No. 16.

Clergy - B (186)

District 13. Hackney + St. Hackney

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

[i]

District 13 Book XVI

	Name.		Address.	Page
	Leonard. V. R.	St. John.	The Rectory. Church Crescent St. Hill	1
	Cox. Rev. J.	St. Philips	The Vicarage Richmond Road.	25
	Brown. Rev. John Gardner.	St. James	St. James Vicarage Powell Road.	41.
	Knapp. Rev. W. A.	Holy Trinity		59
	Thornley Rev. C	St. John's		83
	Andrews " W.	St. Pauls	42 Powerscroft R. Clapton	109.

13/5 CB Dare Argyle. 2

Interview with Rev. J. R. Lemard Vicar St. John South Hackney.

Mr. Lemard is of a most pleasant, cheering kindly disposition, & appeared to be very capable. He was one of those starred by the Archdeacon in our list. Has been Vicar here for 7 years, & had previous experience in the North of England. Says he does not know as much of the people as he should like to do, so much of his time being taken up with the necessary financial business of his church. Half his life nearly is spent in Trains, Buses, &c. He could not however think of anyone who knew the people better & is evidently in pretty close touch with them.

St. John's Church is a fine commanding edifice standing in a large churchyard which is now almost completely filled up & looks somewhat neglected. The Church was built 60 years ago by the Rev. Preb: Norris who was eighty years old at the time of its opening. He was a man of considerable note in the Church of his day & did a good deal for Hackney. The Norris Almshouses close by were founded by him.

Hackney as a populous parish is of quite modern growth. This Church was built in a ploughed field surrounded by other fields, & country lanes. In 1817 the population of Hackney was only 2000, it was then one ecclesiastical parish with 7 clergy. In 1825 it was divided into three ~~districts~~ distinct rectories of which S. Hackney was one. Preb. Norris being its first rector. Hackney has now 230,000 people, South Hackney parish has 13,000 people about half of whom are of the middle class & the other half working poor. The decline in the social status of the population has been of late years very rapid. Wells St was once the central & most well-to-do thoroughfare in the parish. When the church was built 16 people in Wells St each gave £100 towards the building. Now the street is mainly given over to boot-factories & the centre of a quite poor neighbourhood.

King Edw. and R^d the adjoining roads belong to the trustees of St. Thomas's Hospital, were built about half a century ago & were long occupied by a well to do class but now it is very difficult to keep out the Boot factories & there has been a considerable fall in rent. The wealthier people are all removing to Stamford Hill & the locality, whilst the

ordinary comfortable class go in considerable numbers to Forest Gate &c. Jews are just coming in & there is all round a movement from the centre outwards.

Religious influences here touch mostly the middle class but a considerable number of the more stable working class are also reached. The lower, shifty poor are very difficult to get hold of. Something is done through mission work, mothers meetings, Sunday School, &c but not a great deal. The poor are migratory, & it is only a few special men who can get hold of them.

The Permanent staff of the Church consists of rector & 4 curates, & 8 lay helpers who are paid (6 male & 2 female). Of Voluntary helpers there are ~~two~~ a large number including 13 Male & 38 female Sunday School teachers, a female choir of 65; 10 female district visitors, & 40 other helpers. There are also about 50 men who hold voluntary positions as Churchwardens, sidesmen, members of parochial council & bell ringers. The rector speaks very highly of the earnestness & devotion of these helpers ~~of them who are~~ & more particularly of a number of them who are young women of the

poorer working class — work girls &c.

In addition to the church the buildings used are a Mission Room, day & sunday schools for 500 & an iron room & house used for additional Sunday Schools & for clubs. A hall for social purposes, other than the mission room, is badly needed, & the rector has been trying to get this for 3 years past. He has just secured a site for it.

The morning congregation at the parish church averages about 700 nearly all of the middle class. Working people won't come in the morning, but the evening congregation of about 400 includes a considerable sprinkling of them. The only time that the poorer class really crowded into the church is at the midnight service on New Years Eve. when they flock in from the public houses, & 500 or 600 have to stand in the aisles &c. They are generally respectful & well behaved at these services, but on one occasion a drunken woman threw a whisky bottle at the preachers head, which he just avoided by ducking.

[The rector tells a little story of one of these services. New tiles had been laid in the aisles 2 or 3 months previously

having been especially polished by the workmen were so slippery that the people were continually falling about on them. Various remedies were tried without avail until the midnight service came on. It was a very dirty night. People crowded the aisles & floundered about in their wet muddy boots, but did it so effectually that all the polish was taken off the tiles & there had been no further trouble.

The Church has sittings for 1100 - 260 appropriated & 840 free seats - There are four services on Sunday & 2 on each weekday, besides baptisms, confirmations &c. The number of communicants on the roll is about 650, & there were 479 on Easter Sunday. There is a communicants union of 150 members of whom 110 are females.

At St. Andrews Mission Church (which is connected with the Church) there are 3 services on Sunday & one on Monday & Friday evenings. The Sunday evening attendance is about 200.

Open Air Services are held in the Summer but are very thinly patronized. Victoria Park with its many centres of discussions is too near.

Social agencies include adult & juvenile branches of

the C.E.T.S, Literary Societies for both sexes of the middle class, frequent concerts & School treats. The C.E.T.S. branches have 250 members of whom 50 adults & 80 children are abstainers. They hold weekly entertainments with a temperance speech sandwiched between the songs & get together a considerable number of young people & a few older church-goers for a pleasant evening, but very little headway is made. The Mothers meeting is very successful about 200 women being connected with it. It is conducted by a doctors wife, on homely sociable lines, & there is little clericalism about it. Some of the women attend the Church or Mission Services, but others do not.

There is also a small guild of about 20 members & a parochial library & parish magazines.

During 1896 the W. on the roll of the Church day school [boys girls & infants] was 618, & average attendance 487. The Sunday School had over 600 on books & an average attendance of 450. There is a Male Bible class with 25 usually attending, & a female class with 35; also a Church lads brigade of 56 members.

The people are visited by the Clergy, missionary.

the 10 volunteer female visitors. The Sunday School teachers also look up their scholars. Most of the visiting is done in the poor district of Wells St., Palace Rd. & Prior Place are the worst streets. Percy Rd is only a little better. Poole Rd has gone down, it is purple now & the Havelock Rd is poor [I went over our map with the Rector. The colouring remains very fairly accurate still.

One or two things the rector has particularly noticed in connection with the poor streets. One is that the few poor people who rise in the Social Scale quickly change their residence for a better street. From Palace Rd they move to such streets as Glaskin St (pink)

Another noticeable thing is the mark which the people in a poor street leave on the exterior of their houses All along the fronts of the houses in Palace Rd, about on a level with the hips, there is a broad dirty mark showing where the men & lads are in the constant habit of standing, leaning a bit forward as they smoke their pipes to watch what was going on in the street.

The Church subscribes £1 a year to the Hackney District Nursing Association, & in return for this has a nurse sent to all urgent cases. It is very economical as 2 or

3 nurses will be sent at one time if there is need. The nurses come night & morning, but do not remain with the patients

Charitable relief is given mainly through the endowed charities of St. Hackney ~~[illegible]~~. Subjoined is the Balance sheet for 1896. (over) of these charities which amount to about £380 a year. Three of these charities [Warlow, Powell, & Digby's charities] are for given sums of money varying from £2 to 5/- to 16 poor persons each December only householders being eligible to receive the larger amounts. A list of ~~these~~ applicants for these charities is published beforehand on Window & Ills [see bill with other papers in box] & the money is voted by show of hands at the public Vestry of the parishioners. Last year there were 50 applicants most of them old people. A good deal of exception has been taken to this method of distributing charity, but he is of opinion that it works well, & that generally speaking the most needy & worthy gets it. Preference is ~~[illegible]~~ nearly always given to age, & a person over 80 is almost sure to be favorably considered; of those not so old, the feeling rather favours giving each a turn

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SOUTH HACKNEY

CHARITIES.

Summary of Accounts,

1896.

[Box 2: notebook 16]

Form A.—The Church of England.

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?

Out of the 13000 in S. Hackney about half are middle class. (Clerks & business men) the remaining half, working poor. The middle class worst. & several hundred respectable poor. The lower poor but partially through S. Schools Mothers Meetings & Mission.

(b) What portion do the ministrations of the Church touch?

(c) What persons are employed? (stating duties and whether paid or not) For list see enclosed sheet.

(d) What buildings are used? (including mission rooms, schools, and clubs)

1 Mission Room (Church) & Day Schools for 600, Iron Room & House used for add.l S. School & Clubs.

(e) What Services or other religious meetings are held, and by whom and by how many attended?

