhaps getting past his work a little. But even of this I am not at all sure. He keeps to his parish

work, and there is no sign that it is in any way neglected. It was a pleasure to come across so masterful an old gentleman, who was tempted to be caustic and was not; who enjoyed his own little asides, and I am sure had much humour lurking behind; and who did not care a jot for other people's ecclesiastical opinions. In appearance he is <sup>short, straight,</sup> clean shaven, not a bit gray or bald (perhaps he wore a wig?) rather distinguished, and, if in a different setting, would make an admirable figure on which to build a romance ~~of~~ of political intrigue in French courts of the past.

Before I left he showed me the church, with <sup>the</sup> font in ~~of the~~ <sup>the</sup> hopelessly illegal altar (stone) put in by Sacheverell, which Disraeli was christened, and the new Ward room, already referred to, and which thereafter has entirely at his disposal. The portrait of John Wilkes <sup>there</sup> was hung up, and had been sent for this purpose by a parishioner and admirer. A laudatory sentence or two had been written on the back, describing his claims on the affections of all lovers ~~of~~ of liberty. But by the side of the admirer's note, Mr. Blunt had added his own reading of Wilkes' character. He detailed his offences, political and social, but at the end wrote that as Wilkes had been a parishioner, and he had promised the admirer, Mr. Lyen, to place the portrait in the Ward room, he would do, what he would have done with the man himself, --- "hang him!"

Report of an Interview with the Rev. H. Rose, Curate-  
in-charge of the Parish of S. James, Clerkenwell. <sup>H</sup> E.A. <sup>pages</sup>  
3 <sup>3</sup> May 25.98.

Since his father's sudden death a few weeks previously, Mr. Rose has been acting as curate-in-charge. The advowson of the parish was left to the rate-payers by a former owner, and in consequence the election of a new vicar has to be settled by some plan of popular election. The principle, as Mr. Rose said, has much to be said for it, but the way in which it works out is most objectionable. It has to be conducted like a parliamentary election, and canvassing and all the other abominations necessary to secure a popular suffrage resorted to. He at one time thought of standing himself, but the living has cost them so much that he ~~wixix~~ would not be able to afford <sup>to</sup> it. But this is perhaps as well as the most prominent candidate at present is a former curate of his father's, with whom they have had some misunderstanding, and with whose family his own is not on speaking terms! There are at so far ~~no~~ 11 candidates in the field.

S. James is the mother parish of Clerkenwell, with a population of 12000. Fifty years ago the upper parts of ~~the~~ Clerkenwell were highly fashionable, especially the Middle-ton Square district, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ and the S. J. James' district well-to-do. But now the population is mainly "artisans, labourers and jobbers". The great changes



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have come from the increased numbers of warehouses, an alteration that had the effect until arrested by the erection of block-dwellings of bringing down the population; the exodus of employers; and the transformation of old residential houses into tenement houses. The population is at present stationary, on the whole both in numbers and in status.

The information on the working of the parish is descriptive of things as they were in the lifetime of his father. The STAFF consisted of the Vicar and 3 curates; 3 lay missionaries (men); and one mission woman -- all paid. There were from 25 to 30 S.S. teachers, and half a dozen district visitors.

FOR BUILDINGS they have the church, holding 1200 people, a large vestry; schools.

IN  
The SERVICES are Holy Communion at 8; Morning prayer at 11, with ~~an~~ an attendance of from 2 to 300; an aft. service sometimes for children and sometimes for adults; and in the evening, when, at a shot, he would say that there were from 4 to 600 present. There was a mission service in the schools at 8.15, with perhaps from 60 to 70 there. Of late years no communicants' roll has been kept, but at Easter there were 100 present and the regular communicants may be put down at something over this figure.

OF SOCIAL AGENCIES they have had "the usual things", but they have all been very quiet, and none have been distinctive. Mr. Rose, whose more special work has been with boys and v

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young men has been trying to work up the social side somewhat lately. He mentioned the Young Mens' Club, Girls' Club, among the agencies at work.

In EDUCATION there are the Anwell St. <sup>V. Sunday</sup> schools, outside the parish, but his father was the chairman of managers. There are 900 children in them, and they are full. There has of course been also a close connection between the church and the Board Schools, stimulated by the Vicar's membership of the London Board.

For NURSING they get day help from the Bloomsbury Sq. Sec. and get some one in for night work if necessary, and if the patient is connected with them.

All the parish endowments have been got hold of by the Vestry, and the clergy only get a layman's share now. Much of the actual division I gathered was in the hands of the Churchwardens, but these are both elected by the Vestry and more often than not are dissenters. As for the charities, "they have to divide the spoils, I suppose". Altogether, it will be clear that the parochial arrangements do not meet with the approval of Mr. Rose, and it does not appear that much was handed over <sup>to</sup> him to deal with. He did not say anything about the way in which the money was actually distributed, but by implication he condemned it, and it ~~XXXX~~ appears to be mainly a question of tickets. At the end of the Vestry Report an imposing list of local endowments is

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given. The late Vicar was a member of the Vestry, and died while attending one of the meetings.

The influence of the Wesleyan Central Mission was mentioned as being "felt", even though it was outside the borders of the parish.

There is no large amount of prostitution in the parish nothing like the amount that goes on on the other side of the Euston Road.

The condition of the housing is improving, partly because of the models, and partly because the Vestry is waking up. But much is left to be desired.

Asked what he would describe as the great obstacle to church work, he said it was not drink, but a wide-spread indifference — as so many others have said before him. But there are many decent-living people among them *indifferent folk.*

It was perhaps a little unfair to see Mr. Rose so soon after the loss of his father, but he gave the impression of being a little out of heart, not only with the present, but also with the past. His father has been in the parish for many years, and would seem not to have worked the local parochial things so closely as in his earlier days, partly perhaps because of the lapse of years, but also probably because of his keen interest in his work as a member of the L.S.B. He died while defending its policy at a meeting of his own vestry. But such things as visiting, and the Commu-

icants' Guild seem to have been allowed to get a bit out of hand. He was, however, one of the best of the Finsbury members of the Beard, knew his schools well, and died with a churchwarden, who at the time of his election to the living was one of his keenest opponents, one of best friends and supporters. His son looked deadly pale and very tired, but was very ready with all answers, and is not a weakling. He had been curate to his father for some years, and had lived nearly all his life in the parish. He expects to be at Clarement Square for about two more months, and will be very glad to be of any further assistance.

