Clergy- B(169)

1

Poplar Workhouse

District 11

1897

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

Name.		Address	Page.	
Chandler. A.	✓	Rectory Poplar	1.	Poplar
Neil. J.	✓	St. Matthias Parsonage. Poplar	45	"
Cowan. D.T.	✓	St. Johns Vicarage. Isle of Dogs	67	"
Gordon. F.	✓	The Rectory Limehouse	95	Limehouse
Elliott. R.T.	✓	St. Stephens Parsonage. East India Rd.	113	Poplar
Mackenzie. Eb.	✓	Bolton	135	"
Visit to Works of Cubitt Town.		Priory Glengall Rd. Isle of Dogs.	153	"
Bedford A.W		41. East India Rd	167	Bromley
Coldwell. C.S	✓	Christchurch Vicarage. Isle of Dogs	185	Poplar
Ape. Prothero	✓	Vicarage. Stainsby Rd	199	Limehouse & Poplar.
Beardall. J.	✓	Vicarage. Arcadia St	221	Poplar

11/9 ~~10~~ (2)

May 4th. 1897.

to page 45

Interview with Rev. A. Chandler, Rector of Poplar.

I must preface my report by saying that I was appalled at the length of time which it is necessary to give to an interview if each of the questions is to be adequately dealt with. I sat with Chandler for 2½ hours: during that time he never wandered from the point for a moment: Chandler is far from discursive in his treatment of a subject: and yet after two hours he had only got to the end of the questions bearing particularly on the work of the Church; and though Chandler was very kind, for very shame at the time I had kept him I found it necessary to cut very short the IX general subjects at the end, especially as I had arranged to spend an evening with Chandler when if necessary I can cross-examine him further. Unless some means is taken to shorten the matter to be dealt with I foresee difficulty in getting

~~won the much-coveted Challenge Banner for Drill in the Stepney Deanery Competition; and in the same arena the seniors carried off the Challenge Shield for "general efficiency." As Stepney is far the most vigorous Deanery in London for Band of Hope work, these are distinctions to be proud of. Mr. Porter and his sister are in charge here, and have done splendid service to the cause. In Temperance, as elsewhere, it is the work amongst children that is really hopeful and encouraging. We have now a large body of young people growing up, who are abstainers from their birth, and who know "the drink" only in its outward and visible signs of bestiality and degradation amongst their kinsfolk and neighbours.~~

~~Our adult society has also developed new life and vigour during the past year; largely owing to its transformation into an "Army," which took place in March, 1897. All the members are drafted into regiments under the command of a lieutenant and a cadet, whose business it is to keep an eye on all of them, visiting absentees and reporting lapses. There is also an honourable rivalry between the regiments in the matter of "recruits," i.e., new members who~~

Sent with small form filled in Nov. 16. 97.

ALL SAINTS POPLAR.

Annual Statement, Easter, 1896, to Easter, 1897

There are not many exciting events, and no sensational distress, to be chronicled in the account of the past year. The winter, like the previous one, was very mild, and Trade was certainly better. The result was, that work was slightly more plentiful, and drunkenness greatly on the increase. Never since I have been in Poplar have I seen a Bank Holiday more scandalously abused than Boxing Day, 1896. The wages, which had been more regular of late, were shovelled wholesale into the publican's till, and nearly every pot-house in Poplar was a hot-bed of blasphemy and vice. Rising prosperity seems to bring deeper degradation; and naturally. It has become the fashion to sneer at the antiquated idea that individuals have at any rate some responsibility for their own life and character. Now everything is to be done for them, and no effort is to be expected from them; self-respect and self-control are to be treated as cant-words that have no meaning; "external conditions" are blamed for anything that goes wrong, and the working man accepts the doctrine, and drinks the health of "the new philanthropy" with uproarious appreciation. Of course there are many splendid exceptions; but on the whole there is a down-grade movement going on of a very serious kind. The moral fibre of the people is becoming very weak; and a good many people are doing a great deal of harm with the best intentions in the world.

? Quote on page 81

? Quote

In view of this state of things, an important part of the Church's duty is to **manufacture moral and spiritual backbone.** But it's a terribly difficult job. The parson has become associated with the idea of loose and indiscriminate relief, and a moral tonic is regarded as a poor substitute for a dole. Thus an out-door mission service was interrupted the other day by an

11/9 ~~(1)~~ (2)

to page 45

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exceedingly intoxicated man who expressed an exceedingly low opinion of our efforts: "Garn!" he said, "you're a set of hypocrites. Talk about religion! if you had any religion you'd pay for my night's lodging"—which he had drunk earlier in the evening.

It will be gathered from the above remarks, that Temperance work takes a high place amongst the various departments of Church work. It is just here that the weakness and flabbiness of character shows up most clearly. It is not very difficult to get people to sign the pledge; they are often much too ready to do it. The job is get them to keep it. We had a successful Tent Temperance Mission in September, 1896, at which about 50 pledges were taken. As far as I know only two remained unbroken at Easter, 1897. Still a good deal of solid work has been done in the past year, and in some respects real progress has been made. Thus the junior branch of the work has flourished greatly, and well deserves its name.

The **Band of Hope** is sub-divided into two departments; one for children under 14, and one for young people from 14 to 21. Both of these departments have had a successful year. The juniors won the much-coveted Challenge Banner for Drill in the Stepney Deanery Competition; and in the same arena the seniors carried off the Challenge Shield for "general efficiency." As Stepney is far the most vigorous Deanery in London for Band of Hope work, these are distinctions to be proud of. Mr. Porter and his sister are in charge here, and have done splendid service to the cause. In Temperance, as elsewhere, it is the work amongst children that is really hopeful and encouraging. We have now a large body of young people growing up, who are abstainers from their birth, and who know "the drink" only in its outward and visible signs of bestiality and degradation amongst their kinsfolk and neighbours.

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(a). General character of the population.

clergymen to give her the necessary time: and I shudder to think what will happen with men who are inclined to be 'gassy'.