P. Ch. morn.g 400 Even.g 900. chiefly middle class. Mission Ch. morning & Pm. 200. Open air services in the theatre in Summer (very thin) (Victoria Pk too near)

(f) What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c.

C.E.T.S. - Juvenile & Adult. Wkly free Concert Literary Society (men & women) middle class. Frequent entertainments (concerts) and S.chl Treats.

(g) What Educational work is done?

Day Schools & Sun.y Schools.

(h) To what extent are the people visited? (by Clergy or District Visitors)

The Clergy visit (most in poor district) S. Schl Teachers also visit their scholars. The Visitors (have but 12 in parish)

(i) What arrangements are there for nursing the sick?

We join District Nursing Association who send nurses to cases.

(j) To what extent is charitable relief given or administered by the Church? See enclosed paper.

chiefly through S. Hackney Charities.

General Questions—

(k) Under what other religious influences do the people come?

There are Wesleyan Baptist, Independent & Presbyterian Chapels in Parish. Influence not very great. most in the form of in connection with their own Bodies.

(l) What other charitable or philanthropic work is done, and 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)

Fairly efficient.

(II) Police

I don't know much abt. them.

(III) Drink

A good deal of late night drinking.

(IV) Prostitution

Police seem have none in Parish.

(V) Crime

An average amount.

(VI) Marriage

A good many cases of cohabitation without marriage.

(VII) Thrift

Very little amongst the lowest poor.

(VIII) Health

Good. One of the healthiest neighbourhoods of London.

(II) Housing and Social Condition generally

Pretty good. Stock of houses & popn. very recent. (abt. 30 years)

Parish South Hackney

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

SOUTH HACKNEY CHARITIES.

The following is a summary of the accounts of the South Hackney Charities for the year ending 31st December, 1896. The accounts of the Monger's Almshouses, the Norris Almshouses, and the Parochial Schools, are kept separately. The last named has been already published this year.

SUMMARY AND BALANCE SHEET for 1896.

RECEIPTS.

	£	s.	d.
Balance from 1895	92	4	10
Dividends paid through Official Trustees of Charitable Funds—			
Andree, Anthony	0	13	8
Bagshaw, Elizabeth	3	8	8
Banister, Henry	1	17	0
De Kewer, Mrs.	29	13	0
Digby, Charles	2	19	4
Field, Henry	3	8	8
Field John,	6	17	4
Franco, Jacob	0	11	4
Hammond, John	1	2	0
Jameson, Thomas	0	14	0
Marlow, Jeremiah	12	9	8
Martin, Joanna (Almshouses)	0	13	4
Parochial Fuel Fund	2	15	0
Pereira, A. L.	2	10	8
Poole, Valentine	1	11	8
Powell, Maria	9	6	0
Sandford, Ann	19	4	4
South, Richard, and White, Esther	2	15	4
White, Sir Stephen	0	16	4
Wood (Bishop)	2	17	0
Rents and Dividends paid through Treasurer of Hackney Charities—			
Proportion of Poole, White (Sir Stephen) and Vyner	197	10	0
Swaine, South (Richard), and White, Esther	41	4	1
Audley, Margaret	3	15	0
Cheney, Richard	1	8	4
Doulben (Bishop)	2	5	4
Heron, Thomas	0	11	11
Humble, G.	2	5	3
Hussey, Joanna	0	19	6
Johnson, Hugh	1	4	2
Rowe, Sir Henry	1	9	11
South, Richard	9	18	2
Vyner (Apprentice)	2	0	0
Vyner (Bread)	1	6	0
Wood, A.	4	13	11
White, Esther	2	5	3
Poole, Valentine	1	6	0
White, Sir Stephen	1	10	0
	£474	2	0

We have examined the Charity Accounts for the year ending 1896, with the various Vouchers and Banker's Pass Book, and certify the same to be correct.

JAMES PHILLIPS,
W. H. WAYLAND.

8th February, 1897.

PAYMENTS

	£ s. d.	£	s.	d.
GRANTS to the Vicars in the several Ecclesiastical Districts in South Hackney, for Poor, viz., £20 for S. Augustine's, £18 for S. Michael's, £16 for Christ Church, and £6 for S. Luke's. (Discretionary Charities)		60	0	0
PENSIONS of 1/- a week to ten poor persons for twelve months, (Discretionary Charities)		26	0	0
ALMSHOUSES—				
Grant to Norris Almshouses, £12. (Discretionary Charities)	12 0 0			
Dividend from Martins's Charity to Monger's Almshouses for 1896	0 13 4			
		12	13	4
PROVIDENT SOCIETIES—				
Grants to Soup Kitchen, £10. Clothing Club, £5. Maternity Society, £5 (Discretionary Charities)		20	0	0
HOSPITALS—				
Victoria Park, £10 10; London, £3 3; Children's Hospital, £3 3; and Convalescent Home, Eastbourne, £4 4. (Discretionary Charities)		21	0	0
NURSING—				
District Nursing Association. Subscriptions in return for Nurses Supplied to Poor		8	0	0
RELIEF IN MONEY—				
For special cases (Discretionary Charities)	20 15 0			
Distributed in small sums to Sick and Poor (Discretionary Charities)	28 16 0			
Sending Patients to Convalescent Homes and to the Country. (Discretionary Charities)	12 1 4			
Christmas gifts of 5/- to four Norris Almswomen. (Discretionary Charities)	1 0 0			
5s, at Xmas to each of 15 poor Widows. (Mrs. Bagshaw's Charity), supplimented by 6/4 from Discretionary Charities)	3 15 0			
		66	7	4
SUNDRIES—				
Treats to poor Children	6 6 0			
1,220 Halfpenny Dinners to poor Children (Discretionary Charitiies)	2 10 10			
Children's Country Holiday Fund (Discretionary Charities)	1 1 0			
Country Holiday Fund for poor old people (Discretionary Charities)	4 4 9			
Grant for poor Mothers' Treat (Discretionary Charities)	2 0 0			
		16	2	7
EXPENSES—				
Printing	2 10 0			
Cheque Book, Distribution of Bills, Accounts Keeping	6 13 0			
		9	3	0
RELIEF BY TICKET—				
Milk (Discretionary Charities)	25 12 11			
Provisions (Discretionary Charities)	11 16 6			
Meat (Meat Charities) supplimented by £15 15 0 from Discretionary Charities	18 12 9			
Bread (Bread Charities)	11 16 4			
		67	18	6
Potatoes (De Kewer's Charity)	10 4 0			
		10	4	0
Coal to Parish of S. John of Jerusalem (Coal Charities), supplemented by £13 2 8 from Discretionary Charities	31 0 10			
Coal to District Churches (Coal Charities)	7 7 0			
		38	7	10
MONEY DISTRIBUTED BY VESTRY—				
To one poor Pensioner elected in 1889, (Mrs. Sandford's Charity)	5 0 0			
To 16 poor Persons £25 18, and £1 2 for posting Bills and Hire and Cleaning of Room, (Marlow, Powell, and Digby's Charities), supplemented by £2 5 from Discretionary Charities)	27 0 0			
		32	0	0
		387	16	7
BALANCE IN HAND, 31st December, 1896		86	5	5
		£474	2	0

P.T.O.

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MONGER'S & MARTIN'S CHARITY (ALMSHOUSES).

RECEIPTS.

1896.	£ s. d.	£ s. d.
Jan. 1—Balance brought forward	62 10 3	
,, Cash in hand	10 7 3	72 17 6
May 4—Returned Income Tax (one year)		2 0 0
July 7—Half Year's Rent, late H. Spark's estate to Lady Day, 1896		29 0 0
January Dividend, 1896, from Martin's Charity, paid through South Hackney Charity a/c		0 13 4
Subsequent Dividends, per Charity Commissioners	0 13 4	
	0 13 4	
	0 18 10	
		2 5 6
One Year's payments from Charity Commissioners in lieu of Rent Charge		13 4 0
		£120 0 4

PAYMENTS.

