

No 15-15  
Hackney and South Hackney

Clergy

B

(185)

District 13.



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

COLL. U.

B

185

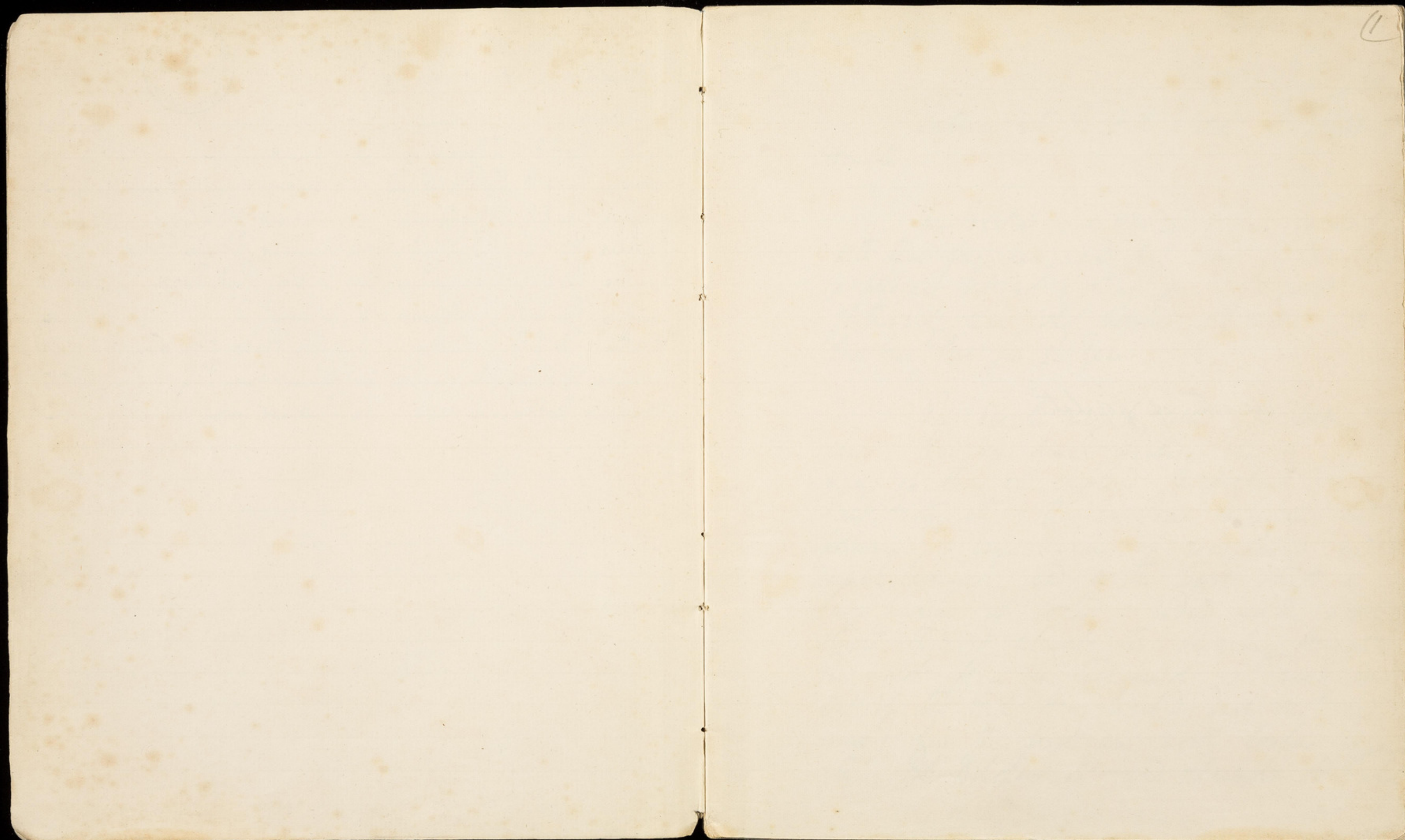


[17]

District 13 - Book XV

Name	Parish	Address	Page
- Blatch Rev F.R.	St. Barnabas.	The Vicarage. High St.	3
- Wlocorn. Rev W.G.	St. Michael & All Angels	The Vicarage London Fields	✓ 29
- Walker. Rev F.R.	Christ Church	The Vicarage. Gore Road.	✓ 61
- Fletcher Rev G.C.	All Saints	The Vicarage. Blunt Road	91
- Rankes. Rev E.W.D.	St. Augustine's	301 Victoria Park Road.	✓ 115
- Sankey Rev E.T.	Christ Church	7 Islington R.	141
- Hartley Rev E.B.	St. Lukes.	13 Sutton Place. Hornerton	161
- Donaldson. Rev S. Clair	Eton Mission	26 Gainsborough R.	✓ 179
- Hawkins Rev F.H.A.	All Souls.	The Vicarage Pedro St.	217







Character of population.

12<sup>th</sup>.

13  
17  
CD (2)  
Interview with Rev. F. L. Blatch, St. Barnabas,  
Hornorton:-

Mr Blatch is a man of between 50 and 60, with thin grey hair, and grey beard and moustache, a pleasant but not a strong face: a quiet gentlemanly man, shy, nervous and modest. He has been here for 21 years.

The people may be called poor looking class: there are small factories where a good many of them are employed, the Xylonite & Seal Factory etc: there are some railways and policemen: a large number of road makers and casual labourers, and in the worst streets a large number of costers, indeed in the poorer streets this is almost the prevailing occupation. The worst place in the parish is Trasky Court, out of the High St. (marked dark blue and black): here the people are mostly loafers, beggars etc. St Belcher St and Aldbrook St, which



2m. 6



Drunk

5  
also in mark dark blue and black, are very poor but have greatly improved in character. The inhabitants are quite quiet and well-behaved, and there is no crime among them.

In the worst streets and especially in Frank Court and Nesbitt St. the people are constantly shifting, but in the other streets they do not move much. A good many have come here who have been forced out of Bethnal Green and elsewhere by clearances.

On the whole there has been little or no improvement in the last 20 years. There is an inordinate number of Public Houses and they all seem to ~~thrive~~ thrive. The men on the whole are more sober than they used to be, but the women much worse: respectable women seem to have lost all sense of shame in going into a public house. Mr. Hatch attributes this deterioration to the influence of working men's clubs of which there have been and still are (though several have failed) a large number in the neighbourhood. Men take their women folk to the "orgies" at



Forry.



Poverty.

7  
these places, and their self respect is gradually  
weakened. The Peravara Club in Church Road is  
especially bad, but without exception they exercise  
an evil influence. Some of them seem to  
fail sooner or later, usually owing to the  
defalcations of the treasurer or secretary.

Mr. J. H. Hatcher described his people as  
on the whole "very poor". Then he rather drew  
back: "still" he said "there is a great deal  
of money about. There are always funds for  
drink and outings. There are too an enormous  
number of sweet shops." On the whole the  
people are certainly less poor and more thrifty  
than they were. Among the poorest in the  
parish are the shopkeepers who are mostly in a  
very small way. Mr. Hatcher believes there is  
only one funeral in the parish.

On the whole Mr. Hatcher gave me the  
impression that his people are rather better than  
our map would lead one to suppose, and if he  
is correct I should think parts of the  
district have distinctly improved in the last ten



years. But Mr Blatch was evidently anxious to give a favourable impression: as I was going he said "I hope I have at least made my people out worse than they are".

One Curate and one Mission woman, said. One lady worker who is lodged, and a Deaconess who gives her services.

There are no district visitors. "we have no people in the parish sufficiently educated who have the time".

Church and Mission Buildings, consisting of a large hall and a number of class & rooms. This is an admirable building adjoining the Vicarage, which was built by Mr Blatch at a cost of £5000

See over.

Persons employed.

Buildings.

Services.



## SERVICES IN THE CHURCH.

### Sundays.

8 a.m., 11 a.m., 3.30 p.m., and 7 p.m. The Holy Communion is at 8 o'clock every Sunday, also at 11 o'clock, on 1st and 3rd Sundays. Children's Service, 2nd, 3rd and last Sundays in the month, at 3.30. (Morning Service, for younger Children, every Sunday, at 11 in the Hall.)

### Daily.

Morning Prayer, 8.30. Evening Prayer, Wednesdays (with Sermon), 8 p.m., other days 5 p.m. Litany on Wednesdays and Fridays at 11 a.m. Holy Communion on Thursdays, at 7.30 a.m.

### Holy Days.

Holy Communion, 7.30 a.m. Morning Prayer, 11 a.m. Evensong and Address, 8 p.m.

### Holy Baptism.

Sunday Afternoons, at 4 p.m. Fridays, at 7.30.

### Churchings.

Before any of the Week-day Services, and on Sunday Afternoons, at 4 p.m. There is no Fee; but Mothers should bring a Thank-offering according to their means. These offerings are devoted to the service of God's House.

### Marriages.

Notice of Banns to be given at Church House, 109, High Street.

## MEETINGS.

### The Sunday Schools

Are opened punctually at 10.10 a.m. and 3 p.m.

Superintendents—Boys' School, Mr. FLACK.

Girls' „ Mrs. BLATCH.

Infants' „ Mrs. JUBB.

### Mothers' Meeting.

Every Monday, at 2.30 p.m. Entrance to School-room by Church Terrace. Club Deposits for Clothing, Boots and Coals, received weekly.

Lady Superintendent, DEACONESS PARKER.

Mission Woman, Mrs. JUBB.

### Bible Classes.

Young Men...Sundays, 3.15 p.m....Rev. E. Lewis.

Women ... Thursdays, 3 p.m....Deaconess Parker.

Young Women...Sundays, 3 p.m....

Deaconess Parker.

### Band of Hope. (Affiliated to C.E.T.S.)

Meetings every Thursday, at 7 p.m. Members' subscription  $\frac{1}{2}$ d. per week. "The Young Crusader," Free Monthly.

Supt. Rev. E. LEWIS. Sec. & Treas. Miss GRIPPER.

### Guild of Hope. (Affiliated to C.E.T.S.)

Meetings every Thursday at 8.15 p.m. Members' subscription 2d. per month. "The Temperance Monthly," Free.

Superintendent, Mrs. BLATCH.

### Communicants' Guild.

4th Friday, at 8.30 p.m.

### Recreation Meeting for Boys.

Mondays, Juniors, 7 p.m.; Seniors, 8.30 p.m.

MISS GRIPPER.

### Young Men's Club.

Tuesdays, 8 p.m. MESSRS. SMITH AND GALLARD.

### Sewing Class for Girls.

Fridays, 6 p.m.—MISS GRIPPER.

### Sunday School Library.

Thursdays, 6.30 p.m.—MISS GRIPPER.

### Penny Bank.

Saturdays, 6 to 8 p.m.—MR. PYPER.

### Clothing Club

Mondays, 11 a.m. to 12—Manager, Mrs. BLATCH.

### Work Society.

Saturdays, 11 to 12, from November to March. Mrs. BLATCH.

### Choir Practices.

Wednesday, 7.30 p.m., (Boys.)

Friday, 8 p.m., (Men and Boys.)

### Provident Dispensary.

At the Old Town Hall, Hackney. Members' Subscriptions, from 1d. a week, securing Medical attendance and Medicines Free in case of sick



Amount acknowledged	...	...	590	10	5
Mr. Hull (card)	...	...	0	15	0
Mrs. Finch	...	...	5	5	0
A Thankoffering	...	...	50	0	0
W. White (box)	...	...	0	7	6
Offertory, Dedication Festival	...	...	9	15	0
Major and Mrs. Parker	...	...	5	0	0
Mr. and Mrs. Madder	...	...	0	2	0
Mr. Humberstone	...	...	2	2	0
			<u>£670</u>	<u>4</u>	<u>11</u>

#### Sunday School Fund.

Mrs. Pyper (quarterly)	...	...	0	5	0
Deaconess Parker	...	...	0	10	6
Alms box	...	...	0	2	7
Mr. and Mrs. Madder	...	...	0	2	6
			<u>£1</u>	<u>0</u>	<u>7</u>

Balance in hand £1 15s. Estimated cost of Excursion and Junior Summer Treat £15. Subscriptions earnestly invited.

#### Subscriptions for Organ Ornamentation.

Mr. S. Farthing	...	...	0	5	0
Mr. Flack	...	...	0	5	0
Anonymous	...	...	0	2	0
Deaconess Parker	...	...	0	10	0
Mrs. Copping	...	...	0	5	0
Miss Gripper	...	...	0	5	0
Miss Hague	...	...	0	1	0
Miss Underdown	...	...	0	2	0
Mr. Gallard	...	...	0	2	6
Mr. Goldsworthy	...	...	0	1	0
Mr. W. R. Smith	...	...	0	1	0
S. L.	...	...	0	10	0
Mrs. Grimwood	...	...	0	2	0
Mrs. Blatch	...	...	0	10	0
			<u>£3</u>	<u>1</u>	<u>6</u>

Junior Division	...	...	0	12	3
			<u>£2</u>	<u>9</u>	<u>6½</u>

#### Baptisms.

"Suffer the little children to come unto Me, and forbid them not."

May 28.	Louisa S. Peck, Rosina Peck, Frederick W. Williams.
" 30.	Sydney A. Marshall, James W. Davis, Frederick J. McDonald, Ellen M. Aikin, Beatrice Bull, Frances M. Grimwood.
June 4.	Christina Smith, Lydia C. Glinsman, George H. Jenkins, Charles W. Fryer.
" 6.	Edward J. Houghton, Sarah Fullbrook, May A. Pratt, Florence H. Penn, Ethel K. Forrow.
" 11.	Charles Reynolds, George Carter, Maud V. Murray.
" 13.	Richard W. F. Nokes, Rose M. Allen, William J. Clarke, Margery F. Crabbe, Albert W. Pearl, Olive M. A. Garland.
" 18.	Robert A. Rochford.
" 22.	Ernest H. Bridger.
" 25.	George E. Skilliter, Florence M. Skilliter, Walter W. Wright.
" 27.	Arthur D. Russell.