The population is almost entirely working class with a few shopkeepers. The vast majority of the people are Dock and Riverside men, Railwaymen and Carmen. Most of these are in fairly regular work, though among the Dockers there are a good many who suffer from irregularity. The district generally might be described as poor but not very poor. The people are very migratory. In Chandler's our district they are mostly Londoners, but in the Isle of Dogs Countrymen preponderate.

The prevailing characteristic of the people is a total want of backbone. It is easy enough to start things, but to keep them going is a task of the utmost difficulty: everything 'starts with a great flare up, and then fizzles out'. This is characteristic not only of educational movements, but equally of social and recreative; cookery classes, cricket and football clubs all seem to share the

(6.) What portion do the ministrations of the Church touch?

same fate; they are well supported for a week or two and then languish or die. This inveterate apathy is probably characteristic of the East End but perhaps especially of the Riverside and Dock districts owing to the uncertain conditions under which the people live.

Any clergyman who says that his ministrations touch all the inhabitants of his district, except in a very wide and almost boundless sense, is telling an untruth. But in Poplar parish they try once a year at least to visit each house; "they all know us, and probably many of them dislike us." The clergy have little time for visiting, which is done ~~chiefly~~ mainly by the District Visitors. It is possible of course to clear off definitely a good number of houses, where the inhabitants avowedly belong to other bodies or express a wish not to be visited. These houses should only be visited once a year to see whether any change had taken place in inhabitants or sentiments. But though Chandler tries as far as possible to keep in touch in some slight way

(c). What persons are employed?

with all his parishioners he attaches little importance to this general visiting which he thinks does little good: the important thing is to visit regularly and constantly those who are more closely connected with the church work, or whom there is some prospect of inducing to become teetotallers or churchmen etc.

What parties are more directly touched is practically answered in the replies to subsequent questions.

Rector and three curates, all paid. All the clergy are first class Oxford men. It is nearly always easy to get good men as curates in the East-End as all the keen men wish to come there. Apart from their church duties, - which are fairly light as there is only one church - the clergy are chiefly engaged in managing clubs, temperance organisations etc. They do not have to preach more than once a fortnight.

One Mission Woman, paid. She is really a paid District Visitor; visits and presides at Mothers' Meetings etc.

(d) What buildings are used?

(e). What services are held etc?

Fourteen unpaid District Visitors: of these 5 are residents who belong to the local aristocracy, daughters or wives of doctors etc. The remaining 9 are ladies from other parts of London. Their duty is to visit frequently in their special districts: to report cases of sickness etc.: to attend mothers' meetings.

Organist and Choirmaster paid.

Caretaker of church garden —

One Church, three schools, and three club rooms.

Sundays:-

8 a.m. Holy Communion: also at 7 a.m. on first Sunday in month.

10.45. Morning Prayer

11.30. Holy Communion (Choral) and Sermon.

3. Catechising (for children)

4. Litany, Lecture and Baptism.

7. Evening Prayer and Sermon.

Week Days

7.30 Holy Communion.

8. Morning Prayer

9.15. Terce.
10. (Wednesday) Litany
1. Sext
7.30. Evening prayer with address on Wednesday, and Litany on Friday

Baptism on Sundays at 4, Wednesday at 10, and Thursday at 7.30.

The Church accomodates about 1200. Except on Wednesday when there is a congregation of about 50 the week day services are attended almost entirely by church workers, though at special times such as Easter more will come.

On Sunday morning there are about 300. The Sunday service at 4 is almost a farce and is only kept up owing to the necessity of achieving the return for which there is a special endowment.

On Sunday evening the congregation will be about 600 or sometimes a little more. These numbers do not include school children.

The children's service is at 3 o'clock. This service on catechism has taken the place of Sunday Schools, which have been abolished; the system adopted

is that associated with the name of St Sulpice and Bishop Dupanloup. On the new plan the children assemble in three centres; the older ones in the Church, and the younger in ~~the~~ two school rooms; the teaching is given in a definite course by the Clergy themselves, and order and discipline are maintained, partly by monitors selected from the children, partly by the former Sunday School teachers. The children have fixed places assigned to them; they are questioned separately and marked ~~for~~ their answers; and encouraged to write compositions each week on the subject of the last Sunday's instruction. Every child who is absent is looked up in the course of the week. Infants under 5 are still taught in classes in the old way. Chandler says this system is now largely adopted by the go-ahead clergy; he says it centralizes the teaching. Formerly there were ~~had~~ five or six Sunday Schools scattered over the parish, and it was impossible to check the attendance properly. The teaching was always very poor; it usually consisted of singing a few hymns, and "reading a story to the kids." The teaching too is much more

connected and systematic when given by these people than when given by about 50 who besides being incompetent were often irregular in their attendance, and who kept bad discipline. The teaching is now no doubt more definitely dogmatic; latterly for instance it has been entirely devoted to the Apostle's Creed which has been gone through clause by clause. The ~~results of the~~ new method has been most successful: since October 1895 when it was started the number of children under instruction has gone up from 600 to 1000, and the attendance per cent is about 85, far higher than formerly.

As to Communicants: the total roll numbers 980; of these 527 communicated on Easter Sunday. The total number of communions made ~~last Sn~~ on Sundays and Saints Days had increased from 3483 in 1892 to 4285 in 1895; on a rough yearly average there were 34 early and 82 late communicants in 1892 and 63 early and 15 late in 1895. The numbers on Easter Sunday had increased from 235 in 1892 to 500 in 1896. In 1892 there were 160 early and 95 late; and in 1896 455 early and 42 late.

(f). Social Agencies.

Baptisms have increased from 255 in 1892 to 274 in 1895, and Confirmations from 60 to 104. In 1896 ~~20~~ 31 persons over 20 years were confirmed.

Besides the ordinary Church services special services and missions are held at special times. S.S. Easter and the Saints Day. These are well attended, and at the All Saints' Mission services held in 1895 the people, and the poor especially, came in crowds to hear Father Maturin of Cowley, who has since gone on to Rome. During Spring and Summer open air services are held every Sunday Evening after Evening Service.