1896.	£ s. d.
Feb. 3—Parish Rates to Lady Day, 1896 ...	2 7 1
Mar. 21—W. J. Scrogie for Repairs	1 6 0
,, 31—Quarter's Pensions to date	15 13 0
May 6—W. J. Scrogie for Repairing Drain	0 14 0
,, 6—Messrs. Streeter & Son for Repairs to Buildings	1 7 6
,, 8—Water Rate £1; Paving Rate £7 6 11	8 6 11
June 3—Parish Rates to Midsummer, 1896	2 5 11
,, 18—Painting and Paperhanging J. Clement's House	0 10 0
,, 30—Quarter's Pensions to Midsummer, 1896	15 13 0
,, 30—Repairing Lock on outer gate ...	0 2 6
July 20—J. W. Harling, Esq., Law Charges, re Crowfoot & Lewis	5 5 0
Aug. 11—Parish Rates to Michaelmas, 1896	2 5 11
Sep. 29—Quarter's Pensions to Michaelmas, 1896	15 13 0
Dec. 25—Quarter's Pensions to Christmas, 1896	16 17 0
Oct. 13—Streeter for Repairs	3 0 0
,, 13—Fire Insurance 13s. 6d.; Stamps 6d.	0 14 0
Nov. 9—Parish Rates to Christmas, 1896 ...	2 8 4
Dec. 9—Water Rate	1 0 0
,, 31—Balance at London and Provincial Bank	24 11 2
	£120 0 4

Examined with vouchers and found correct,

JAS. PHILLIPS.
W. H. WAYLAND.

16th February, 1897.

NORRIS' ALMSHOUSES.

RECEIPTS.

1896	£ s. d.
Jan. 1—Balance at London and Provincial Bank ..	18 8 9
Mar. 20—Telephone Co. Rent for Telegraph Pole for 1896	1 1 0
Jan. 13—Charity Commission Quarterly dividend ..	3 2 0
Apl. 13— ,, ,, ..	3 2 0
July 13— ,, ,, ..	3 2 0
Oct. 13— ,, ,, ..	3 2 0
Dec. 5—Subscriptions for 1896 Rev. V. R. Lennard, 10/6; Mr. Hicks, 10/6; Mr. R. West, 10/6; Mr. Hind, 10/6; Mr. Hughes, 10/6; Mr. Phillips, 10/6; Mr. Tyler, 10/6; Mr. Sequeira, 10/6; Mr. Wayland, 10/6	4 14 6
June and December Grant from South Hackney Charities ..	12 0 0
	£48 12 3

PAYMENTS.

1896	£ s. d.
Pensions from Dec. 27th, 1895 to Dec. 25th, 1896	25 5 0
April and October. Needham, Water Rate to Xmas, 1896 ..	0 17 0
June and July. Gardener four days attending to grounds	0 18 0
July. Insurance per Mr. G. Sparks	0 7 6
May and November. W. H. Caton Rates to Lady Day 1897	4 13 11
Dec. 26—Cash in hand for 1897 Pensions, in consequence of vacancy in one almshouse for six weeks	0 15 0
Oct. 10—W. J. Scroggie, repairs ..	0 4 0
Dec. 31—Balance at London and Provincial Bank, December 31st, 1896	15 11 10
	£48 12 3

Audited and found correct, *6th February*, 1897,

NATHL. WM. HICKS.

how made up?

"So Mo had at last year: give — a turn this time"

There are two sets of almshouses the inmates of which each receives a small pension in addition.

About 100£ a year is subscribed voluntarily for Church purposes. £150 is received from Queen Annes Bounty, pew rents produce £180, tithe & glebe rent £77, fees & offertories £140.

Altogether in round figures the income of the Church is £3000 a year & is expended thus

Clergy.	£750	(rector & 4 curates)
Church Mission	440	(Salaries & Exs)
Sunday Schools (with treats)	100	
Day Schools	940	
Church Societies & Missions.	170	
Benefit of poor.	600	
	£3000	

The Rector works with the C.O.S in giving pensions &c.

There are Wesleyan Baptist, Independent, & Presbyterian Churches in the parish. Their influence is not very great, but the Wesleyans whose Church is in Cassland Rd are the most active. They are of middle class & deal only with their own people.

St. Hackney was the original home of the Salvation Army, but the district has become tired of its particular methods & it makes ~~so~~ small headway now.

There is a good deal of drinking particularly late at night. When he first came here from the North he thought the people were more sober because he saw less drunkenness about. He has now discovered that was owing to the fact that Londoners keep late hours, the frequenters of the public houses not being visible so early as in the country.

There is a good deal of loose morality among the young people, many of the girls who come to be married being pregnant, & still more is their deliberate immorality going on. i.e. — immorality which knows how to avoid detection & to continue with impunity. This is by no means confined — & not even principally ~~with~~ among — the poorer classes. But the police says there is no open prostitution, one bad house which was reported has been closed.

Considering the great temptations to which they are exposed & particularly the knowledge to be obtained of how to escape consequences, he considers that large numbers of the

shop girls & others conduct themselves splendidly.

There are a number of couples living together without marriage, especially among the sprinkling of seafaring men in the parish. On the whole, immorality is leniently regarded.

The Rector has formed a good opinion of the police & believes Local Govt. & poor law administration to be fairly efficient, but has no intimate knowledge. The local relieving officer is honest & careful & gets hold of the right people for relief.

The Parish is healthy & well kept.

Sept. 4th.

13/11 (2)

Interview with Rev. F. Cox, St. Philip's, Dalston.

Mr Cox is a man between 50 and 60 who has been for 31 years in East London, beginning as a curate in Spitalfields, and from there going to Shoreditch Parish Church, where 15 years ago he came to St. Philips. He is a pleasant-looking handsome man with curly gray hair, and a gray beard.

He was just going away for his holiday and our interview was short and of a rather desultory nature.

Mr Cox began by speaking of the enormous improvement in the condition of the people in the East End generally since he first went there in 1866: this was the first cholera year, and he therefore got an insight into the homes at that time the memory of which has ~~left them left~~ never left him. No doubt there are slums still left

Character of population

but the woods are all gone, and it is absurd to compare the present state of affairs with the squalor, misery and neglect which prevailed 30 years ago.

The majority of the parishioners of St. Philips are lower middle class, clerks, warehousemen etc, with between 1 and 2000 artisans and labourers. The only poor streets are those close to London Fields (Blackstone Road, Blanchard Road etc); and there is a block of very poor dwellings at the east end of Richmond Road. The parish is now about stationary, going neither up nor down: ten years ago there was a great exodus of the better class people to ~~to~~ Edmonton, Tottenham etc; but middle class people are finding that these districts are now no better, and as they are much less accessible to the City there is now some tendency to come back to districts such as Dalston which after all in summer is very bright and cheery, and has the reputation of being very healthy. Nearly all the well-to-do people in the district, of whom there are

Persons employed.

Buildings.

Services.

a large number, are ~~the~~ self made men, who are getting on in the world: they spend a lot of money, but are no good to the Church. There is a large and increasing number of Jews in the neighbourhood.

A considerable part of the parish is on the Rhodes Estate, and the smart new houses in Parkholme Road have been built by Cecil Rhodes. His grandfather was a bricklayer and workman here.

Two curates.
One Lay Reader.
A considerable body of district visitors.

Church: Mission Church: Mission Room: Parish Room.

"About 30 services are held weekly in all the buildings."

At matins on Sunday there are about 200, and at Evensong about 400. At early

Social Agencies.

Visiting.

Communicants there are from 45 to 70. The congregation is almost entirely middle class, and is a very shifting one: there is of course a fixed nucleus, but of an ordinary congregation about half are probably strangers to Mr Cox and perhaps never come again. The service is moderately high, and anything is done to make it as attractive as possible, but the people are "not responsive".

The average attendance at Communion is from 60 to 70, and there are probably 270 who attend at times.

There is "a Guild for men and women for mutual general improvement".

"We visit wherever we can get an entrance, and all know us." Mr Cox does what visiting he can himself, but the vicar of a parish has too much writing to enable him to do much visiting. It is very difficult to get curates to visit: they dont like having the door shut

Nursing.

Charitable Relief.

in their face which not unfrequently happens. The sort of answer one often gets is "You want me to come to church, I suppose; well, I'll give you a turn some day".

A special nurse is seldom needed: the poorest go to the Infirmary.

About £100 a year is given. Mr Cox's favourite forms of relief are the paying of rent, and the giving of 2/6 a week to old people to keep them out of the House. The parish used to have a share of the Hackney Charities, but that is to be taken away this year. Mr Cox works to some extent with the C.O.S. but reports that they cannot trust the clergy ~~too~~ more.

Mr Cox gives relief quite irrespective of creed, "but of course one can't help feeling more for a decent living church-goer, than for a foolish improvident fellow who never goes to church".

Portion touched

Influence of Churches.

This question is impossible to answer, as "everyone in London who goes to Church or Chapel has a way of choosing his own place of worship."