#### Weddings.

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

June 7.	Harry Turner and Eliza Hammond.
" 7.	Ernest K. Goldsworthy and Annie M. Daley.
" 19.	Herbert A. Ince and Mary E. Carter.

#### Burial.

June 28.	Charles Fradd.
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On Sunday morning about 200 attend: in  
 evening from 300 to 350 (population 10000).  
 The majority are certainly women, but there is  
 a good sprinkling of men. No doubt most of  
 them are fairly well-to-do but it is astonishing  
 how many really poor people come. But a  
 casual visitor would not as a rule think they  
 were very poor as they are all well dressed.  
 None who do come to church are at all really keen  
 about it. There is no living. Mr. Blatch has  
 always been most careful as to this; his  
 predecessor liked a good deal and for many years  
 Mr. D. was frequently told "tho' he was so and so!  
 He was a nice gentleman he was." But they  
 have got to understand now that church goes or  
 non church goes with all be treated alike.

Mr. D. used to have open air services but  
 gave them up after the Liberator they vulgarised  
 them and brought them into contempt.

On the ~~27th~~ roll 274: on last  
 Sunday 195. Again the majority are women.

Communicants.



Social Agencies.

Educational Work.

(15-)  
Young Men's Club, meeting two or three  
nights a week: about 25 members: confined to  
members of Bible Class. Has cricket and Football  
Club attached.

A Ladies' Club for 'stern' boys meeting one  
night a week. About 50 attend.

Mothers' Meeting: 60 to 70 attend.

Band of Hope: cannot give numbers: run  
by Curate.

The Senior Temperance Society "is practically  
in abeyance." "I found he did not gather in  
any more: he has been preaching to the converted  
who found it a bore to turn out unnecessarily  
without any appreciable result. Still he has a  
fair number of total abstainers."

Sunday School with about 500 in  
attendance. The teachers all come from the  
neighbourhood: "they do their best, but I can't  
say the teaching is worth much," but they have  
no time to attend classes. Mr. B. would much  
prefer the Dupanloup system, but this requires



Visiting.

Nursing

Charitable Relief

(17)  
a considerable staff of really efficient teachers.

"I can't pretend that our visiting is very efficient. There are portions which are pretty well visited: but there is no attempt at home to home visitation: we have not the staff for it". The sick or those who send for the clergy are promptly visited, and when new streets are built every house is visited. English visits are welcomed.

There is no parish nurse and one is very badly wanted. In cases of great necessity a nurse is sometimes procured from the Metropolitan Hospital in Kingsland Road but she of course has to be paid. There is no association of nurses from whom a nurse can be obtained gratis.

Give about £60 a year in relief entirely to the sick: about £30 comes from a scheme in the Hackney Charities.

Work with C.O.S. The Committee is a good:



Other Religious Influences

General Influence of Church.

Cooperation.

(19)  
one: "I find their work very valuable." On the whole Mr B. gets very few applications for relief.

The only two R.C. places of any importance are the Evangelical Hall and the Free Mission both of which do good work. The latter is run by the Congregational Chapel in Clapton Road.

There are very few R.C.'s and no Jews.

The Salvation Army has very little effect. They started a Hall in the parish and went off with a tremendous flourish, but it is now closed.

In the main there is absolute indifference to religion as such: Sunday is simply looked on as a holiday and the great day for enjoyment; but there is little or no hostility to the Church, towards which there is a much better feeling than there used to be.

Mr B. used to cooperate with other Churches in temperance, but since the collapse of his Union



Temperance Society has ceased to do so, which he regrets. His relations with the Dissenters are and always have been friendly.

Mr D. has never taken any part in local government: he thinks the progress of the Vestry is deteriorating.

There is nothing extreme in the administration of the Poor Law: a moderate amount of out-relief is given, but the cases are all carefully chosen.

The police do their duty very well, or at all events as well as they are allowed to. The action of the magistrates ~~does~~ does not encourage them to keep really good order: if they take people up except for really serious offences they are generally only punished for their pains. Still there has certainly been a great decrease of disorder in the streets.

Mr D. has known cases of their being seized by patients, but thinks that it is not common.

Local Government.

Police.



Prostitution.

Crime.

Marriage.

Drift.

(23)  
There is no regular promenade in the district. But at various times brothels have been started in Marian St., but they have always been suppressed. The great centers of prostitution in the neighborhood are round Hackney and Dalston Stations.

The district is almost wholly free from crime: but there is a place in the High St. ostensibly a snuff-shop where boys go to gamble a great deal.

Early marriage is as common as ever it was: very common for lads of 15 to marry. Immorality between young people is on the increase: little or no stigma attached to it. ~~And~~ It is rare however to find a couple living together unmarried.

The people save a good deal. Last year they took £414 in the Penny Bank. £177 in the Clothing Act, and £91 at the Mother's



Health.

Housing.

Mrs. Blatch.

25  
Meeting.

Health on the whole is excellent: the district lies low, but is on splendid gravel soil. When there are epidemics about they come off better than most poor districts.

Many of the houses are old and well built: none of them are now insanitary. There was a Sanitary Aid Committee in the parish which did excellent work, but which is no longer necessary. The authorities are thoroughly efficient, and attend at once to any complaint.

While I was with Mr. Blatch his wife came in and asked me to go and see the people paying in to her Clothing Club. I sat with her for about ten minutes while the women and children came in in a pretty steady stream: most of them obviously of a poor and very poor class. Mrs. Blatch seemed a pleasant and rather energetic woman, with more vigour I should say than her husband. She



The Man.

(27)  
assured me that he had done a wonderful work  
in improving the character of the people. There was  
a time when the police scarcely dared to go into  
Belohar St and Holmhook St. Now the inhabitants  
are quite civilized, and are always delighted to see  
the Mission Women or Lady workers.

On the whole I came away with a pleasant  
impression of Mr Blatch. He is a man of no  
great vision, intellectual or spiritual, but he is  
a pleasant, kindly gentleman. In opinion he is  
I think a moderate Evangelical; he describes himself  
as a "sound churchman".



July 15<sup>th</sup>.

12  
9

(CP) (2) (25)

Interview with Rev. W. J. Morcom, St-  
Michael's, London Fields.

Mr Morcom is a man of between 60  
and 70: stout, comfortable, and jolly looking:  
looks as if he was fond of good living, and  
has only been in London ten years, having  
always previously held country living: he is  
certainly of a type which is much more common  
in the country than in London: pleasant, jovial  
countenance, but with no great spiritual fervour or  
enthusiasm for doctrine.

Mr Morcom brought in his scripture reader  
Mr Pennell, a fine old fellow who has been in  
the parish since it was created ~~34~~ 32 years  
ago. Mr Pennell evidently knew more about things  
than Mr Morcom, and the bulk of the  
evidence really comes from him.

Character of population.

With the exception of a piece of Mare  
St. when there are a few shopkeepers the population



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is entirely working class, in a few streets to the north artisans, in the poorer streets to the south chiefly casual laborers and shoemakers (there are small shoe factories in the district). On the whole they are a steady industrious lot very little troubled with want of work.

On our map Duncan St. and part of Duncan Sq. are dark blue, but Mr Pennell does not think they are any worse than Spring St. Ada St. Sheep Lane and the other streets in the immediate neighborhood. Warburton Road he considers now the worst street in the parish. On the whole Mr Pennell led me to suppose that the people are better off than our map and an inspection of the streets would suggest. Duncan St. Duncan Sq. and the whole of the Warburton Road area certainly look very poor. And yet both Mr Moreton and Mr Pennell complain that the district is going down. When Mr Pennell first came there there was a number of rich and well-to-do people in the parish especially in Mare St. Whence they were driven by the advent of the S. E. R.



which ran through their back gardens: all the old houses in Man. St. have now been turned into factories or shops; but in the other streets the tendency still is for the better class to shift to Walthamston etc. and their places are taken by a poorer class. Many have come here who have been cleared out of Bethnal Green. Mr. Pennell used to reckon that the parish averaged a family and a half per house; now there are certainly two to a house. There are now practically no tenants in the parish.

Two Curates, Scripture Reader, and Stacross, paid.

Two Lay Readers and staff of lay workers about - 150.

All these matters which had reference to a written return Mr. Harcourt said he would prefer to send.

Persons Employed

Building, Amies, etc.



Visiting.

Charitable Relief.

35-  
The Visiting is done chiefly by the Clergy, the  
Scripture Reader, and the Deacons. Mr Pennell does  
little else but visit and says that he visits every  
house and every family from 3 to 4 times a year. He  
looks upon his visiting as of <sup>an</sup> entirely spiritual  
character: his duty is to read the word to the  
people and then are few whom he does not ultimately  
get to listen to it; visits at first have usually to  
be of a social character, but it is nearly always  
possible to lead up to spiritual things. He is never  
met with hostility: when there is hostility to visitors,  
it is always owing to want of tact: they force  
their way in in an unpleasant manner or at an  
inconvenient time. But the present inhabitants are  
less get-<sup>at</sup>-all than those when he first came,  
the men especially: there used to be ~~very~~ many  
shoemakers working at home: now they are nearly  
all in factories.

Including soup kitchen they give perhaps £100  
a year, but almost entirely to the sick. Some  
give to out of work laborers. Work with the C.O.S.



Nursing

37  
who do admirable work and are most valuable. The unpopularity of the C.O.S. is almost entirely due to the talk of the underserving people who have been refused. The only case in which their system does really sometimes work hardship is in the case of people who have come down in the world, and whose pride rebels against the inevitable sinking into their circumstances.

Religion in this district has been terribly injured by indiscriminate almsgiving: many people have got the idea that if they go to church they ought to get something for it. A lady amongst some years since took a mission hall in the parish and ~~for~~ had sermons at which everyone who attended was given tickets for coal and food. She has now gone and the Hall has been taken by the Salvation Army.

A nurse can always be obtained at a few hours' notice from the Hoxton and Haggerston Nursing Association, which does the most admirable work.



Proportion touched by Church.

Other Religious Influences.

39  
Directly the proportion touched is not large but indirectly it forms a large proportion of the inhabitants. Last year at an annual gathering that they have at the Vicarage they sent invitations to 700 families, with some members of which they are in some way or touch in some way. Whatever its spiritual power may be Mr. Morison is struck by the enormous indirect influence and power of the Church in East London through its clubs etc.

As to the personal influence of religion one gets the old reply - great indifference, no hostility. Mr. Morison thinks that Londoners are just as religious and if anything more moral than country people: but as far as outward observance so he thinks that now the country people are not compelled to go to church just as large a proportion abstain as in London.

Dissect used to be tremendously active in Hackney but is now much less so as the richer people are leaving; they have had to



Cooperation.

(41)  
close to many of the chapels. There are however  
a Baptist and Primitive Methodist Chapel in  
the parish and Congregational and Catholic Apostolic  
Church just outside. They all appeal however to  
a wide area. Mr. Morcom does not think that  
they are any of them particularly successful and  
in no case is the minister a man of mark.

The Salvation Army have a place in the  
parish: they march round every Sunday, but seem  
to get few adherents: they certainly do not  
reclaim sinners. Mr. Pennell thinks that nearly  
all their people are drawn from dissenting bodies  
and especially from the Primitive Methodists who  
used to be much more noisy and sensational than  
they now are: now that they have quieted down  
thousands of their adherents who liked noise and  
sensation have joined the Army.

Of R.C.'s there are scarcely any in the  
parish.

Mr. Morcom is on quite friendly terms  
with other churches, and would willingly cooperate



Local Government.

43  
with them but there is little or no opportunity.  
An admirable ~~new~~ scheme of charitable cooperation  
to prevent overlapping was started under the  
auspices of the C.O.S. but it has broken  
down as the clergy and ministers neglected  
after a time to send in their returns of  
persons helped.

Mr. Morcom thinks that the vestry are  
an excellent body who do their work very well.  
there is no deterioration since the new act; there  
is he thinks only one working man member, and  
he is a moderate: in fact the whole political  
tone of Hackney is now towards Conservatism.

As to Poor Law Mr. Pennell said that  
there was a fair amount of out relief, but  
much less than there used to be: it is  
conferred entirely to widows and the old, and  
is carefully administered.

Mr. Morcom spoke in the highest terms of  
the two Medical Officers Drs. Gibbons and  
Hunt, and general he spoke of the very great



Police

Drunk.

45  
kindness which the doctors of the district show towards the poor.

The police are an excellent body of men who perform their duties with great tact. To this Mr. Morcom attributes largely the excessive orderliness of the population: the police have thoroughly grasped the fact that to treat people roughly is the surest way to make them disorderly.

Mr. Pennell has never seen any signs of corrupt relations between police and politicians.

Both Mr. Pennell and Mr. Morcom think that on the whole there is a distinct improvement among men, but a slight increase among women. Mr. Pennell thinks that if anything there is less drinking among the male inhabitants of the parish now than among the much more respectable inhabitants of 20 and 30 years ago.

Mr. Morcom has his Band of Hope and Guild of Hope, and thinks that throughout



East-London a really great work is being done  
 amongst the young, largely owing to the efforts  
 of the Younger Church and Curator. Though he  
 admits the non-success of temperance propaganda  
 among adults he believes that the work of the  
 Bands of Hope is really telling, and that a  
 generation of total abstainers and moderate  
 drinkers is being trained up; he believes that  
 though a considerable proportion of the members of  
 Bands of Hope are to be total abstainers  
 very few are become drunkards. The failure of  
 adult temperance societies is due to other causes  
 than a falling away of those who have been  
 brought up on temperance principles. Temperance  
 work was much handicapped at one time by the  
 early age at which children left the Bands of  
 Hope but this has been to a great extent remedied  
 by the formation of Guilds of Hope which take  
 them over the dangerous period between childhood  
 and manhood.

Mr. Brown is rather a prominent person  
 in the C.E.T.S. and is evidently most hopeful



Prostitution.

Marriage.

Thrift.

(49)  
of the work.

There were several brothels in Warburton Road, but they have all been closed for 1 1/2 years. Man R. is used to some extent by prostitutes but is better than it used to be. At one time Mr Pinnock said it was impossible to cross London Fields at night without being accosted, but now it is most unusual.