The most active and prosperous Social Agencies are those connected with Temperance. For Adults there is the All Saints Total Abstinence Society with about 150 members; this has now been formed into an Army, with regiments to make the members keener. The work of keeping an adult society together is very great; lectures and entertainments & of some sort have to be provided weekly.

The Band of Hope is divided into Juniors till 13,

and seniors from 13 to 18. The boys have drill gymnastics, entertainments etc. On the whole the work is vigorous and successful

Of Clubs there are five; one for men over 27; two for lads and men over 17; and two for boys from school to 17: these last are duplicated for social reasons, the rougher boys being kept separate. None of the Clubs are large, about 30 in each, and there is no desire to make them large. They are intended rather for members of the Church over whom it is desired to exercise and keep a special influence and to make them too large would defeat their object. Chandler would be glad to see a large social institute as Pee Do Tum in the district but this he thinks would not do away with the necessity for smaller clubs; he attaches great importance to the individual interest and friendship which is so much more difficult in a large institute.

Of Mothers' Meetings there are about five with average numbers of 40 in each. Men if not regular in attendance at other times they turn up

(g). Educational Work.

practically for tears and examinations.

There is a Dorcas Society for the 'high nobility' of the district. They spend their time in making clothing for the poor.

Numerous treats and excursions take place. These though a heavy tax are a necessity.

There is a provident Local Club, and two Banks. To the Provident Bank people come and make their deposits. A Collecting Bank has lately been started, worked by ladies, who make a house to house visitation of their districts weekly: a great deal of the money deposited in this bank is withdrawn for Christmas etc, but much is withdrawn on accumulation to be ~~dep~~ deposited in the P.O. The total collected in August, 1896 was ~~£~~ £25.19.9 and in March 1897 £5.7.10.3; paid out in August £13.12.5 and in March £24.12.0. Probably little of the money deposited in this bank would otherwise be saved.

There are three Church Schools for Boys, Girls, and Infants respectively; the number of scholars

are about 200, 260 and 150. The Schools are flourishing but are always hampered from want of money. The Education Department has been down on them not infrequently to make various improvements, but their demands have always been most reasonable.

There is a Night School on certain nights of the week for rough boys, conducted by Miss Chandler. This is attended by about 20, most of whom have left school while in low standards. Only the three R's are taught.

The Town Hall is engaged every Sunday afternoon for a lecture. This idea Chandler has copied from the Pleasant Sunday Afternoon originally started by the Nonconformists. The Lecture is usually secular in character, and is generally given by some prominent man in religious or social life, e.g. Gore, Scott-Holland, Dickinson, Fletcher. In Lent however the lecture is religious. These lectures are very popular, and the audience is usually about 600.

There are Bible Classes for men, women and girls

(h). Visiting.

(i). Nursing.

(j). Charitable Relief

Chandler

The answer to this has been given under (b).

The nursing is entirely in the hands of ~~the~~ a local centre of the Nursing Sisters of St. John the Divine. There are three sisters and 3 or 4 nurses who cover the district of Poplar and South Bromley.

Chandler would much prefer to have nothing to do with the administration of relief, but fears that this is an impossible policy, though if the C.O.S. were a little more sympathetic he would be much inclined to hand it all over to them; as it is the main honours he agrees cordially with and works with them. Such relief as is given is confined almost entirely to sick and convalescent cases. Out of work cases are only touched under very exceptional circumstances, as where the family is well known, and where there is a real hope of tiding them over the bad time without demoralisation. Any help given to out-

of water is kept as dark as possible.

There are sundry charitable endowments in the parish amounting to about £60 a year, mostly for quite useless or obsolete purposes. As far as possible Chandler disregards these purposes and uses these funds for Pensions.

Of one sort and another there is a great deal of indiscriminate and wasteful relief given in the Parish, and the Dissenting Ministers are special offenders in this matter; but also almost every winter some newspaper or other organization starts a scheme for feeding children or for some other purpose: as a rule the funds or a large part of them are handed over to the Church to administer, and the Church usually finds the administration an unmitigated nuisance, and positively does more harm than good with them. The Prince of Wales' scheme for Jubilee work will give the Church endless trouble, and do no good to a soul.

In two hard winters since Chandler has been here Relief Committees have been started to

(k). Other religious influences.

deal with out of work lads, and the Church, the C.O.S. and the Trade Unions have cooperated. The Trade Union men being in a majority the standard of ~~which~~ character has been very low; especially they have been lenient to drunkenness; they have shown too a tendency unduly to favour their own sons.

There is no big man among the Dissenters in the District, but the Baptists and the Wesleyans are both good men. The weakness of the Dissenters generally is that they do little or no visiting. They lay too much stress on preaching and the Church is certainly in much closer touch with the people. The Ministers too do not do their fair share of social and public work. The Board Schools are run entirely by parsons and the Dissenters do not seem to care at all about education; nor with they cooperate with the C.O.S. or other bodies for charitable purposes.

For the most part the Dissenting Ministers have fairly good congregations, drawn down

almost entirely from the small shopkeepers and lower middle class. The Baptist is the only one who does much work among the poor.

The London City Mission has three missionaries in the district; they devote themselves entirely to the poor. The Mission is undenominational but intensely Evangelical; most of the missionaries are probably Dissenters, but Chandler has a Churchman in his immediate district. The work of these men is purely personal, and whether successful or not depends entirely on the character of the man.

Father Lankes, the R.C. priest has a large area. He doesn't keenly entering to his flock, almost all Irish, and makes no attempt to proselytize. He is a fine fellow morally and physically. Among his own people he is a tremendous power. If there is a row in any low public house in his quarter the police call him to quell it: he comes and holds up the Crucifix and awes the people.

The Salvation Army have a Barrack in the

(C).

parish, but Chandler comes across them very little, and hears little of them: he cannot make out what they do, and is inclined to think it does not amount to much.

There is some reason to suppose that Spiritualism, table turning etc are rather rife in the parish at the present.

