Bow & Bromley.

7

Clergy.

District

No. 12.

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

Name.		Address	Page.
Noyes. Rev J. P.	✓	All Hallows Devons Pl. Bromley	1
Wilson. Rev. H. A.	✓	St. Stephens North Row	19
Parry. Rev J	✓	The Vicarage. Bromley.	49
Sweetman Rev. W.	✓	St. Marks Vicarage. Victoria Pk. E	79
Carroll. Rev. W. A.	See also page 137	53. St. Leonards Pl. Poplar	99
Bennett Wentworth Rev. A		St. Gabriels ~~Poplar~~ Bromley	117
~~St Frideswides Vicar of~~		~~Christchurch Mission~~	137
Adamson. Rev. W	✓	Vicarage. Old Ford E	147
Nelson. Rev St.		St. Michaels Vicarage. St. Leonards St.	169
Webb. Rev Alfred	✓	119 Cadogan Terrace Victoria Pk E	185
~~Parish Church. Vicar of Old Ford~~			201
Hare. Rev. Warmsdale	✓	Rectory Row	203
Bailey. Rev C. Vere.	✓	59 Bruce Rd - Bromley	227

Character of population

May 12th.

Interview with Rev. J. P. Rogers, All Hallows, Devons Road, Bromley.

Mr. Rogers has been in the parish four years. The Church was built in 1874, and the living is in the gift of the Grocers Company. Mr Rogers' predecessor, who was the first vicar, neglected the parish greatly: he had much trouble with his children and was frequently away.

Mr Rogers is a gourmish man: rather stout, languid in manner, and lethargic in temperament; a gentleman and quite a pleasant fellow but devoid of energy, enthusiasm, or spirituality. He is a type of the man who has entered the church mainly from a feeling of unfitness for anything else. His position is probably due to interest rather than to merit. He is a man of some private means, with friends outside who also help him with funds.

This district contains the poorest streets in

Persons employed.

Buildings used

Broadly: nearly all the streets in the immediate neighbourhood of the Church are poor, and some of them very poor: the Sale St. Anna (see Relief) is the worst part: this is inhabited chiefly by Irish Roman Catholics. The bulk of the inhabitants are labourers, with a few costers, and in the better streets to the north near the ~~railway~~ railway (out of Campbell Road) there are a good many artisans. As soon as people begin to rise out of the ranks of the very poor they nearly always leave the district.

The chief characteristic of the people is apathy: they are glad to see you, but quite indifferent to anything which is done for them, and to all efforts to raise them.

Two Curates (at present temporarily there is only one) and a Mission Lady. There are no visitors; tried at one time to get visitors among the parishioners but found it a failure.

Church and School Room.

Semar

MAY, 1897.

THE ALL HALLOWS', BROMLEY, E., Church Monthly

Parochial Staff.

Rector—Rev. J. P. NOYES, M.A.
Curates—Rev. C. F. JAMES, M.A.

Churchwardens—Mr. J. Hill,
Mr. Tomling.

Sidesmen—Mr. Brown,
Mr. Baker,
Mr. Payne,
Mr. John Noyes.
Mr. W. Herrin.

Verger—W. G. Maxwell.

Services.

The Holy Communion is administered every Sunday at 8 a.m. and Holy Days at 7.30 a.m.; also on the First and Third Sundays after Morning Service. The Service is choral occasionally.

Holy Baptism is administered on Sundays at 4 p.m., and on Wednesdays after the Evening Service.

Churching of Women after any Service.

Sunday Services—Holy Communion at 8 a.m.
Morning Service and Sermon at 11.
Evening Service and Sermon at 7.
Children's Service on the Second Sunday in the Month at 3 o'clock.

Week-day Services—Mattins daily at 8. Evensong at 5, except Wednesday; on Wednesday, with Sermon, at 7.30 p.m Litany on Wednesday and Friday, at 11.

Sunday Schools, at 10 a.m. and 3 p.m.
Mothers' Meeting, on Mondays at 2.30 p.m.
Band of Hope, Tuesdays at 6.30 p.m.
Bible Class, on Sundays at 3 p.m.
Sunday School Teachers' Instruction on Friday at 8.30.
District Nurse—The address is 43, Stepney Green.
Notice of the publication of Banns may be given in at the Rectory.

PRICE 1d. Subscription, including postage, 2s. per annum.
Subscriptions may be sent to the Rectory.

Social Work

The population is about 12 000; the church holds 800. At Matins on Sunday there are from 30 to 40; in the evening from 200 to 300, mean 200 that 300. At Daily Matins there are none any, in the evening there are sometimes but by no means always as many as 6. On Wednesday when there is a sermon there are from 30 to 40 "but they are so fond of sermons." The only time when the Church is full is at the New Year's Eve Service when even the poorest come; this is purely from superstition and for luck.

There may be 100 communicants altogether. On Easter Sunday between 60 and 70, and on other days about 30.

A few wives of labourers attend Church, but the bulk of the congregation come from the small shopkeepers and the better class in the north of the parish.

Recreation Society for adults during winter; club for boys (one night); club for girls (two nights) run by Bryant and May for their girls who live

Education

Visiting.

Nursing

Charitable Relief

in the parish. These all use the school room on separate nights; none of them are particularly well attended, but the Girl's Club best.
Mothers' Meeting with about 60.
Band of Hope 60 to 70.

Only Sunday Schools taught by the Curates and a few parishioners; Rogers does not teach "as he likes to be able to go round and shake hands with the teachers."

The Visiting is done almost entirely by the Curates (this is their chief duty) and the Mission ladies, who divide the parish between them. The Rector likes to be free to visit anywhen, but I gather that he does not often do so.

The East London Nursing Society have a nurse and a station in the parish.

Spend about £60 a year on Relief. Mr Rogers is Vice-President of the C.O.S. but violates

Other religious influences

all their principles, though in cases which they will help he cooperates generously with them. But many cases he helps without applying to them as he knows that the character of the applicant will not bear investigation; he knows that "the society is quite right" and that what he does is very wrong but he cannot help it". Does not often help out of work cases but has no rule on the matter. Old ladies who have attended the church long, and regularly will perhaps get 5/- a week.

The Dissenters are in the parish before the Church and have always been ~~staying~~ active there. Archibald Brown did a good deal: among other things he bought a block of buildings opposite the church and insisted that all tenants should attend some place of worship (of any creed): this has improved the class of tenant.

"The Lighthouse" Mr Haggard; do little visiting, and give little relief.

The Roman sisters visit their own people.

Mr Rogers Bridgetty knows little or nothing of the work of other bodies.

Cooperation.

Police

Drink

Prostitution

Crime

Marriage

Thrift.

On the Relief Committee during the severe winter there was some attempt to cooperate with other religious bodies but it was rather a failure.

Not enough of them; property very insecure; many of the poorer windows badly broken.

Our Rector is astonished to see so little though there is little active temperance work. The Homes are well conducted.

No brothels.

The people and especially the younger ones are very rough and disorderly but not vicious or criminal.

Marriage is very early; about 21 common age for both sexes. Couples who come to be married are frequently living in the same house.

Thrift weak; but have lately started Penny Bank; about 120 depositors.

Health

Housing

June 16th.

On reading this I feel that I may have been rather unjust to Mr Rogers. I did not realise at the time that a terribly bad spot he was situated in, - evidently one of the worst in London. Even however if he makes greater efforts than I supposed I still feel that he is not a man whose efforts are likely to meet with any great success

Health very good; Epidemics rare.

The people are pretty well packed: ~~but~~ but where they are unsanitary it is due to the character of the tenant.

I tried to get from Mr Rogers what his aim is but without any great success: the fact is that he has no particular aim: he said somewhat sheepishly that his chief desire was for his people's souls, but his interest in them is evidently not strong.

When asked how far he took a hopeful view of his work he said that on looking back over the four years he thought he saw some slight improvement, but that in view of the condition of affairs when he came there it was very uphill work.

This is evidently a parish in which religious work as far as the Church of England is concerned has never had a spark of vitality, and Mr Rogers is not the man to put any life into it. It is a parish in which though the parson is in ~~not~~ no way vicious or

Evil intentioned & yet probably from slothfulness ~~and~~ sluggishness, and weakness the Church does more harm than good.

After interview with Mr Rogers I walked about the poorer streets of the neighbourhood: the children were still at school and men at work so only women and loafers about; a good many lads of about 18 loafing at the corners. Houses for the most part fairly: an enormous number of broken and patched windows: have seldom seen more in any slum. Children and women very dirty. Large number of women apparently drink with shawls on the head. Saw little other head covering.

The Parish.

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12/15

May 12.13. 647 (2)

Interview with Rev H. A. Mason
Vicar of St Stephen's, North Bow.

Mr Mason is a man of about 50. He has been three years in the parish. Came there from Mile End New Town. Has been in East London altogether more than 20 years.

Shortness of time in parish makes it difficult for him to give any comparisons with the past, but even in this short time movement of the better class away, mainly out further East, and the advent of a lower class a very noticeable feature. The district has a good name, and in the past was perhaps the best district in East London. In the past therefore the movement in the parish was an intelligent one, made by a class of people who took some thought about the district in which they were going to live. The character of the district still speaks to some extent, those who come are therefore, although poorer, not simply a class who are crowded out of a more central or more congested district. It is still to some extent an intelligent district.

But still the constant change makes a serious difficulty in carrying on the work of the parish. "You can't make it permanent, or go "deep". The difficulty illustrated by the following facts:-

(1) In Dec. 1894 the roll of the communicants of the parish was 406. In Jan. 1896 110 of these were "not on" for the following reasons

78 left neighbourhood
10 dead
15 "not been"
5 unexplained.

(2) Out of the 20 men in the choir, about 10 have gone away during the past 2 years, six or seven on the occasion of their marriage.

In general Mr Lawson described his parish as one of the better class; of varying character however & some parts quite poor; the population mainly working-class & lower middle-class. He only knows of three people who are living in it on their own means – one a man who has made his money in Australia; a second who owns some house-property; and a third who is a "pensioner". It is almost entirely a residential district, the vast majority working elsewhere, & Colwall Road Station is said to have more regular passengers than any other one on the G.E.R. [? Walthamstow Jc. & Lanes' Jct.; Enfield &c]. There is an enormous morning exodus to the City &c.

Staff.

Buildings.

Mr. Wilson says that on the average one-fourth of communicants, congregation & parish leave every year. Long the fear is verified by the experience of the rate collector.

The following are employed in the parish:-

2 Curates	paid
2 Mission workers (women)	— " —
1 Nurse	— " —
1 Organist - 1 Choirmaster	— " —
6 District visitors	not paid.

The parish is divided into two, one curate taking special charge of each. The District visitors have special streets, but the whole parish is not covered. There is not force enough. The visiting of all, curates included, is made as systematic as possible, but special needs are of course constantly interfering with the regular work. A parish meeting of workers every Monday.

Church - holds 1500

Church Room (200) and four class-rooms (one block ad-

Services &c

joining Church.

St. Stephen's Large Hall – holds 500.
Small Hall – " 200 } one block.
and two class rooms.

The Church also owns an old Chapel, bought by late Rector as a Mission House – called the Rosebank Mission. Now they have St. Stephens Hall they no longer wanted it, & they are trying to sell it. It is put under a separate trust however; would require an Act of Parliament to get rid of it; is rather a white elephant.

– The following cutting from the parish magazine gives notice of the services – trivial extracts & connection with the church:–

HOURS OF SERVICE.

Sundays.

HOLY COMMUNION 8 a.m. Also at Mid-day on the 2nd, and in the Evening on the 4th Sunday.
11 a.m. Morning Prayer and Sermon.
3.30 p.m. Men's Bible Class. Mr. W. Jones.
6.30 p.m. Evening Prayer and Sermon.
11 a.m. and 6.30 p.m. for Children in St. Stephen's Hall.

Saints' Days.

HOLY COMMUNION 10 a.m. Evensong 6 p.m.

Week Days.

Divine Service and Sermon, Wednesdays 7.30 p.m.
Holy Baptism and Churchings, Sundays 4.30, Wednesday 7 p.m.
Holy Matrimony, any day between 8 a.m. and 3 p.m.

Numbers.

SCHOOLS AND CLASSES.

"*Feed my Lambs,*" "*Feed my Sheep.*" St. John xxi. 15.

Sunday School 10 a.m. and 3 p.m. St. Stephen's Hall, Saxon Road, Superintendents: Mr. Smails and Miss J. Wade. 3 p.m., Rosebank, Infants: Miss Ferry and Miss Watson.

BIBLE CLASS for Women on Sunday 3.15 p.m. in Church Room. Rev. W. H. Maynard.
" for Young Men on Sunday 3.15 p.m., in Class Room, Rev. R. P. Ridsdale.
" for Men and Women on Wednesdays 9 p.m., Rev. W. H. Maynard.

Choir Class, Friday 7 p.m., Sunday 10 a.m., The Vicar.

Band of Hope every Monday at Saxon Road, 6 p.m., Rev. R. P. Ridsdale.

Girls' Friendly Society, Saxon Road, 8 p.m. Monday, Tuesday, Thursday, and Friday.

Church Lads' Brigade, Mondays and Wednesdays, St. Stephen's Hall, Captain Andrew Smail.
Mothers' Meeting every Monday in St. Stephen's Schools, Saxon Road, 3 p.m., and every Wednesday in Church Room at 6 p.m.
Miss Primmer's Class for Girls every Monday and Thursday in St. Stephen's Schools at 8 p.m.
Teachers' Preparation Class every Monday 8.30 p.m., Rev. W. H. Maynard.

Persons regularly attending St. Stephen's (not seat holders), are earnestly requested to send in their names and addresses to the Vicar that the Clergy may have the pleasure of making their acquaintance.

In addition an open-air service in the Vicarage garden for about two months in the summer. It is held in the evening after church. About 300 or 400 people come, possibly ¾ths from his own or other churches. The addresses mostly always given by some outside speaker, the subject of a "practical" character.

Numbers:-
Church: Sunday morning 400 to 500, (Adults). Men & Women. Business people; Shopkeepers; some

Aim. The "pastoral idea".

working-men.

Church-going. 900 to 1000 adults. Main difference in the congregation is the greater no. of working-men wives, ~~etc~~ and of young people. "It is a regular courting church, the galleries are full of young couples".

Wednesday 7.30 service: About 60.

Communicants: 8 during. About 40.

Easter (1897). 45.

The roll of communicants Mr Mason considers a fairly representative of the parish, as regards occupation &c. Both sides were represented, they said. About 1000 children in Sunday School, Bands of Hope, Guilds &c.

Asked what he considered his more fundamental aim, Mr Mason said that it was by the medium of personal contact to exercise an influence "for good". The church and the home are the two great centres of work. He upholds the "pastoral" idea. Regards himself as a kind of "spiritual official". He is pre-there by the law of the land, and "does what he can from the point of view of the national church". "I try to do two things: to live near God & honour the King. If I succeed in that, I can go far

Anglican tendencies

Now traditionally evangelical

Social Agnosticism

wrong. At the present time his mission is running the Jubilee Singing. He has a crown on some of his bills; and "The Queen's Year" printed on them in large type. He is going to illuminate the church. Has put the Commemoration Hymns into a special cover for use on June 20, Thanksgiving Day for the "Long Reign of Victoria the Good".