The age of marriage has steadily got older; it is the rarest thing to marry a man under 21 or a woman under 18.

Living together unmarried is very rare: how far relations between married are from it is difficult to say; at all events there is very seldom any direct proof of improper relations. For a woman to come to be married <sup>in the</sup> family way is very much more common in the country.

The people are fairly thrifty, and just



Health and Housing.

Mr. Marcom and his son.

(51)  
a good deal in the Penny Post, but put-  
ting out at Christmas. Mr. Marcom has  
started a self-help society for giving loans at  
a reasonable rate of interest.

Health is very good as it is throughout  
Hadding. Mr. Pennell is stuck in talking with  
other Wighton readers to find that they have  
little time except for visiting the sick; but  
he really had shared any trace of sickness.

With the exception of a few old houses in  
Sheep Lane all are in good sanitary condition: a  
great deal has been done of late years, and  
a number of old houses rebuilt.

Mr. Marcom is of rather a different  
type from any of the clergy we have met-  
hitherto. Though he did not say so plainly "I  
father that he is a broad churchman." So  
he said "for a via media" and in reply to  
a further question he quoted Terence: - "Homo sum:  
nil quod humanum est a me alienum puto."



He is the first who has shown any  
tendency to admit that he regards the social  
side of his work as an end in itself. That  
recognizing that social activity very often strengthens  
the spiritual position of the church he evidently  
cares as much for the bodies of his people as  
their souls, and as long as they lead decent lives  
he is not unduly concerned if they are irregular  
in religious observances. At the same time he  
does all he can to make his church attractive  
to them and aims at having "a bright-cathedral  
service" quite free from ritualism.

Altogether Mr. Mason struck me as a  
smile, level-headed man of the world with  
a good deal of amiability, tact, and power of  
organization but not I think with a very  
intimate knowledge of his people.







(57)



July 1864

13

CPB (61) (2)

Interview with Rev. F. R. Walker, Christ Church,  
South Hackney.

Mr Walker is a man of about 45; big,  
bony, awkward, and with rather a ~~too~~ coarse  
heavy face: dark hair, and a shaggy ~~too~~ unkempt  
red beard; very thick lips and a tongue too  
large for his mouth with a swelling thickness  
of speech: distinctly a muscular Christian:  
the phrase "a genial ruffian", applied to  
a well-known politician, seems exactly to fit  
him.

Mr Walker has been here for 7 years,  
and in South Hackney for about 14.

He had prepared notes which I have incorporated  
in the interview.

Character of population.

"Mixed. Chiefly working men, skilled and  
~~too~~ unskilled: several clerks, Board School  
masters and some retired tradesmen. Increasing  
annual influx of Jews."



In Baltham's parish extends into Bethnal Green and the majority of his poor streets are there; the streets surrounding the church, immediately adjoining Victoria Park all have an exceedingly well-to-do appearance, but are poorer than they look: a very large number of the houses belong to lodging men, who let out lodgings. Except a few roads very few keep servants, unless it be a lodging house inn. These streets swarm with Jews who are on their way to Park Lane via Clapton and Stamford Hill. The tendency of all the better streets is to become poorer.

Of the poor streets North St is probably the worst, but there is not much to choose between it and Vesper St and the streets in Bethnal Green, viz: Wadsworth St & Marlow St. Lark Row etc. All these streets are certainly poor if not very poor, and in a very large number of cases the women work as well as the men.

In all classes the people are very migratory, but the rich more so than the poor. The poor when they move usually go over the sea, the



Persons employed.

165-  
letter off to Clapton and Stamford Hill.

Tom Luntz (one unpaid), Scripture Reader,  
and Organist.

Mont. night lady visitors, and a considerable  
staff of Sunday School teachers.

Mr Walker usually has five curates, an  
unusually large staff for a small and not-  
wholly poor parish: he has "the incalculable  
advantage of being a bachelor, and can spend  
his money on curates instead of wives and  
babies." He is very proud of his colleagues  
and boasts that he has a better staff than  
any man in East London with the possible  
exception of Ingram, who can get the pick  
of University men. All his curates are University  
men, and he always tries to get men who  
are athletic and prepared to take part in cricket  
and football with the boys and men. They are  
he says, all tremendously popular in the parish.

As to his visitors he is very particular:  
nothing is easier than to get "one old woman



Buildings.

Services.

(67)  
to go and talk to another old woman,  
but really efficient visitors are very difficult to  
find, and consequently so as the parish gets poorer.

Church and Hall in Fox Road.  
Mission Church, with Hall and Clergy House  
in Vyner St.

The private houses for clubs etc.  
The Mission Church and buildings are about  
new and are probably the best of their sort  
in West London.

"About ten services on Sundays and <sup>two or</sup> three  
on week days: the attendances vary from 500 to  
1000."

On Sunday morning there are about 300 at  
church in evening about 500: these figures are  
below rather than above the average. The congregations  
have been increasing slowly for the last ten years.  
Even on week days they often get fair congregations:  
last Wednesday there were 70 or 80.

Mr Walker is convinced that a large



Communicants 400  
Sister Sunday 250.

### Social Agencies

68  
proportion of the congregation are rich, poor  
though a stranger would not form that impression.  
Those who come to church manage to dress well  
and soberly, however poor they may be: a good  
many factory girls come, but they are always quiet  
and are tastefully dressed. The depraved poor are  
never seen in church (unless hired) because as  
soon as they come to church they cease to be  
depraved: a working man always gives up drink if  
he becomes a church-goer. This is not so among  
the better-to-do, and there are several drunkards  
among the regular church congregation.

"Clubs for men, boys and girls: social,  
cricket, football, tennis. Temperance societies,  
Penny Bazaar, Provident, Maternity, Dorcas. Mothers'  
meetings, girls' and classes."

As to the Club:- One meets in a house  
opposite the church: it is for the choir and  
well-to-do men who pay 5/- a quarter:  
has about 60 members. There is another  
club for younger men confined to churchmen



71

with about 30 members. A regular club  
for working men has been tried but seems a  
failure: Mr Walker thinks it would succeed  
if he sold beer here and is inclined to try  
the experiment. In the winter there is a  
club for rough lads.

Mother's Meeting of about 100. "I doubt  
whether in them a bit. Women only come because  
they expect to make something out of it".  
The women who attend meetings are usually a  
poor lot: they are generally seized with a  
physical weakness at the close of each meeting  
which requires an adjournment to a public  
house. Still on second thought Mr Walker  
admitted that they have not without good  
effects: several attendants had been converted  
and become regular communicants and had  
tried to persuade other mothers to do likewise.  
Thus they have done from quite poor mothers:  
"they know very well that no leading is of  
no use here".

Temperance Societies and Bands of Hope:-



In Walker's opinion of them (at all events as badly managed) is as low as of Mother's meetings. Senior Societies are certainly no use: they turn upon a plank and are used mostly by young men and women for flirting. As to Bands of Hope they may do some good, but drunkenness is the last sin to which children have any tendency: their chief sins are filthy talk and lying, and when Mr Walker has himself managed Bands of Hope he has always made them pledge themselves to abstain from them as well as drink.

Most of these organisations fail from want of proper management: the people to whom one is obliged to instruct them are generally fools. I said "the young better than other people's Mr Walker". The answer was "not a bit, not a bit". They are managed by the Scripture reader, who with little or no success. Mr Walker says that he cannot be himself responsible for the actual management of these: but a great



Educational Work.

75-  
can be a specialist, but a vicar is obliged  
to have a finger in every pie.

Sunday Schools with about 600 in attendance.  
On Sunday Schools Mr. Walker is very keen:  
he regards them as almost the most important  
work of the Church. Though a large proportion  
fall away in after life still an equal  
number are retained and "if we don't keep  
them it's our own fault." The teachers  
are drawn from the better classes in the  
parish. Board School masters, clerks, and  
survivors etc. They are for the most part  
thoroughly efficient, but they all attend  
teachers' classes regularly once a week.  
Mr. Walker says to each teacher "Now here are  
10 or 12 children for you: I expect you to  
know all about them: to get to know their  
parents: to see them in their homes: to be  
a sort of earthly providence to them." In fact  
the note of all his work and that of his  
staff is to aim at individual influence. Each



worker is to be something much more than a  
 parson or a teacher: he is to be a friend and  
 a companion to those who are especially under his  
 charge.

When Sunday Schools are efficiently worked  
 on this system Mr Walker is convinced that  
 it is much better than the Dupanloup system,  
 which moreover requires a wonderful man to  
 carry it out properly.

Though all Sunday Schools have treats  
 they are not the best-essential to success.  
 "If I gave up treats to-morrow I believe my  
 School would be just as full: indeed I am  
 prepared to bet that I should have as many  
 children even if I made them pay."

Mr Walker likes his teachers to be men  
 who can box and play cricket and football.  
 It is not the best good to have men who  
 "throw a lot of good-goods talk at the  
 children". They must be men, and above  
 anything they must be able to relate with  
 sympathy the difficulties that beset childhood.



Visiting.

Homeing

Charitable Relief.

Other Religious influences

78  
The parish is covered upland house by house and family by family by the clergy and district visitors. The visiting is entirely for spiritual purposes: "I decline to visit socially: I go as the Vicar of the parish, not to discuss villous and talk twaddle". Certainly many ~~of~~ people and especially those who are best off don't like this sort of visiting, "and will do anything they can to keep you off religion".

No proper arrangements at present but hope soon to make arrangements with a visiting Sisterhood.

"Help is given always to anyone in need per a special relief committee". The amount given amounts to about £100: almost entirely to the sick. Work cordially with the C.O.S.

"They are Roman Catholic, Congregational, Salvation Army, and Jewish places of worship in the parish, and Baptist, Wesleyan, and



(81)

Protestants just outside, all having their adherents.

The greatest force among the neighbouring Roman Catholics is, Dr. Sturges at the Wesleyan Chapel in Approach Road. Hackney used to be a hot-bed of dissent: they have lost ground greatly of late years but are now probably outnumbered the Church of England.

"What about the Salvation Army?"

"I don't like to be asked that question, because I fear I'm prejudiced but they don't seem to me to do a scrap."

Roman Catholics: there are a good many in the district. Father Denny is "an uncommon nice fellow". "I don't think the Romanists overlook themselves; and they don't proselytize."

I had been a long time with Mr. Walker and as it was just on his lunch time I did not take him through the general question, but I noted his short notes, and his comparison between past and present:—



Law administration

- i) Police
- ii) Drink
- v) Prostitution
- r) Crime
- i) Marriage
- ii) Thrift
- iii) Health
- i) Housing and Social Condition generally

Effective

A terrible hindrance to physical & moral progress.  
Strictly speaking, little or none.

No Criminal classes

Tolerably universal.

If Thrift comes to them it is welcomed, but they will not seek it.  
Good.

Good, with but a certain amount of overcrowding.

Some twenty years experience in London enables me to say that there are many signs of improvement in four classes. Could we get rid of two stupendous obstacles to moral growth Intemperance & Drunkenness, would be raised & startling. There is a wonderful want of a sense on the part of Parents, which is often accounted for, but disastrous in its results. The standard required by the Parents their children is not high. On the other hand there is increased vice (other perhaps than Drunkenness) honesty. There is



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On the other hand there is increased idleness (other perhaps than Parental) & unhelpfulness & honesty. There is increased



The Men.

self respect and  
virtues. There  
of gambling and  
are still very  
The chief obstacle  
is rather Ind.  
of which age  
marked Dec

ing the sick?

(j) To what extent is c  
or administered

General Questions—

(k) Under what other  
do the people c

(l) What other charita  
work is done, an  
is there betwe  
other bodies?

Remarks with reference  
invited on—

(t) Local Governme  
Law administ

In spite of his roughness and  
uncontrollable temper I think is a really  
good fellow with a great deal of energy and  
enthusiasm. but probably rather elephantine in  
his methods and wanting in tact.

He describes himself as a moderate High  
Churchman. His aim he says is entirely  
spiritual, but "wherever you take an interest  
in their bodies they will remember that  
you care about their souls. You will never  
make any way with people unless you get



The Men.

85-  
self respect with its accompanying  
virtues. There is less drunkenness & idleness  
& gambling swearing & indecent language  
are still very prevalent.

The chief obstacle to religious influence  
is rather Indifference than Infidelity.  
Of which again there seems a  
marked decrease.

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uncontrollable humor I think is a really  
good fellow with a great deal of energy and  
enthusiasm. but probably rather elephantine in  
his methods and wanting in tact.

He describes himself as a moderate High  
Churchman. His aim he says is entirely  
spiritual, but "where you take an interest  
in their bodies they will soon believe that  
you care about their souls. You will never  
make any way with people unless you get



(87)  
them to know you and love you, and this  
you can only do through social agencies."







July 17<sup>th</sup>.

13/21 CD (91) (2)

Interview with Rev. J. C. Fletcher, the  
Saint's, Lower Clapton: -

Mr Fletcher is a man of 37: tall,  
thin, pale and ascetic looking: clean shaven  
with a refined, gentle, intellectual face: altogether  
a typical Englishman of the less robust type.  
He has been here for five years, succeeding  
Mr Kitson, who was vicar for many years,  
and whom he speaks of as a man of  
great vision and organising power. Mr  
Fletcher was a curate at Stepney and  
Barking.

Character of population.

Probably the largest number of the  
people are clerks or something in the city:  
there is a great daily exodus: but there  
are also a large number of mechanics and  
skilled men labourers. Mr Fletcher says 3000  
or 4000 but as the population is only  
16000 this is evidently over the mark.



Mr Kingsford, the Rural Dean, refers to the parish as very poor, and Mr Fletcher says the same, though on the whole it certainly does not look so, and according to our map it is distinctly well-to-do. Mr Fletcher says however that it is going down very rapidly, and that many of the roads which he colour pink and red ought now to be shades of blue, especially the roads on the east side adjoining the parish of All Souls, which is now as poor as any parish in London. Except in a few of the roads near Clapton Road it is now rare to find a house containing only one family. The inhabitants are very seldom country people, they are nearly all those who have been pushed out of London. (I am inclined to think that Mr Fletcher exaggerates the poverty of his parish).