All the Church of England Churches in this neighbourhood are energetically worked. As for the Chapels - "they do what they can all, but they are going down: they only know their own congregations and never seem to know anything about the poor. The Dissenters are losing ground in many instances by becoming loose in doctrine: many of them are now practically Unitarians" or something lower, if there is anything lower."

The improvement in the work of the Church of England in recent years has been very great: her income is enormous, and she gets on the whole a better class of men than she used to. The Cox does not know a single chuggpass now who could be described as rich, but there used to be many.

The Man.

In spite of all the activity there is still fearful apathy and neglect of religion: but there is little infidelity or actual atheism: people at the bottom of their hearts mostly believe in the miraculous.

The Church does its work better than it used to because there is much less bitterness than there was between the various schools: there are a few extreme men at both ends, who do no end of harm, but on the whole there is much more tolerance and readiness to work together than there was.

Mr Cox is a pleasant genial man, well suited, I should think, to a parish such as this. The character of the people does not require clubs etc. to any great extent, but constant entertainments and lectures are given in the Parish Room, and Mr Cox showed me a Scrap Book full of programmes and such parish papers which are constantly circulated among the people. He tries to get hold of them he says in every possible way.

The people with whom he has the greatest difficulty are the born Londoners, who for the most part have never acquired the habit of church going; whereas country people have usually been churchgoers in the country, and keep up the habit when they come to London.

Character of population.

Sept. 1901

13/23. CD (2)

Interview with Rev. J. Gardner-Brown, St. James', Clapton.

Mr Brown is a man just over 50: grey haired and bearded: with a very pleasant, courteous, friendly manner.

He has only been here for a year having previously been in country parishes and comparatively small towns: none larger than Nottingham. He succeeded a Vicar, who for some years had done nothing, and for the last three years, though he lived in the Vicarage, was never seen by anyone: he was in fact completely insane. The parish was therefore completely disorganised, and Mr Brown had to face an uphill task.

The bulk of the people are lower middle class, nearly all something in the City, mostly clerks and managers. West of Clapton Road there are two poor courts, Pearson Court and Thorton's Bldgs. That part of the parish east of Clapton

Persons employed.

Road is entirely working class, but it is divided by the mile fields into two districts differing totally in character. Pratt Road and the surrounding streets are very poor, and with a poverty mainly the result of improvidence and drink; while the houses adjoining the Sea Bridge and a few houses on the bridge are inhabited by a poor but respectable class of bargemen, lightermen etc. who form quite a colony by themselves, and are much more like countrymen than Londoners; they are distinctly "Kentish".

Mr Brown finds the people much easier to get hold of and more receptive than he had been led to expect, and is surprised to find that there is a fairly strong parochial feeling. He is much pleased with the children who are brighter, more intelligent and better behaved than those in the country.

Two Curates.
Two Lay Readers.
Eight District Visitors.

Buildings.

Lewis

Church. Old School Room used as Church at
Lea Bridge. Schools.

CLERGY.

Vicar: Rev. JOHN GARDNER-BROWN, M.A.,
S. James' Vicarage.

Assistant Curates: Rev. F. REGINALD HOLMES, M.A.,
and Rev. T. R. UNDERWOOD, B.A.,
10, Heyworth Road.

Churchwardens: Dr. ADAMS and Mr. LAMB.
Licensed Lay Readers: Mr. MAUDE and Mr. PORTER.
Sidesmen: Mr. BRADFORD, Mr. CLEMENS, Mr. CONWAY, Mr. DRY, Mr. FISCHER, Mr. A. FISH, Mr. G. FISH, Mr. W. L. GANE, Mr. GRIMES, Mr. H. ISZARD, Mr. KEMPT, Mr. MAUDE, Mr. MAXWELL, Mr. NEWBY, Mr. PORTER, Mr. PRENTICE, Mr. ROBINS, Mr. WHELAN, Mr. A. S. YOUNG, Mr. ERIC YOUNG.
Organist: Mr. COX.
Hon. Organists: Mr. F. HAWLEY and Mr. W. H. TUCKER.
Verger: Mr. EVERETT, 3, Cross Road.

Services:

SUNDAYS.	8.0 a.m.	Holy Communion.
	11.0 a.m.	Mattins and Sermon: Litany on 2nd, 4th and 5th Sundays.
	12.30 p.m.	Holy Communion on 1st and 3rd Sundays.
	3.0 p.m.	Children's Service.
	4.0 p.m.	Holy Baptism.
	7.0 p.m.	Evensong and Sermon.
WEEK DAYS.	8.0 a.m.	Mattins on Monday, Tuesday, Thursday and Saturday.
	11.0 a.m.	Mattins, Litany and Holy Baptism on Wednesday & Friday.
	5.0 p.m.	Evensong daily except on Wednesday.
	8.0 p.m.	Evensong and Sermon on Wednesday.
HOLY DAYS.	7.30 a.m.	Holy Communion.
	11.0 a.m.	Mattins.

Greater Festivals. Services according to special arrangement.

BAPTISMS and CHURCHINGS on Wednesday or Friday at 11 a.m. or on Sunday at 4 p.m.

LEA BRIDGE MISSION ROOM.

Services conducted by Mr. MAUDE, Friday and Sunday 7 p.m.

Applications for Seats to be made to Mr. Norris, S. James' Schools.

S. JAMES' SUNDAY SCHOOLS.

General Secretary & Treasurer: Mr. Porter.

Superintendents: Boys—Mr. Balmforth.
Girls—Miss Butterfield & Miss Fewster.
Infants—Miss Shears.
Lea Bridge Mission School—Miss M. Iszard.

Sunday School Teachers' Preparation Class, conducted by the Vicar every Monday at 8 p.m. in the Girls' School.

Youths' Bible Class, conducted by Mr. Maxwell, in Boys' School. Sunday, 3.15 p.m.

Young Women's Bible Class, conducted by Miss F. Bright, at S. James' Vicarage. Sunday, 3.30 p.m.

MOTHERS' MEETINGS.

S. James' Girls' Schoolhouse. Monday, 2.30 to 4 p.m.
Conducted by Mrs. Sewell and Miss Bacon.

Lea Bridge Mission House. Monday, 2.30 to 4 p.m.
Conducted by Mrs. Maxwell, Mrs. Porter & Miss M. Iszard.

Treasurer: Mr. Norris, S. James' Schools.

BAND OF HOPE.

Superintendent: - The Vicar.
Conductor: - - Mr. Balmforth.
Secretary & Treasurer: Miss Gardner-Brown.

Meetings are held weekly on Thursday from 6.30 to 7.30 p.m. in the Girls' School.

Social Affairs.

There is a sprinkling of working class people, but the large majority are middle class; men attend well, but women are in the majority.

The morning congregation is about 300; evening about 500: when Mr Brown came the Church was practically empty. He has promised to send me figures showing to what extent the introduction of organised work has told in a year.

A great feature which is made of the music which is good. The congregation are very keen and hearty and are most attentive listeners.

By the loan of his predecessor the Wildway Mission hold an out-door service at the Sea Bridge, and Mr Brown continued the permission for one year. He admires their earnestness and liberality but does not at all approve of their service which is a sort of inferior Moody and Sankey, and though he does not call himself a high churchman the extreme evangelicalism of the Wildway people rather goes against the grain.

A Club for Working Men at the Sea Bridge

Educational Work.

during the winter: entirely unsectarian, and few of the members ever go to any place of worship.

Two Mothers' Meetings: fairly successful, but the day of Mothers' Meetings is a little over.

Clothing Club and Coal Club.

A Club or Institute is badly wanted in the upper part of the parish, but there is no room in which it can be held.

Mr Gardner considers that it is the duty of the clergy to do all they can to civilise and brighten the lives of their flock, but he refuses to regard Social Agencies as an end in themselves.

Day School with 250 in average attendance. Hitherto there have been fees from 2d to 5d: they have now accepted the fee grant, and the fees will be about £1½ each child. The children attending are rather above the average School Board child, and are mostly of the middle class. There is no Board School within the limits of the parish.

Sunday School with about 200 in average attendance, much fewer than there ought to be.

Visiting.

Nursing.

On the class system, which is not satisfactory. The Curate gave the Superintendent by the a short trial, but it was not successful. The teachers all attend a weekly teacher's class, and are on the whole efficient. The great difficulty about Sunday Schools now is that with the growth of education the children are often almost too far advanced for their teachers

The District Visitors are supposed to and probably do visit each house in their district but they confine themselves chiefly to the poorer parts. In the middle class part only members of the congregation are visited. The Dissenters are very touchy on the question of proselytising and it is necessary to exercise great tact and caution.