Asked about the present high-church tendencies, said that he anticipated a reaction. Extreme people on both sides are doing a great deal of harm, the ultra ~~Anglican~~ Protestant no less than the ultra-Anglican. As regards the latter thought that in the long-run "people would drama too-forlorn".

Our key is Sub-fashionable. Its traditions have been evangelical for 150 years. The patrons are evangelical. But there a great change has come over the services. They have been much "brightened". Even in Poplar, where the living is in the hands of the College of Preachers, there has been a marked change. 25 years ago you could hardly find two clergy wearing white surplices. Now you could hardly find two black gowns in the whole of East London.

For Social Agnosticism. See cutting from magazine (p27)

There are not seem to be anything very special or distinctive attempted. Mr Mason mentioned the Girls' Friendly Soc. & the Modern Girls' Club but it is not on measure of this kind that he concentrates most of his attention. He says too that Church Social Agencies are not so influential as in the past. How, for instance, can he compete with the Boys' Brotherhood Institute, or the Co-ops Palace in the way of Concert entertainments? He is "a cog of the iron the hand", & the church is the hand. The withdrawal of people from associations of this kind with the Church is some ways regrettable. It cuts off many chances of moulding character.

The Co-ops Palace is good, but it is too big; on too massive a scale – "like the London School Board". When an organization becomes so big, it becomes too impersonal.

The keynote of the social activities of the Church are their personal bearing upon character.

Mr Mason gave some interesting examples of this influence drawn from his own experience, & promised to send a detailed list of the subsequent positions of the leaders of a Boys' Club he founded in Nile Street New Town about 20 years ago.

Emphasized the way in which societies are often liable to decay. Has recently seen his Young Men's Soc. scattered, all

Educational Work.

Visiting & Nursing.

through an epidemic of engagement & marriage. And the Secretary began it! He had been devoted to the Club, & for 18 months had only missed coming on a single evening!

But in a Boys' Brigade he is hoping to find the material for a Young Men's Club in 2 or 3 years time. They are often below the right age.

No Scouts. Some Boys' Bands on the borders of the parish.
Is a Manager of one of the groups.
Has a dress-making class etc. in his Girls' Guild.

On Visiting see p. 23. The sick are nursed as far as possible. A "Queen Nurse" is provided by the Cos-London Nursing Association. She also visits largely, ~~apart from~~ the following is the record for 1896

Old cases from past year 15.		Total nursed 222.
New Cases - Serious 168.	Slight 39.	
Night Nursing 39.		
Visits 7332.		

Mr. Mason does not complain of the work of extra nurses. If there were an excessive demand in any one parish the E.L.N.A. would probably be able to draft an extra supply according to need. The diff-

difficulty is rather to supply the special nourishment ~~that~~ the sick require.

Money is never given, but tickets or kind. A ticket is appended.

ST. STEPHEN'S, NORTH BOW.

DISTRICT VISITING SOCIETY.

Mr. HUTTON, 11, Mostyn Road, *please supply*

M .....

Address .....

ONE PINT OF MILK DAILY.

FOR ONE WEEK.

HENRY A. MASON, *Vicar.*

Visitor ..... Date .....

A complete register of our sick cases is kept. From Jan. 1 1899 to May 12, 173 have been relieved.

Parish Poor Fund amounts to about £120 a year. About £40 a year is given by the Met. Visiting & Relief Association; (their grant varying with the density of the season) & £40 is given by the Congregation.

Of pensions practically nothing is given directly – 19/- a week divided among 8 pensioners, 6 getting 1/- & 2 2/-. These amounts

Charitable Relief.

are of course supplementary. One of the pensioners is in receipt of 2d a week from a grandson, a dum valuer, who only as a sign of appreciation, but as something worth having in Kelly.

The Poor Fund has to meet an considerable expenses. In addition tickets for the loan of coal are got from the Bow Parochial Charities, & on his requests, £5 or £4 is generally given to poor people at Christmas by the Bow Charities. But the money does not go through his hands.

Says there is no other real religious influence except Church. Bossant is a declining force. Brown & Hurndall had been the only big powers. Brown has just left. Hurndall's successor (Mr Riley) has just been ordained. Talk we of a conversation with a well-known local Non-Con. who was saying that he was glad the steps Mr Riley has taken. "Why don't you do the same, Mr — ?" "If I were ten years younger, I would".

Goes to the C.O.S. Ctee. There is no other centre of charitable work in the district, apart from those connected with churches or chapels.

A special report has been recently issued by the Charity Commissioners ~~the~~ on the Bow Charities (Cyril Spottiswoode 1895).

A parish endowment.

Poor Law Administration.

Drinking.

This is one of a series on the Church of Roman parishes. It is very complete. Mr Mason is indeed to think almost too complete, as it describes a very queer endowment. It has now lapsed. The widow of a poor Vicar, valuing her husband's sermons over highly, left £28 a year, to the one of them which he delivered weekly. Mr Mason has to select the letter of the text, but he cannot press the sermons in church; many of them seem to belong really to other occasions (e.g. Church Jubilee) and the only way is to wait a occasion may offer, e.g. when visiting. If the occasion does not offer "I intend that one to mysteriously in my study here"!

It is "abominable". Fifty per cent increase in amount spent during last 3 years. It has gone mainly in out-door relief. Sees no signs of improvement.

A good deal, but not much disorder in the district. Says there is a great deal of private drinking. People not rich enough off many of them, to keep liquor in their own houses. Mainly spirits taken in this way. Not much wine drunk. Has serious cases among his own church-goers. Knows by

Grocers' Licenses.

Crime.

Prostitution.

Early Marriages

their breath; appearance; unexplained absences; inability to see them if he calls &c. He has no opinion in general on the subject of grocers' licenses, but knows of one case where giving way to drink was directly traceable to them.

Not much crime in the parish.

Think there is little prostitution in parish. A good many live in Bradley, on the other side of the Bow Road.

Is opposed to early marriages. Complained of conduct of two neighbouring persons, who have dropped marriage fees. Mr Mason with parish church [probably also others] retain the daily authorizing fee [13/7]. Mr [Adamson] put his at 5/7. A neighbour [Mr Gardiner] when losing one his marriages dropped to 7/7. The result is shown by the figures of a recent quarter.

Mr Mason	9	marriages.	(13/7)
Adamson	23	— " —	(7/7) 5/7
Gardiner	38	— " —	(7/7).

Asked why the cheaper man divorced – had the most marriages Mr Mason said that this particular man was unpopular, "very rude

Trade.

Houses. Decreasing.

Cultivation

Holidays.

and unpleasant in dealing with people".

Once if the low fees were not adopted to facilitate marriage and to diminish the risks of irregular cohabitation with, have he feared not, but that ~~[illegible]~~ the drop was simply a policy adopted by men who disliked each other. Mr Mason clearly thought that the low fees were unjustifiable, & that ~~[illegible]~~ their adoption led to other irregularities in church administration, particularly as regards domicile of those married. "They say they have lived in the parish", that, he implied, is taken as applicable.

Habit of trade growing, mainly through agency of post-office. Has no church agency.

The parish is one of owner houses. No much over-crowding. Standard above average.
Sanitary condition however not very satisfactory. A good many jerry-built houses, the great many cases of typhoid.

Is greatly impressed by the greater interest power for getting rights among, both for days, week end, and for a

longer time in the holiday season. He entirely believes in it.

Mr Wilson is married. His [redacted] [redacted] face suggests temper but perhaps no great strength of character. He is not an aggressive person, but probably does a solid amount of work on the orthodox lines. He will never shake his parish, but on the other hand he will not let his church cease to be a centre of considerable activity. He values the good opinion of non-churchmen, & believed with satisfaction more than one instance of appreciation expressed of his work by non-communicants of his parish. He likes to regard himself as the "pastor" of his parish but he probably shepherds with a loose hand. He is probably marked out for wide preferment. He was very cordial & talk with me (I not know how slightly) & I thanked him he said that talking over the work had been "good" for him, forcing him to pass in review what was being done, thus helping him to detect weak places —

General character of population.

to Nov 71 12/10 CA (2)

Interview with Rector. J. Parry,
Rector of Bromley.

Mr Parry has been at Bromley about four years.
He has filled up a copy of Form A, which is in-
cluded at the end of the interview.

"Poorer artisans largely". In contrast with some adjacent parishes (e.g. St Stephens Bow) it is one in which people both live & work. A large proportion are in regular work in the district, many of them in the semi-skilled workers of the various "works" of the ~~the~~ neighbourhood. There are 30 "works" in the parish. [In the High St, very near the Rectory there are a large wheel-wright & a copper (water)]. Only about $\frac{1}{10}$th of the men are casual workers (dockers &c), and a minority therefore are to be classed as Council Schoolers.
There is thus no great daily hindrance for work. Those who go are mainly women for the docks.

As regards actual movement into church of the parish, although there is a good deal, it is not a very marked feature.

Parish Church

Person employed.

A large proportion is Nonconformist. Many present of Churchmen now on the roll, but Nonconformists attend a little in their time. His comprehensive Nonconformism probably accounts by Churchmen & employments appeal by district.

"We are in touch with quite ⅔ of the Parish", generally through our visitors". The parish organization is extensive but a certain amount of the "visiting" by which the large proportion is "touched" consists in the delivering the parish magazine by the Voluntary Lay Visitors, or by their superiors. But looking the year through it is probable that the Church workers are best have communication with a very large proportion of the parishioners.

"7 Clergy; 7 Lady workers; & 3 Laymen are paid". The Curates work by districts, & the "Lady workers" ~~visitors~~ in the same way, under the Curates, the Rector maintaining a close touch with all.

The visiting is of a two-fold character:

I. Of those already in some kind of church connexion, mainly looking up defaulters &c. "finding the lost sheep".

II. General parish visiting: "finding the sheep".

Building &c.

Services &c.

Parry

Church + 3 branch mission ~~rooms~~ Churches + 1 mission rooms
accommodate 2400.

3 branches (are not a Mission on Sunday) accommodate
200 each.

All the above building (except one mission room) not on Sunday, Morning Evening.

"Sixteen services every Sunday + 17 Bible classes for all sections of the people".

Attendances: Church (M) 300 average } Not very many, perhaps
E. 150 — — } 100-120, one late Church.

Afternoon Mens Svc. 250 average.

Of this Svc. there are about 250 members. Any one can come to the Sunday afternoon meeting, but the attendance of regular members is good.

In Sunday morning congregation on the whole the better class of the parish (leaders &c.) In the evening mainly artisan. A good sprinkling of young people, but those who attend are mainly grown up. A good proportion of men. Congregations do not seem visit the services, except during the holiday month of August.

Reckons that in the Church Mission houses there are about 2500 different persons come, & that an additional 300 women probably give the aggregate attendance (i.e. about 1 in 8 each time).

About 2000 children attend Sunday School. The great difference between register & attendance in the former are corrected every quarter.

Communicants: Sunday average 100
Easter 1897 495 (about).

Mr Parry gave me the following figures re Easter Communicants throughout Parish:-

1887	118	1893	110 (Mr Rector, Curate in Charge).
8	140		
9	116	1894	194 (Mr Parry's first year).
1890	110	1895	282
1	132	1896	400
2	135	1897	495 (about).

Mr Parry explained these increases, by no means to the disparagement of his predecessor, Mr Howe. The latter has been born in the parish.

Social Agencies &c.

Recreation

His attitude was treated by a person of rank. He did not change into the grounds through fear of the people, which he realized that it is natural for people in it. He only had 3 cuts, & the biggest mission room. "I came quite new to the work, knowing that I had no more than the rest of Christians. My responsibility was different, & my first object was to serve the people".

See from another. Has 3 friendly building societies on Temperance, provided Phoenix Int. Mi. Party aid not known, and are simply boards applied to one of the big orders to which he offers accommodation. [Nationally is quite open & they can hardly be regarded as part of the parish organization]

Mi Party attempt little in the way of entertainment, & as though as he said, he had not had thought enough. I think that the omission is mainly due to the feeling that the house of opportunity is a secondary duty of the pastor. For he "lives in the Bow Mission Institute" &c. He has his garden & fruit and bowling in the summer & skating for the children; occasionally 'at homes' for the workers, "but this is all".

Educational work.

Nursing.

The Parish Council is full in all these departments. Mr Parry is a member of the local Committee of Managers of the London School Board. I say that on these Committees there is a certain amount of feeling of a sectarian kind, one member especially being always antagonistic to almost any action taken by any other member. But on the whole relations are harmonious apparently enough. The Curate (Mr Forbes) is a Welshman & a good fellow. There are Non-Conformists & Church men on the Committee. Mr Parry says that while there are no serious abuses of any kind appointments are infrequently corrupt, in the sense of being more under a bias that always acts in favour of a local candidate. In most cases, as for ~~instance~~ head-teachers, when a selected list is sent down by the Board, if a local name is included, it always a force to send down any others.

The suspicion of the Non-Cons, when it shows itself, is a suspicion of the Church's ~~[illegible]~~ energy. "our activity is their bane".

Speaking of Mr Educational work, the M.L.C.B. Mr Parry, while appreciating his work, & integrity, said that anybody could bribe him. Mrs S. he described as "a magnificent woman", "Keen as a needle".

Visited very heartily. A nurse supported by a prisoner.

Visiting.

Charitable Relief.

Other religious influences:

The East-London Nursing Soc. ~~[illegible]~~ can concentrate some of its staff in districts according to local needs, should this become exceptional.

See form attached & p. 61

"In all sick: also in Cooperation with C.O.S. all convalescent cases."
Works with C.O.S. Does not attend, but Sec. often comes to see him. His one point of difference as regards policy, is in the case of the sick. When a man is sick he is down, & should be helped irrespective of his past.

He has no old age pensions, but in a certain order of cases tries to prevent them from friendly or individuals.

"About one fourth under the influence of various dissenting bodies." Says that this is probably an over-estimate. The only real power is that of the greater fairness. He does is the only person who spends money, which goes however to those connected with his own organization. Nobody else spends anything as an.

The successor to Mr W. Th. v. ad the particularly intelligent market of the local Committee of managers, has been there a year. He gets £70 or £80 from a central organization but he can't afford the

(k) Chancellor was.

rule, or rather the absence of it, & is going. There are three Non-Con ministers (apart from the man connected with Dr. Guinness) in the parish, & the position of the best of them is very bad. He is going & "doesn't know how they are supposed to support his successor." They are fed that "you can't go on preaching in a wood-yard".

During all this glowing description of the Non-Cons of the district one felt the consciousness of the "sixteen services and seventeen little classes" verging on the of Mr Parry. It was not his object, as he said, to absorb the nonconformists, but if they went to the wall!! Mr Parry is doubtless strictly Darwinian as regards the conflict of the churches. He said nothing vituperous or harsh, but he gave the impression of one who in his heart chortled at the spread of his own organization, & who did not very much mind if it at the same time caused others to go under.

The sporadic un-attached mission not known in his parish. He knew the type when he was in Islington.