Chandler personally votes with the Labour League of which he is Treasurer. Though their main purpose is to secure labour representation on public bodies they do good work in other ways, e.g. in sanitary matters. They are Socialistic for the most part, and originally Chandler was very sympathetic with them, but a wider acquaintance with the working man as he is has convinced him that Socialism is Utopian.

There is cooperation with the C.O.S. but more with other religious bodies both speaking of. When Relief Committees are started all ministers are asked to attend, but they seldom come to more than one meeting.

~~I. Local government.~~

On the general question of what proportion are touched by any form of religion, those who attend any place of worship are of course a small minority, but there is very little actual or aggressive heathenism: most would call themselves Christians. If asked to attend Church people will say "I can read my Bible just as well at home" but if asked in reply, "Do you read your Bible at home?" the answer is nearly always "No."

I gather from what Chandler said and from his printed report that he regards it as his primary duty to bring as many as possible to Christianity and the Church, and that everything else is subordinate to this: the clergy should be soldiers in "the everlasting conflict between Divine grace and human sin."

As to the effect of Education; it is at present terribly superficial: the teaching is far too mechanical, and the teachers for the most part mere machines, and scarcely hum-

I. Local Government.

minded. They don't manage to infuse any intelligence into the minds of their pupils. The successful teachers are those who defy the code, though from the point of view of grants etc they may fail. Of Education it is to do better more freedom and liberty must be given to teachers

There has been a great change for the better in the class of men elected on public bodies. The labour representative has done good work. There are few things and little jobbery; things are too closely watched

Poor Law is very badly administered. But Poor Law administration is much handicapped by the excessive latitude given to guardians who in few cases are experts; a great deal too much depends on the character of the individual guardians; "what they generally like is to give 2/6 a week to some dear old lady who does that work".

II. Police

III. Drink.

IV. Prostitution.

V Crime

Has never heard that they are ~~cont~~ complained appear to be on good terms with the people and do their work well.

Owing to prosperity there has been a considerable increase of Drink lately. Boxing Day was frightfully awful. The only hope is to catch the young, and at present the temperance work among them is very active.

There is a good deal of prostitution especially for sailors: doubtless worse if there are many regulars & brothels, though in conjunction with the navy the Church has been instrumental in clearing out a good ~~many~~ many houses.

There is a centre of immoral work in the Hallows Parish.

Most of the Crime is connected with Drink.

VI. Marriage

VII. Thrift

VIII. Health.

Chandler

In the parish church the number of very early marriages is not great: about 21 is a very common age both for men and women. There is a great deal of living together before marriage, which is often left till the last moment. As to whether intercourse before marriage is almost universal as in some parts Chandler is not prepared to express an opinion.

The people generally are not thrifty: only a minority belong to any society, though no doubt the majority are insured for funeral expenses. The lax administration of the Poor Law is all against thrift: there is much out-relief and medical relief can always be had for the asking.

Owing to its fairly open character and the large expanse of water the district is healthy. But there is a great deal of bronchitis and consumption.

IX. Housing

things on the highest lines, but I incline to think that he is really in doctrinal matters rather broad, ~~&~~ and that the highness is confined largely to the ritual. But the man who certainly knows him better than anyone else said to me the other day "I have never really understood Chandler".

The houses are generally good. There is no insanitary area; and the visitors rarely come across a really bad house. The Board of Works does its work very well, and the Sanitary Inspectors are active and energetic.

In conclusion I may say from my knowledge of Chandler that I am sure all his statements may be absolutely relied on. He has not the least tendency to boast about or to magnify his work. If anything I think he would understate figures etc.

Chandler's work I think is likely to be phenomenally successful among the working classes; he has always had a wonderful gift for "palling up with the working man". He seems able to become a real ~~fa~~ friend without the least suspicion of patronage.

As to Chandler's religious opinions:- he has always been rather ~~th~~ an enigma to his friends. Rather to the despair of his family he is drifting (see opposite page).

General Character of Population.

Parish: Buildings.

Neil

May 5.

to page 67

~~OS~~ (2)

Interview with the Rev. J. Neil.
Vicar of St Matthias, Poplar.

Mr Neil resident in Poplar for 30 years. (On position among local clergy cf. Interview with Mr Mathew).

Inexpensiveness of character a marked feature. On the whole industrious and quiet. Many have risen to good positions both in the district, & elsewhere at home & abroad. Class distinctions not much recognized. The person has to make his way as a man & not as a clergyman. Friendships not easily made, but they last. Lacking refinement the people may be described as "intelligent but not intellectual".
A good many intelligent N. Countrymen pass through the district (chiefly marine engineers); some stay. Good navigation schools attract students. Influx beneficial.

Church
Mission Room. (Used as day school; situated at other end of parish).

Bdg. Cont.d

Neil

From a gymnasium lent by Mr Elliot, neighbouring vicar, Mr ~~Ed~~ Neil in return lending apparatus. "We agree", & "this is doing on a small scale what I would like to see done on a large".

(At an earlier interview Mr Neil has strongly urged the union within the mother parish of all the district churches for many club purposes. His scheme was a central Church Institute, the focussing point for many adjacent parishes of usual social work. Economy & efficient working would be secured, and the very fact of cooperation would be a gain. Mr Neil says that such a centre exists at Hull.)

[The obstacles to be overcome mainly personal: lack pastors quite sentimental. Compare Stead's idea of "reorganization of the parochial system" for social purposes. He would include all sects; Mr Neil would only create a larger Church centre].

Services &c.
Social Gatherings &c. &c.

THE ST. MATTHIAS', POPLAR,

Parish Magazine.

No. 16. APRIL, 1897. PRICE ONE PENNY.

CLERGY.
Rev. Charles Neil, M.A., Vicar.
Rev. C. Werninck, Curate.

CHURCHWARDENS.
Mr. H. G. Heiser, Mr. H. R. Barge.

SIDESMEN.
Mr. W. F. Bowdler, Mr. J. T. Lash,
" F. J. Burdett, " W. Lewis,
" S. W. Bull, " C. Neil, Jun.
" G. Foxon, " H. Rowlatt,
" J. G. Gibbon, " T. Smart.