The clergy visit a good deal but unsystematically. Mr S Brown is surprised how glad people seem to be to meet the parson.

No nurse: but subscribe largely to Hospitals

Charitable Relief.

Other Religious influences.

and yet large number of applications for letters. A Mission Woman who can do some nursing is almost a necessity in the parish.

When Mr ~~Gadd~~ Brown came such relief as was given (much of it from the Hackney Charities) was in 2/6 doles which did no End of Harm. Mr Brown stopped this at once, and allowed the visitors to give a certain amount of relief in kind but looks upon all unsystematised relief given by visitors as thoroughly bad, and it is his wish and intention to establish a Relief Committee, through which only relief shall be given.

Mr Brown is evidently careful in his methods and he means to try and divert his portion of the Hackney Charities to the payment of a Nurse.

The Baptists, Wesleyans and Presbyterians are all strong in the parish, and have large congregations

Drink.

Health and Housing.

The Man.

On most of the general questions Mr Brown feels that he has not been here long enough to be justified in giving much opinion; but as to Drink he is very strongly of opinion that "we are over public-housed". In Front Road district especially there is a great deal of drunkenness, and the two large public houses by the Lea do an enormous trade, though they cater as much for people going to and from the Forest as for the locality.

Mr Brown is a teetotaller and very keen on temperance work, but is rather discouraged at the small success. He has a large and fairly successful Band of Hope, but no Senior Society.

The parish is extraordinarily healthy, with the possible exception of the bit by the Lea, which is very low and the houses are in many cases unsanitary; some of them flooded in the winter.

Mr Brown is a courteous, pleasant gentleman; a hard worker and a good organiser

Who has been specially chosen for this parish with the object of pulling it up. He is probably a broad churchman with a leaning towards the High school, but "I refuse to be labelled. I have mixed so much with all schools, and see a lot of good in all of them." His distinguishing characteristics, I think, are broad-minded liberality and common sense.

S. James' Church
Clapton – N.E.

	Before Oct. '96	Since Oct. '97
Average amount of Sunday Offertories	£3-17-9.	£6.18.10
Average no. of Sunday Communicants	28 .	62

No. of Communicants on	1895.	1896.	1897
Easter Day	226.	205.	329
Whitsun Day	103.	121.	258

Sept. 19th.

13/12 (2)

Interview with Rev. M. H. Knapp, Holy Trinity, Dalston

Mr Knapp is a man of pict. over 50: small, spare, wiry; very bright, energetic and vivacious; with black hair and beard pict. turning towards grey.

He has been here for 18 months and came to a wrecked parish. His penultimate predecessor was Mr Haggard, an advanced ritualist, who with Cowan (of the Isle of Dogs) as his curate made things hum both spiritually and socially. The Merchant Taylors' Co (the patrons) were rather alarmed at this extremity, and appointed an extreme evangelical as his successor, who not only completely revolutionized the services but looked on every form of innocent enjoyment as frivolous and worldly. The congregation not content with leaving en masse did all they could to harass the new man; they stood outside his

Character of population.

house and hissed him as he came out, and the Sunday School teachers advised their children never to come to the Schools again. Even some of the teachers in the Day School did what they could to wreck the School: after struggling for two years to build things up on new lines Mr Pike left, and was succeeded by Mr Knapp, who has tried as far as possible to steer clear of all extremes and who describes himself as a moderate churchman but with a leaning I think towards the low school.

The people are entirely working class, and are fairly evenly divided between artisans and labourers. The movement from middle class to artisan took place some time ago, and now there is a rapid deterioration in progress from artisan to labourer. So rapid is the change that there is a very marked difference in the social status of the boys in Standard 1 and Standard 5 at the school. But though many of the people are poor the only street which has any tendency to squalid and disputable poverty is Blomfield St., the narrow alley by the

sides of the railway: here they are a very rough lot. flower pillars, costers etc. In the other streets the exterior of the houses is no criterion of their poverty: nearly all contain two or more families and with the exception of a few shopkeepers the parish is without tenants.

There is a great deal of shifting and whatever it may have been in the past it is now the shiftless & shifting of the poor, and not that of those who are going up in the world.

Mr Knapp thinks that, after drink, the greatest curse and the chief cause of poverty in a district such as this is the necessity the inhabitants are under of "speculating in lodgers": most of them must be or wish to be near their work: they take a house at a rent which they cannot possibly afford with the intention of letting half: perhaps the lodgers do not come, or coming do not pay their rent: the man gets £5 or £10 behind, loses heart in the struggle with debt, and goes under.

Persons employed.

Buildings.

Mr Knapp says he has seen numerous instances of this.

Nearly the whole of the parish is on the Rhodes Estate; the agent Donaldson is a good fellow, and the property is managed on generous lines, but is, Mr Knapp thinks, more profitable as a working than as a middle class district.

Two Curates. One Lady Worker. A Bible Woman. A Parish nurse.

There are no unpaid visitors; the people are all too much of one class for it to be possible to employ any as visitors. The poor are accustomed to be visited by ladies but resent visits from those of their own class. When working class visitors are employed it amounts to nothing more than leaving a magazine or reporting to the ~~clergy~~ clergy that someone is sick.

Church. Parish Room. Mission Room. Schools.

Seniors

Clergy:

REV. MARTIN A. KNAPP. REV. JOHN FRANCE.

Churchwardens:

MR. FREDERICK CRAPP. MR. R. SETCHELL

MR. W. T. HOLMES BULL, *Hon. Sec. Church Council.*

MR. A. L. COOK, *Organist and Choirmaster.*

MISS KNAPP, *Lady Worker.* | MISS MAYNARD, *Bible Woman.*

MISS LINCOLN, *Parish Nurse.*

HOLY COMMUNION.

First and Third Sundays, 8 a.m. and Midday.
Second Sunday, 8 a.m.
Last Sunday, 7 a.m.
Saints' Days, 7 a.m.

SERVICES.

Sunday, 11.0.; 7.0.
Wednesday, Litany, 11.0.
Evening Prayer and Sermon, 7.45.
Friday, Litany, 11.0.

BAPTISMS AND CHURCHINGS.

Sunday, 4.0.
Wednesday, 11.0.
Friday, 11.0.

SUNDAY SCHOOL.

Afternoon, 3.0.

CHILDREN'S SERVICES.

Sunday, Parish Room, 10.30 and 6.30.
Last Sunday in the Month, in Church, 3.15.

BIBLE CLASSES.

Young Men, Young Women, } Sunday, 3.0.

Y. W. C. A.

Seniors: Thursday, 8.
Juniors: Tuesday, 8.

SOWERS' BAND.

Thursday, 6.30.

MOTHERS' MEETING.

Monday, 2.30 and 8.

WORKING MEN'S SOCIETY

First and Third Mondays, 8.30.

BAND OF HOPE.

Tuesday, 6.30.

CLOTHING AND COAL CLUBS

Monday, 2.30 and 8.

CHORAL SOCIETY.

Tuesday, 8.0.

PENNY BANK.

Monday, 7.30.

Banns of Marriage and Notices of Weddings to be left with Mr. Dean (Verger), School House, Woodland Street.

The morning congregation is about 150: evening about 350: it has more than doubled since Mr Knapp came. The bulk of them are from the artisan class, but many of them are certainly very poor: but all are well dressed, "but clothing is so cheap nowadays that even the poorest can always dress stylishly if they are careful"; then too many of the young women are milliners who can make up their own things.

Most of the congregation are parishioners: probably from 20 to 25 per cent are outsiders, but in London ~~&~~ parochial boundaries are little regarded: any man who works steadily on any lines can always get a congregation, and a man who goes in for extremes in any direction can always fill his church (S. S. Hayzard) but the large proportion of them will not be parishioners. Hayzard's congregation for instance came from all round the neighbourhood and few of them have been come back since his departure: they have scattered to other ritualistic churches in the neighbourhood. In fact a London parson

Communicants.

Social Agencies.

"is little more than a Congregational minister with a large mission district."

Of those who don't attend church, or any other place of worship, far the larger proportion are quite as decent and respectable as those who do. It is not as in the country where the bulk of the non-churchgoers are shady characters. With men especially the fashion is not to go to church: many who would like to do so are deterred by the fact that he who does so is a marked man. In the same way, as soon as a boy leaves Sunday School he drops the habit: "he says "I'm a man now: men don't go to church: so I shan't go."

Easter Sunday 210: the average is about 40. When Mr Knapp came the total number was 106.