See form attached.

The Rector, 2 Churchwardens, &

Local government:

Poor Law:

Overseers administer the Bradley Parochial Charity (£140). The Vestry Clerk keeps the clearing-list. This system has been in vogue for 40 years & works as well as possible.

Interest "dead as a doornail". Linked by fear that election to the Board of Works is indirect. Believes in municipalisation, or some policy that would create larger district corporations. You must have real local authority to secure local interest. McCandlish would abolish Sanitary B. vestries, & have election to administrative boards direct in all cases.

As for Poor Law Administration in district has no good word. He is all wrong. They power out-door relief, & are attracting people from outside districts. It is "perfectly dreadful", "heartbreaking".

Advised me to see Mr Spratley (143 or 145 Camberwell Road, an R.O. (Note to mention Mr Parry's name.)

Mr Hare, the Chairman of the B. of G. he described as a good fellow, but "difficult to know". Mr Parry clearly thought that Mr H. liked to be a persona gratia to too many electors.

Asked if the Members of the Board were "learning their lesson" Mr Parry answered with an emphatic "No".

Police.

Drink.

Prostitution.

Crime.

Marriage.

Says the relations of the police to the district are friendly. They are respected. He has no complaints, speaks very often. Their band plays in his garden.

"Our greatest curse". Mainly drinking in the pubs. Knows of only one grocers' license in the parish.

"Not as prevalent as West-End". Knows of only one house in the parish – Stewart's building, in Back Alley.

Says the worst streets are Thomas St & Franklin St. He thinks though very few are this rather than criminal.

[Mr Parry first mentioned Thomas St & James St. He on my asking about Franklin St. & whether it was worst in his parish, he said yes that it was perhaps the worst. He said that → Tinghe is very like one of James St. I don't know whether this indicates a rather very intimate outside knowledge of the parish or not.]

Marries more than any other church in East-London. Spoke very often pre-marital relations of those who came, & "really thought" that he had only one or two cases a year who came "in the family way".

Thrift.

Heart.

Housing &c.

Personal.

Long the habit of thrift is increasing, simply through instrumentality of Church & Post-Office.

Mentioned a case of a greengrocer in the parish who had saved £3000. See from attached.

Very good.

See from attached.

There is no open opposition. They wanted the Church yard, but it is full of vaults & would not be safe, if thrown open.

Mr Parry is a rather short thick-set man probably nearing under 50. He is married. When I was leaving he expressed the hope that "others were equally willing to answer questions", & promised that "I won't find the Church of England dead in East London". Mr Parry himself certainly feels very much alive. He flourishes, & is perhaps somewhat self-conscious of it. Later on he may become conceited; at any rate he is painful ~~[illegible]~~ — perhaps intoxicated with the exuberance of his own personal energy.

orm A.—The Church of England.

fe 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?

Poorer Artisans largely:

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

We are in touch with quite $\frac{3}{4}$ of the Parish generally thro' our visitors.

(c) What persons are employed? (stating duties and whether paid or not)

7 Clergy, + 7 Lady + Women Workers + 3 Laymen all paid:

(d) What buildings are used? (including

1 Ch + 3 Licensed Miss.ⁿ Churches + 4 Missi

(e)

(f)

orm A.—The Church of England.

fe 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? — Poorer Artisans largely:

(b) What portion do the ministrations of the Church touch? — We are in touch with quite 3/4 of the Parish generally thro' our Visitors.

(c) What persons are employed? (stating duties and whether paid or not) — 7 Clergy, + 7 Lady + Women Workers + 3 Laymen all paid:

(d) What buildings are used? (including mission rooms, schools, and clubs) — 1 Ch + 3 Licensed Miss.n Churches + 5 Mission Rooms + Schools

(e) What Services or other religious meetings are held, and by whom and by how many attended? — 16 Services every Sunday + 17 Bible Classes for all sections of the people. About 2500 diff.t persons attending + 2000 attending Sunday Schools

(f) What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c. — 1. C.E.T.S. & Benefit Soc: 2. Three Friendly Soc: 3 Men's & Y. Men's Clubs: 4. Three Mothers M.tg: 5 Four Guilds or Bands of Hope: 6 Coal & Clothing Clubs: 7 Rambling Clubs 8. Ch Lads Brigade &c &c

(g) What Educational work is done? — 1. 4 Board Sch.s 2. One Ch Sch. 3 One Roman Cath:

(h) To what extent are the people visited? (by Clergy or District Visitors) — Every house systematically & regularly by Clergy, Paid Lady Workers & Deaconesses, Mission Women, and Voluntary (Men) Visitors.

(i) What arrangements are there for nursing the sick? — Parish Nurse provided by us.

(j) To what extent is charitable relief given or administered by the Church? — To all Sick: also in Co-op.n with C.O.S all Cont. Cases

neral Questions—

(k) Under what other religious influences do the people come? — about 1/4 under the influences of various Dissenting Bodies

(l) What other charitable or philanthropic work is done, and what co-operation is there between the church and other bodies? — C.O.S: we cooperate almost in every Convales.t case. The Dissenting Bodies cannot help at all. The Ch & C.O.S: Hosp: Sun & Sat Funds only help.

arks with reference to the district are vited on—

) Local Government (including Poor Law administration) — greater interest wd be shown if "Corp.n" power were direct in Vestry

I) Police — much respected

II) Drink — our greatest Curse

V) Prostitution — not so prevalent as West End

) Crime — not open

I) Marriage — almost all are married

II) Thrift — Some — a good Nos. of bright Examples of Labourers becoming owners of Cott: prop. Very good

VIII) Health — very fair housing of poor. The scarcely any overcrowding No blocks.

II) Housing and Social Condition generally

Bromley Parish Ch District: pop.n 22500

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

Character of population.

May 11th

to page 97

(2)

Interview with Rev. M. Sweetman, St Martin's, Victoria Park.

Mr Sweetman has been in this parish for 12½ years. He is a man probably slightly over 50. He has a rather massive, high head with a kind but serious face. He is grave in manner, shy, and rather melancholy: looks as if he suffered from liver.

The population of the parish at the last census was 13000: it must now be nearly 14000. The prevailing occupations are match making (Bryant and May and Palmer); jam and confectionery (Clarke, Nichol, and Coombe); waterproof factory (Brinkman); paper staining; chemical and colour works; also a good many boot makers, dockers, and casual labourers. The people belong exclusively to the respectable working classes: there is little or no extreme poverty, and such as there is is mostly due

Persons employed.

to drink. Judging from a considerable increase in the marriages people have lately been uniformly prosperous.

Compared probably with many London districts the people are not migratory.

St. Mark's Parish Magazine.

NOVEMBER, 1896.

Rev. M. SWEETNAM, *Vicar.*

CURATES:

Rev. G. H. HEWITT, B A,

SENIOR CURATE & EDITOR OF THE MAGAZINE.

253, Victoria Park Road.

Rev. ALFRED WEBB

3 15 p.m., Second Sunday of Month Children's [Service
6.30 p.m., Service in Church.
6.45 p.m., Children's Service, Jubilee Hall.
7 p.m. Service in Christ Church Mission.
8 p.m. Service in Park Hall & Jubilee Hall.

MONDAY.

8.30 p.m. Mothers' Meeting in St. Mark's

to be the temple. The secret of all worship now is first an affinity between the state of mind of the worshipper and the God he worships, and then sincerity. No place and no amount of ritual can make worship. The two things needed are "in spirit and in truth." I cannot read these words of Christ and not feel that the very genius and essence of the Christian religion is an exceeding simplicity. Had He deemed any externals of great importance He would have said so here. Some externals are convenient and helpful, but if Christ's words are taken in their plainest sense He does not require nor demand them. They are no part of the new dispensation and are studiously and decidedly omitted. The Jewish ritual was highly addressed to the senses, and some Christians are evidently going back to

worship is faith; God is wisdom—worship is thought; God is love—worship is affection; God is truth—worship is sincerity; God is holiness—worship is purity; God is Omnipresence—worship is everywhere; God is eternity—worship is always.

And take care that your relations to God are honest. If your body kneels let your heart be humble. If you close your eyes close your fancies, If you say words let them express thoughts. If you ask let it be for what you want. If you promise, mean it. If you praise, hush your soul if it is not in tune. Let worship be worship—a beggar asking, a sinner, prostrate, a saved man thanking, a saint rejoicing.

Your sincere Friend and Pastor,

M. SWEETNAM.

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Rev. ALFRED WEBB,
119, Cadogan Terrace.

Rev. V. E. SEAGROVE, B.A
253. Victoria Park Road.

Mr. A. G. MALINS. } *Church-*
Mr. W. J. STOCK, } *wardens.*

Sidesmen.

Mr. G. H. MAWER, Mr. LUKE
Mr. JOLLY Mr. DOUGLAS
Mr. W. J. ARNOLD Mr. HARTLEY
Mr. J. C. HUNTER Mr. BEARCOCK

Sunday School Superintendents.

Rev. G. H. HEWITT,
Mr. G. H. MAWER, Miss SELVESTER
Miss MALLIN, Mr. J. RICHARDSON,
Mrs. CROSS. Mr. CROSS.

Dr. CLAYTON, *Medical Missionary.*

Deaconesses.

Miss AYTON,
Miss VOOGHT, Miss CHUMLEY.
Miss SELVESTER, Miss ORR.
Miss CLOSE } Mission Women

Mr. RAYNER, } *Scripture Readers.*
Mr. RICHARDSON,

Mr. R. CLUTTERBUCK, *City Missionary.*
361, Victoria Park Road.

Mr. JACOBS, *Organist.*

Miss DOWNING, 16, Craven Buildings, Wansbeck Road, will be glad to hear of cases of sickness that need nursing.

LIST OF SERVICES, &c

SUNDAY.

11 a.m., Service in Church, Christ Church Mission and Jubilee Hall. Children's Service in St. Mark's Hall. and Christ Church School Room.

3 p.m, Sunday School in Smeed Road, Board School, St. Mark's Hall Christ Church Mission, and Jubilee Hall. Bible Class in Church. First Sunday in Month Children s Service in Christ Church.

3 15 p.m., Second Sunday of Month Children's [Service
6.30 p.m., Service in Church.
6.45 p.m., Children's Service, Jubilee Hall.
7 p.m. Service in Christ Church Mission.
8 p.m. Service in Park Hall & Jubilee Hall.

MONDAY.

2 30 p.m., Mother's Meeting in St. Mark's Hall, Christ Church Mission, Park Hall and Jubilee Hall.
6 30 p.m., Girls' Scripture Union, Park Hall.
6 to 7 30 p.m., Penny Bank, St. Mark's Hall
6 p.m. Penny Bank. Christ Church Mission
7 30 p.m. Cottage Meeting, 127A, Parnell Rd.
8. p m. Men's Bible Class in Christ Church Mission Hall. [in month.
8.30. p.m. Communicants' Union 1st Monday

TUESDAY,

10 a.m. Medical Mission Service, doors open 9.30 a.m. [Mission Hall.
2.30 p.m. Sewing Meeting in Christ Church
6.30 p.m., Boys' Band of Hope in St. Mark's Hall. [Hall.
8.15 p m. Senior Band of Hope in St. Mark's
8 p.m., Young Women's Drill, Park Hall.
8.30 p m., Prayer Meeting, Doctor's Room.

WEDNESDAY.

6.30 p.m., Children's Service in Park Hall.
6.30 p.m., Girls' Band of Hope in St. Mark's Hall.
8 p.m. Service at Christ Church Mission.
8 p.m., Service in Park Hall. Temperance, first Wednesday in month.
8 p.m., Service in Jubilee Hall.

THURSDAY.

6.30 p.m. Band of Hope in Christ Church
8 p.m, Service in Church. [Mission.
9 p.m., Choir Practice in Church. [Hall.
8.30 Bible Class for Young Men, St. Mark's
8 p.m. Prayer Meeting with Address at Christ Church Mission.

FRIDAY.

10 a.m. Medical Mission Service, doors open 9.30 a.m. [Women.
8 p.m., Bible Class St Mark's Hall. for Young
8 p.m., Young Women's Social Evening, Park Hall. [Church Mission.
8.30 p.m. Teachers Preparatory Class, Christ

SATURDAY.

7 p.m. Prayer Meeting at Park Hall.
8 p.m. Temperance Meeting, Christ Church
8-10 p.m., Men's Social Evening. [Mission

The Vicar's Letter.

St. Mark's Vicarage, Victoria Park,

November, 1896.

My Dear Friends,

I want to write this month on the character of Christian service and worship. Under the Old Testament dispensation there was a great deal of attention given to the place and other externals. This we learn from the old ceremonial law, and we are reminded of it by the words of the Woman of Samaria "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." That enquiry led Christ to explain the real character of Christian worship and to unfold the nature of the new dispensation. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." It was no longer a geograhpical question of place and circumstance. The distinctions between Gerizim and Jerusalem were going to be absorbed; all material types were giving way to the Great Antitype; and the whole earth was to be the temple. The secret of all worship now is first an affinity between the state of mind of the worshipper and the God he worships, and then sincerity. No place and no amount of ritual can make worship. The two things needed are "in spirit and in truth." I cannot read these words of Christ and not feel that the very genius and essence of the Christian religion is an exceeding simplicity, Had He deemed any externals of great importance He would have said so here. Some externals are convenient and helpful, but if Christ's words are taken in their plainest sense He does not require nor demand them. They are no part of the new dispensation and are studiously and decidedly omitted. The Jewish ritual was highly addressed to the senses, and some Christians are evidently going back to Judaism if not heathenism in cathedrals and churches and chapels where worship is becoming quite sensuous. Such things are passed away, All that is laid down as essential to worship is that it be spiritual and true. So that not the most we can compass, but the least that will suffice, of visible things, to keep the mind earnest and devout, is the rule by which we are to go. Before Christ came the place, form, colour, manner, sound, spectacle were always prominent. Now the original is here and we do not need pictures. Light is come and the shadows are gone.

In your conceptions of God, have no images of the fancy. Stop any attempt to give a kind of embodiment to the Father. God being Spirit has nothing tangible, or visible, or intelligible to us now. All we can have before us is attributes. God is wisdom, power, greatness, holiness, love. We speak to Him as a Being, and so He is, and yet He is far above all sense.

In your approaches to God the frame of mind is everything. God is mystery—worship is faith; God is wisdom—worship is thought; God is love—worship is affection; God is truth—worship is sincerity; God is holiness—worship is purity; God is Omnipresence—worship is everywhere; God is eternity—worship is always.

And take care that your relations to God are honest. If your body kneels let your heart be humble. If you close your eyes close your fancies, If you say words let them express thoughts. If you ask let it be for what you want. If you promise, mean it. If you praise, hush your soul if it is not in tune. Let worship be worship—a beggar asking, a sinner, prostrate, a saved man thanking, a saint rejoicing.

Your sincere Friend and Pastor,

M. SWEETNAM.

Buildings.

Services

The Medical Missionary and the Deaconesses are sent by the Mildmay Mission, but work entirely under Mr S's control.