To say that the people generally are migratory would be too strong a term, but there are quite a number with whom the church comes not-



Persons employed.

98  
into contact: there is a close connection  
between success in this world and the next;  
and those that the church sees most of are  
those who most frequently move to better districts.  
At the same time there is also a good deal  
of shifting among the unsuccessful: those  
who get into difficulties usually move over to  
Lepton to be out of the reach of the  
Middlesex County Court.

As to drunk among the people there is  
no man but "things cannot be much  
worse."

Two Curates and Mission Woman paid.  
A Diocesan Reader: a layman licensed by  
the Bishop to preach and take certain  
services: never preaches in the parish church  
as the people are too conservative to like it.  
but preaches at the Mission Church.

21 District Visitors: all parishioners: about  
7 or 8 ladies in the conventional sense: the  
rest ladies in the Clapton sense: none



Buildings.

Services.

97  
of them of the working class. Their chief  
duties are to report cases of sickness etc. and  
to collect for the Provident Fund.

Church and Mission Church. Schools.  
Mission House. Interest in a combined  
Club House with the S.O.S.  
Just about to erect another Mission Church.

The Church is open every week-day, from  
10 a.m. to 5 p.m. for Private Prayer. The Clergy  
may be seen after any Service, or by appointment.

The usual Sunday Services are as follows :

- 7.45 a.m. Holy Communion.
- 8.0 „ Holy Communion.
- 10.45 „ Morning Prayer.
- 11.30 „ Holy Communion (Choral).
- 3.45 p.m. Children's Service.
- 4.30 „ Litany and Holy Baptism.
- 7.0 „ Evening Prayer.

The usual Week-day Services are as follows :

- 7.30 a.m. Daily. Holy Communion.
- 9.30 „ Except Wednesdays and Fridays,  
Mattins.
- 11.0 „ On Wednesdays and Fridays, Mattins  
and Litany.
- 7.30 p.m. Daily Evensong.

The Sacrament of Holy Baptism is administered  
on *Wednesday Evenings*, after the Second Lesson of  
the Evening Service, and on *Sunday Afternoons*,  
after the Litany.



Social Agencies.

(99)

The Church holds 500 in the morning  
then are about 400 in the evening about 600.  
The service is ritualistic with the six points:  
~~to~~ it has always been rather the show service  
of the neighbourhood and the church a 'jet'  
church: this may attract some non-parishians  
but they do not come from any distance. Mr  
Fletcher thinks that a simpler service would  
probably suit many better, but ~~any~~ taste  
is amply catered for in the neighbourhood.  
The congregation is in no sense representative  
of the poor streets but the clergy know  
well that many of them in spite of their  
appearance are exceedingly poor.

In connexion with All Saints' Church there are also many useful Institutions. Amongst these are Guilds for Men and Boys, Women and Girls, Gymnasium, Cricket Clubs, Sewing Classes, Band of Hope (Senior and Junior), Mothers' Meeting, Provident Club, Lending Library, Penny Bank, Dispensary, Maternity and Dorcas Societies.

During the Winter, the Charities include Needlework Society, Invalids' Dinners, Christmas Dinners, and (two or three times a week) Children's Dinners and Soup Kitchen. Tickets for these are distributed through the District Visitors.



101

with the exception of the Guilds for girls and boys there is no religious test for any of the social institutions; in the men's club certainly very few go to church.

There is a small club for ladies which at present is a dead failure: they have all been confirmed but seem to be a thoroughly vicious lot.

Throughout the winter entertainments, dances etc. are incessant. Mr Fletcher is inclined to rebel against all the trouble at times, but on the whole thinks they work for good: the respectable poor hate Music Halls and it is the duty of the church to supply them with decent amusements. To those who are attached to the Church it is the chief interest in their lives, and they are never happy unless they are doing something in connection with it. The greatest of the social functions are the Boys' and Girls' annual pantomime which are a great success.

They make a profit of about £30 a



## Educational Work.

## Visiting.

year out of the various entertainments.  
Mr. Fletcher does not look upon Social  
Affairs as an end in themselves: "they are  
strings of the net with which one hopes to  
retain them", i.e. the people.

Only Sunday Schools: on the class system,  
but with a large children's service followed by  
catechising: the teachers for the most part  
are far from inefficient but only those who  
least require them will come to classes.

Visiting is supposed to be from house  
to house, but is not. The depositories in the  
Providence Bank are visited & visited by the  
District visitors. The large devotee's annual  
afternoon week to visiting: though of course  
the aim, as of all the work, is in a  
sense spiritual, the visiting is as a rule  
entirely social in character. Mr. Fletcher is  
always glad if anyone gives him the  
opportunity of introducing religion by asking



Harvey.

Charitable Relief.

(105-

for spiritual advice but otherwise he would not have of trusting it upon them, and behaves exactly as he would of paying a pauper social call. The great object of visiting is to know people.

The arrangements for nursing are very bad. The Mission women do a little: and in urgent cases they may pay a poor woman to help.

A fund amounting to about £100 is raised every Christmas, and the proceeds of the one of the bulky offerings goes in charity. The relief is given through the District Visiting and Entering at their discretion, but chiefly to the sick. Each district visitor has 7/6 a month, so they cannot do much. They give no money but tickets of the Metropolitan Relief Association.

Mr. Hatch is Chairman of the C.O.S. and finds it of great use.



Proportion of population touched.

Influence of the Sainits

(107)  
A few months since for another purpose  
Mr. Hutton made a rough calculation that they  
are now or less in touch with 6000 out of  
the 16000.

On the whole Mr. Hutton thinks - (and  
for this he says the praise is entirely due to  
Mr. Kitchin) - that the impression the Church has  
made on the people is very great: "the  
working people think of Kitchin's Church as  
a going concern": "the annual Sunday School  
examination is a big affair."

But the whole tone has always been  
opposed to sensational or evangelistic work ("I  
don't use this word in an oppositional sense: I  
am quite ready to believe that the other method  
is just as good as ours: it is a question of  
temperament"). Mr. Hutton never looks for  
or expects any direct or sudden spiritual  
result from any of the work. Spurgeon for  
instance, expected to see, and probably did  
see, some immediate result in conversion or other



Influence of Church generally.

Other religious influences.

109  
Spiritual manifestations from any source he preached: "I often wish I could bring myself to this frame of mind: I fancy one's work would be more effective: but here we teach that change can only come by quiet growth: he don't expect the sacraments or even confession to change good into bad at once: he tells the people that if they will take advantage of these means of grace they may hope gradually to become more Christlike."

"If you want to realise how large the Church permeates the life of East-London go into Victoria Park on Saturday afternoon and you will find that so far out of the cricket club players there are named after one of the Apostles."

The Congress Hall of the Salvation Army is in the parish. "They may be very obnoxious, they are very obnoxious" - (referring to their noise and their methods which we have



Prostitution.

(111)  
few are thoroughly antipathetic to the Philanthropic  
movement) - "but they are an immense  
power, and do magnificent work." There are  
thousands of their people in the neighbourhood,  
"simple, God-fearing folk, who would be a  
credit to any parish." No doubt many of their  
people are chapel people, but the Philanthropists  
think that many too are retained from the  
indifferent, whom no other organisation has  
been able to get hold of.

The Congregationalists have almost a  
cathedral in the Clapton Road (My Harrow) with  
two missions, one in St. John Road. They do very  
vigorous work.

Mr Thomas Jackson of the Primitive  
Methodists is a "considerable civic person"  
on Board of Guardians etc.

There are few R.C.'s in the district  
but one of them Dr Marsh of Shalflut  
House, Pinnercroft Road is almost a saint.

Mr Kingsford refused to visit this parish



Priest.

The man and his work.

(113)  
as containing brothers, but Mr. Fletcher said  
that he knew of none.

The President Collecting Club takes about  
£500 a year.

Mr. Fletcher is evidently a man of  
very earnest religious convictions: upon all  
things a Priest: with no interest outside the  
Church and its work: a hard worker and  
with an intimate knowledge of those who are  
attached to the Church, but not I should  
think with any great influence among the  
indifferent. He is more thoughtful and intellectual  
than the bulk of the Clergy we have met: He  
is not a cheerful man and in spite of his views  
on the influence of the Church seems not  
altogether hopeful as to the future.



July 2<sup>nd</sup>.

Parish  
13  
3

CPB (115-)  
(2)

Interview with Rev. E. W. J. Barker, St.  
Augustine's, 301 Victoria Park Road.

Mr Barker is a man of 42 :  
unmarried : physically rather frail, with an  
unhealthy hectic flush : looks rather as if his  
work was too much ~~to~~ for him. He is an  
Oxford man of good family, very quiet, gentle,  
and unsensational, but with no great force or  
ability.

He has been here for about 15 years, having  
previously been a curate in the worst slums of  
Aldershot.

When he first came the Ston Mission District  
was part of the parish, which had been terribly  
neglected.

The majority of the people are artisans and  
labourers with a sprinkling of clerks and a good  
many bootmakers. There used to be some retired  
tradesmen, but this class has now

Character of the population.



entirely disappeared and even in Victoria Park Road  
none of the houses contain only one family.  
The poorest part of the parish is the eastern  
end especially Bartnup St. Condy St. Homer Road  
and the ~~at~~ eastern end of Casland Road and  
Wick Road. Then the people differ little if at  
all from those in the St. Mission district.  
When many of them and the women especially  
go to work at Clarke, Nicholls, and Conks etc.  
There is a constant shifting from these streets  
to the St. Mission district and vice versa.  
The poor too frequently move on to Walthamton,  
while many of those who are doing better or  
find the neighborhood deteriorating go to Leyton  
or Forest Gate. Many of the better houses  
then used to be a difficulty in letting but their  
rents have fallen and they are now all full.  
In the worst streets however the tendency has been  
for the rents to rise. But though many of  
the people are very poor, there has been nothing  
like so much actual distress and destitution  
as there was at one time. There are few



Persons employed.

Buildings.

families living in one room: most women have only two.

The curate, Mission Woman, and Nurse paid. One sister (from the Kilburn district) and one lady who give their services. Ten lady visitors from the West End: they are getting old and are rather irregular. There are no parishioners who are capable of acting as visitors.

Church. Mission Hall. Mission House. Girl's Club and Men's Club. The Vicarage also used for boys' club.

When Mr Barker came there was no building except a bit of the Church. The Mission Hall and House have been built: the clubs are held in hired houses. All this has meant incessant begging for money, and Mr Barker speaks of the incessant financial difficulties as the most depressing element in the life.



*Lmias.*

JULY, 1897.

# S. AUGUSTINE'S

VICTORIA PARK.

## MONTHLY PAPER.

### Services.

SUNDAYS	Holy Communion	... 8 a.m. (1st. Sun. 7 a.m.)
	"	... 9.30 a.m.
	" Choral	... 11.45 a.m.
	Mattins with Sermon	... 10.45 a.m.
	Children's Service	... 3.45 p.m.
	Litany and Baptisms	... 4.30 p.m.
WEEK DAYS	Evensong and Sermon	... 7.0 p.m.
	Holy Communion	... 7.0 a.m.
	Mattins	...
	Evensong with Sermon on Wednesdays, and Eves of Holy days	8.0 p.m.
SAINTS DAYS	Holy Communion	... 6.30 and 7.0 a.m.
WEDNESDAY & FRIDAY	Litany	... 12.0 noon

### Baptisms, Marriages, Churchings, &c.

Holy Baptism is administered on Sunday Afternoon at 4.30, and on Wednesdays and Fridays at 12 noon Wednesday at 7 p.m.

Churchings, Five Minutes before any Service.

Marriages (after Banns or by License) on any day, due Notice being given to the Clergy. Banns must be sent in at least the day before the first Sunday of Publication. Fee for Publishing Banns, 1s. 6d. Fee for Marriage after Banns, 5s.; before Marriage by License, £1 1s.; Certificate, 2s. 7d.

### Clergy of S. Augustine's.

REV. E. W. J. BANKES, 301, Victoria Park Road.

REV. GEORGE J. ROTHWELL, 6, Brookfield Road.

REV. E. DUDLEY ELAM, 12, Cadogan Terrace.



we wonder when we shall really hear the last of it. It has been the talk of everybody and the business of everybody for the last few months. The excitement was intense about the prices of seats, the arrangements in the "Royal Mews," the arrivals of the foreign princes and one thing and the other. It is over at last, or will be nearly so at the end of the week, and we shall have to be thinking of something else. One of the earliest features of this Jubilee gave special honour to the East End of London. It was an especially gracious act that allowed "East London" to have a foretaste of its own of the great pageant that was to follow. Early in the morning of Saturday the 19th troops from all parts began to arrive in Victoria Park, and every sort of nationality was represented with the Australians, Canadians, the Indian troops, and even the "Dyaks." Mothers, fathers, children and everybody flocked to the spot when the troops were collecting, and all could get a good view. On the great day itself we fancy a great many must have been frightened away by the alarming reports of the probable crush. There was a crowd of course all through the route, but a most orderly, well-behaved crowd, and we were quite struck at the ease and freedom with which anybody could have seen all the procession without any trouble or expense. Well! it is over, and the Queen from the highest to the lowest of her subjects has had the devotion offered to her of English voices and English hearts.

### THIRTEEN HUNDRED YEARS.

say, God's blessing has been upon her! The Bishop of the Conference will make a pilgrimage to Ebbsfleet and Richborough.

### THE DEDICATION FESTIVAL.

Our Dedication Festival concluded with a most successful social evening. A small string band was procured for the evening, and everything we think went well.

### THE C.L.B.

On Whit Monday the Brigade had their annual review at Hatfield. The day went off successfully without a hitch, and the Company arrived home in good time.

A Church Parade was held on the Jubilee Sunday at S. Botolph's, Bishopsgate, when the Bishop of Marlborough gave an address. Special seats for the procession were allotted to the Brigade on Constitution Hill!