The Social Agencies which were numerous in Mr Haggard's time were all killed by the late vicar; Mr Knapp has great difficulty in ~~the~~ maintaining clubs from want of room, but he

has a Working Men's Society and a Young Men's Society meeting once a week in winter, a Church Lads' Brigade and is just forming a cricket club. The G.F.S.T.A. branch too is largely social; and there is the usual Mothers' meeting.

Mr Knapp's aim in social as in spiritual work is "to work in the spirit of the Ordinal", which no doubt you know as well as I do": if social agencies did not help the spiritual work he would have nothing to do with them: "I should say 'this is most important work but not the work for which I was ordained'": but as a matter of fact in London at all events there are many people who can be got at by no other means. Still there is the great danger about much social activity of bringing people to church etc from wrong motives and though no puritan Mr Knapp has set his face rather against dances and theatricals; ~~to~~ Haggard made a great feature of dances which were only open to those who had been confirmed and girls were not allowed to attend the next dance unless they had attended Confirmation on the previous

Education.

Sunday and so on; this led to a terrible lot of hypocrisy.

Day School with about 650 in average attendance, at least half of whom come from other parishes. The Board Schools in the neighbourhood and especially Wilton Road are so good and so high class that the tendency is for the better class parents to send their children to them, and Mr Knapp gets rather the lower stratum. He sympathises with this feeling, not because the education is any better (his school earns the highest possible grant) but because the Board Schools are better built and appointed.

Many of the children are Dissenters, but the religious difficulty does not exist, no children being withdrawn for instruction.

No doubt a majority of the children are sent because the school is most convenient or because there is no room elsewhere, but the desire for definite religious instruction is a motive which, even among the indifferent to religion, operates

Visiting.

Nursing.

to an appreciable extent".

The Sunday School has an attendance of about 250 "much smaller than it ought to be". The teachers, who are all members of the congregation, are wonderfully efficient, and are very keen on preparation classes.

Only ~~&~~ the paid staff visit, and they aim at visiting every house, but efficient visiting is an impossible ideal in London: it is the ~~&~~ hardest thing to know anything of more than one family in a house; even if a lodger is ill the clergy usually to have to find this out for themselves. The visitors are usually well received, but it not unfrequently happens that entrance is refused.

There is a Parish Nurse, who is far the most popular person connected with the Church. She is kept very busy all the winter, but is often slack in the summer.

Charitable Relief.

Other religious influences.

The amount spent in relief is very small, about £5 from the Communicants alone: a grant of £10 from the M. R. H.: anything further has to come from Mr Knapp's own pocket. He works in close cooperation with the C.O.S. and strictly on C.O.S. lines: there is no real alternative between doing this and ~~doing~~ giving no relief at all.

Mr Knapp frankly confesses that he knows nothing of what others are doing but does not therefore infer (as so many do) that they are doing nothing: he simply never comes across them. His belief is that the Dissenters have "collared the shopkeepers" but that generally they see none except the members of their congregation. As regards visiting others they are however placed in a difficult position: there is an inherited idea that the Vicar of the parish has a right to call, but most people would resent an unwanted visit from a non-con. minister.

Prostitution.

The Man

Mr Knapp did not feel qualified to say much on the general question, but as to prostitution he said that Dalston lane at night swarmed with them, and that there were several brothels in the parish, one notorious one at 2 Woodland St.; but he has never been able to get any neighbour to complain: the woman who keeps it is very kind and charitable in her way.

Mr Knapp impressed me as favourably as almost any of the clergy I have met. He is evidently earnest, moderate, sensible, hard working. He is a fluent talker and probably a good preacher. For some years he was a solicitor, and reports that all the clergy cannot have equal years of lay training.

Past history of parish.

Sept. 22nd.

13/13

CD (2)

Interview with Rev. C. S. Romney, St Johns Hackney.

Mr Romney is Senior Curate of the Parish Church of Hackney and has been here for 3½ years having previously been Curate in South Bromley.

He is of the "pale young curate type": tall, thin, sallow, clean shaven, dark hair: clothed in a cassock, and altogether priestly in appearance.

Hackney was one of the old evangelical parishes up to Mr Gardiner's arrival ten years ago. Mr Goodchild his immediate predecessor was of the old fashioned type who thought more of his horses and carriages than his church and people. The next man too was of the evangelical school but was rather more moderate. Mr Gardiner was an advanced high churchman, and his aim has evidently been to introduce high church doctrine and practice without frightening the people.

Character of population.

The population is roughly divided into two classes, the Lower Middle (mainly to the north of the Railway) and the Working, of whom the bulk are very poor (mainly to South of Railway). Until quite lately there was a large upper middle class population but they have all or nearly all left, and already the working classes are beginning to oust the middle classes ~~&~~ from the better streets, and houses in such streets as Pembury Grove or Rushcroft Road are now often inhabited by two or three families. There has been a large influx of Jews into Rushcroft Road.

So far as there is any prevailing occupation in the poor districts it is bootmaking, which is now in a very depressed condition.

As compared with the people in Bromley those here are much less straightforward, the women especially are more shifty. ~~They~~ Though really less poor, they are too much greater beggars, and less independent. This may perhaps be traced to the influence of the Hackney Charities from which enormous sums have been given in doles in the

Persons employed.

Buildings.

Services.

paid, and the poor know that these benefactions exist for their benefit. The Vestry are now trying to get hold of the charities, and propose to use them for technical education etc.

Rector and five curates is the recognised staff: but at present during the interregnum there are only three curates. The only other paid worker is a Mission Woman.

There is a band of about 60 District Visitors.

Church. Mission Church. Parish Room. Parochial Schools. Institute. Another building used for Sunday Schools.

See our page.

The Church is always well filled: in the morning from 600 to 700: in evening over 1000, though there may be just under 1000 in summer. The congregation is entirely middle class, and largely extra parochial. The Church has great traditions and has always drawn from a much wider area than the parish.

SERVICES:

THE PARISH CHURCH.

Sundays.

Holy Communion, every Sunday, 8 a.m.
" " 1st Sunday in the month, 7 a.m. and 12.45 noon.
" " 3rd Sunday in month, 7 a.m. and 11.45 (Choral.)
" " 2nd and 4th Sundays, 10 a.m.
" " 5th Sunday in the month, 12.45.
Matins, Litany, and Sermon, 11 a.m.
Children's Service, 3 p.m.
Holy Baptism, 3.45 p.m. (5th Sunday, 4.15 p.m.)
Evensong and Sermon, 7 p.m.

Week Days.

Holy Communion, Monday, Wednesday & Friday, 8 a.m.
" " Tuesday, Thursday & Saturday, 7.30 a.m.
Matins, Monday, Tuesday, Thursday, Saturday, 10 a.m.
Matins and Litany, Wednesday and Friday, 11.30 a.m.
Evensong, Monday, Tuesday and Thursday, 5 p.m.
" with Sermon, Wednesday, 8 p.m.
" with Holy Baptisms, Friday, 7.30 p.m.
" Saturday, 5.30 p.m.
Service of Intercession, Saturday, 4.30 p.m. Petitions to be sent to the Rector before noon.
Churchings can take place *immediately before* any of the Week-Day Services.

Saints' Days.

Holy Communion, 7.30 a.m.
Matins, 11.30 a.m.
Evensong and Sermon, 7.30 p.m.

THE MISSION CHURCH, THE GROVE.

Sundays.	Holy Communion—	
	1st Sunday in Month	12 noon.
	All other Sundays ..	8 a.m.
	Children's Service	11 a.m.
	Evensong	6.30 p.m.
	Mission Service	8 p.m.
Wednesdays.	Mission Service	8 p.m.
	Prayer Meeting	9 p.m.
	Meeting for Men only	8.30 p.m.

Banns, Marriages, and Burials.

Notices about Banns, Marriages, and Burials, must be given to Mr. Harding, 22, College Avenue, N.E.

FREE AND PAROCHIAL SCHOOL,

ISABELLA ROAD.

Boys' School - - - Head Master, Mr. Breary.
Girls' School - - Head Mistress, Miss Adams.

Admission fee, 1d. a week, Subscriptions received by Mr. H. P. Stock, Hon. Treas., London and County Bank, Amhurst Road, N.E.

A Boot Club for the Children is held at the Schools every Tuesday from 11.30 to 12.30. Interest, 2d. on every complete shilling.

INFANTS' SCHOOL, PARAGON ROAD.

Head Mistress, Miss Moore.

Admission Free. Subscriptions received by the Treasurer, Mr. F. Best, 18, Heyworth Road, Clapton, N.E.
Hon. Sec., Mr. S. E. Rush, 18, Thistlewaite Road, Clapton, N.E.