Of his three "excellent curates" Mr Hewitt has started a Men's Service on Sunday evening, a branch of the Children's Scripture Union, and a Bible Class for young men; he superintends a Sunday School, takes the Boys' Band of Hope, and the Senior Band of Hope, and is very active at Outdoor Services. Mr Wills has practically charge of the Mission Church and district. Mr Hasson has a Sunday class of young people in the Church, and the Girls' Band of Hope.

Two Churches; four Mission Halls: not Board School on Sundays. No Chat buildings.

Ex Parish Magazine.

On Sunday morning there will be in the two Churches about 700 people, and in the Mission Church perhaps 50. On Sunday evening there will

By whom attended

be in the various places of worship about 1000. These figures include adults only.

About 200 altogether may attend week day services.

Of Outdoor services there are two on Sunday and two in the week: they are well attended.

Only the well dressed and respectable come to the Churches, but few except the very poor attend the Mission Halls. It is one of the great duties of the Deaconesses to try and get them in.

I asked Mr S. as to the motives of church going. Though some he said come because it is respectable, and some of the young for courting, the majority certainly come from a genuine desire to worship. The Services are of the plainest, there are no attractions, and any attempt to induce them by adornering is strongly discountenanced. Mr S. evidently ~~feels~~ feels very strongly on this latter point, and being a thoroughly honest man with a sensitive conscience is not quite comfortable in his mind about the methods of his medical

Communicants

Social Agencies

Missionary, who he fears is inclined to make his ministrations dependent on attendance at Mission services.

I suggested that the poor who attended Mission services, if they did not do so, with any ulterior objects, could only do so from the best motives. "No", he said "I don't think their motives are any better than those of the church goers: their coming is the effect of a constant pressing away: they feel they must come".

There are about 300 regular communicants; the average number at the two churches is about 100; and on Easter Sunday there were about 280.

Band of Hope with about 2000 members; the largest in London.

Four large Mothers' meetings with from 500 to 550 members of whom about half attend on the average.

Meetings twice a week for young men: about 40 come.

Education

Institute for young men on Saturday; about 20.

Classes for factory girls with sewing, daily.
Benefit Club for men. "I don't care for it: I would much rather they should join the great friendly societies but it is better than nothing; and by providence he can get some where the societies ~~can~~ cannot."

Large Penny Bank.
Coal Club and Clothing Club.
Football and Cricket Clubs: from the tone with which he mentioned these I think Mr S. regarded them as concessions to the weakness of the flesh

There are Sunday schools in all the Mission Halls and Churches: also take Board School. About 2000 children on the roll, and about 1400 in average attendance. The clergy and deaconesses ~~teachers~~ teach: also some people from the "rich part of Hackney", and a number of the local Board School teachers, but a ~~la~~ large sprinkling of

Visiting.

Nursing

Relief

working men from the parish; the latter are not always satisfactory teachers.

One of the curates has a class for rough lads ~~once~~ once or twice a week; the instruction is partly religious, partly secular.

Mr. S. spoke in the highest terms of the Board Schools and says he would willingly see all education handed over to them. He certainly sees no necessity ~~of~~ for Church schools.

The clergy all visit a great deal but the systematic visiting is done by the deaconesses and the scripture readers who cover the parish about once in six weeks.

Mr S. spoke with regret of the great difficulty in ever seeing the men.

Three nurses, one paid, two voluntary.

The amount spent on Relief, about £65 a year, is given by the Metropolitan Visiting and Relief Association. Work in close cooperation

Other religious influences

Comparison with past.

with the C.O.S. and confine relief entirely to cases they are prepared to take up. "They contribute a great deal to each case, and he a very little. I don't know what he should do without them." They may sometimes give a little relief, ~~which~~ but the case comes upon the C.O.S. committee. "We do all we can to teach thrift. I feel that is very important." The Penny Bank takes about £20 a week.

There is a great deal of ill-administered charity about. Grants Hardall did an infinity of harm. The clergy are not so bad as the Dissenters.

The Primitive Methodists are a failure. "The Wesleyans are doing something; their influence is felt"; but on the whole Dissent is impotent. Two out of the four Mission halls ~~were~~ are belonged to the Dissenters.

Mr S. compared the present condition of his parish with what it was when he came.

Aim and Object.

There then was only one Church, no Curate; the vicar being the only worker of any sort: 300 children in the Sunday school; 45 members of the Band of Hope; one Mothers' meeting with membership of 45. He has raised over £5000 for buildings, and £2400 for endowments.

"Our great aim is to win souls to Christ. We do not strive after great numbers, or an increase in collections; we seek the personal salvation of the individual soul. Rev he feel that our work being spiritual, we must pursue it by spiritual means. We provide no amusements, make no sensational appeals in the papers, and do not give social questions the foremost place. We give ourselves to prayer and the ministry of the word." A parish Prayer Meeting is held every Saturday night "and we pray for the parish and for the work that is going on in it. We never set out on any undertaking, whether large or small, without first of all praying about it at the meeting." I gathered that then

~~had~~ Had been many remarkable answers to their prayers.

In conclusion Mr Sheetham seemed to me an excellent type of the earnest, genuine Evangelical, honest, sincere, conscientious man; a hard worker, and with plenty of common sense; but with little personal attraction except his spiritual fervour. He is eminently a man who is not likely to appeal to or attract the average individual: his influence I imagine would not be strong except on those who naturally have a ~~[illegible]~~ religious and serious bent in their nature.

Read his remarkable expression of religious faith in his letter at back of enumeration of services – see page 81

Character of population

May 17th.

12/2 to page 115

(2)

Interview with Rev. W. A. Carroll, St Ridesides.

St Ridesides is the Mission District of Christ Church Oxford.

Mr Carroll has been the Curate-in-Charge for 4½ years, succeeding the well-known J. S. Adderley, who has since founded a community at Plaistow.

Mr Carroll is a young man of 33: tall well made, with fair curly hair and pleasant ~~[illegible]~~ blue eyes. He is an admirable specimen of the best type of young Oxford parson, of those who take orders not merely as a profession, but from a genuine devotion to the work.

The people are mainly Dockers, Seamen, Engineers (Thames Ironworks etc), and labourers.

Though few of the streets are very poor the people generally seem always to be close to the edge of poverty: though the majority of them earn good wages they are unprovident and there is always

Persons employed.

much distress if work is slack.

The people generally are not migratory. Mr Carroll can point to three old people at least who are living in the house they have been born in.

Mr Carroll notices a great simplicity: "they are more like village people". They are inclined too to look on a Poplar man as a kind of the Universe.

Paid:- Two curates: both Oxford men (New and Lincoln) but has great difficulty in finding Christ Church men: five lay readers: but can always get the best type of Oxford man as curate.

Mission Women

Nurse.

Unpaid:- Five Cancer sisters: the chief of these Sister Constance is evidently a person of great importance in the work.

One Christ Church man, Harley Rodney, lives here and devotes his evenings to Boys' Club. Another, Spender, comes down once a week.

Undergraduates often come down for a week

Buildings.

Services.

or two in the day, but there is great difficulty in inducing Ch. Ch. men to give personal work.

A considerable number of lady visitors from outside the parish.

Church, dedicated in 1890 (the first building was in 1882); Parish Room and large room over it for clubs.

Mission House for women, built in 1893.
Three houses for clubs in St Leonard's Road.
Another house used for various purposes.
House used as hospital.

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A considerable number of lady visitors from outside the parish.

Church dedicated in 1890 (the first building was in 1882). Parish Room and large room over it for clubs.

Mission House for women, built in 1893.
Three houses for clubs in St. Leonard's Road.
Another house used for various purposes.
House used as hospital.
Clergy House being built.

APPENDIX.

1. Services in St. Frideswide's Church.

SUNDAY. Holy Communion, 8 a.m. (also 7 a.m. first Sunday in the Month). Children's Service, 9.30 a.m. Mattins, 10.30 a.m. Choral Celebration and Sermon, 11 a.m. Children's Service, 3 p.m. Boys Club Service (occasional), 6 p.m. Evensong and Sermon, 7 p.m. There are Open Air Services at stated times.

WEEK DAYS. Mattins, 7 a.m. Holy Communion, 7.20 a.m. Evensong, 7.30 p.m. Litany on Wednesday and Friday at 7.15 p.m. Sermon on Wednesday evening. Holy Baptism is administered on Tuesday at Evensong.

2. Statistics.

Number baptised, 152. Adults, 4.
Number of Communions made, 5395.
Number confirmed, 63.
Number of Services, 1372.
Communicants, Daily average, 4·3.
" Sunday average, 70·5.
" Easter, 450.

3. District Visitors,

besides the Sisters of St. John Baptist, Clewer, and local visitors. Hon. Mrs. Claud Hamilton, Miss Vansittart Neale, Miss Phillimore, Miss Dickinson, Mrs. Arthur Robinson, Miss Noel, and Miss Levett.

4. Presents of Clothes, Flowers, Books, Coals, &c.

Mrs. Creyke, Mrs. Griffith, Mrs. Carroll, Mrs. Hallward, Mrs. Cunliffe Smith, Hon. Mrs. Claud Hamilton, Lady Nugent, Miss Phillimore, Mrs. T. M. Patterson, Mrs. Miller, Miss Sheringham, Miss Hamilton, Miss K. C. B. Hamilton, Miss Calor, Miss M. Lowther, Miss Baden-Powell, Mrs. Salt, Miss S. B. Riddell, Miss Crewe, Mrs. Paget, Miss Van Sittart Neale, the Ladies Herbert, Lady Mary Hervey,

The population is about 7000; the Church holds 700; the average attendance in morning is 300 and in evening 600. On week days at matins usually 3 and in evening about 20 except on Wednesday (Sermon) when there are 100. "They do crave so for sermons even if they are rather rot".

The very poor come to church in considerable numbers; but even the most respectable drop out if their best clothes are in pawn. There are more women than men, but many of them are the wives of sailors. There are a good many coming young men. The service has always been one on very high lines, and Mr C. has kept up the tradition (though I fancy he is only a moderate High Churchman) "the people understand it more easily and like it better". Mr C. is very careful not to induce people to come by bribery; Adderley went on the other line: he lavished money and scattered round him "a lot of old lumbago", and they have now shed all these. Those who come now come to worship.

Out-door services are held in Lent and the

Communicants.

Of the popn 15–60 the popn 15–22 should be about 115. Number of middle aged people here affected probably small. – EH

Social Agencies.

Summer as far as possible, but has had to reduce the number lately as he finds his curates cannot take without a Mr. Sometimes has service outside public house first upon opening time; the people listen patiently and reverently, and he has often marked down reasons as subsequently coming to Church. Such services are useful as keeping up the religious tone in a parish; they convince people that the Church is doing something.

For figures see print. The total number on roll is 500: of them 150 are between 15 and 22. On Easter Sunday there were three non men than women. Many of the poorest communicate.

Men's Club with about 140 members.

Rodney's Boys Club: 120 members: a very great success: Rodney almost the only man who can keep the lowest without driving away the better class.

A Club for smaller boys: "rather a pious lot" owing to a former Curate who was it on goody-goody lines; after his departure they for a time - as the Fairchild Family would say - "broke into open sin" and now they are "wickeder and more satisfactory". This club has about 30 members.

Girls' Club: limited to 100: run by Sisters: so in much for Saint-like Intellect.

Mothers' Meetings: very easy to manage: "they can always talk scandal".

Cricket and Football Clubs: very vigorous and successful.

Gymnasium in Club room.

Temperance Society: not vigorous: much inspired by Curate who bribed: Carole her "stopped all that nonsense"

Numerous lectures and entertainments:- Entertainments rather overdone: they are getting rather bored by theatricals. They enjoy their own concerts best: finds no difficulty in keeping songs decent.

Education.

See page 137 for Mr Rodney's Cert

Clothing Club in connection with Mothers' meetings.

Thrift: C.O.S. collecting bank.

Lots of lectures for men's club. Military subjects draw best: enormous crowd to hear lecture on Battle of Waterloo.

Cooperates with Chandler in running Sunday lectures in Town Hall

Cooking and Sewing classes for girls.

Sunday Schools:- About 1000 Boys, girls, and Infants; something under 500 in average attendance. Keeps to old system in morning; Separate system in afternoon. The clergy and Sisters teach: also ~~at~~ about 30 parishioners: not quite safe to leave them alone, "are apt to teach the Arian ~~tenet~~ heresy". Rodney has Sunday class of 13 boys: refuses to teach them anything beyond the Catechism: he professes to have a very poor opinion of the Church and clergy.

Mr. C. is Chairman of managers of Board School District.

Visiting.

Nursing

Charitable Relief

Other religious influences.

The Sisters and Lady visitors visit my house about once a month.

One nurse trained at Guy's. Nursing sisters of St. John come if asked.

Give about £200 a year in relief. Works on C.O.S. lines "as far as dictates of charity will permit". Sister Constance has the alms fund in her hands: she is of the strictest sort of the C.O.S., and often refuses to help when Mrs. C. & would like to. Hoderly did all he could to pauperise the people: he was moved first and almost solely by pity: often pawned his own clothes to help people.

Sometimes when the Docks have been closed hard winters have had to give relief largely as people were dying of starvation.

During the great strike Hoderly raised £700 from West end friends

London City Missionary the only distinctive:

Cooperation

Character of the work

a genuine man but without much influence: bikes a good deal, and is got round by the humbugging old women who imposed on Elderly.

There are a few R.C.'s in the worst streets: they are left almost entirely to themselves: they don't go to church, it is too far off.

The Salvation Army makes a good deal of noise but has no influence.

Out of the 7000 in parish probably not more than 2000 come ~~too~~ under the influence of religion at all.

Tried at first to cooperate with Labour Party: was a pupil of Scott Holland and came here from a West End parish "a tearing socialist", but has completely gone round; with few exceptions the Labour men are "more selfish than the most old fashioned Tory."

("Scott Holland is a theorist only: he does not know the working man a bit").

This is essentially one of the active

parishes both spiritually and socially; a great deal doing, and all worked on thoroughly church lines. Though inclined to be cynical at times Mr C. is a good-natured fellow, very cheerful, pleasant and genial, a man sure to be immensely popular both with women, men, and young people. Both he and his predecessor, in spite of their social activities "have always made for the Church business first": "everything is subsidiary to the Church". he points that the Clergy "should have to do so much which is really Laymen's work, and which is done badly by the clergy, just because they are parsons and have not time to do it properly".

Character of population.

May 24th.

12/5 to page 135

(2)

Interview with Rev. H. Wentworth Bennett, St. Gabriel's, Poplar :- (Bromley)

The nominal vicar of St. Gabriel's is Mr Kirkby, who became effete and was retired 10 years ago. He was succeeded by the Rev. R. W. Enraght- (a famous prosecuted ritualist-) a most excellent man, but quite above the heads of the people: a square peg in a round hole. Mr Bennett was for four years Mr Enraght's curate: he then left the parish for two years and came back 18 months ago as curate in charge.

Mr Bennett is a man between 30 and 40: mean and undistinguished in appearance, with an excellent face for a low comedian. In character in no way remarkable, but quite a good fellow: a fair average specimen of the average man.