### THE BAND OF HOPE.

The Band of Hope has had some very successful meetings. Of course, during the summer, the attendance falls off a little. A special fête is to be held in the park to celebrate the Jubilee.

### NOTES.

We still have missionary boxes to dispose of. Surely some of the Guild members will take some of them.

Hackney Wick has, we think, had a good slice of the Jubilee.



The Senior are high but not vitriolic: very bright and a great feature made of the music. In the morning there are from 250 to 300: evening 400 to 450. A feature of the congregation is the large number of males, who probably exceed the women. Very few men make an confession than females. In every way Mr. Barker has always been more successful with men and boys than with women. Those who come to church are tremendously attached to it, and are practically all communicants, of whom there are over 500 on the roll with an attendance on Easter Sunday of 450. These people come to church not from fashion or habit: the fashion is all against church-going, and it requires great devotion and moral courage to maintain to it.

The working man generally does not care in the least about church doctrines: as a rule he likes a sermon to be bright: but given that he does not care a bit whether his church is high or low. But when he has got



## Social Agencies.

(125)

used to one or the other he dislikes a change.

Guilds for men, women, boys, girls, and infants. For these of course there is a religious test; but all other clubs etc are open to all irrespective of creed or attendance at church.

Men's Club with about 100.

Two Boys' Clubs with about 70 and 30.

Girls' Club

Band of Hope.

Mother's Meeting.

Prudent Band.

Entertainments various: plays, balls, dances, concerts, pantomimes.

Town Cricket Club.

Football Club.

Church Ladies' Brigade.

Altogether this is evidently a parish of tremendous social activity especially among the men and boys. Mr. Parker looks upon all these social agencies chiefly as a means of getting to know the people: no one agency is allowed to get too



Educational Work.

Visiting.

(127)  
lig: individual personal attention is the note of the work.

As to social work amongst the women Mr Barker spoke of it as most unsatisfactory: he finds the women of the East-end much less straight-forward than the men: there is much more of a caddy spirit among them, and a great deal of deceitfulness.

Sunday School with about 650; on the old class system: the children come also on Friday and Monday evenings; and on Friday evening they have a special service for them in the church. Even in the height of summer with the Park next-door they often get as many as 150 children to church without any sort of compulsion.

The school teachers are drawn about 2/3<sup>d</sup> from their own people. They are not efficient.

The poorer streets are visited from house to house. The main object of the visiting is social, to know the people and make friends with them.



Hansen

Charitable Relief.

There are no such things as "dinners of the Board" (A)

Proportion touched.

(125)

Have a parish nurse who is obtained from the S. L. H. H.

Give about £50 a year: for the most part it is given in kind by the nurse; but they help out of work cases if they know them well. Do not work much with the C. O. S. but sometimes send a difficult case to them: they usually come back in a touching way: people don't mind enquiring if they are helped, but resent it terribly if they are not.

At one time there was a great system of 1/2<sup>d</sup> dinners for children in the winter: used to have them 4 days a week and get up to 400 children a day. They have now been dropped as the special subscriptions for the purpose, raised in the West End, fell off, and the dinners of the Board have largely taken their place.

"They all know us and on occasion send for us." The religious influence on the mass is very small, but very great on the small band of



Other religious influences.

(181)  
adherents, but the social influence of the Church is enormous.

The hostility to religion which Mr. Parker manifest when he first came has quite died out. Even if there are any of the Bradleigh school left they seem to have lost their bitterness, and don't now take the trouble to argue.

The Working men's clubs which are not connected with the church are in one sense an element of antagonism; they ~~are~~ also a place for entertainments on Sunday morning, but this is entirely from thoughtlessness and a desire for something to pass the time; it is not meant as hostility to religion. The members usually send their children to Sunday School.

There are a good many R.C.s: not a poor lot. Father Dunn is not a strong man: he makes no active attempt to proselytize.

There are two chapels in the parish but they are going down: they cannot now get the money to support them. Another cause of



Cooperates.

Local Government

Police.

Decay is the rampant gaudling among themselves.

Any spiritual cooperation among the Churches is hopeless, but Mr Barker cooperates for such things as the Prince of Wales' Dinner. [This dinner was a hopeless failure here: it was given in tickets: and the money which was saved in procuring by the use of the tickets nearly all went in drink with the result of a great loss.]

Both the Mayor and the Board of Guardians are less corrupt than they were, but there is still room for improvement.

The Guardians give a great deal of out-relief, but give only just enough to stand on.

Mr Barker was for many years Chaplain to the Poor Hospital at Homerton, and used frequently to walk home about closing time. He was always struck by the way the police all got round the public house at this time.



Drink.

Prostitution.

(135)  
and has not the least doubt that they  
are habitually squandered by the politicians and  
bureaucrats. Raids on the coffee and other shops  
used for gambling are always instigated by  
headquarters, and not by the local police.

Drink has certainly decreased among men:  
more doubtful as to women.

Mr. Parker has no Union Temperance Society.  
You cannot carry one on without a fanatic to  
lead it. As to Bands of Hope: "I should be  
sorry to say that they are useless" but their effect  
is very slight, especially if they are too big. It  
is quite futile for people to come and lecture to  
children on the danger in the tissue of the  
brain caused by the use of alcohol. The only  
thing which will decrease drunkenness is an  
increase of self-respect, and this can be  
better secured in other agencies than in bands of  
hope.

There is no organized prostitution, but a



Maniap.

Pris.

Health

197  
great deal of indiscriminate fornication: this is  
fostered by the large number of open houses in  
the neighborhood.

Nearly all the couples are married. The  
age of Maniap is getting later.

The people are very unthrifty: they will  
put money away if the species are brought to  
them down but not otherwise. They will never  
take trouble about anything: this characteristic  
leads to great wastefulness in housekeeping and  
clothing: i.e. the constant purchase of cooked  
meat at the House and Beef Shop etc.

There is a good deal of sickness. The  
poor struts are almost entirely or made  
poor, and the houses are wretchedly built.  
The doctors are usually pretty good men, but  
many of them have unqualified assistants of  
the worst description.



The man.

139

Mr Barker is evidently doing his work with an extraordinary spirit of devotion, and with a great deal of real success in spite of the fact that he is neither physically nor mentally strong. His danger I should think is to be rather indiscriminate in his methods of relief.



July 23<sup>rd</sup>.

CD ②<sup>141</sup>

Interview with Rev. E. T. Sanky, Christ Church, Uapto :-

Mr Sanky is a man of about 38: Black hair, very yellow, clear shaven with a face that suggests the Jesuit: looks as if he had bad health.

He has been here for three years, succeeding the first vicar, an old man who lived some way from the parish, kept no curate, and completely neglected the work. The ignorance of the inhabitants as to the church and its work when Mr Sanky came was appalling.

Character of the population.

The only poor bit is the piece known as The Island or Davies' Island (in district 14) Here the people are entirely working class and generally poor, though few of them are very poor. They drink a good deal and are thriftless but have improved greatly of recent years if what Mr Sanky hears of



the past is true. Mr Jozu the Curate is chiefly responsible for their state (Millington, Ottawa, Landfield etc.) and knows more of the inhabitants than Mr Sanky. The other streets in the parish contain city clerks small shopkeepers and artisans. They are going down and the working class are tending to take the place of the middle class: especially is this the case in London Road and Rusholme Road, where many of the houses are now let in tenements. The villa residents are now moving north to Harrogate, Tottenham etc.

The Curate who is paid partly by the voluntary offerings of the people.

About 100 lay workers more or less are employed in church work: this includes 12 lady visitors, Chorus, school teachers etc.

The chief work of the parish is now paid workers; they are terribly undermanned.

Church, Parish Room, and Mission House

Persons employed.

Buildings.



145-

<b>HOLY EUCHARIST.</b>		<b>SUNDAYS.</b>	2nd Sunday of month	...	...	...	7.0 a.m.
			Every Sunday	...	...	...	8.0 a.m.
			"	"	sung	...	11.0 a.m.
		<b>WEEK DAYS.</b>	Tuesday, Thursday, & Holy Days,				7.0 a.m.
<b>Mattins.</b>	...	Sundays	...	...	...	...	10.10 a.m.
		Week Days	...	...	...	...	7.50 a.m.
<b>Litany.</b>	...	Wednesday and Friday (except Holy Days)	...				12 noon.
<b>Catechism.</b>	...	Sundays	...	...	...	...	3.0 p.m.
<b>Evensong.</b>	...	Sundays	...	...	...	...	7.0 p.m.
			Monday (followed by Special Intercession for the Parish), Wednesday and Friday (except Holy Days)	...	...	...	7.30 p.m.
			Tuesday, Thursday & Saturday (except Eves)				5.0 p.m.
<b>HOLY DAYS.</b>		Evensong and Sermon on the Eve	...	...			8.0 p.m.
		<b>HOLY EUCHARIST</b>	...	...	...	...	7 & 8 a.m.
		Mattins (and Litany if Wednesday or Friday)	...				10.30 a.m.
		Evensong	...	...	...	...	5.0 p.m.

THE WOMEN'S HELP SOCIETY meet on Fridays at 7.30, & THE LITTLE SISTERS on Wednesday at 6.

The Rev. E. T. SANKEY, M.A., 7, Ickburgh Road.  
The Rev. J. L. U. B. JOYCE, B.A., 33, Ickburgh Road.

CHURCHWARDENS.—Mr. F. W. PARKER, 24, Avenue Road.  
Mr. C. E. MERRISON, 26, Maury Road.

ORGANIST.—  
CHOIRMASTER.—Mr. F. R. RUMSEY.  
SACRISTAN.—Mr. C. W. PITT.  
SUB-SACRISTAN.—Mr. C. H. PEARMAIN.  
VERGER.—Mr. W. H. CUSSE, 14 Rendlesham Road.



- 11 S 4TH AFTER TRINITY. Bible Class for Young Women, 3.30 p.m.  
 12 M Mothers' Meeting, 2.30 p.m.  
 14 W District Visitors' Meeting, 12 noon. M.H.S., 8 p.m.  
 15 Th Translation of S. Swithun, B.C. (A.D. 971.)  
 17 S M.H.S., 8 p.m.

- 18 S 5TH AFTER TRINITY. Bible Class for Young Women, 3.30 p.m.  
 19 M Mothers' Meeting, 2.30 p.m.  
 20 Tu S. Margaret, V., M., 278.  
 21 W District Visitors' Meeting, 12 noon. M.H.S., 8 p.m.  
 22 Th S. Mary Magdalene.  
 24 S Vigil of S. James. Fast. M.H.S., 8 p.m.

- 25 S 6TH AFTER TRINITY. S. James, A.M. (A.D. 44). Bible Class for Young Women, 3.30 p.m.  
 26 M S. Anne, Mother of B.V.M. Mothers' Meeting, 2.30 p.m.  
 28 W District Visitors' Meeting, 2.30 p.m. M.H.S., 8 p.m.  
 31 S M.H.S., 8 p.m.

revealed by the Holy Day and congregational worship before His Throne. And yet how constantly people will tell you that they don't go to Church but they get quite as much good by reading their Bible at home. They don't: but let that pass. The grand mistake such people make is in thinking that the main purpose of going to Church is to "get," whereas the main purpose should be to give:—of our worldly wealth certainly as far as possible, but above all "with Angels and Archangels and with all the company of Heaven," and the Holy Church on earth to join in giving "blessing and honour and glory and power unto Him that sitteth upon the Throne, and unto the Lamb." The Church then is built for worship, and of course especially for the great central act of Christian worship, The Holy Communion, wherein we in mystery present before the Throne of The Eternal Father The Only Begotten Son who gave Himself once for all for us and now and always gives Himself in the glory of His risen body to us.

The Church building exists then first and foremost for the Lord's Service. Why! its very



Social Affairs.

147

At the morning service from 150 to 200 : in evening ~~for~~ about 300. The majority are women of the middle class, but they get a fair number of young men : in the evening there are some women from the Island but they get no working men. The service is high, with superior chants and a certain amount of ritual, but they make no effort to attract by a good musical service.

The communicants are about 250 with 202 on Easter Sunday : practically all the confirmed members of the congregation communicate. Mr. Sarsby is struck in this matter with the contrast with the country, when a large number of the church goers practically never communicate; in the country many go to church because it is respectable ritual, and for some religious convictions, but in London those who come are all true churchmen.

Men's Help Society  
Women's Help Society  
Mother's Meetings  
Church Lads' Brigade.



Educational work.

Cricket Club.  
Clothing and Coal Clubs.  
Needlework Guild.

145  
Concerts, Dramas etc in the winter.  
Mr. Larky's view is that at present the amusements of the people are for the most part of an unhealthy character, and that it is the duty of the clergy as far as possible to direct them into healthy channels.

Sunday School with about 200 (thirty years ago only 50). The children under 10 are taught on the old system, but their teachers all attend classes and are told exactly what to teach: above 10 they are all taught by the clergy on the Dupanloup system: in Mr. Larky's opinion there is no possible comparison of the two systems: under the old it was impossible to tell whether the children ~~even~~ learnt anything at all: the teachers were most of them inefficient, and as often as not merely read a book in told stories. Under the Dupanloup system the writing



Visiting.

Nursing.

Charitable Relief.

157  
Of a weekly treat, under the catching, is a regular thing, and many of the children produce admirable essays.

The shifting character of the people makes the work difficult. But the clergy visit as far as possible each Sunday & half the parish as his district. The lady visitors visit only the poor. Mr. Sanky regards the difficulty in seeing the men, and is trying to organize a band of men visitors for Sunday work.

No arrangements for nursing.

Living about £70 a year almost entirely in the Island: it is given in tickets chiefly for the sick. The relief is given entirely by the visitors: the clergy avoid giving anything themselves to discharge the people of the idea that they are a kind of relieving officer. There is a \* weekly meeting at which all cases are discussed. Work with the C.O.S. Mr. Sanky deplains partly



Porter touch

Influence of religion.

the constant overlapping and repeats that there is no cooperation between the churches in this matter. He witnessed the 'shocking' baptisms of the Prussian Divines: many people who did not want it got tickets for two or three divines for different services, while other drinking people got none.