SUNDAY SCHOOLS.

For Boys. Boys' School, Isabella Road, at 10 a.m. and 3 p.m. Superintendent—Rev. L. McNeill Shelford.
For Boys & Girls. Mission Church, The Grove, at 3 p.m. Superintendent—Mr. A. Beeching.
For Girls. Girls' School, Isabella Road, at 10 a.m. and 3 p.m. Superintendent—Miss A. Barnes.
For Infants. Infants' School, Paragon Road, at 10 a.m. and 3 p.m. Superintendent—Miss S. L. Hands.
THE RECTORY SCHOOL. Parish Room, Rectory Garden, at 3 p.m. Superintendent—Mrs. Williams.
For Boys & Girls. Mission Room, Amhurst Rd, at 3 p.m. Superintendent—Miss N. Cockell.
Hon. Sec. & Treas., Mr. H. Askew, 147, Graham Road, N.E.

BIBLE CLASSES

For Young Women. On Sunday, at 3 p.m., in the New Schools, Isabella Road, by Miss Parnell.
For Adults. (Men and Women), on Sunday at 3.15 p.m., at the Mission House, 5 Kenmure Road, by Mr. Faulkner.
For Young Men. On Sundays, at 3.30 p.m., at 46, Churchill Road, by Mr. T. F. Morgan, 30, Cricketfield Road, N.E.
For Girls. On Sundays at 3.30 p.m., at 5, Kenmure Road, by Miss Dickinson.

COMMUNICANTS' GUILD.

For Men and Women.

Rules:—(1.) To Pray for one another every day and to read daily a portion of Holy Scripture.
(2.) To Communicate at least once a month.

Persons desirous of joining the Guild should apply to the Rector.

Hon. Sec., Mr. John Davidson, 213, Dalston Lane, N.E.

THE WOMEN'S GUILD.

(For the care and decoration of the Parish Church.) Further particulars may be obtained from the Hon. Sec., Miss A. Barnes, 8, Lower Clapton Road, N.E.

The Office is said on the Third Tuesday in the Month, at 5.30 p.m.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

BAND OF HOPE.

For Boys and Girls. Every Monday, 6 to 7 p.m., in the Parish Room. Hon. Sec., Miss Nellie Cockell, 268, Dalston Lane, N.E. Payment ½d. per week.

GUILD OF HOPE.

For Young Women and elder Girls, every Monday Evening, from 8.30 to 9.45, in the Parish Room.
Hon. Sec., Miss Nellie Cockell, 268, Dalston Lane.

Clergy of the Parish.

Rev. C. E. Thornely, M.A.,
S. John-at-Hackney Church Institute, N.E

Rev. Hyla Holden, M.A.,
6, Casterton Street, N.E.
(In charge of Mission Church.)

Rev. L. McNeill Shelford, M.A.,
4, Sutton Place, N.E.

Churchwardens.

Mr. Henry Williams, 79, Downs Park Road, N.E.
Mr C. E. Hart, 110, Downs Park Road, N.E.

Sidesmen.

Mr. F. Denham, 233, Evering Road, N.E.
Mr. J. H. Farrer, 199, Dalston Lane, N.E.
Mr. J. Gardner, 106, Amhurst Road, N.E.
Mr. James Geaussent, 72, Amhurst Road, N.E
Mr J. W. Harling, 41, Amhurst Road, N.E.
Mr. F C. Lintott, 292, Dalston Lane, N.E.
Mr. J. H. Milton, 117, Amhurst Road, N.E.
Mr. J. H. Owen, Kinnoull House, Lower Clapton, N.E.
Mr. G. W. Prentice, 119, Kyverdale Road, N.
Mr. W. L. Prewer, 374, Mare Street, N.E.
Mr. W. Robertson, 372, Mare Street, N.E.
Dr. Roland Smith, Maitland House, Lower Clapton, N.E.
Mr. H. P. Stock, Bank House, Amhurst Rd., Hackney, N.E.

Organist.

Mr. J. Capener, 23, Sutton Place.

Mission Worker.

The women no doubt preponderate, but there are large numbers of men, and many young unmarried men are regular attendants: this is probably due to the influence of the Institute for young men.

The poor practically do not come at all: the church is exceedingly uncomfortable and cheerless, and nearly all the seats are appropriated.

"The Mission Church is meant for the poor, but does not get them". At the evening service (the only one for adults) there are 50 or 60 at the outside, mostly of the artisan class.

The Romish holds an open air service all the summer at the end of Medina Road: it always draws large numbers: there are many men who are anxious and willing to listen in the streets who will not go to a church.

Apart from the fact that fashion and habit are against it the great reason why the poor won't go to the Church of England is the want of simplicity in the service, and the fact that the laity have no voice in church government: on both these points the Dissenters are much stronger. It is true that

the poor will only attend small mission services mostly connected with Dissenting bodies: this is due not to any ~~prep~~ preference for Evangelical doctrine, but to the fact that the prayers and preaching are extempore and much more earnest and simple: "we are too stiff and formal: to the ~~uneducated man~~ uneducated man who has not been brought up to it from childhood the wording of our services is mere Greek." If the Church wants to get hold of the working man she must meet them on this ground. The only practical remedy lies in Disestablishment.

Owing to the traditions of the Church it has been impossible to introduce any ritual into the services: it has been tried, but is always met with the greatest suspicion: "but you can teach what you like: even the most Popish doctrines." The sight of the Cassock in the streets often excites the most violent and even overt anger of the Protestant mind. There was great opposition even to the forming of a side chapel in the Church for daily services, which was intensified by the fact that it was called "The Lady Chapel": Confession

Communicants.

Social Agencies.

is one of the regular practices of the Clergy, and Mr Gardiner even preached the doctrine of Confession from the pulpit "in guarded terms": but it is evidently kept rather in the back ground: they do not dare to receive confessions in the Church but only in the Vestry: those who confess are solely young men and women "those who will be old someday". The older members must know that it goes on, but and strongly dislike it: but owing to their old habits and traditions they come to the Church in spite of it.

The Communicants on Easter Sunday number from 400 to 500, and the Sunday average is about 100. The numbers on the roll Mr T. does not know, but they would be misleading, as many have left the parish.

The Social Agencies include:-
Institute for Young Men.
Mothers' Meeting.
Band and Guild of Hope.
Girls' Friendly Society, and

Various thrift agencies.

Of these the only one that appears to be of much importance is The Institute with 130 members from 17 upwards. The members are mostly middle class. The Officers and members of the Committee must be communicants, but the club is open to and is recruited from members of all denominations except R. C.s. Mr Prouty is chiefly responsible for the Institute: the rooms are good and the social attractions very complete: but there is an inner guild for churchmen only, and a Bible class open to members of other denominations. Mr T. regards the Institute simply as a means of getting religious influence over the members: "It is certainly not our duty to carry on a social Institute as such." "I go about among the members, play games with them, and when I get their friendship and confidence I go for them." Asked if they were very reticent and difficult to get at he said "Yes they are rather, but I often think one would do better if one had more pluck and went for them straight: they are

Education.

awfully grateful when once you have got hold of them.

The Mothers' Meeting is of the usual character, and is generally closed by a short prayer and address from one of the Clergy. Most of the women are of the poorest class.

The Band of Hope is fairly successful, but like all of them is not altogether satisfactory. Until recently there was no effort to keep the children after they left school: but now there is a Guild of Hope for older ones.

A Club for working boys of the poor class has recently been closed as a failure.

Parish Day Schools with about 590 on books. Sunday School: a little short of 1000. They are on the class system with a monthly catechising in the Church. There are 70 teachers, & most of whom attend a class weekly. The system is very unsatisfactory, but the Church is quite unsuited for the Dioceses system.

A good many lectures of an educational

Visiting.

Nursing.

Charitable Relief.

General influence of religion.

Charities are delivered in the Institute.

The poorer parts are divided among the 60 Visitors who visit them thoroughly and systematically. At the time of the Jubilee Dinner it was said by the Dissenters that no one knew the poor so well as the visitors of St. John.

The clergy visit largely among the sick.

No nurses, but one badly wanted.

A very large sum is given in relief mostly in 1/ tickets through the visitors. There was a committee, but it has been dropped as the people would not attend. Now the visitors report each case to the clergy who visit them as far as possible to see if genuine.

There is practically no cooperation with the C.O.S. "I don't believe in it"; so apparently did Mr Gardiner.

The prevailing note is indifference, but the

Other religious influences.

Local government.

there are a large number of people truculently in earnest: "it seems to me that the earnest are getting more earnest and the indifferent more indifferent". "One hopes that with the increased activity of the Church the earnest will increase in number".