Mr. B. describes his people as very poor,

Persons employed

Buildings.

mostly casual labourers, but his Mission Woman he says objects to the word 'casual' and would call them labourers without qualification. There are a good many dockers; a number of coasters owing to the neighbourhood of Christ's H. Spratt's Dog's Biscuit Co and the far famed Cake Co ~~&c~~ employ some; and there are a good many of Bryant and May's and Bell's Match girls. Dock and shipping employment probably accounts for the large of Whether.

The people on the whole are not migratory, though the better class tend to ~~&c~~ move on.

There is a great deal of drink and Mr. P. sees little result from all the temperance work

Paid:- One curate, one Mission Lady.

Unpaid:- Three visitors from outside who come once a week.

Mr. P. and his curate divide the parish as far as possible between them.

Church, School, Mission House but no Parish Room over.

Service

SERVICES ON SUNDAYS.

Celebration, 8 a.m.; also 7 a.m. on Great Festivals.
Matins, 10.15 a.m.
Celebration (Choral) and Sermon, 11 a.m.
Children's Service, 3.45 p.m.
Litany, 4.15 p.m.
Evensong and Sermon, 7 p.m.

WEEK DAYS.

Celebration, 7.30 a.m.; also on Saints' Days, 9 a.m.
Matins, 8 a.m.
Litany (Wednesdays and Fridays) 12 noon.
Evensong (Tuesdays and Fridays, 7.30 p.m.) 8 p.m.
Sermon on Wednesday Evenings, and after notice.

The Church is Free and Open to all.

Holy Baptism. Sundays, 4.15 p.m.; Wednesdays, 7 p.m. Notice should be given if Baptism be desired after the Second Lesson, or at other times than the foregoing. There is no fee for Baptisms.

Banns and Marriages. Notice should be given to Mr. Evans, Sexton, 111, Brabazon Street. The Fees are—Banns, 1s.; Wedding, 7s. 6d. (Sundays, 10s. 6d.), certificate at time gratis; stamp 1d.

Churchings. Ten minutes before any Service. All who can should offer a Thankoffering, as the Church directs; and the Woman, if able, should attend the succeeding Service.

Clergy { Rev. A. W. Bennett, M.A., The Vicarage, Morris Road,
Rev. E. C. Clutterbuck, M.A., ,, ,,

Mission Lady—Miss Bindon, Church House, Morris Road.

Churchwardens { Mr. E. Davis, 28, Tomlin's Grove, Bow, E.
Mr. W. J. Hooper, 50, Brabazon Street.

Organist—Mr. W. Acton.

SOME PARISH INSTITUTIONS.

Mothers' Meetings. Mondays and Tuesdays, Parish Room, 2.30 p.m.

Library. Mondays, Parish Room, 7 to 8 p.m.

Senior Boys' Bible Class. Sundays, Parish Room, 3 p.m.

Young Men's Club. Tuesdays, Wednesdays, Fridays, Saturdays, Club Room, 8 to 10 p.m.

Women's Help Society (Mothers' Branch).—Third Thursday in Month, Parish Room, 3 p.m. Quarterly Address in Church. (Girls' Branch) Seniors, Mondays and Fridays, Parish Room, 8 p.m. Juniors, Fridays, 6.30 p.m. Sundays, Bible Class, Parish Room, 6 p.m.

Temperance League and Benefit Society.—Tuesdays, Parish Room, 8 p.m.

Senior Girls' Band of Hope. Mondays, Chrisp Street, School Room, 8.30 p.m.

Junior Band of Hope. Wednesdays, Chrisp Street, School Room, 6 to 7 p.m.

Sunday School Teachers' Class. Wednesdays, Chapel, 9 p.m.

Sunday Schools. Entrance for Boys, Chrisp Street; for Girls and Infants, Morris Road. Morning 10.30 a.m., Afternoon, 3 p.m.

Parochial Day Schools, Morning, 9 a.m., Afternoon, 2 p.m.—Free.

Guild of Good Shepherd. Ward of St. Mary and St. Joseph, for Men and Women, Monthly Meetings. Ward of St. George, Saturday before first Sunday in Month, Chapel, 8.30 p.m. Ward of St. Agnes, second Sunday in Month, Chapel, 5 p.m.; Meeting afterwards. Ward of Holy Childhood, Tuesday, Parish Room; 6 p.m.

The Church holds about 600. On Sunday morning about 350 adults (30 females, 20 males) sometimes less: this includes teachers, workers etc; also about 12 old women pensioners into whom motives for coming it would not be wise to inquire too closely. There are also nearly 300 children. In the evening about 150 including the those who come in morning: there may be rather more at Lent and Christmas time.

Communicants:- on Easter Sunday 111: cannot give number on other Sundays or always, but it is small. The majority are females of all ages, and a good many lads, among whom there is a serious leakage as they grow older.

Those who go to church are with few exceptions the fairly well-to-do, with a few old women. With the exception of the old pensioners, who are legacies, all who come do so without any pressure being brought to bear: "I'm set my face against anything that savours of bribery; nothing can more dishonour the Gospel"

Social Agencies

Many congregations are only due to laxity: "I always suspect Sisters and their methods."

Young Men's Club, 40 members, most of whom were in a Boys' Club which Mr B. started when here as Curate. Meet four nights a week. Entirely social: no religious tests: but most of them take an interest in the Church, even though they do not attend services.

Boys' Club about 30 members: only founded six months: chiefly for choir boys.

Women's Help Society with (1) Mothers' Branch (2) Young Women's Branch (3) Little Girls' Branch. This is a metropolitan (or national) Society which founds branches in parishes. Each member has a card of which Mr B. should have one: they promise to attend Church, Communion, pray etc. The promises are of rather a stringent character, and by no means universally kept.

Temperance League for Adults.

Senior Girls' Band of Hope.

Junior Band of Hope.

Education.

Mothers' Meeting.

Mrs B. could not give the number of these various organizations.

Guild of Good Shepherd with four wards:- adults 20: Young men 10: Young women 10: Children 30. This is for communicants and others who care to come.

Cricket and Football Clubs: two teams in each.

The Societies give entertainments: entirely local talent.

Mrs B. gets up dances occasionally and encourages the young men to bring their young women. Her had a teacher down once or twice. The dances are very orderly.

Day School for girls and Infants for which the London Diocesan Board of Education is now responsible as far as funds are concerned. 150 ~~girls~~ infants and 120 girls in average attendance.

Sunday Schools: Boys 100: girls 120:

Visiting.

Nursing.

Relief.

Infants 200. The teachers belong to the working class. They are kept as much as possible to question and answer: they don't teach well, but want come to teachers classes.

The Mission Lady takes half the parish; the other streets are visited as far as possible by the three voluntary ladies; but they can do little more than visit the sick. The Parish Paper is distributed to every house but there is no house to house visiting: there is not the staff for it. Mr D. does not think 2d house to house visiting brings the people to church, but looks upon it as a duty the clergy should aim at: the people like to be visited.

Sisters of St John come if wanted.

Relief is given to the sick to the extent of about £ 90 per year.

In the winter breakfasts are given to about 60 school children a day

Other religious influences.

General influence of Church

There are 12 pensioners with 1/6 a week. Little or no help is ~~giving~~ given to out-of-work cases.

Mr D. goes to C.O.S. meetings and often cooperates with them: but they don't go in for, and fail to understand "theological charity". It is impossible to be so strict as they desire: few of the people he helps would bear strict investigation as to character. Still the C.O.S. has done a great work in educating the Church to be stricter in their methods.

One little Primitive Methodist Chapel: they are worthy and do good work. – (See Popular Notes)

A good many Irish R.C.'s, few of whom go to worship.

A good many people attend Archibald Brown, or Dr Dalziel's Castle, or the Men's Own at the Bow and Bromley Institute.

The influence of the Church on the whole is very slight: "We are not so successful

A.M.

and not getting such a grip as some try to make out; we are only just scratching the surface".

Mr. D. took me into his 8 schools. I was surprised ~~&~~ at the marvellously healthy appearance of the children, especially the younger ~~ones~~ ones: with few exceptions they were clean, fat, and rosy; ~~&~~ quite a number of them were exceedingly pretty little things. Both among infants and girls a very fair Saxon appearance was largely in the majority. Among the girls there were more types of beauty than among the infants.

"My great aim is to get people to lead the Church life: but they don't take easily to it: and I admit that the ideal is a high one; but it would be fatal for the Church to lower her standard."

This is a parish in which the men and

The work may I think be best described by the epithet "unimpressive". Mr D. means well and works hard and conscientiously according to his lights. But he has little ability, no original ideas and no power of attraction. A number of organisations are kept going because it is the proper thing to have them, but there is not the enthusiasm at their back which can carry them to success.

CA (2)

Interview with the Rev. W. Adamson
Vicar of Old Ford Parish Church.
at The Vicarage, St Stephen's Road.

Population 11,000.

Mr Adamson has been in the parish 20 years. On personal estimate see end of interview, also p. 43. of this book & report of interview with Mr Loveagh. Up to the present we have had a considerable number of strong opinions expressed about Mr A. None of them have been favourable, but it must be remembered that in nearly every relationship (with the local clergy, with the C.O.S. &c.) his attitude seems to be that of criticism & antagonism –

Mr Adamson had prepared notes for the interview, which we incorporate in the following report.

"At present. A dead-level of working-class population [Mr A. then enumerates 18 different occupations that are represented]." A shifting population now. A few old families remaining. Drags move now from Bethnal Green, Shoreditch, Whitechapel, Spitalfields, though the improvements there. We have a dead-level of working-class. Not one middle-class family. Tradesmen are small". Over the

Portion houses

Person employed.

Services &c.

Buildings.

Mr Hanson.

are crowded out from further work go to the Hackney Marsh. Poor though this parish is however it is not so poor as it was 25 years ago. But it is very poor, & not to be compared, for instance, with the neighbouring parishes of St. Stephens (Mr Hanson's) or of the mother parish (Mr Harris). (The exceptional agricultural prosperity of his parish was a recurring note through the whole of Mr Hanson's conversation).

"Two per cent. Churches & chapels practically empty on Sundays. Undenominational missions: Salvation Army &c. a greater failure still. Intemperance, hopelessness, Immorality in possession". (Notes)

"Paid: Vicar, Lay-reader, Mission-woman, Factory Girls Worker, Sick-nurse." The absence of a Curate Mr H. explained by the strong prejudice against him felt by the E. L. Church Fund.

Church. Accommodation - 750
Parochial Institute - 350
Fulcha House &c. } 150
Association Rooms }

Licensed Mission Room of Repute.
Sunday Schools (adjoining Church).

Services &c.

Social Religion &c.

Attendance

For these Mr A. refers to his Report. (p.6.). & for this & for many other matters, this remarkable production should be studied.

V. Report, pp. 6 + 8. It is to be noted that the cover of the Report is dated 1892; that it is called the "Monthly Magazine"; that there is no month named. It seems to be a compilation drawn up for begging purposes.

Among the agencies mentioned are the Women's Benefit Society with a membership of 250 + 120. These, I found, are connected with the mothers meetings, & seem to be clubs paid in by the members when they had any considerable income in ver S.G. prosperity. Mr Adamson acts as the intermediary "between the member & the wholesale firm".

Church: Morning 50. Poor people. Men & women. adults.
Evening 130 ——— " ———
Communicants. ~~[illegible]~~ Average about 50
Holy Communion twice a month & on festivals.
Communicants. On Sunday after Easter (1899) 72.
This is a better day than Easter, when the Bank Holiday takes so many away. Trinity Sunday is the day on which the greatest number come.

Sunday School.

Educational work.

Visiting.

Nursing.

Charitable Relief.

Also says that there is a considerable migration to other churches. People who are applicants we may like to go to church looking well-dressed. When got up, they do not like to be recognized, & it might injure their future chance of getting assistance.

At the Sunday Schools there is an average attendance of about 400, with 500 on the register.

"Only Board Schools; Bible classes; Sunday Schools &c &c".

"House to house by lay-worker & mission-woman. Sick by sister nurse & Vicar." It takes from 12-18 months for the former pair to cover the parish.

Bible nurse. She is paid £40 a year by the Lord's "fund for time". Dr. Barnardo's & the Harley Street Deaconesses also visit. Has made three applications to the Cott-Lawson Nursing Fund for help, but is always told they can't support it.

Grant from Metropolitan District Visiting Association about £35, and a few coals from the Poor Committee. Soup kitchen 4 days a week;

Rec. O. I.

Wilkins.

Adamson.

to 200 children.

Never heard a case known to be genuine to the C. O. S. "that he knows them" to be cross-examined. But I send them my best or doubtful cases. For any corporation with them I have neither time nor inclination. Most certainly refuse to take them if any help I get to genuine cases, and "God forbid" that I should send any of these to the Society.

In the report already alluded to Mr Adamson describes himself (p. 10) as "Co-Founder of the Bow C. O. S." but the above is the way in which he now regards them. He considers that they have "utterly failed" to prevent over-lapping, they ought to be simply a detective agency. [Mr Adamson's criticisms appear to be ~~partly~~ inconsistent, but his real attitude is probably a personal one: quarrelling with all the local clergy want to make corporation into the Committee themselves].

He is contributing letters for the Victoria Park Hospital & for Maternity letters.

"Greatly increased (a) among women & (b) notably among young couples. 90% of the poverty due to drink. Too many public-

"Breaks".

+ big stone jars.

Housing &c

Especially.

Adamson.

houses & beerships: proved licences". (N.B.)

Says the drinking goes on mostly in pubs. But a good deal of beer-drinking at home. Great scenes in the courts quite near the church late at night: drinking goes on after closing hours. On Sundays the lots of breaks start from the parish, "one from the church door", one, two, three or more according to the weather & the attractiveness of the excursion. The breaks run by anyone: the publicans, a local green-grocer &c. In the body of the breaks they have their "gray-beards" full of beer, & sometimes begin drinking soon before they start-off.

Have used to be two drinking-clubs in parish; now only one.

Lots of "clumsy" people but no slums. All landlords are house & stringing, or are building fronts. All houses are rent-rated. No landlord class to keep into subscription in parish work.

Paid a good deal above the guidelines for the parish. If you "rescue" people they generally go in 3, 6, 9, or 12 months. So is an very uphill work therefore. Has the worst opinion of approved almost-everything theorists. Believes a special cause of infidelity in

Early Marriages. Marriage fee.

Religious Influence.

the location within the parish of Bradlaugh's East London centre of his Hall of Science work. This has done "immense harm".
Politically the parish is "Radical; Socialistic".
Morally there is a "low Morality", due to (a) over-crowding; (b) Secular Board Education; (c) late hours at night; + (d) "Low literature". (Note).

Early marriages are not frequent. He puts his marriage fee low because his parish is a poor one. It is the lowest in the district. A uniform fee for the whole neighbourhood would be "ridiculous". How can you compare his people with those of Mr Brown or Mr Hare!
At this point Mr A. ascribes again on the special difficulties presented by his parish. They are crowded near the Mr Sweetman's chapel although poor, has a church on the confines of Victoria Park. So, Hackney churches being all high-church, the working classes here find it a pleasant thing to walk across the park to Mr Sweetman's chapel. But they would never find their way to Oxford!