"All classes to some extent: perhaps least the men of the labouring class". Undoubtedly a large proportion of the inhabitants they never see and know nothing of, but considering how short a time the parish has been worked they have perhaps done fairly well.

Mr. Sanky thinks that among the middle classes there is some actual hostility to religion: he gets occasional anonymous letters abusing him for the noise made by his church bells and sometimes hears unpleasant things said in the streets on the subject: he believes this is merely a form of hostility to religion. The poor he thinks are really more susceptible to religious influence, and at-



Other religious influences.

Drift

Marrage.

all sorts less likely to be hostile than the  
like-to-do.

The Baptists have well equipped buildings in  
the Island and carry on a vigorous work.

The P.C.'s have a large establishment in  
the parish, St. Scholastica, but are not aggressive.

The Salvation Army do good work, and are  
in no way obnoxious: they often march past the  
Church on Sunday service and usually stop their  
band.

Efforts at encouraging thrift are not successful.  
The poor waste an enormous amount of money on  
sandy shoes, feathers etc; while the amount  
spent on tracts, jaunts to the Fock etc, is out-  
of all proportion to their earnings.

Mr. Sanky has a pierce in the number  
of his parishioners who are married in Hackney  
Church: this tendency to substitute the civil for  
the ecclesiastical parish is most regrettable.



The Man.

157  
it leads to wholesale marriage in one church  
(which gets all the fees) without any inquiry,  
as the publication of banns in Hackney Church,  
for instance, is ~~so~~ almost useless for securing  
marriage in such an enormous district as the civil  
parish. Mr Sankar doubts whether this is really  
legal.

Mr Sankar is not a man of great strength,  
but is working up his parish conscientiously.  
On the whole he takes a hopeful view of the  
future of the Church, and thinks that it is  
getting a greater influence; he looks upon the  
work among the children as the most hopeful  
and important, and thinks that among them  
there has been a great improvement.

His great aim is to bring the people to  
Church to worship and specially to the Communion.  
"A Church is built for worship, and specially  
for the great central act of Christian worship.  
Nothing can be more unnatural than the custom  
of so many Church people to-day of



15-5  
Habitually attending Church at those times  
only when the main purpose of the building in  
which they meet is not seen.



July 26<sup>th</sup>

13/5

CD 2<sup>161</sup>

Interview with Rev. E. B. Hartley, St.  
Lukes' Rectory, 13 Sutton Place.

Mr Hartley is a man of about 40 with long, curly black hair, and small whiskers; with a nervous, absent-manner: quite polite and friendly, but an imitating man to interview from his habit of giving answers with no sort of basis on the question asked: both as to facts and opinions he is altogether hazy and uncertain.

He has been here for two years having previously been a curate in Manglestone

Character of population.

The two occupations most largely represented are bootmakers and carmen: many of the bootmakers work in factories, but more at home. Benson's Colours Factory employs a good many, and hundreds of girls go to Clarke Nicholls' and Lamb, and other factories in Hackney Wick. Nearly the whole parish is poor and large parts



Persons employed.

of it very poor: the worst place is the Hooking  
St. and Woodstock place back off Hornsey Lane:  
Margaret St., Brunswick St., Portman St. etc. are  
rather better than this: the streets off Bayswater  
Road are very bad, especially Anderson St., Ditch St.  
and Marlton Road. In nearly all these streets  
the majority of families live in one room of  
which the rent is usually about 2/6. The  
people are always moving: just when you think  
you are beginning to get hold of them they are  
off.

The people are terribly drunk much worse  
than in Marylebone, and this is the chief cause  
of their poverty.

Two Curators

Mission Woman

Lay Assistant: really the same as a  
Scripture Reader: paid by the Church Pastoral Aid  
Society

The City Missionary works entirely with the  
Church, and is responsible for Harefield Road, Old Road



Pin Wings.

Amies

and Ballan Road.

Mont-right-Whitney district visitors.

Church. Mission Hall. Here Board School on Sunday.

#### SERVICES.

(In St. Luke's Church unless otherwise stated).

##### SUNDAY.

11 a.m. & 7 p.m.

4.15 p.m., For Men only (except on 4th Sunday in Month).

Mission Services in St. Luke's Hall at 7.30 p.m.,

and Haggatt Road Hall at 7 p.m.

Children

St

at

I

N.B.—Premises closed early (4 o'clock) SATURDAYS ONLY.

#### MEETINGS, ETC.

(In St. Luke's Hall unless otherwise stated).

##### SUNDAY.

10 a.m. Sunday School (Boys, Girls and Infants)

3 p.m. Sunday School (Boys) in St. Luke's Hall

(Girls and Infants) in Berger Road School

Young Women's Bible Class in Clergy

Vestry.

Superintendents: Boys, Mr. F. E. CHURCH

Girls, Miss PAITHTHORPE.

MATTHEW ROSE & SONS,  
MARK STREET,  
AMHURST ROAD,  
HACKNEY, N.

MOURNING, WEDDING & POST ORDERS receive immediate attention.

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SUITABLE FOR THE PRESENT SEASON

Dress Materials, Silks, Velveteens, Costumes, Mantles, Millinery, &c.

NEW DESIGNS & COLORINGS IN



Buildings.

Services

and Ballantrae Road.

North-east voluntary district visitors.

Church. Mission Hall. Home Board School on  
Sunday.

### SERVICES.

(In St. Luke's Church unless otherwise stated).

#### SUNDAY.

11 a.m. & 7 p.m.  
4.15 p.m., For Men only (except on 4th Sunday in Month).  
Mission Services in St. Luke's Hall at 7.30 p.m., and Hassett Road Hall at 7 p.m.  
Children's Service in Church at 3.15 p.m. on 4th Sunday in month. Every Sunday at 11 a.m. and 6 p.m. in St. Luke's Hall, and at 5.45 p.m. in Hassett Road Hall.

#### WEEK DAYS.

Wednesday evening at 8 p.m.  
Friday morning at 11 a.m.  
Mission Services on Thursday in St. Luke's Hall at 8 p.m., and Hassett Road Hall at 8 p.m.

#### HOLY COMMUNION.

1st & 3rd Sundays in month at 12.30 noon.  
1st Sunday in month at 8.30 p.m.  
2nd, 4th & 5th Sundays in month at 8 a.m.

#### HOLY BAPTISM & CHURCHING.

Sunday at 3.45 p.m.  
Friday at 11 a.m.  
Churching also at Wednesday evening service.

#### MARRIAGE.

By arrangement. Apply at 15, Retreat Place, 41, Kenton Road, or 3, Hassett Road.

#### MAGAZINE.

Magazine (price one penny) can be obtained at the Church. Annual subscription 1/-; Post Free 1/6. Secretary, Mr. F. J. Holmes, 2, St. Thomas' Road. Enquiries concerning advertisements should be made to Rev. A. E. Church, 11, Queen Ann Road.

### MEETINGS, ETC.

(In St. Luke's Hall unless otherwise stated).

#### SUNDAY.

10 a.m. Sunday School (Boys, Girls and Infants)  
3 p.m. Sunday School (Boys) in St. Luke's Hall (Girls and Infants) in Berger Road School  
Young Women's Bible Class in Clergy Vestry.  
Superintendents: Boys, Mr. F. E. Church  
Girls, Miss PAILTHORPE.  
Infants, Miss WARREN.  
3 p.m. Class for Young People in Choir Vest  
Conductor, Mr. BARTLETT.  
2.45 p.m. Class for Young Men in St. Luke's Hall (small Room). Conductor, Rev. A. E. Church  
3.30 p.m. Class for Women in Hassett Road Hall  
Conductor, Mrs. A. E. Church.

#### MONDAY.

2 p.m. Mothers' Meeting. Superintendent, Miss THORP. Conductor, Mrs. A. E. Church.  
6.30 p.m. Band of Hope in Hassett Road Hall.  
6.30—8 p.m. Clothing Club. Manager, Mr. CAREY.  
6.30—8 p.m. Coal Club. Manager, Mr. MATHIESON.  
7.30 p.m. Library. Librarian, Mr. NAYLOR.  
8.15 p.m. (Last in month) Temperance Meeting.

#### TUESDAY.

7 p.m. (1st in month) Children's Scripture Union. Conductor, Mr. FRYER.  
8 p.m. Girls' Club. Superintendent, Mrs. A. E. Church.  
8 p.m. Bible Class in Hassett Road Hall (open to all). Conductor, Mr. GARNER.  
8.15 p.m. (1st in month) Senior Scripture Union.

#### WEDNESDAY.

3.30 p.m. (4th in month) Gleaners' Meeting.  
7 p.m. Choir Practice in St. Luke's Church.  
9 p.m. Church Lads' Brigade.

#### THURSDAY.

3 p.m. (1st in month) Dorcas Society. Treasurer, Mrs. MATHIESON.  
3 p.m. (3rd in month) Missionary Working Party. Treasurers, Miss FINCH & Miss S. WHITNEY.  
8 p.m. Choir Practice in St. Luke's Church.

#### FRIDAY.

7 p.m. Band of Hope.  
8 p.m. Temperance Meeting in Hassett Road Hall.  
8.30 p.m. Church Lads' Brigade.

#### SATURDAY.

7 p.m. Penny Bank.



No. 59009.



London."



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 **MOORING, WEDDING & POST ORDERS** receive immediate attention.

# MATTHEW ROSE & SONS,

MARE STREET,  
&  
AMHURST ROAD,

HACKNEY, N.

N.B.—Premises closed early (4 o'clock) SATURDAYS ONLY.



In the morning between 400 and 500 attend: in the evening about 600. I am rather suspicious of Mr Hartley's figures; if they are correct it is due to the fact that the congregation is largely extra-parochial. A former ~~pastor~~ vicar Mr Langham was a famous preacher and drew from a considerable area people some of whom have no doubt stuck to the church. With the exception of too of St. James' Chapel, which goes in for spoken psalms and hymns, it is the only evangelical church in the neighbourhood and draws all the low church party from South Hackney. The service however is bright with a superb choir and occasional anthems.

The congregation is almost entirely middle and upper working class. There are a considerable number of families that come, which Mr Hartley looks upon as a good sign in these days when the members of a family are usually found in three or four different places of worship. The congregation generally are very hearty and enthusiastic.



Social Agencies.

Out-door services are held after evening service on Sunday.

Mr. Hartley has instituted what he calls a "Cottage Reading": he occasionally gets the use of a room in a cottage in one of the shams and gathers together from 10 to 20 to listen to the Bible and a few words of exhortation.

The Communicants on Easter Sunday are nearly 300: there must be more than that on the roll, but Mr. Hartley does not know the number. He has early Communion on three Sundays in the month, but also has evening communion, and he "often hears of it from his brother clergy". For himself he does not care at what hour people attend: the High Church party teach the people that this is the only means of grace and get practically down it to them by insisting on their attending at impossible hours.

Women's Meeting: - Mr. Hartley is "not gone on them": the women come with a sense of obsequiousness: women have more than once told him



on their death-bed "he never came from the right motive: it was only the tears and tears that brought us." Few of them who attend go to Church: they consider that attendance at a Mother's meeting is an adequate observance of their religious duties. Mr. Hartly has therefore made his meetings more distinctly religious in character.

Senior Temperance Society: total abstemious branch of C.S.T.S.: about 100 members but not successful: have organized from among them a "Band of leaders" whose duty it is to be more active in ~~the~~ reforming drunkards and visiting them to see that they keep their pledge. So far the drunkards who have been induced to sign have all broken the pledge.

Band of Hope: about 250.

Church Ladies' Brigade: about 24.

There are nominally clubs for boys and girls but they appear scarcely to exist: they have no buildings ~~or~~ for clubs.

Sunday School with about 600 in average

Education.



Visiting.

173  
attendance. The teachers are all middle class people from the congregation. Classes have just been started for them.

There has hitherto been no system in the visiting. Anyone wants to visit when they like, and the people they know. Mr. Hartley is "tremendously" gone on "visitation" and is trying to introduce some sort of system, and to insist on each visitor keeping a journal, and reporting at a meeting of visitors on Sunday morning.

Visiting should be entered into with a spiritual motive, but it wants a lot of tact, and the methods of visitors, and especially ladies, are often very unwise: it is useless to flump in and try and read the scriptures & all that.

It is almost impossible to see these men: if a man opens the door he says "they you're from the Church: you want to see the mistress" and clears out. But the men if you can get hold of them are much more thorough and satisfactory than the women: much less behind



Nursing.

Charitable Relief.

Influence of Church

Other religious influences.

175-  
to Lypouitz.

No arrangements for nursing: but there are two nurses at work in the parish who can be obtained for 16<sup>d</sup> a visit.

Don't give much in money: mostly in tickets to the sick. Help out of work cases if they are dependable.

Work with the C.O.S. to some extent but don't often send them cases, as they always want you to cooperate by giving ~~it~~ something.

Most of the people are indifferent "but I think there are a good many here who do hate the Church".

Disant is very strong in the district but is losing ground. Among the most flourishing organisations is the Orchard St Mission.

The Salvation Army have a place in Durham Lane and do a lot of work.



The Man.

177

Mr Hartley is not - I think likely to make much impression on this or any other parish. He is weak, undecided, rather foolish. He has probably been curate in a well organised parish, and has learnt something of vigorous methods. He is therefore starting a good deal of organisation, and there is a considerable show of activity; but so far as he is responsible for the management these efforts will probably be futile. The subject - apparently on which he feels most strongly is drink: "we can do nothing with the people while they drink as they now do: that is why I'm so gone on visitation; I want to get hold of them personally."

As a good evangelist Mr Hartley takes rather a hopeless view of the position of the Church, which he thinks is drifting to disestablishment. He deeply regrets the tendency of people to pick up themselves searching for the truth.



July 27th.

Parish  
13  
1

CPB 179  
②

Interview with Rev. H. Clair Donaldson, Re  
Uta Mission, Hackney, Wick.