The most prominent men among the Dissenters are the three brilliants (Henry, Fletcher and Peake) and Harries. "Don't ask me to say what I think of them from the religious point of view".

All the Chapels get good congregations but it is characteristic of Hackney that the people don't want urging to go to Church.

"The religious influence of the Salvation Army is bad: they don't teach worship or reverence: conversion is their point: and I & imagine their converts don't last". Most of their converts are country people.

"The Vestry is in the hands of the wrong men. They have the real social spirit at heart: plenty of zeal and enthusiasm, but great defiance of

Police.

Drink.

Marriage.

Housing.

teaching and education. They have not a sufficient idea of moral improvement".

Mr. T. complains of the awful rowdyism in Mare St. at nights, and thinks the police might do more than they do to stop it. The worst offenders come up from Portland Place. Nor do they take sufficiently strong steps as to Brothels.

Drink is certainly increasing in the neighbourhood as it gets poorer. Last Bank Holiday the streets were a terrible sight.

Hackney Church is the great marrying church of the district, and a large number of the marriages are very young: very common for girl to be under 18. But there are many fine cases of women coming to church strongly in the family way there in Bromley.

The cottages in Morning Lane and the little standing parts of Jerusalem Sq. might well

The Man

come down.

Mr Romney is the most-typical priest I have met: He can see nothing I should say beyond "The Church"

In spite of his fashionable reputation as an organism this seems to me a thoroughly mal-administered parish.

The Parish.

13/18 CD (2)

Interview with the Rev. W. E. Andrews
42 Powerscroft Road
Clapton Park.

Rector* of St Paul's
Lower Homerton.

* There are two or three livings held by one
keeper around, are Rectories.

Mr Andrews has been at St Paul's for about 7 years. The living is in the gift of the Grocers, & the population is . The people are largely working-class (cabinet-makers, carpenters & joiners, clerkes, carman & other unskilled, &c.) the better educated are represented by small clerks, quite respectable but poorly paid. Mr Andrews reported their inability to form a Trade-Union & gave other signs of thinking tenderly & ignorantly on labour questions.

There is a lot of movement among the people, & especially in the lowest who come & go. There is regular employment & seem fairly permanent.

But there is no general down-grade in process; the parish is rather improving than otherwise, & certain loose women, who

Staff.

Building.

Services.

Attendance.

used to live on its borders, having moved away, the moral tone is certainly better.

The staff is small. Paid: the ~~vicar~~ Rector and one lady worker. He also has Sunday helps when required, & generally spends the money available for this during the busy Church seasons. He thinks that the powers will give him a Curate before long, & asks in his report periodically.

Voluntary: 27 S. School Teachers; Band of Hope Captain; & Treasurer & Sec. of Club. Two or three women of the parish visit as "Regulated by him. He can give them a district as they are not of sufficient standing to be trusted." I think that, by the people wanted.

Building: Church holds 1000.
2 Club rooms (vestea - small).

Services: See Cover of parish magazine (p. 113).

Attendance: Sunday morning: 50. + the Choir, which is large, almost as big as congregation, + numbers 35-40.
Sunday Evening: Much better than morning. Perhaps 300.

St. PAUL'S, LOWER HOMERTON

Parish Magazine.

No. 7. Vol. iv. JULY, 1897. Price One Penny.

SERVICES:

The **HOLY COMMUNION** on Sundays at 8 a.m., and on the First in the month at mid-day also; on Saints' Days at 8 a.m.

MATTINS on Sundays at 11.

EVENSONG at 7 on Sundays; on Saints' Days and every Wednesday and Friday at 7 with Address.

CATECHISING every Sunday at 3.45 p.m.

CHILDREN'S SERVICE at 3.15 p.m., on the First Sunday in the month.

BAPTISMS and **CHURCHINGS** every Sunday Afternoon at 4 p.m., and Wednesdays and Fridays, at 6.45 p.m.

Notices of Baptisms, Weddings, and Churchings must be given to the Caretaker.

OFFICERS OF THE CHURCH.

The Rev. W. ERNEST ANDREWS, M.A., *Rector*, 42, Powerscroft Road.
Mr. W. R. Hill, 20, Springfield, N.E., *Rector's Warden.*
Mr. P. W. Carr, 4, Ashendon Road, *People's Warden.*
Mr. W. J. Duke, Ivy House, Buckhurst Hill, Essex,
Mr. A. May, 120, Clifden Road,
Mr. W. J. Cornish, 7, Sewdley Street,
Mr. S. H. Byers.
} *Sidesmen.*

Organist and Choirmaster, Mr. C. H. Lewis.
Caretaker, Mr. T. Webb, 49, Glyn Road.
Sacristan—Mr. F. Webb.

Mothers' Meetings—Mondays 2.30 p.m.

Teachers' Meetings on Thursdays at 8 p.m.

Sunday School—*Superintendent*, Mr. A. Coleman, 119, Glyn Road.
Treasurer, Miss Fawke, 13, Tudor Road, Hackney.

Communicants' Guild—*Secretary*, Mr. E. W. Payling, 56, Albert Road, Walthamstow.

Band of Hope—*Captain*, Mr. J. Lloyd, 98, Roding Road.

Communicants.

Success from-success.

Extent of belief not measured by church attendance

A moderate High Churchman.

Same class of people moving thereing. All own parishioners, as church is on no great thoroughfare.

Communicants now - 128
Easter — - 105

Tried week-night out-door services in summer. "Were they successful?" "No. It seems as though people were not very responsive. It is rather depressing", then, as though in confidence, & rather touchingly, "it is very depressing, sometimes". Then he added, brightening up a bit, that it was very satisfactory to be sent for by people when they were in trouble, as from sickness, even though they gave no thought to God or the church at other times. "Indifference to church & church services is not, I think, a sign of unbelief. I think people believe in the Christian faith", then, as though this was saying a little too much, "or rather to put it another way, they are not prepared not to believe", adding the final reflexion, feeling that it touched on the whole question — "And they live hard lives".

He described himself as a moderate High Churchman. Sup.

Social Agencies: a chat.

Sunday School.
Parents meetings.

The Sick.

posed he must be this, as the High Church is Low, & the Low can him High. Service is choral.

As Social Agencies has nothing but the Working Men's Club. About 25 members. No 1st of membership.
Mothers Meeting.

He would like to do other things, but want funds. The Grocers Co. are liberal, but the food that they are the potatoes prevent an successful begging elsewhere.

Sunday School - About 300 in the afternoon. Everybody seems to send his children. Asked as to mixture he said "I think they like to get rid of them: they often have a nap don't they?". Asked if he thought this was the strongest mixture, he at first said that he was not prepared to say it was, & then added, as though making a small & half-humorous admission, "I really think it is". The children, however, like to come.

Has no music. Gets one of the Cars in poor & need great.

Visiting.

Charities.

Other religious influences.

Clergy.

Local Government.
Out-door Relief.

Police.

Visits especially the sick; the communicants; & the parents of the Sunday School children.

Poor Fund:

Hackney Charities	£16	Receipts that year £30
Grocers' Co	£10	but £35 per annum.
Poor Thrift Money	£2 (about 3/- or 4/- a month)	
Very one a relative	£5 (about)	

No other place of worship in the parish. That makes the small response I get more doubtful. A few R.C. & some Non Cons, the latter "some of the very wicked people in the parish."

Goes to the Clergy when he has a case.

Local Government: Sanitary Administration very good.
Out-door Relief not abused, so far as he can judge. He knows it is very hard to get.

Knows nothing against the police. Only one pub. & one off-licence house in the parish however.

Drinking.

Prostitution.

Crime.

Morals.

Marriage.

Thrift.

Health.

Housing.

Personal

a good deal of drinking. Less more private drinking than of old. The off-license house only 2 or 3 years old, & I think Mr Andrews implied that it was doing a good deal of business. A certain amount of drinking by women, but not a marked feature.

Prostitution: not in parish.

Parish has no criminal haunts.

a good deal of illegitimacy.
Men married very early.

a good deal of saving through Post Office.

District healthy.

Housing: two families to a house the rule; sometimes more; very rarely only one. The houses constructed for letting, but one occupier generally responsible to Landlord.

Mr Andrews is a very good fellow. Prot. I think, particularly

very educated, not very capable, probably something of a muddler, & not helped by any attraction of manner, he seems a sympathetic, ingenuous, simple-natured hard-working man. He's from 35-40 years of age. married. Would probably make a good second in command, but apparently finds it hard to achieve much as leader.