ORGANIST.
Mr. W. H. Jackson.

SEXTON.
Mr. T. E. Davis.

Head Mistress, Mixed School.
Miss E. A. Dixon.

Head Mistress, Infant School.
Miss C. S. Ardren.

Mission Woman.—Miss C. Rowland.
Caretaker at Schools.—Mr. W. Jones.

PARISH CORRESPONDENTS.

SOCIAL & RELIGIOUS GATHERINGS.

Monday—Working Party in Vestry, 3 to 7 p.m.
Mothers' Meeting in Grundy Street. School Room, 6.30 to 8 p.m.
Mission Choir Practice, 7 to 8 p.m.
Singing Class in Schools, 8 to 9.30 p.m.

Tuesday—Women Communicants' Class in Vestry, 2.30 to 4 p.m.
Band of Hope Meeting in Schools, 7 to 8 p.m.
Temperance Meeting for Young People in Schools, 7 to 8 p.m.
Young Women's Class in Schools, 7.30 to 9.30 p.m.

Wednesday—Cottage Lectures in Alms Houses, 3 to 4 p.m.
Poplar Biblical Society in Vestry, 8 to 9.0 p.m.
Young Men's Gymnasium, Schools in Speeding's Gardens, North Street, 7.30 to 10 p.m.

Thursday—Choir Practice in Church, 8.30 to 9.30 p.m.

Friday—Young Women's Working Party in

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Caretaker at Schools.—Mr. W. Jones.

PARISH CORRESPONDENTS.

Band of Hope—Miss Dixon.
Brass Band—Mr. C. Morrison.
Book Society—Mr. E. Stoneham.
Church Choir—Mr. T. Harwood.
Church Missionary Society—Miss Lash.
Church Pastoral Aid Society—Miss J. Neil.
Church Council—Mr. H. Rowlatt.
Cricket Club—Mr. R. Peathyjohns.
Day Schools—Mr. C. Neil, junr.
Swimming Club—Mr. C. Sumpner.
Lay Helpers' Society—Mr. A. E. Hope.
Mission Services—Mr. A. T. Lash.
Mothers' Meeting—Miss Hurrell.
Young Peoples' Societies—Mr. W. A. Limbrick.
Sunday Schools—Mr. T. Smart.

CHURCH SERVICES.

Sunday—11 a.m., 3.45 p.m., 7 p.m.
Children's Service on 3rd, at 3.30 p.m.
Wednesday—9.15 a.m., at which D.S. Children attend.
Thursday—7.30 p.m., with Expository Lecture.
Chief Festivals—Services will be duly notified.
Holy Communion—1st Sunday in Month at 11 a.m.
2nd & 4th " " 8 a.m.
3rd & 5th " " 7 p.m.
Baptisms and Churchings—3rd Sunday afternoon in Month, Tuesday mornings and Thursday evenings, and at other times by special arrangement.
Marriages—For publication of Banns, apply to the Vicarage, or to Mr. F. J. Burdett, 75, High Street. Fees: by Banns, 10s.; by License, £1 1s.
For Sittings in Church, apply to Mr. Smart. Half the pews are free and unappropriated. Rent of a Sitting from 1/6 to 3/9 per quarter.

SOCIAL & RELIGIOUS GATHERINGS.

Monday—Working Party in Vestry, 3 to 7 p.m.
Mothers' Meeting in Grundy Street. School Room, 6.30 to 8 p.m.
Mission Choir Practice, 7 to 8 p.m.
Singing Class in Schools, 8 to 9.30 p.m.
Tuesday—Women Communicants' Class in Vestry, 2.30 to 4 p.m.
Band of Hope Meeting in Schools, 7 to 8 p.m.
Temperance Meeting for Young People in Schools, 7 to 8 p.m.
Young Women's Class in Schools, 7.30 to 9.30 p.m.
Wednesday—Cottage Lectures in Alms Houses, 3 to 4 p.m.
Poplar Biblical Society in Vestry, 8 to 9.0 p.m.
Young Men's Gymnasium, Schools in Speeding's Gardens, North Street, 7.30 to 10 p.m.
Thursday—Choir Practice in Church, 8.30 to 9.30 p.m.
Friday—Young Women's Working Party in Vestry, 6.30 to 7.30 p.m.
Band Practice, Grundy Street Schools, 8 to 10 p.m.

MISSION EFFORTS.

Mission House—Services on Sunday evenings during Winter, 7 p.m.
Open Air Services—On Bedford Mound during Summer; Sundays, 6.15 p.m.; Thursdays, 6.45 p.m.

GRUNDY STREET SCHOOLS.

Day—Mixed, and Infants.
Sunday—10 to 11 a.m., 3 to 4 p.m.

RELIGIOUS INSTRUCTION CLASSES.

Sunday—Young Women, in the Vestry, 3 p.m.
Young Women, in the School, 3 p.m.
Young Men, in Church, 3 p.m.
Youths, in Church, 3 p.m.
Monday—Teachers in the Vestry, 8 p.m.
Friday—Young Women, in Vestry, 7.30 p.m.

BOUNDARIES OF THE PARISH.

South.—HIGH STREET (N. side only) from Cottage Street to Wade's Place.
West.—WADE'S PLACE and AUGUSTA STREET (E. side only) from High Street to Ricardo Street.
North.—RICARDO STREET (S. side only) from Augusta Street to Kerbey Street.
East.—KERBEY STREET and COTTAGE STREET (W. side only) from Ricardo Street to High Street.

Service &c.

Services &c:

By how many & by whom attended

By whom attended

confer Cover of Magazine (preceding page).

Additional:-

Mission Service on Thursdays at 6.45.

Open air Services during summer at different places (streets &c) on different nights. Arrangements planned by a Committee.

Church: Morning - About 120 (initial circular). Average

Evening - — 250-300 (— — — —

Mr Neil emphasized fact that no improper means, no "bribes" were used to get people to church. This his policy.