Mr Donaldson is a man of a little over  
30: fair haired, blue-eyed, clear shaven, with a  
frank, open, healthy face: tall, strong, athletic:  
altogether most imposing in appearance.

He has been here for six years, having preceded  
Carter, the present Bishop of Nataland, who was  
the first head of the Mission. Carter was a very  
excellent man of a rather different type: a very  
high churchman, and much more of the priest:  
given to fasting, retreats, asceticism: but he had  
brought the Mission up to a high pitch of efficiency.  
There was however considerable dissatisfaction among  
many Stouars at the extremity of his doctrine,  
and on his departure there seems to have been a  
good deal of ill-feeling and dispute as to the  
choice of a successor. The result was that there  
was an interregnum of some months during which  
things were at a standstill. This combined with



### Character of population

101  
the departure of Carter seriously damaged the  
work, and Donaldson found on his arrival that  
the people had practically struck against all  
religious observances, and had to begin all over again.

The men with few exceptions are labourers  
with a very few artisans in fairclough Road  
and Cottages. Most are bricklayers, painters, road  
labourers etc. but some work in the factories of  
the Wick; these however employ more boys and  
girls.

All are poor and many very poor: the  
colour of the streets is scarcely if at all  
changed from when our map was made; though  
some of the violet streets might now be blue,  
and Tompaz St. should probably have a touch  
of black. This street is known as "Do as you  
please St." and is inhabited almost entirely by  
a shifting population who come in for six  
months and then "shoot the moon" just before  
the bailiffs are to be put in.

The people are intensely migratory, but



unless their circumstances improve they seldom  
move very far: they circle round and round the  
neighbouring streets, Partopp St. Condy St.  
Rothbury Road etc. The few who get on in the  
world are ashamed to live in Hackney Wick and  
move out to Walthamston: but the majority  
are rather a ~~town~~ crushed, down trodden lot who  
have drifted to the Wick owing to their lack  
of spirit and energy. They are lawless and  
undisciplined, but on the whole wonderfully ~~free~~  
free from crime.

The rents are rising slightly owing to the  
rents having insisted on the land lords converting  
the floors of most of the houses: they have  
accordingly raised rents from 1/6 to 1/4 a week  
per house. The average rent for a single room  
is 2/6. There are not many families living in  
single rooms.

Persons employed.

Thos Curates.  
Thos Mission women.  
One Nurse } paid



Buildings.

Services.

There ladies living at the Mission, and  
five old Stonians who come down one or two  
nights a week, of whom two are very irregular  
and the others rather uncertain. They are just  
about to build an Stone House at which they  
hope laymen will live. The difficulty of leading  
the lives is very great and experience shows that  
few men can be relied on to come regularly  
from the West End. Most of their hot-bakers  
many, but some still continue to come and  
bring their wives.

Church. Mission Building. Men's Club.  
Boys' Club, Always Boys' Club.

See over.

Readers then mentioned there are frequent special  
services and missions.

There are outdoor services every Sunday in summer:  
after morning service at the bridge which goes  
over the Hackney Cut: then is a Public House  
at this point and there are always some 30



HOURS OF SERVICE.

HOLY COMMUNION	...	...	Every Sunday, Thursday and Holy Day at	...	...	8.0 a.m.
			First and Second Sunday in the Month at	...	...	7.0 a.m.
			And on the Third Sunday in the Month (Choral)	...	...	11.0 a.m.
HOLY BAPTISM	...	...	Sunday	...	...	4.30 p.m.
			Wednesday	...	...	8.0 p.m.
MATTINS	...	...	Sunday (with Sermon)	...	...	11.0 a.m.
			Weekdays (except Thursdays and Holy Days)	...	...	8.0 a.m.
			Thursdays and Holy Days	...	...	7.30 a.m.
EVENSONG	...	...	Sunday (with Sermon)	...	...	7.0 p.m.
			Weekdays (except Friday)	...	...	8.0 p.m.
			Friday	...	...	7.30 p.m.
CHILDREN'S SERVICE	...	...	Sunday	...	...	3.45 p.m.
INTERCESSORY SERVICE	...	...	Friday (with address)	...	...	8.0 p.m.
INSTRUCTION AND PREPARATION FOR HOLY COMMUNION on the Thursday						
before the First Sunday in the Month, at						8.30 p.m.
CHURCHINGS	...	...	After Evensong on any day.			
			There are no fees for Baptism or Burial Service in Church.			

THE STAFF.

The Rev. ST. CLAIR DONALDSON, } 26 & 27, Gainsborough Road.  
The Rev. E. L. METCALFE, }  
Lady Alba Hobart Hampden, Miss Bevan and Miss Sterry, 28, 29 and 30, Gainsborough Road.  
Mrs. Wall and Nurse Dreghorn.

CHURCHWARDENS.

Mr. GREEN, 6, Gainsborough Cottages. Mr. AUSTEN, 11, Mallard Street.

OTHER BRANCHES OF OUR WORK.

Guild of All Saints.	Teachers' Preparation Class, Sunday, 4.
Guild of S. Mary—Lady A. Hobart Hampden, Monday, 9.	Zululand Association, Mr. Netting.
Guild of the Good Shepherd, Wednesday, 6.	Zululand Work Party Miss Bevan.
Women's Bible Class, Miss Duncombe, Tuesday, at 2.30.	Penny Bank, Mr. Clark, Saturday, at 7—9.
Mothers' Meeting, Lady A. Hobart Hampden, Monday, 2.30.	Parish Library, Miss Wilson, Saturday, 7.30—9.
Junior Band of Hope, Miss Baldock, Thursday, at 6.	CHAPMAN ROAD MISSION, Sunday, 8.
Choir Practice, Friday, at 8.45.	" " " Thursday, 8.30.
Sunday School, 10 a.m., and 3 p.m.	" " " Sunday School, 4.

Further information as to any of the above can be obtained from those whose names are attached.

CLUBS.

THE ETON MISSION MEN'S CLUB—(Affiliated to the Union and Oxford House Federation).  
Entrance Fee 1/-, Subscription 6½d. a Month. Sec., Mr. Coley.  
BOYS' CLUB—Gainsborough Road. Subscription, 1d. a Week. Rev. E. L. Metcalfe & A. Campbell, Esq.  
SELWYN CLUB—Entrance, 6d. Subscription, 1d.  
GIRLS' CLUB & SENIOR BAND OF HOPE—At Mission Buildings, Tuesday and Friday.  
Lady A. Hobart Hampden.



were celebrating (like everyone else) the Thanksgiving for the Queen's reign and also Hospital Sunday.

The Victoria Hymn Book was specially used at Mattins and Evensong, and for us this book had the additional interest (beside the beauty of several of the hymns) that it was compiled by our old friend, Rev. W. H. Draper, who helped Mr. Ingram here in the 1894 Mission.

The preacher at Evensong was the Rev. A. L. Jukes, of West Hackney, who spoke on the subject of Thanksgiving, and our grounds for thanksgiving for God's mercies to us in our Queen, Country, Church, and Parish.

The weather and the counter attractions of the Jubilee decorations were against us in our work for Hospitals, but we managed to raise £7 15s. altogether.

#### ALL SAINTS' GUILD.

THE Whitsuntide and Jubilee holidays have very much upset the routine of our meetings, and many of us will have missed the Fortnightly Gathering. The only meeting of the month was on Tuesday, June 15th, when the Rev. J. H. A. Melville gave an address on the subject of Moses watching the fight with Amalek, and drew from the story a lesson of intercessory prayer. The attendance was very small, for the Women's Bible Class Excursion fell on that day, and many were absent on this

#### C. E. T. S.

ON Monday, June 14th, the Monthly Meeting of the Society was held in Chapman Road Mission Room. We are glad to be able to record that the attendance was rather above than below the average, but at the same time we feel that possibly during the summer months open-air meetings would be more comfortable and more attractive to those who speak and those who listen.

We were very fortunate in securing Mr. A. Coates as our speaker at this meeting. He spoke to us very much upon the same lines as his predecessors have done, dwelling upon the painful fact that in this life for the great majority of men and women, empty pockets, full hospitals, wretched homes, neglected children, are the wages of drink. Mr. Coates concluded by emphasising what human experience teaches us is true, and what we venture to think cannot be too strongly insisted upon, that until the man or woman has found Christ and the secret power of the Christian life, all efforts after Temperance or any other virtue can only be a vain struggle, a forlorn hope. There is One, and One only, who has conquered death and sin, and not until we are fighting as His soldiers shall we prove victorious against the assaults of the evil one.

We should like just to add one word. Shortly we hope our Visiting Committees will be in working order, and we would suggest to them this duty



or 40 men waiting for singing time. Mr. Dowd  
believes tremendously in these services: a good many  
of the men are merely passers by, but many of  
them are people who have not the pluck to go  
to church come up here on purpose to hear  
them.

There is a weekly service in the Boys' club  
and in the Girls' Club: a quarterly service for  
each of the Guilds: and an annual service  
for the Men's Club, which is not well attended;  
50 out of the 320 members is a good congregation.

As to the Sunday congregations: in the  
morning from 80 to 100: in evening from 250  
to 300. At morning the number of comers in the  
offertory varies from 80 to 95: in evening  
from 160 to 250. At the Mission Hall on  
Sunday evening there are from 30 to 35. Quite  
few times as many come & occasionally ~~as~~  
are represented by these figures: there is a fixed  
nucleus, but the congregation as a whole are  
very shifting and irregular in attendance. For  
a special of prayer or a music service they



will come in shoals. The bulk are drawn from  
 that of the inhabitants who are left off and  
 women form the majority: none will come to an  
 ordinary service unless well clothed: but if a  
 mission service is announced and appeal is made asking  
 people to come just as they are the Church is  
 filled to overflowing.

The service is bright with a fair amount of  
 ritual: they go in a good deal for processions.  
 The congregation sing splendidly and the service is  
 wonderfully hearty: when the poor take to religion  
 they are usually ~~not~~ much more in earnest than  
 the West-Indians.

The congregation is rather youthful partly  
 because the work here has always been largely  
 among the young and partly because the whole  
 district is youthful, as most of the old go to  
 the Workhouse.

Of Communicants there are 270 on the  
 roll: here again women preponderate. During  
 the last three years there have been 111 females  
 confirmed and 48 males.



## Social Affairs.

193

Men's Club: 320 members: open to all without test. There is a tacit understanding that no attempt shall be made to thrust religion upon them in the Club: and collectively there is existing among the members a strong prejudice against the parson and religion. They try to get hold of men individually, but on the whole they are terribly narrow and it is seldom that they can be got to discuss any matter connected with religion. Indeed in the past there has been a positive cleavage between Church and Club: the churchgoers would not join the club: and the club members would not go to Church: but to some extent this is breaking down.

Boys Club: 140 members: no test as to test: but a weekly service is held in the club which is compulsory, though if any boy should signs of conscientious scruples & he would be let off. But the boys like the service and it has greatly improved the tone of the club, and made the members much more loyal and friendly.



Selwyn Boys Club: 30 members: only for choir boys and those who have been confirmed.

All these clubs have cricket, football, tennis, swimming, clubs etc attached.

Girls Club: 180 members: sewing, cooking, musical drill, gymnastics etc. The girls listen more readily to religious talks than the boys and men, but doubtful whether they are really more religious. It is fairly easy to get them to confirmation, whence the boys have the greatest honor of it.

Temperance Society: about 40 on the books: but some are always breaking away, though they are usually brought back and reclaimed in the end. The Society consists almost entirely of real old soakers who have been reclaimed, and are really keen about bringing others in. When a Society consists of a lot of respectable people who are not really tempted to drink (as is usually the case) it is quite useless.

Band of Hope: about 600 members. Mr Donaldson is convinced that a very large proportion remain abstemious in after life.



### Educational Work.

197

### Mother's Meeting.

The town clubs and societies have one or more annual excursions to town or to the country houses of various estates, nobility and gentry.

There are also numerous entertainments, especially in the winter.

There is an annual Flower Show: most of the people have been thrust out of London, but they have a great fondness for flowers.

Sunday School with from 400 to 500 in average attendance, but there were 700 at the winter treat and must be more on the books. A characteristic of the Board School and all organisations in the District is that the number on the books is out of all proportion to the attendance: this is due to the constant shifting and to poverty, want of books etc.

The School is conducted on the class system and there is great difficulty as to teachers. Mr Donaldson would much prefer the Dupanloup system, but there are not enough clergy.



Visiting.

199  
Lectures were started two years ago in the  
men's Club. They had often been tried before,  
but had always failed, as, intellectually the people  
are below the average even in most towns: however  
now & with good lecturers, last year etc the lectures  
were a success, and usually drew an audience of  
about 100. They have been on such subjects as  
Waterloo, Washington, Japan, English Country Sports,  
Ship Canals, Sleighs of the Sun, Gambling, etc.

The parish is divided into districts regularly  
visited by the staff according to their ability: the  
staff is not always large enough to maintain the  
full extent of visiting. It is usual to admit the  
visitor is the rarest thing, "you might count  
on your fingers those who refuse to see us",  
though there is a difficulty sometimes in seeing the  
lodgers. The aim of the visiting is entirely  
spiritual, as of all the work social or religious.  
Mr Donaldson feels very strongly that nothing  
but religion will permanently improve the condition  
of the people, and would like to see the social



Nursing.

Charitable Relief.

work left men to laymen, so as to leave the clergy  
more leisure for their proper duties.

A paid parish nurse, chiefly for surgical  
cases. Nearly all the serious medical cases go to  
a hospital.

Sum given at present to the extent of £2 a  
week mostly in pensions to old people and widows,  
and to the sick.

In the winter it is impossible not to help  
out of work labor at times, but if the character  
of the man is really bad, no help is ever given  
either to him or his family: a large part of  
the out of work is through bad character, but  
there are a number of poor, helpless, incapable creatures  
who pick up their heads above water in the  
summer, and are thrown out in the winter through  
no fault of their own.

Dinner is given in the winter to children  
to the extent of about 200 to 250 a day.

About 60 children are annually sent to



Conscientious. Lower.