Asked about other religious influences, he said that undenominational missions were active but did not do much. Dissent is dying, with the decay of the middle class. In fact, + we could

Low v High Church.

we believe is – "anything that has to do with religion is languid in this parish".

Mr Adamson is an extreme Protestant, a very Low churchman. Asked about the present High Church movement he said that he would never have dreamt that it would have made such progress. The Church of England for him was not the Church of his early manhood; he did not know it. But it was to be brought, against it spread. High church was a "going" thing; the laity are honeycombed. He is the Hildebrandine system of teaching by Sermons – lessons applied to the church, & people like it. He is spectacular but it goes down. He anticipates no reaction. "The end is to be the upshot" Mr A. "disestablishment". There is no other way. The division of the applied sections must follow.

On the two following pages some additional notes of Mr Adamson's are inserted:–

Adamson

Religion: – (a). Rival between sects.

(b). Steal one another's teachers, members &c.

(c). Compete in bribing to secure attendance

(d). Salvation Army, & Guildroney Dist. Miss. aff

Sabbath-breaking
Shopping
Drinking
Betting & Swearing
} much worse in 20 years.

(a). Park recreation
(b). Sunday Evening
(c). People's Palace
(d). Public Baths

Guildroney Medical Mission System benefits in health: a
Free med. treatment, with wholesale ticket sy

Swarms of lads from 13 to 20 hang about the streets

Children: – More intelligent than 20 years ago: but
(a) very impure in act & talk – (b) more dis
to work much too young.

No District Visitors obtainable: all too poor. No middle

Their Work crippled: (a) By want of mates &c
(b). Do: of District
(c). Do: of Funds fo

[See my evidence in the Blue Book before
Sweating Committee].

No Mary Ann
Poter

Adamson

Religion: – (a). Rival between sects.
(b). Steal one another's teachers, members &c.
(c). Compete in bribing to secure attendance
(d). Salvation Army, & Mildmay Med. Miss. aggravate evils
} Religious demoralization. Temptation to hypocrisy for tickets, relief &c.

Sabbath-breaking
Shopping
Drinking
Betting & Swearing
} much worse in 20 years.

(a). Park recreation
(b). Sunday Evening
(c). People's Palace
(d). Public Houses
} attract most on Sundays.

Mildmay Medical Mission System benefits in health: but a curse in morals and horror of work. Free med. treatment, with wholesale ticket & food relief demoralizes, & deranges all their

Swarms of lads from 13 to 20 hang about the streets: working little: gambling & smoking much.

Children: – More intelligent than 20 years ago: but character worse. Boys & girls (a) very impure in act & talk – (b) more disobedt. to parents (c) more insolent to employers. Go to work much too young.

No District Visitors obtainable: all too poor. No middle-class family.

Their Work crippled: (a) By want of curates & paid workers.
(b). Do: of District Visitors.
(c). Do: of Funds for Building & Relieving.

[See my evidence in the Blue Book before Lord Dunraven's House of Lords Sweating Committee].

P. Turn over

Personal.

Hanson

165

1. For What I have Done in 20 years see printed pa

2. Wanted :-

(1). Mission church & S. Schools : Site bought in Par

(2). Factory Girls' Home, G.F.M.B.A., Library, Cla

(3). Salaries for two curates.

(4). Mission-curate's Stipend in Parnell Road £

(5). Salaries for two Bible-Women : £40 each.

(6). Volunteer Visitors from North or West En

Built :-

1. My own church : Vicarage : Institute : Asso

Report by bookpost.

2. Secured £200 a year endowment. Then £100

3. Raised for all purposes &c during 20 years

Rev. M.

Population :

Or

St

D

Dead level of

Drinking : fa

90

Landlords :-

Pauperization :-

Healthiness :-

Politically :-

Morally :-

I saw Mr. Hanson in his study. Both this room & the dining-room into which I was first shown are very substantially furnished. The study especially gave the impression of comfortableness, & the Vicarage, built since Mr. Hanson came to the parish, is a rather large house. Mr. Hanson himself is married & a note in the report says that "Vicar's wife,

Personal.

Jackson

165

1. For What I have Done in 20 years see printed papers herewith

2. Wanted :-

(1). Mission Church & Schools : Site bought in Parnell Road £3000 " "

(2). Factory Girls' Home, G.F.M.B.A., Library, Clergy House &c - 4000 " "

(3). Salaries for two curates.

(4). Mission-Curate's Stipend in Parnell Road £150.

(5). Salaries for two Bible-Women : £40 each.

(6). Volunteer Visitors from North or West London.

Built :-

1. My own Church : Vicarage : Institute : Association Rooms. (For cost see Report by Lockhart.

2. Secured £200 a year endowment. Then £100 a year more.

3. Raised for all purposes &c during 20 years over £60,000.

I saw Mr Jackson in his study. Both this room & the dining-room into which I was first shown are very substantially furnished. The study especially gave the impression of comfortableness, & the Vicarage Hill, since Mr Jackson came to the parish, is a rather large house. Mr Jackson was busy, & remarked & wrote in the report - say that "Vicar's wife,

son and three daughters also work". He is probably about 55 years of age; is lean; rather a striking figure, with a long well-groomed beard, that gives him rather a patriarchal look. As you look to him you are in doubt — as to whether he is a saint or a fraud, though ~~[illegible]~~ inclined to the former. But the latter would seem to be never the outside judgment. He is in any case difficult to imagine that the low-browed gaunt-faced divine is the quarrelsome person he seems to be. He has probably always been a rare troublesome man; his isolation & poverty have probably made him the chronically cantankerous person he is now regarded as being. His method of begging are sensational to a degree; & there is, we feel, a certain incongruity in the fact that he has collected £1000 in all, & is now trying to raise £3000 for a new mission; & that he has no one else working with him. He is a rather impressive person & feel that he may be unfair in writing that he is probably a humbug.

Character of population

Jesse 1st.

12/3 CA (2)

Interview with Rev. Dr Nelson, St Michael's, South Bromley.

Dr Nelson has been here for three years: previously he was in Westminster Bridge Road for four years, and before that in the country.

He is an Irishman with a slight brogue: & a large bullet head, blue eyes, light auburn hair, clean shaven, and spectacled: his face is of a type much more common in the R.C. church than in the English church.

A large majority work in the Docks, or are casual labourers, with a certain number of small shopkeepers. Throughout the parish they are poor and in the small streets running out to the east of St Leonard's Road very poor, these streets being very slums, and here there are a number of families living in one room.

There is a great deal of migration: nearly all the better people and the young people as they

Persons Employed

many more over the border into Essex. If anything the district has deteriorated in the last three years.

Drinking is very bad "he can make nothing of temperance" there are seven public houses in sight of the vicarage gate" I could only counsel some of "ale doing a good trade"; but apart from drink the people are a very decent lot, singularly free from vicious habits

JUNE, 1897.

CLERGY.

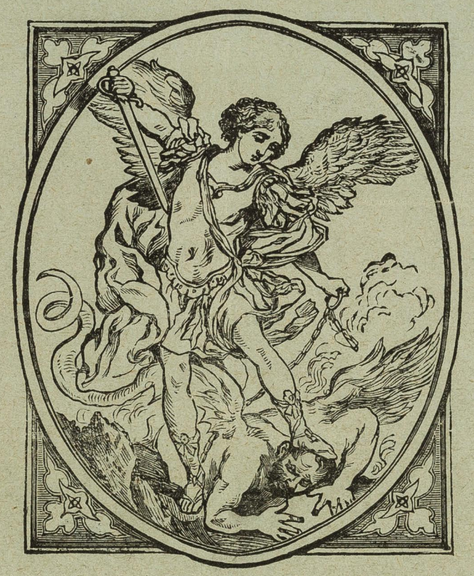
Vicar.
Rev. GEORGE NELSON, LL.D., D.C.L., The Vicarage.

Assistant Priests.
Rev. W. H. FISHER, 1, Ullin Street.
Rev. V. H. SCALLON, A.K.C., 29, Teviot Street.

Sisters of the Church
2, Ullin Street.

Churchwardens.
Mr. S. CREBBIN and Mr. W. DEAN.

Organist and Choir Master.
Mr. ALFRED POOLE.



Mission Woman.
Miss. ALEXANDER, 274, St. Leonard's Road.

Sexton.
Mr. T. PENNEY, 44, Teviot Street.

Sidesmen.
Mr. O. BRADY.
,, H. BROOKER.
,, BOORMAN.
,, BUTLER,
,, CATER,
,, DICKENS,
,, GIBSON,
,, GOSLING,
,, HORWOOD.
,, JONES,
,, LAMBERT
,, ROBINSON,
,, SIMS,
,, SHAW,
,, THOMAS.
,, THOS. WEST.

SUNDAY SCHOOL TEACHERS.

Mr. Chadwin	Miss Arrowsmith	Miss L. Howls
,, Crebbin	,, Brady	,, Hazel
,, Garwood	,, M. Brady	,, Lavers
,, A. Gibson	,, Coppins	,, L. Lavers
,, Robinson	,, Coutts	,, E. Mandy
,, F. Robinson	,, Crebbin	,, A. Mandy
,, Seal	,, Dean	,, Kate Mandy
,, Smith	,, Gay	,, Platt
Mrs. Cater	,, E. Hitchman	,, E. Robinson
,, Robinson	,, J. Hitchman	,, Wenzel
,, Thornton	,, A. Howls	,, Whittenbury

MISSION WORKERS.

Mrs. Arnold	Mrs. Harris	Mrs. Poole
,, Arrowsmith	,, Hilton	,, Thornton
,, Baxter	,, Jackaman	,, Tyler
,, Bishop	,, Johnson	,, Robinson
,, Bishop	,, Lester	,, Wintle
,, Cater	,, Linford	Miss Brady
,, Clark	,, Mandy	,, Clark
,, Coatman	,, Maule	,, Coutts
,, Cottee	,, Miller	,, Crebbin
,, Davis	,, Millis	,, Dean
,, Dodkin	,, Parkins	,, Lavers
,, Emery	,, Payne	,, Thornton

candidates were from our own parish, four being from St. Gabriel's, and one from All Hallows. The service was very impressive. One of our candidates, who is an invalid, was confirmed in her Bath chair. The Bishop gave two addresses, one to the congregation in general and the other to the candidates in particular. The hymns were 348, 157, 271, and 542 A and M. At the conclusion of the service the Bishop said he was much impressed with the *heartiness* of the singing. Nearly all the candidates received their first communion on the following Sunday, May 16th, at 8 a.m. We have not the least doubt but that they will prove faithful and true servants of Jesus Christ, and devoted members of St. Michael's.

ST. MICHAEL'S CHOIR.

Four additional incandescent lights have been put in the chancel at the cost of the choir. They are most satisfactory, and the effect from an artistic point of view is very fine. The lights as they now stand cost the choir £5. It may not be generally known that the money collected in church on Sundays in the chancel is not given to Church Expenses, but forms a Choir Fund for the purchase of music. This fund has not only paid for the chancel lights, but it also provided the congregation with copies of the words of the Story of the Cross, at a cost of 5s Moreover, by means of an Entertainment at the Town Hall, the choir defrayed the cost of tuning the organ, a matter of £2. We congratulate the choir upon these good works, and we thank them very sincerely.

Only the curates and the Mission Women are paid.

The Sisters are poor in number; they come from the Kilburn Sisterhood (I did not like to ask whether they were the notorious Kilburn Sisters. I believe there are two lots).

The Mission Workers and Sunday School teachers are all local people, most of them of the working class, but a sprinkling of teachers, shopkeepers, and girls who work as clerks in the city.

SS. Michael and All Angels.

ORDER OF SERVICES.

SUNDAYS—Holy Communion, 8 and 11.45 a.m., and on Festivals and First Sunday in Month at 7 a.m.

Matins 11 a.m. Children's Service, 3.15 p.m. Evensong, 7 p.m.

Week Days—Holy Communion, 7.30, Matins, 9.30. Evensong, 7 p.m., except on Wednesdays, 8 p.m. Sermon on Wednesdays and Eve of Holy Days. Intercession Service, Mondays, 7.30 p.m.

Baptisms and Churchings—Sundays, 4.15 p.m., Wednesdays, 7 p m. Churchings also before Evensong on any Evening in the Week.

Marriages—Notice of Banns should be given to the Sexton, 44, Teviot Street. Funeral, wedding, and other appointments should also be made through the Sexton.

SUNDAY SCHOOLS.

Boys — Byron Street and St. Leonard's Road at 10.30 a.m. and 3 p.m. At the Parish Room, 9.30, Bun Breakfast and School.

Girls and Infants—Bright Street and St. Leonard's Road, 10.30 a.m. and 3 p.m.

BIBLE CLASSES.

Young Men's Bible Class—Sundays at the Uamvar Street Mission Room, 3 p.m., by Mr. Horwood.

Young Women's Bible Class — Choir Vestry on Sundays at 3 p.m., conducted by Miss Thornton. Also in Parish Room at 6 p.m., conducted by the Sisters.

Preparation Services for Communicants.

St. Michael's Guild — Special Service in Church at 8 p.m. on Wednesday before the 1st Sunday in month. Corporate Communion on 1st Sunday at 8 a.m.

Guild of Perseverance — Special Service in N. Chapel at 3 p.m. on 2nd Sunday in the month. Corporate Communion on 3rd Sunday at 8 a.m.

St. Agnes' Guild—Special Service on first and last Sunday in month at 4 p.m. Corporate Communion on 2nd Sunday at 8 a.m.

Corporate Communion for Churchwardens and Sidesmen on 3rd Sunday at 8 a.m.

Guild Meeting and Lecture on the Tuesday following the 1st Sunday in the month at 8 p.m. in the Parish Room.

Mothers' Meetings.—At the Parish Room, Mondays and Tuesdays at 2.30 p.m. At 228, Brunswick Road, (Miss Trevor's), Tuesdays at 2.30 p.m.

Coal Club.—Choir Vestry, daily 10 to 10.30 a.m.

Blanket Club.—Apply 274, St. Leonard's Road, Thursdays, between 11 a.m. and 1 p.m.

Guild of Perseverance Club.—Uamvar Street, Mondays and Fridays, 7.30 to 10 p.m.

Band of Hope.—Mondays, Parish Room, 6.45 p.m.

C.E.T.S.—Tuesdays, Parish Room, 8 p.m.

Mission Room Service, Uamvar Street, Sunday evenings at 7 p.m.

Bible Reading, Mondays at 8.30 p.m., conducted by the Vicar.

The price for children of the Sunday School, including Dinner, Tea, and Brake is 10d; for children not belonging to the School the cost for Brake and Tea is 1s. 6d. For adults the price for brake is 1s. 2d. Children or friends who wish to be together in the brakes *will have to purchase their tickets together*, that is they must come for their tickets at the same time, otherwise they will get separated. No rushing or scrambling for seats in the brakes will be permitted. The tickets will distinctly state to what brake each child or adult is allotted. Under no circumstances whatever will tickets be sold on the day of the excursion. Tickets must be obtained on Saturday, July 3rd, or not at all. Teachers will also kindly call for their tickets at the Parish Room. The teachers will receive weekly payments from the children.