(Warned me against exaggerated statements & blame of a case in which thousands had become hundreds, on investigation). Said even returns in Church Year Book often required checking.

Mission Service - from 50 - 100 Average

Mid-week — — from 300 - 400 — —

(Sundays & week-days)

Church-goers: men & women about equally; mostly regular; very mixed class: [illegible] besides pitsh working-men &c.

Open air Services: A motley crowd. Men & women. A few only go to church. Thinks they are prompted to attend by a vague religious instinct.

Social Agencies connected with the Church –

Neil

Sunday School Register: Boys
Girls
Infants
Average Attendance Boys
Girls
Infants

} Will send

(Note: Mr Neil says many particulars could be gotten of parish work from returns sent up to Bishop of London by clergy before his four-yearly charge. The last charge about 2 years ago. Returns are kept at Registrar's Office, & could be seen through Archdeacon Sinclair).

See Cover of Magazine.
Comment on some of the Agencies:-
(1) Church Council with Associate. Consists of about 100 men. 'This is the centre' of my parish organization. See leaflet (next page).
(2) Lay Helpers Association. Includes all workers. Holds quarterly meetings.

St. Matthias' Church, Poplar.

CHURCH COUNCIL.

President: The Rev. CHARLES NEIL, M.A., *Vicar.*

Vice-President: The Rev. C. WERNINCK, *Curate.*

Lay Chairman: Mr. H. R. BARGE.

Hon. Treasurer: Mr. F. J. BURDETT.

Hon. Secretary: Mr. H. ROWLATT.

Mr. B. ABRAHAM.
Mr. S. W. BULL.
Mr. J. G. GIBBON.
Mr. H. G. HEISER.
Mr. W. A. LIMBRICK.
Mr. C. NEIL, Jun.

The list over page comprises the names of the Members of the Council and their Associates, forming a body of over one hundred men, nearly all of whom are regular communicants. They have appended their names to the following:—

(1) That they will pray for a blessing to rest upon the Church and the work carried on in the Parish;

(2) That they will endeavour to be regular in their own attendance at the Church;

(3) That they will use all lawful and honourable means to increase the Congregation.

[P.T.O.

Abraham, A. J.,	112 Gough Street, Poplar.
Abraham, B.,	57 Canton Street, Poplar.
Abraham, C. V.,	57 Canton Street, Poplar.
Barge, H. R.,	4 Woodstock Road, Poplar.
Barker, G.,	20 Southill Street, Poplar.
Barnard, A.,	28 Ida Street, Poplar.
Bartlett, A. E.,	28 Ida Street, Poplar.
Bowdler, W. F.,	223 East India Road, Poplar.
Brook, C. I.,	72 Stainsby Road, Poplar.
Bull, S. W.,	53 Chrisp Street, Poplar.
Burdett, F. J.,	75 High Street, Poplar.
Burdett, S. F.,	75 High Street, Poplar.
Chedd, T.,	28 Sturry Street, Poplar.
Clayton, J.,	3 Howard Street, Bromley.
Clayton, S.,	28 Council Buildings, Poplar.
Collins, W.,	1 Newby Place, Poplar.
Cook, D.,	70 Burnham Street, Canning Town.
Dowle, R.,	213 High Street, Poplar.
Esmond, G. R.,	33 Woodstock Road, Poplar.
Flegg, W.,	12 Venue Street, Bromley.
Foxon, A.,	4 Preston's Road, Poplar.
Foxon, G.,	4 Preston's Road, Poplar.
Gardner, W. J.,	45 Pekin Street, Poplar.
Gaster, J.,	26 Ellerthorpe Street, Poplar.
Gattrell, H.,	49 Burcham Street, Bromley.
Gibb, L.,	1 The Grove, Claremont Road, Leytonstone.
Gibbon, J. G.,	89 East India Road, Poplar.
Gibson, R. J.,	34 Teviot Street, Bromley.
Gladwin, G.,	L. & N. W. Goods Depôt, Old Ford.
Gladwin, T.,	L. & N. W. Goods Depôt, Old Ford.
Goodman, J.,	71 Bow Lane, Poplar.
Gordon, C. J.,	11 Alton Street, Poplar.
Gowers, R.,	25 Hale Street, Poplar.
Graves, E.,	16 Hale Street, Poplar.
Green, J. T.,	61 Grundy Street, Poplar.
Harwood, T. J.,	146 Abbott Road, Bromley.
Haupt, Carl,	13 West India Dock Road, Limehouse.
Heiser, H. G.,	590 Commercial Road, Stepney.
Hope, A. E.,	10 Pekin Street, Poplar.
Hopkins, D.,	31 Alpine Road, Deptford.
Howell, A.,	3 Howard Street, Bromley.
Howell, F.,	3 Howard Street, Bromley.
Howey, E.,	28 Ida Street, Poplar.
Hubbard, T.,	6 Tapley Street, Bromley.
Hudson, J.,	96 Brunswick Road, Bromley.
Hurrell, H.,	13 Kerbey Street, Poplar.
Jackson, W. H.,	84 Lansdowne Road, Hackney.
Jacomb, J.,	190 Grosvenor Buildings, Poplar.
Jay, A. W.,	7 Cook Street, Bromley.
Johnson, T.,	Town Hall, Poplar.
Jones, W.,	19 Grundy Street, Poplar.
Keens, T.,	140 Grundy Street, Bromley.
Keens, W.,	140 Grundy Street, Bromley.
Lash, A. T.,	187B East India Road, Poplar.
Lash, J. T.,	187B East India Road, Poplar.
Lees, J.,	388 Manchester Road, Cubitt Town.
Lewis, H.,	49 High Street, Poplar.
Lewis, W.,	49 High Street, Poplar.
Lewis, W., Jun.,	49 High Street, Poplar.
Limbrick, A.,	27 Cording Street, Bromley.
Limbrick, W. A.,	10 Pekin Street, Poplar.
McCracken, J.,	Brunswick Wharf, Blackwall.
Menzies, W.,	13 Howard Street, Bromley.
Miners, R. E.,	32 Ullin Street, Bromley.
Morrison, C.,	15 Lindale Street, Poplar.
Neil, C., Jun.,	St. Matthias' Vicarage, Poplar.
Neil, H. J.,	St. Matthias' Vicarage, Poplar.
Phillips, F.,	9 Bath Street, Poplar.
Phillips, J.,	2 Khartoum Road, Plaistow.
Philo, J.,	16 Glaucus Street, Bromley.
Piper, J.,	767 Commercial Road, Limehouse.
Pope, W. A.,	262 High Street, Poplar.
Pope, W. E.,	12 Dee Street, Bromley.
Randall, J.,	24 High Street, Poplar.
Renowden, J.,	243 Burdett Road, Limehouse.
Robson, J. T.,	5 Duff Street, Poplar.
Roe, T.,	47 Cotton Street, Poplar.
Rowlatt, H.,	126 High Street, Poplar.
Seymour, W.,	25 Hale Street, Poplar.
Sheppard, W.,	8 Montague Place, Poplar.
Smart, T.,	322 High Street, Poplar.
Smith, D.,	20 Prestage Street, Poplar.
Smith, F.,	15 Railway Street, Bromley.
Somers, J.,	10 Plimsoll Street, Poplar.
Springett, J.,	9 Wade's Place, Poplar.
Stoneham, E.,	12 Duff Street, Poplar.
Strickson, C. W.,	13 Chilcot Street, Poplar.
Strickson, F. H.,	32 Bath Street, Poplar.
Thomas, R.,	39 Bow Lane, Poplar.
Thompson, G. H.,	391 Mile End Road.
Tucker, G.,	5 Sturry Street, Poplar.
Waite, E.,	16 Tapley Street, Bromley.
Waite, J. W.,	16 Tapley Street, Bromley.
Webb, J.,	13 Duff Street, Poplar.
West, R.,	2 Prestage Street, Poplar.
Westbrook, G. T.,	59 Walker Street, Limehouse.
Westbrook, W. E.,	59 Walker Street, Limehouse.
Whyberd, T. J.,	4 Cotton Street, Poplar.
Wilcox, W.,	12 Annabel Street, Poplar.
Williams, A.,	8 Culloden Street, Bromley.
Wingham, A.,	408 Grosvenor Buildings, Poplar.
Wingham, R.,	408 Grosvenor Buildings, Poplar.
Woods, J.,	14 Wade's Place, Poplar.