Work cordially with the C.O.S. and often send difficult cases to them, but give a good deal of which they would probably disapprove. It is impossible to find a district to be quite so stupid as they deserve: to speak paradoxically, the thing is to have rules and to break them: if you do so with your eyes open you are not likely to do much harm.

Propaganda touched.

"Everybody in the parish knows what the mission is, and what our object is. I believe they all look upon us as their friends. We try to reach all, but an impression is more easily made with the upper strata."

Other religious influences.

The Wesleyans have a chapel, but are going down. They are excellent people and Mr D. is on most friendly terms with them, but they always seem to be quarrelling among themselves.

The London City Missionary has been here for 37 years. He is a good old fellow, but



### Local Government.

has little or no influence. He spends most of his time in going round distributing tracts, but does not seem to go into the houses much.

The Salvation Army has been here for four years: a good many of their people seem to come from outside; but I know at least one drunkard they have reclaimed.

There is a small Baptist Chapel which apparently does little.

On the whole the district has been much neglected but "we pound at the Vestry day and night, and are always sending deputations". There has lately been a gradual improvement: the streets are better paved and lighted, and in a large number of the houses the landlords have been forced to concrete the floors. In many cases however the drains are still in a very bad condition. [In spite of improvement Hackney Wick is still in my opinion the most unimproved district in London: the streets are one mass of paper bottles, tin pots etc., and one gets an impression that the scavenger must.



Poor Law.

Police.

207

seldom visit them I.

There is a good deal of out-casting, but as a rule it goes to the right people.

The pauper children are much better cared for than they used to be: indeed they are now excellently brought up, and there is an air of decency and refinement about the workhouse children which Mr Donaldson seldom sees among his own people.

The treatment of patients in the infirmary is also pretty improved.

The relations of the police and people are very friendly: there are two or three constables in the district, which is sufficient to deal with serious offences. As to ordinary street rows and fights they don't see them as a rule, and don't want to see them: for one man to stop a fight is an exceedingly difficult task, and to keep real order in such a district as this would require a whole army of police.

Mr Donaldson has often seen the police hanging



Drink.

Prostitution.

round a bench or of waiting for a drink. He  
very pretty doubt if they are in league with the  
bookkeepers, of whom there are several in the district.

People say things are better than they were  
10 or 15 years ago, but Mr Donaldson has seen no  
improvement in his time. This is far the greatest  
hindrance to the people's well-being. The women  
if possible are getting worse than the men: they  
seem to be utterly shameless. Mr Donaldson notices  
their shamelessness in other matters apart from drink;  
for instance he has often seen women wash water  
in the streets in broad daylight; and even among  
the more respectable their talk is loathsome and  
filthy.

There is none. But intercourse upon marriage  
and seduction are very rife. The large open space  
at their door leads to much fornication. Mothers  
also have a bad habit of allowing the young  
men or the young women when keeping company  
to stay all night in the house.



Crime.

Marriage.

Thrift.

Health.

There is very little: occasionally crimes of violence in a drunken brawl; also some petty thefts, loaded pipes etc; and receiving of stolen goods.

Marriage is largely neglected. They only marry about 4 couples a year in their church, but about 100 from the district are married elsewhere, mostly at St. Marks' Row, when the fees are lower: they give a fictitious address in Row and no enquiry is made. Mr. Donaldson complains greatly of their frequent marriages without any enquiry.

The system of clubs for boys and girls has the effect of postponing the age of marriage. About the chief cause of early marriage is the intolerable discomfort of the home in the evening, and young people married simply to get out of it.

Such thrift as there is consists entirely of saving up for Christmas or Bank Holidays.

Health is only moderate. There are frequent



Housing.

The Mass.

epidemics of fever and diphtheria among children.  
So many diseases and rheumatism owing to the low  
ground and the damp climate are also common.

Owing to the activity of the authorities the  
housing is improving: the great difficulty is the  
callousness and obstinacy of the landlords who  
will not execute the most necessary repairs except  
under great pressure.

Mr Donaldson is I think the strongest  
and most vigorous personality among the clergy of  
Hackney whom I have seen so far. He has much  
personal charm: he is enthusiastic, energetic,  
with abundance of common sense, and one feels that  
though the district does not improve greatly still  
the great social work of the mission - conducted  
as it is on most slender basis - must be doing  
good. Mr Donaldson himself takes a most  
hopeful view and is convinced that their work  
tells greatly, though they see little of the  
result as those who are most improved, and



Especially the young all now away.



Character of the population.

July 30th.

13  
18

CD 217  
2

Interview with Rev. F. H. H. Hawkins, the  
Soul's, Clapton.

Mr Hawkins is a man of 40 or a  
little over: thin, red haired clean shaven; rather  
uppy but with a pleasant, kindly face. He  
is a first cousin of Anthony Hope. He has  
been in this parish for 16 1/2 years, ever since  
it was formed.

The people are poor but there is not  
much actual destitution, but the district (though  
always poor) is going down and is now  
probably darker in colour than our maps  
represent it: the poorest streets are ~~Pedro~~  
Pedro St and MacLaren St. The majority of  
the inhabitants are casual labourers. There is  
no one in the parish who keeps a servant.

The police give the district a very bad name,  
worse than it deserves: but it certainly is  
largely frequented by tramps of lean men, and



people who are just out of prison: it is a district where shady characters hide themselves from the world, and the police often have to effect arrests in it.

People are attracted here by the lowness of the rents: a house can be got from 6/6 to 10/6 a week.

The chief characteristic of the district is the intense dullness and monotony of the life: it is so to speak the end of all things. There are no shops, and no traffic: no places of amusement within miles. In this condition it must remain unless a station is brought near to it.

The people thief a great deal: they honestly come from the west, and move towards the east over the sea.

Two women.	}	paid.
Four ladies		
One man		
Twelve ladies unpaid.		

What says home

Persons employed.



Buildings.

Services.

Church. School. Two Mission Halls.  
Soup Kitchen. Working Men's Club.

### SERVICES:

SUNDAYS—Holy Communion, 8 a.m. (also on 1st Sunday in Month, 7 a.m., and on Chief Festivals, at 6 a.m.)  
Matins 10.45 a.m. Holy Eucharist and Sermon 11.15 a.m.  
Children's Service, 4 p.m.  
Evensong and Sermon, 7 p.m.

WEEK DAYS—Holy Communion, 7.30 a.m. Matins 8 a.m.  
Wednesday and Friday, Matins & Litany 10 a.m.  
Evensong 8 p.m. Friday 7.30 p.m.

HOLY DAYS—Holy Communion, 7.30 a.m. Evensong and Sermon, 8 p.m.

HOLY BAPTISM—Sunday, 4.30 p.m. Wednesday, 10 a.m. and 7 p.m. Friday, 10 a.m.

THE MISSION ROOM, Gilpin Road.—Mission Service, Every Sunday. Children, 6 p.m.  
Adults only, 7 p.m.

Clergy .. ..	REV. F. H. A. HAWKINS, The Vicarage, Pedro Street. REV. C. HAMMOND, 23, Blurton Road. REV. A. TILDESLEY, 1, Pedro Street.
Diocesan Reader	G. W. BLOXAM, M.A., 105, Overbury Street.
Lady Workers	MISS SEAWARD, Mission House, Gilpin Road. MISS KIRBY, " " " " MISS WALDRAM, " " " " MISS SCARMAN, 111, Rushmore Road. "
Purse .. ..	MRS. NORMAN, 1, Pedro Street.
Church Wardens	MR. WRIGHT, 123, Overbury Street. MR. HICKMAN, 82, Glenarm Road.
Verger .. ..	MR. HEWITT, The Schools.

The Clergy may be seen in Church on Saturday Evenings.

ALL SEATS FREE.

Notices of Banns of Marriage to be given to the VICAR.  
Churchings before any Service.

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OUR ORDERS & RECOMMENDATION SOLICITED.



## Social Agencies.

Congregation on Sunday Morning about 100 :  
in evening about 300 : all are quite poor :  
the majority probably earn not more than 25/-  
a week. There are more women than men.  
The congregations do not represent the number  
in the parish who sometimes attend Church :  
they are a very shifting lot and far from  
regular in attendance. More than double the  
number of an average congregation attend  
occasionally.

On the roll there are about 600 communicants  
with about 300 attending on Easter Sunday.

Open air services are occasionally held on  
Good Friday and other special days.

Men's Club : about 60 members : shared  
with the Scouts.

Factory Girls' Club : 50 to 60.

Boys' Brigade : 30.

The clubs are entirely open and unsectarian :  
religion and politics are never mentioned in  
the clubs : there is a time for everything.



and then is no greater mistake than to try and force religion down people's throats at inappropriate times. The Upper Westward men are the better pleased I am to see them come to the club; as it has a great humanizing influence. "I take a hand at whist and billiards with the men and if I can treat them."

There is a Dramatic Society for the young people. This year they acted "The Sign of the Cross".  
The Mothers' Meetings with about 120 members.

Education.

Sunday School with about 600 in average attendance: on the class system: all the teachers are parishioners, and their teaching is only fair: but they are very keen and take great interest in the work.

Then are Bible Classes for men, women and girls: those for men are particularly successful and well attended.



Visiting.

Nursing.

Charitable Relief.

Other Charitable Influences.

The visiting is very inadequate through lack of sufficient visitors, but probably the whole parish is covered once a year.

A parish nurse who is generally sufficient for the wants of the parish: not serious cases go to a hospital.

Price about £120 a year: not very strict in methods: the relief is given at the discretion of the visitors: and out of work cases are helped when worthy: it is impossible to lay down a hard and fast rule; you must give your visitors relief to administer. Cooperate to some extent with C.O.S.

There is a soup kitchen in the winter, but it almost pays expenses.

Mr. Haskins says he has the reputation among the people of being stingy.

There are two mission chapels one Congregational



one Wesleyan: both have good men attached.  
but they don't get hold of many.

The Sabbath being now frequent-meetings but the people take no notice of them: they are inclined to look upon them as lazy scraps who don't work.

Only a very small minority of the people come under any religious influence at all: the bulk are utterly indifferent.

The people are not particularly drunken: if anything the women drink more than the men. The George is a great house for women.

The Temperance work in the parish is not very effective: there is a Band of Hope with about 200 and a Senior Society with about 30: but Temperance work among adults at all sorts is no use without a totalabber to direct it, and neither Mr Harker or his curate are totalabbers.

The working men's club, of which there

Drink.



Local government.

Poor law

Police.

Sanitary.

are a good many in the neighborhood pretty  
encouraged drink and gambling. On the whole they  
hinder the work of relief.

Mr. Harker's knows little about local  
government generally, but says that Dr. Wemy, the  
Medical Officer is very efficient.

The great difficulty is with the landlords  
who are very bad and won't execute repairs  
without constant pressure.

There is a good deal of out relief,  
but very badly administered. The relieving  
officers, Macmaster and What are excellent  
men.

The infirmary is admirably managed.

Their relations with the people on the  
whole are very friendly, but they have constant  
little jobs done here.

Sanitary is very early, and there is



little or no improvement in this respect;

little or no improvement in this respect.  
There is a great deal of living together <sup>between</sup> ~~between~~  
natives, and those who get married are frequently  
living in the same house.

Print.

Few of the people belong to clubs, and they are thoroughly independent.

In the provident club they give a premium if the funds are taken out in goods, but not if in cash.

Health.

Health is wonderfully good: there is my  
little actual illness, but the climate is  
fearfully enervating, and one always feels  
sick; but neither Mr. Harker nor his  
children have ever been ill. The general  
health has greatly improved lately owing to the  
better condition of the sea which for  
many years has polluted into the swamps  
of Tottenham.

Run from spring to the lower of the  
pond the drainage is bad.



The Man.

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Mr Haskins is emphatically a good fellow: but whatever he may have been when he came here he is not now particularly active or enthusiastic: he has no illusions as to what he has done or is likely to do: he looks upon the people as on the whole a fairly decent, industrious lot, but with a strong taste for drink and gambling: the men he thinks have a very good time of it, and the women lead fearfully hard and almost starved & lives.

From the religious point of view Mr Haskins is a Ritualist but here again I don't think he is particularly keen.



## All Souls', Clapton Park, N.E.

The Parish of All Souls', Clapton Park, was formerly one of Bishop Walsham How's East London Missions. The work was begun in two rooms in Pedro Street in the year 1880, and in a few months was transferred to an Iron Church capable of holding about 400 people. Here, for three years the seeds of the Mission were sown, till at length on December 1st, 1883, the present Church, holding 800 (mainly erected through the munificence of the late Charles Jacomb, Esq.,) was consecrated by Bishop Jackson, and the new Ecclesiastical District was formed.

The Parish lies on low marsh ground on the borders of the River Lea, at the extreme East side of Hackney. There is a growing population of 6,000 to 7,000, consisting of Labourers, Mechanics, Artizans, Factory Workers, crowded out of Whitechapel, Bethnal Green, and Spitalfields, attracted to this low-lying District by the cheap rents.

The inhabitants are as poor as any in East London, many of them being in a chronic state of poverty, and "out of work" condition, and in winter the distress is very great.

The entire District is composed of small houses, occupied by two or more families, and it will give some idea of its poverty to mention that there is no one in the Parish who keeps a servant.

The weekly Offertories, on which the maintenance of the Church depends, do not average £2 a week, so that without external aid, it would be impossible to carry on the work.

The people themselves are doing all they can for their Church, both by their money, time and labour. There is a local branch of the East London Church Fund, the boxes bringing in about £10 per annum, and over £100 has been raised in pennies towards an Organ, which is greatly needed.

The Schools, Clubs, Soup Kitchen, Mothers' Meetings, etc., all stand in need of assistance, and there is a constant demand for Rent, Coals, Gas, Rates and Repairs which all have to be met and paid out of the Parish Funds.

We are most thankful for Hospital Letters, Gifts of Clothing (new and old,) Blankets, Books for Lending Libraries, and above all Annual Subscriptions.

F. H. A. HAWKINS,  
ALL SOULS' VICARAGE,  
CLAPTON PARK.