CONFIRMATION.

A Service of Confirmation was held in St. Michael's on May 13th, at 8 p.m. Most of the candidates were from our own parish, four being from St. Gabriel's, and one from All Hallows. The service was very impressive. One of our candidates, who is an invalid, was confirmed in her Bath chair. The Bishop gave two addresses, one to the congregation in general and the other to the candidates in particular. The hymns were 348, 157, 271, and 542 A and M. At the conclusion of the service the Bishop said he was much impressed with the *heartiness* of the singing. Nearly all the candidates received their first communion on the following Sunday, May 16th, at 8 a.m. We have not the least doubt but that they will prove faithful and true servants of Jesus Christ, and devoted members of St. Michael's.

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Buildings.

Communicants.

Social Agencies.

The accomodation is 1500. On Sunday morning average 250; in evening 600 to 700. Nearly all those who come in morning come in evening too. The very poor do not come, but a few of them go to the Mission Hall on Sunday evening. The service is bright, but not ritualistic: no vestments or incense; but make a point of having a good choir.

Church, Parish Room, Mission Hall.
Use of three Board Schools on Sunday.

Dr. R. could not give me number of communicants but promised to send it.

Guild for Communicants: 150 adult members. Have a social meeting once a month: twelve men are elected, one for each month in the year, to act as superintendents; each one is given a subject, and has to get someone to speak on it, or to speak himself. As a rule the subjects are secular, but two or three times a year,

Education.

religious. The lecture for May was on "The best means of Indoor and Outdoor Recreations". At this meeting 41 were present.

Lads' Club: about 100 members aged from 15 to 21. Run by clergy and one layman, an invalid agent. Nearly all are communicants. There are cricket and football clubs attached; also a dramatic society.

In the winter there are entertainments weekly; and a dancing class for the young people.

Temperance:- A small branch of C.E.T.S. about 40 or 50 members. This is far from successful. It seems almost impossible to draft from the Bands of Hope into adult societies; they are not bright and cheerful enough for the young people. Band of Hope, 700 or 800 children.

The Mothers' Meetings.

Sunday Schools:- Boys, about 350: Girls about 700: Infants about 500 or 600

Visiting.

Nursing.

Relief.

Bible classes once a week for young women, factory girls, young men, and men and women. None of these are very largely attended.

There is house to house visiting, and each house is visited about twice a year, the regular members of the church a good deal oftener. Both clergy and Mission Workers visit. In so large a parish (17500 population) actual visiting is very little good: there is no time to follow it up, and the indifferent and the apathetic can only be influenced by constant solicitation.

Nursing sisters of St. John the Divine always come when wanted: they cover so large a district that there is sometimes delay.

About £70 is given, chiefly in cases of sickness, but out-of work cases are helped. Work with C.O.S. to some extent, but not largely. Have a local committee meeting once a month.

Attitude to Church.

The Man.

Great friendliness to Church, but for the most part complete indifference to religion; this is not due to viciousness: the people are generally quite good, decent and respectable, but oppressed by the hard conditions of their life.

I rather hesitate to give a definite opinion as to Dr Nelson. Though quite friendly and pleasant I found great difficulty in getting anything from him beyond the bare facts, and he gave me the impression of not knowing his district very thoroughly. He has none of the vivacity or loquacity of his race, and though he looks a man of strength and ability his conversation rather tends to minimise this impression. He is a D.C.L. and L.L.D. and has more the appearance of a student than a man of affairs. He is I should think a good-natured and kind hearted man, but not likely to exercise a wide influence among any class of his parishioners.

The parish may obviously be classed among those that are not particularly active either

spiritually or socially, but Dr Nelson complains of the great difficulty of getting both workers and funds.

Page 2nd.

12/15

~~CN~~ (2)

Interview with Rev. Alfred Webb, Christ Church Mission, Old Ford Road.

When Mr Webb was written to I did not notice that the Christ Church Mission is one of Mr Sweetman's Mission Churches, and that all the details as to numbers etc are included in Mr S.'s interview.

Mr. Webb himself tells me that though nominally under Mr S. he is really left entirely to himself, and that beyond preaching once or twice a year Mr. S. takes no part in the work of his district.

Mr Webb is a short man with a thin, pale, rather worn face but with a bright expression and a pleasant smile. He is rather over 40 I imagine; he is rather bald, and bearded.

He has been here only for 18 months, having previously been in Wigan and Staffordshire.

Character of population

The mission district, which is the corner between Fairfield Road and Old Ford Road, is the poorest part of St. Mark's parish. With the exception of a few shopkeepers and publicans all are poor. Mr. W. knows no one who keeps a servant.

The great vice of the neighbourhood is drink: nearly all the poverty is due to this. Mr. W. is especially struck by the excessive drinking among women: he sees women going into public houses who both in Wiger and the Black Country would be shunned by their neighbours as disreputable if they did so. The general standard on the drink question is here very low. [Mr. W. is a teetotaller but recognises that temperance work is terribly hampered by the uncompromising attitude of temperance advocates generally: they will continue to lose ground till they recognise that brewers and publicans are no worse than their neighbours, and consent to some reasonable plan of compensation.]

Apart from drink the outward moral character

Buildings.

Persons employed and houses.

is good. Mr W. has baptised over 100 children since he came here and none illegitimate: this is a great contrast to Wigan. Mr. W. is at a loss to account for this as the factory girls are very rough: he thinks that preventives are largely used among them, and that this is not so in the North.

Church and Upper and Lower Hall behind the Church.

The Parish Magazine ow:—

Church Workers.

SCRIPTURE READER—Mr. Richardson, 423, Old Ford Road.
NURSE—Miss Boyd, 22, Maverton Road.
SIDESMEN—Messrs. Eversfield, Godfrey, Standen, Wells, Stoneley, and Tilliduff.
LAY REPRESENTATIVES AT RURIDECANAL CONFERENCE—Messrs. Cross, Baldwin, and Reynolds.
SUNDAY SCHOOL SUPERINTENDENTS—Mr. Richardson, and Miss Salter.
SUNDAY SCHOOL SECRETARIES—Boys', Miss Fletcher. Girls', Mrs. Turner.
ORGANIST—Mr. C. W. Samuels.
SUB-ORGANIST—Miss E. Locke.
SECRETARY FOR TEMPERANCE SOCIETY—Mr. Cross.
SECRETARY FOR CHORAL SOCIETY—Mr. Chittock.
MAGAZINE SECRETARY—Mr. W. Bryan Chittock, 18, Atley Road, Bow.
CARETAKER—Mr. Dalby, Church House.

Church Notices.

HOLY COMMUNION:—

First Sunday in the Month at Mid-day.
Second ,, ,, ,, 9 a.m.
Third ,, ,, ,, Evening Prayer.
Fourth Sunday in the Month at 8 a.m.
Fifth ,, ,, ,, Evening Prayer.
On Great Festivals according to notice.

SERVICES:—

SUNDAY Morning Prayer and Sermon 11 a.m.
Evening Prayer and Sermon, 6.30 p.m.
Children's Service in Upper Hall, 11 a.m.
,, ,, Church, First Sunday in the month, 3 p.m.
After Meeting, or Open-air Service, at close of Evening Service.

WEDNESDAY Evening Prayer and Sermon 8 p.m.
FESTIVALS According to notice given on the Sunday previous.
BAPTISMS AND CHURCHINGS:—
Sunday, 4 p.m.
Wednesday, 7.30 p.m.
SUNDAY SCHOOL 3 p.m.

WEEK DAY MEETINGS, &c.:—

Monday—Mothers' Meeting, 2.30 p.m.
Penny Bank, 6 to 7.30 p.m.
Sowers Band, 7.30
(Alternate Mondays.)
Church Lads' Social, 8 p.m.
Tuesday—Band of Hope, 6 p.m.
Choral Society, 8.15 p.m.
Wednesday—Sunday School Teachers' Preparation Class, 9 p.m.
Thursday—Prayer Meeting, 8 p.m.
Friday—Bible Reading Union, 6.30 p.m.
Choir Practice, 8.0 p.m.
Saturday—Church Lads' Social, 6 p.m.

Will friends please inform the Curate-in-Charge f any sick cases so that they may be visited at ıce.

The Curate-in-Charge can be seen any morning at 9.30 at home, 119 Cadogan Terrace.

otices of Bands or Weddings to be given at St. Mark's Vicarage or to Mr. Richardson, 423, Old Ford Road, E.

happy the thought Christ is risen from the dead and become the *firstfruits* of them that slept. The Master Himself the *firstfruits*; His people at His coming will be the glorious harvest.

Let us endeavour to live more in the light of the love of the risen Jesus, looking forward in faith and trust to the time when we shall indeed "See Him as He is," and be with Him for ever.

Our Easter was somewhat saddened by the thought of our loss as a congregation, in the death of our friend Mrs. Cross. She has now entered upon the glorious realities, and has looked upon the Saviour she loved so well. We shall miss her much. The kind and willing manner in which she did so much for the Mission we shall not soon forget. I am sure that we all have given our sympathy to those left behind, and our prayers have gone up to God on their behalf.

We all trust that Mr. Cross and his sister and daughter may be comforted and strengthened in their trial, and may be able to believe that our Father does all things well.

For ourselves there remains the one lesson, "be ye also ready." I trust that the lesson by God's blessing may be fully learned.

During this month of May we shall keep the feast of Ascensiontide—In the "Notes" you will find the time of services—I trust that a goodly number will come together on this day to remember our Lord's return to glory and by God's blessing we shall "In heart and mind thither ascend." I especially invite all who can to come to the Holy Communion on that day.

these matters.

I desire to express my hearty thanks to the Sidesmen for their kind help during the year past, and to all the kind friends who have helped us so well.

The Open Air Services were commenced on Easter Day Evening, a good meeting being held in Maverton Road.

They will be continued each Sunday evening (if weather permits). I ask your prayers and your help in this work. It is a work that God has greatly blessed and so I would urge all Christians to have a part in it. I have been cheered latterly by manifest signs of God's blessing and the ingathering in our congregations of some fresh faces, and I would ask you all to do your very best to induce your friends to come to hear God's word. I know there are difficulties in the way of working for God even in a humble sphere, but with earnest prayer, joined to faithful service we may look for God's specially guidance and blessing.

May our Heavenly Father give many tokens to us in our Mission district, that He is with us, and winning souls; and that His own people by the power and indwelling of the Eternal Spirit, may become more and more like their Lord and Saviour, growing in grace, loving and serving with full and trustful hearts, looking forward, and trusting unto the glorious day of Christ's return.

I am, yours faithfully,

ALFRED WEBB.

Services

It is not easy to get workers: people prefer generally to work for the parish church or for some other church in the neighbourhood.

At morning service there are very few, and the evening services vary greatly, but probably average 150; nearly always a poor attendance in the summer.

Mr Wells is thoroughly evangelistic in opinion, but would much prefer to make the services lighter in character: he came here however on an understanding with Mr Overton that the ritual should be exactly similar to that in the parish church. Mr W. would like to ~~change~~ cut out the directions of the Prayer Book, as the service should be "either said or sung": he objects to the rather bastard performance to which he is obliged to adhere.

The congregation is distinctly poorer than at the parish church but even here it is difficult to get the poorest in. The women are in a considerable majority.

Communicants.

Social Agencies

Education.

Visiting.

There are about 60 communicants on the roll, and the average attendance is about 40; on Easter Sunday there were over 50. There are none under 16, and the majority are over 30. Mr Wells objects strongly to the confirmation of the very young, as they cannot fully realise the serious nature of the step they are taking. The argument that you must get them in young or not at all is dishonouring to religion.

Mothers' Meeting.

Band of Hope: about 70.

Has tried to form Boys' Club, but finds great difficulty in getting hold of them. I suggested that possibly the rein was kept too tight from a religious point of view, but Mr Wells was clearly of opinion that it would not be right to make too much concession to the flesh.

Sunday School with nearly 300.

The sick are visited constantly, and each

Nursing.

Charitable Relief.

The Man.

Lower in the district two or three times a year.

Only such help as can be given by the Church Army nurse. But the district is very healthy: there is little serious illness.

Gives about £25 a year, of which £20 is from Met. Visiting and Relief Assoc^n. Gives mostly to sick but also to any case that is deserving; "The clergy must give when they find a case of starvation". Make much use of the C.O.S. which does excellent work in the district: could not touch many cases without their assistance.

Rough, less melancholy, and ~~too~~ more genial. His wife is of the same type as his vicar. Personally he is certainly a more attractive man, and I should say that his influence over the irreligious is wider than his brethren's. It is to them especially and to the poor church goers that he feels his mission is.

His church is a Mission Church and he feels that his work should be essentially of a missionary character.

12/13 ~~(2)~~

Interview with the Rev. Marmaduke Hare
Rector of Bow.

Population of about 7000. The parish seems more than the average even-to-no, this and one of the very poorest. But the appearance of the streets are often misleading. Two-thirds of the houses in the main road are occupied by Jews. The great bulk of the population is composed of artisans, mechanics, & minor clerks.

There is a great deal of employment found in the immediate neighbourhood, & an increasing amount in the parish itself. Tailoring is increasing this the best street in the parish, Arlington Road, there are now a considerable number of workshops. These houses are occupied by Jews. In the better houses in the parish the Jews are coming more numerous; in the poorer the tendency is for them to be occupied by a poorer class than formerly & to be overlet.

As a district it is becoming increasingly migratory. Does not think that there are more than 3 or 4 residents in the parish engaged in business, except those Christ people, whose

Staff.

Dwellings.

income comes to £300 a year.

Rector + 2 Curates.
Mission Worker (man)
Mission Woman (
Nurse (a friend of the wife pays the E.L.N.F. for a nurse for him. The house is one for Bromley, & the friend is one of the heads of the central staff at Bergen. He is not rich now; was originally a poor boy of Bow & wanted to do something for the place. He fought a fight of his in London & he still pays for the last nurse).
3 Lady (Volunteer) Visitors.

Church. Seats 480. Is use now forbidden, pending repair. Services being held in Valley Hall. Are putting up iron building, pending restoration of church.

Services.

Hare.

Minor Room holds 120.
Schools (largest room holds 200). Used as Minor Room, + for Sunday School, Clubs, Notices Meetings etc.

BOW PARISH CHURCH.

Clergy.

REV. MARMADUKE HARE, *Rector.* | REV. D. CONOLEY, A.K.C., *Curate.*

Missionary.

MR. COOKE.

Churchwardens.

MR. W. CHRISTIE, *30, Addington Road.* | MR. SEWELL, *Tredegar Road.*

Parish Clerk.

MR. H. L. WHEATLEY, *11, Lawrence Road, Addington Road.*

Organist.

MR. W. ACTON GITTINS, *11, Lawrence Road, Addington Road.*

Sexton.

MR. HARVEY, *18 Fairfield Road.*

Parish Nurse.

NURSE AYLWARD, *5, Fairfield Road.*

Mission Woman.

MISS C. JOHNSON, *42, Fairfield Road*

Services.

Sundays : 11 a.m. and 7 p.m.
Wednesdays : at 11 a.m , Litany 8 p.m Service and the Bow Lecture.
Fridays : Litany at 11 a.m.