Social Agencies contd.

Question (B) What portion touched?

Young Men's Society* } Must be connected in
Young Women's — " — ✱ } some way with the Church.

* Saturday outings.
Cricket Club &c.
✱ Sewing class
Bible class &c.

Jointly the Societies have quarterly "Drawing Room Entertainment".

Choral Society. (weekly).

Generally, Mr Neil urged necessity of binding those connected by religious work together also by social activities.

Senior Band of Hope } About 180 members.
Junior — " — }

At this stage we started to question (B). In one, and a most general class Mr Neil said that they were "in touch" with the whole parish, except the Roman Catholics and the few Coloureds. The former we leave by arrangement

(c) Persons employed.

(g) Educational work.

(h) Visiting

(i) Nursing.

New.

with Father Lawless. The latter are Cannock-Chase. With these exceptions the whole parish is well-visited. It is divided into 26 blocks; there are 8 or 10 ladies who visit.

This question needs analysis. The answers are given to some extent under (E) and (f).

The communicants number about 200.

Those attending Church Mission Service about 350-400 ‡.

‡. Thinks this about the same number as the Chapel-goers.

Curate

Mission women.

Organist.

Sexton.

Day Schools.

For other work see answers to (E) + (f).

Covered by answer (B).

St Johns Lichfield. Some times when nurse is wanted. Gown, have nursing staff for district inadequate.

(j) Charitable Relief.

Neil

Poplar Visiting Relieving Soc. (Founded 1826)
Manager from Parish. Small. Income about £11
Poplar Maternal Soc. (Founded 1826).
Manager from Parish. Small.
Mr Neil's Dinner Fund for Invalids & Children.
Extract from Report: "4000 to 5000 Meals annually provided, besides about 2000 Relief Breakfasts & Teas for children: Income 1886 £101.1.8.
Metropolitan Visiting Relieving Assoc. makes a grant every year of £25 to £30.
Alms Houses. I think 6 inmates.

Mr. Neil says that he uses C.O.S. freely. Has a lady representative on Committee.

Does not believe it is the duty of the Church to give help except to the sick & to "a few aged Christian people".

(Note that Mr. Neil is a student, & sometime of an author. Believes that it is the first duty of a person to teach. Would be "ashamed" if he did not find time to read & think).

Other religious influences -

Weir

Roman Catholics - Inactive friendly relations with these.

Dissenters - Active friendly relations. "Am going to a bazaar to-morrow, shall speak". "Have been to all their chapels" but - "not very often". I would go to any R.C. function "but they would not ask me".

A great many religious agencies from time to another. "Everybody has his fling".

The Salvation Army in the parish, but a complete failure.

All the clergy in immediate neighbourhood, except Mr Elliott, high church. Mr Weir showed no bitterness, but deeply tendency very distasteful to him. "Romanizing". He denied the most extreme anglican practices (1) prayers for the dead; (2) Confession, (3) but. nobody goes to hear except a few old women; no man (with exception) goes. The laity are not quite likely under the domination of the priesthood? Mr W. feels very strongly on the subject of Confession, (have seen a small volume of sermons) (3) "Communion".

Weir

Mr Weir had a large Bargain on hand, so I postponed the remainder of the interview. He was extremely responsive, & even confidential.

H.

General character.

to page 93

May 10th.

Interview with Rev. D. S. Cowen, St. John's, Isle of Dogs.

Rev Cowen is a Yorkshire man, between 30 and 40. He is very strong and burly, and has an open hearty manner. He is evidently a man of great energy and activity.