The Holy Communion is celebrated on the first Sunday of each month at 9 a.m., and mid-day. 2nd and 4th Sundays at 8 a m. ; and 3rd and 5th at 9 a.m ; Holy Days at 11 a.m.

Children's Service, 1st Sunday in month, at 3 p.m.

Catechising : the 2nd Monday in each month, at 7 p.m.

Churchings and Baptisms

Are performed on Sundays at 4.30 p.m., and on Wednesdays at 11.15 a.m. and 7.15 p.m., and Fridays at 11.15 a.m.

*** There is no fee for Churching, but an opportunity will be given for making a Thanksgiving Offering.

Marriages

are solemnized on Sundays and Week days, provided that notice is given the day before. Notice of

To be obtained of
Mr. H. L. WHEATLEY, 11, Lawrence Road, Addington Road,
AND THE

Printer, W. H. GILLARD, 171, Bow Road, London, E.

207

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A Sunday School

In connection with the Church is held in the Schools, Old Ford Road. A Young Women's Bible Class is also held in the same, on Sundays at 3 p.m. ; also at the Rectory at 3.15 p.m

Supers. : MR. GILLARD AND MISS JOHNSON.

Mothers' Meeting.

A Mothers' Meeting is held in the Schools, Old Ford Road, on Tuesdays, at 2 p.m.

Supers. : MISS PHILLIPS.

Bands of Hope.

The Junior Band of Hope meet in the Schools Old Ford Road, every Tuesday at 7 p.m. ; Senior Band of Hope, 8 p.m.

Supers. : REV. D. CONOLEY, MR. COOKE AND MISS C. JOHNSON.

Provident Society.

Treas :
Collector : MISS C. JOHNSON.

Dorcas Society.

Super. :
Sec. : MRS. WHEATLEY.

Persons who desire to see the Clergy are requested to apply at the Vestry of the Church, any Wednesday or Friday morning, between 11 and 12 o'clock. Applications for Certificates, Hospital Letters, and the signing of Pension Papers can also be most conveniently received at these hours.

Attendance is given at the Church Vestry, at the close of each Service, for the purpose of letting seats. Applications for this purpose may also be made to the Clerk.

Attendance:

Social Agenda &c.

Hall.

Crowd: Morning 200
Evening 300.

More in the case in the morning case also in the evening. No marked difference in the congregations, which are well-dressed. This appearance, well-is-no.

Communicants 1st: 159. Easter 144.
Main in: Evening 140 or 150.

President Meeting: — " — Considered with Matters Pending. 95 Members.
Collection of subscription lists for benefit-benefit.
A morning-out tea. with, if possible,
a Evening Bank age.

Bands of Hope.
M.A.B.Y.S. (Mel. Assn. for Befriending Young Servants).
Templars - a Prodigal Nation We were failing
Phoenix - — " — " — and now ~~Thriving/Thriving~~ thriving.
Athletic Club: (42 members). For football, cricket, rowing &c.
See also p. 207.

Education.

Visiting.

Hart.

2 Sunday Schools: Register 347. Average about 250.
2nd Monday in March: Collecting in Church, in accordance with terms of the Margaretta Brown Fund. £20 available for prizes. Also in Bradley & Islington.
A Town night school for rough boys: 9 or 10 boys; lessons elementary subjects.
The parish divided into 5 for the Curates who visit systematically. The Lady on the same. The Rector visits, she can, over the whole parish. The Mission Workers visit in special streets & which they are left off.
[It is impossible to say that parish visiting, & perhaps the organization generally is very effective. Mr Hart frequently used the word "I suppose I" in describing what the duties of various people were. The Rector is perhaps rather easy-going, but not in the least complacent. He talked about his parish somewhat as an outsider observer might have done, with an easy freedom, perhaps not doing much himself, but leaving you with the impression that he thought he did, & wished you to think so. He is a bachelor, & in some respects a very pleasing contrast to his neighbouring Rector of Bradley.]

Nursing.

Charity.

Hage.

By E. L. N. F. Hage (See p. 208).

Has only carried on dispensary of parish. With present Poor Law system enough.

Has no difficulty about providing nurse's salary. About £40 is available for the purpose through a special gift, annual, for the purpose.

Has only 6 or 8 subscribers, but one gives fairly large amount. Total ~~fund~~ Poor fund £60 or £80. (Ex-London Visiting Relieving Officer. generally gives about £15). Has enough in ordinary years.

Charities administered:-

Bell's Charity (Local) about £90. Grant to various clergy widows of district. Keep a certain amount in hand (£10) to give on request of Vicar & Guardians. Trustees ~~that~~ altogether is quite satisfactorily working fairly well.

Bread Charity: ~~Bread~~ Bread on 2nd Sunday is much to 40 applicants "who come regularly to church". Difficulty often to find 40 non applicants.

Education Charity: to Educate 12 boys. Want to abolish

Influence of the Church.

The Influence.

The Great fund of wealth is an educational.

On the general question as to whether were touched by the church in the parish, Mr Hare said that "every class was touched, but not to a large extent & not satisfactorily, certainly." He says they have been always hindered by the church rings of the church.

Wesleyans were in Old Ford.

Congregationalists take the aristocracy of the neighbourhood to Hackney Grove Chapel.

Humanism was an important influence, but quite indirectly in his working. Hackney Chapel took the poor when Humanism left. He was quite frank in his methods of giving, & said that "he did not ask how the poor came, so long as they did come", and answer Mr Hare, "there is a good deal to be said for it."

Railway Mission carried on by a "Band of Plymouth People".

Factory Girls Union.

Other Christian influence

Salvation Army "Trice in vain".

Baptists: Small congregation, but large ~~[illegible]~~ Sunday School.

Roman Catholics: Father Thrasher, an excellent man. The R.Cs are examples to all for the regularity of their attendance &c. They work hard, & literally the Hare does not think they proselytize. He maintains very friendly relations with them.

Theosophists: a few. Does not think they do much, & they exercise little or no influence.

The Factory Girls Union (Kinnaird people) work in connection with Bryant & Mays: Temperance &c. A committee of ladies. My wife was a member. Been working about 5 years. A lot of improvement. Taught them to wear underguarments. My wife has told me that very few used to. Very important; close connection with morals.

C.O.I. Corporate. Was criticised, this disturbance by Christians & Dons & Guardians.

Poor Law:

Police.

Crime.

Hate.

Mr Quinness: friendly, but no cooperation.

Irish Nationalists Relig, especially in Poor Law Guardians. Not enough inquiry. Relaxing System Ind. The moderate leaders were attacked. Hate Nugent perhaps the only Nat who do. But no great disagreement with policy of majority felt.

Poor Law administration generally too extravagant in the Poplar Union, but general approval expressed, and, "thanks to Lansbury, many reasonable complaints remedied" to minutes.

Speeches were often. Relations friendly. But they refused to stop the agitating in the streets (Poor Roads). The very bad, although carried on quite quietly for the most part.

Decidedly improving. The influence of the Bands of Hope seen in many young men who remain total abstainers, & interest themselves in Labour or other organizations.

Nothing special to remark.

Prostitution.

Early marriages.

Hours.

Housing.

Common lodging Houses.

The solicitor has no disorderly houses in Hare.

Too many pots, but not an unusual case.

Very good. Death rate above the average for the whole of London. See the Medical Officers (Dr Tallents) Report.

Fairly good, except the slums round Church (Barnes alley, Walters Court &c). Only one Church in the parish.

The people generally well-behaved, excepting in the slum districts. He has never seen more drunkenness in any other part of London.

Four Common Lodging Houses:
Two are very airy* & fit for bona fide use & probably used for immoral purposes.
* The 4th passage is main road, next church of church.

Mr Hare has lodged his sign rather recently, & is not in

the last of health & complain of want of sleep. He has just been away for a little time, the doctor is going to forbid it, forbid it. So he has not been interviewed on a time when his mind is really concentrated on his points. He is a moderate Conservative, probably of moderate opinions. His critics charge him with trying too much. But it is probably to his credit that he is the only survivor of the district who continues to take part in public work. He is not a great force, but there is no unctuousness or complacency about him.

Page 165.

Note. Inn Bedford. All Hallows East-India Dock Road, has by mistake been reported in Poplar. See Book I. page 167.

June 18th.

(2)

Interview with Rev. C. Vere Barley; 83 Pence Road, Bromley:-

Mr. Barley is one of Mr Pary's curates and is in charge of the mission church and district X1 on the School Board map: in this district Mr B. tells me that he has entire control. I was anxious to see Mr B. not only because he is something more than a curate but because he has been very highly spoken of by more than one of those seen.

Mr B. has only been here for 18 months but during that time he has evidently got a thorough grasp of his district.

He is a man between 30 and 40: rather short and burly in appearance, and with a face at first sight not attractive but which grows on one as one talks: his ~~th~~ cheeks are pouted and rather podgy; he has an enormously high and prominent forehead, indeed were he not clearly a man of considerable ability, one would

Character of population

almost think that he was hydrocephalous.

Though he has coloured nearly all the streets in the district dark blue Mr B. thinks that they are not generally the very poorest. Donald St is the worst of the lot, and here there are a good many thieves and prostitutes. The poorest inhabitants are generally dockers, but there are a great many fairly well-to-do railwaymen, engine drivers, firemen, porters, carriage cleaners etc. Many girls work at Bryant and May and Bell's.

Such unemployment as there is in the district is the result always of illness or of sheer laziness. There are many loafers among the men who will not work. Many of them are betting men, act as touts for bookmakers and so on. Many of the coffee shops are little better than gambling dens. How ~~fast~~ rife gambling is one can judge from the rush for the evening papers as they come down from Fleet St. "Hmm poor these people are they always

Persons employed.

have money to spend on the evening paper and on beer".

As to drink. Mr D. is an enthusiastic teetotaller, and looks upon drink as the greatest curse of such a district as this. The harm is done not so much by open drunkenness as by "quiet-sotting". The actual amount consumed is probably less than in Rotherham (where Mr D. was for eight years) but the effect is just as bad. The Yorkshireman has better physique and can stand more.

Mr D. gets some assistance from the parish church on Sunday: he has also a Bristol woman who devotes herself to the district.

Including school teachers there are about 30 voluntary workers.

One of the churchwardens is a man who earns 24/ a week: his wife earns a few shillings by washing. Being religious people that they are not content that their children should all go

Buildings.

Services.

Communicants

By whom attended.

together and they accordingly have a whole house for which they pay £9 i get. this was when Mr. B. Lyne was in the habit of always giving 2/ to the offertory.

Church, and Club room rented for six winter months.

The Church accomodates 400. At the morning from 20 to 30, all men and children, as the women cannot get out on Sunday mornings. In the evening from 80 to 180, little more women than men.

Average 30. The figures for various Sundays were 72, 8, 10, 43, 18, 20, 11, 21, 63 etc. On Easter Sunday there were 80: the roll was 100 but Mr. B. struck off 20 as not fit to come.

Those who attend are excluding the poor of the surrounding streets; they are almost entirely

heads of families. Three years ago some went. "When I came to London I said where are the men"? but the men are now increasing. Mr. D. has a theory that the men who attend church in London are almost without exception countrymen born and bred; it is certainly so in his district: in some cases they are men who have always kept up the church going habits of their youth, but which now frequently they are men who have lapsed and been won back. The social habits of the born Londoner are all against church going. Mr D. is very anxious that we should enquire into this point.

Men who come to church do so without any pressure or nagging: "the ill-disposed will always come if they can understand" i.e. if the service and especially the sermon, is not "muddled" or above their heads. It is quite essential to speak to them in simple, direct language; no man can get a congregation among the poor without this.

Social Agencies.

Club for men and young men during the winter: only adult churchmen, and have from 20 to 40 in attendance; give the word churchman an elastic interpretation, but cannot follow out Sparam's plan at Oxford House, and admit everybody: would at once be swamped; it is an excellent thing to do if possible, but requires a lot of money, and few of the clergy can afford it; they are therefore forced generally to confine their clubs to churchmen. "A club is a tremendously civilising influence". Mr B. has now three members of his club reading "Pater and Pound" with him, and one reading "A Death in the Desert". In the winter evenings he reads and comments on Dickens etc to them, and even makes them enjoy Shakespeare: they are all peasants poor working men. "But civilising though a club is" "nothing is so civilising as religious convictions". Nothing is more wonderful than to see the gradual change in a lad who has really been brought under the religious influence: the first effect is

on his clothes: without any suggestion he leaves off loud ties, bile trousers etc, and gradually his whole moral nature alters.

Temperance Benefit Society: worked by a layman: total abstainers only, no moderate drinkers. As reforming agencies moderate drinking societies are "the incorrect moonshine": there are lots of moderate drinkers among the working classes, but the drunkard can never be turned into a moderate drinker; the only hope for him is total abstinence.

Boys' Brigade: about 30 members: a very great success: the boys are tremendously keen about it. "If people tell you that these things fizzle out soon after the start, tell them they don't know how to manage them: you must always keep something dangling before their eyes". The boys are inward boys, rain boys and railway boys, some next door to ragged. "We begin with prayer but don't end with it as it does not ~~&~~ do to force too much religion on them". Nearly all the boys come to church and sunday school.

Education.

Mothers' Meeting:- about 60 attend; conducted by ladies, but Parly always looks in, and talks to the mothers on microbes, vaccination, ventilation, sanitation etc. Gets ladies to talk to them about the promiscuous sleeping arrangements of their children; has induced a good many to separate the sexes by at least a curtain.

Trips, teas, and entertainments:- "These people have no moral backbone; a Yorkshireman if he comes under the influence of religion will defy the Devil himself; these people have to be constantly prodded."

About 360 in Sunday School, with 300 in average attendance. All the teachers from the neighbourhood, tapsters, labourers, male clerks, waitresses etc. Not always efficient but it is wonderful the way they give themselves to the work after their hard weekly labours: "the self sacrifice of these people when they are touched by the Christian spirit is extraordinary."

Visiting

Nursing.

Charitable Relief.

Our Parish visits every house. "I never feel I can proper terms with them if they leave me into their best room and dust a chair; you should be able to walk into the kitchen and sit down on a wash tub." If the man is in he usually retires to the back yard when a parson enters; "then I always follow him". Visiting wants much tact: "we should not care to be looked up at all hours"

There is often great difficulty in seeing more than one family in a house: the upstairs people are usually the tenants of the downstairs people, who often do not like you to be their tenants.

There is one church for the district: the poor don't so much want nursing as telling what to do.

Give no money. The church gives a few tickets for necessaries for the sick.

The Jubilee division an intolerable nuisance.

Influence of Church.

Aim

Other influences.

"You cant measure the influence of the Church by those in actual touch with her; it permeates in numberless unseen ways.

"My great aim is to form character: when you do that the rest will follow under direction."

"To influence these people you must live among them; mix with them without any clerical stiffness: and it is desirable that you should be able to knock a man down on occasion."

Bergne thinks it on the whole a "beneficent influence." They rather compete the people by doles, free doctor etc: but they succeed in getting dwellers in the neighbourhood to preach at their open air services: this requires tremendous moral courage.