For the greater part of the interview ~~his~~ one of his curates, Rev Hartley, was with us: he is rather the pale young curate in appearance but evidently a most excellent fellow. His work seems to lie largely among the boys, with whom I should think he would be very popular.

The people are few of them very poor: for the most part in regular work as dockers, engineers, ship-builders etc (Janson is the chief employer of the district.) Work however fluctuates a good deal and there are periods when a good many will be out of work.

There are two very bad, rough streets, Charles Terrace, and Stewarts Terrace. Here most of the people are casual dockers, labourers and sack makers, who have come from Shadwell.

There is little migration; nothing like so much as in Dalston, when Mr Cowan was some years ago: in Dalston they used yearly to strike off about 100 out of 900 communicants ~~yearly~~. Here only about 15 out of 600. But though the people remain in the parish for years, there is often a sort of 'general post' in the district itself.

The most noticeable trait in the people is that they are very counterfeit: not only is the Island shut off to a great extent from London, but in the past there has been much immigration to fill the place of strikers, especially from Shrdeland and about Newcastle. The majority of the people are 'not a bit like Londoners'. Many of them have never seen St. Paul's and the women certainly seldom get farther than Poplar, when they go to do all their marketing in

Persons employed

Cowan

7

Christ St. As might be expected there is a tremendous amount of gossip and scandal.

S. JOHN'S MAGAZINE.

No. 122. FEBRUARY, 1897. PRICE 1½d.

S. JOHN'S AND ITS WORKERS.

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ASSISTANT CLERGY.

The Rev. E. Hartley, M.A., S. John's Mission House.
The Rev. H. Livesey, M.A., 84, East Ferry Road.

Churchwardens.—Messrs. G. Saunders and J. G. Gilbert.

Sidesmen.—Messrs. Baker, Berry, Bloys, Hart, Hall, New, Payne, E. Payne, Rickman, Timpson, Whitfield, and Wiggins.

Servers.—Messrs. Milton White, Lewis, Hodgkinson, Williams, F. Griggs.

Daily Servers.—H. Cockle, H. Morris, E. Henty, J. Haley.

Organist.—Mr. T. Ellingford. *Assistant.*—Mr. E. Ellingford.

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Choir.—(Men) Messrs. Nye, Jones, R. Jones, Whawell,

(Parish Room), for *Men*; and (84, East Ferry Road) for *Boys*.

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Choir.—(Men) Messrs. Nye, Jones, R. Jones, Whawell, Hankins, Smith, Lester, Patrick, T. Galloway, Bilham, Westley. (Boys) 20 in number.

Supplemental Nave Choir containing 12 Soprano Voices.

GUILDS.

S. John's Guild of Intercession.—Secretary, Mr. C. Wiggins, 15, Launch Street.

S. Paul's Guild (Senior)
S. Paul's Guild (Junior)
S. Mary's Guild (Young Women) } Secretary, Miss M. Cowan.

Guild of Hope.—Secretary, Mr. A. Gedge.

DISTRICTS AND VISITORS.

Manchester Road,	393-449 ...	Mrs. Cockle, 374, Manchester Road.
Do.	451-519	Miss Morris, 310, Manchester Road.
Do.	521-569	
Do.	571-613 ...	Mrs. Timpson, 83, East Ferry Road.

Strattondale Street,	7- 30 ...	Miss Saunders.
Kent's Terrace Wiltshire Villas		Mrs. Braybrook, 61, East Ferry Road.
Marshfield Street,	1- 24 ...	Mrs. Westwood, 591, Manchester Road.
Do.	25- 43 ...	Mrs. T. Smith, 92, Stebondale Street.
Davis Street,	1- 14 ...	Mrs. G. Saunders, 17, Galbraith Street.
Samuda Street,	1- 31 ...	Mrs. Patrick, 37, East Ferry Road.
Stewart's Terrace,	1- 25 ...	Mrs. Hankins, 77, East Ferry Road.
Charles Terrace, Mansfield Terrace,	1- 13	Mrs. Milton White, 1a, Galbraith Street.
Charles Terrace,	13- 26 ...	Mrs. Moore, 569, Manchester Road.
Galbraith Street,	1- 34 ...	Mrs. Hall, 81, Glengall Rd.
Galbraith Villas,	...	Mrs. G. Sanders.

Number of Visitors, 35.

Nurse for Sick.—Nurse Maia, 72, East Ferry Road.

Mission Woman.—Mrs. Saunders, 1a, Galbraith Street.

Mothers' Meetings.—MONDAYS, under the superintendence of Miss Hilda Barry, S. Mildred's Settlement. TUESDAYS, under that of the Misses Gladstone, the Misses Cowan, and Mrs. Saunders.

SUNDAY SCHOOLS.

Boys.—Superintendent, The Vicar. *Teachers*, Messrs. Rickman, Baker, Heafield, Milton White, Timpson, Hocken, Trelford, Williams, Matthews, Griggs, Miss Alexander, Miss Jones, Mr. Whitfield, Nurse Maia, Miss Collins, Mrs. Talbot, Mr. Leaton, Mr. Jennings.

Girls.—Superintendent, The Rev. H. Livesey. *Teachers*, Miss M. Hankins, Miss Henty, Mrs. Key, Miss Bloys, Mrs. Case, Miss Berry, Miss Morris, Mrs. Moore, Miss Crabbe, Miss Rowlinson, Miss White, Miss O'Hara, Mrs. G. Saunders, Miss Hocken, Miss J. Griggs, Miss B. Griggs, Mrs. Zielinski, Miss Jackson, Mrs. Hyland, Miss C. Cockle, Mrs. Cockle, Miss E. Austin, Miss M. Henty.

Infants.—Superintendent, Mr. Hodgkinson. *Teachers*, Miss B. Hisee, Miss J. Hisee, Miss Wiseman, Miss Barnett.

Bible Classes.—The Rev. E. Hartley (Lads), Br. Aelred (Lads), Miss M. Cowan (Young Women).

Manchester Road, 246-272 ... Mrs. Dawson, 87, Manchester Road.
Do. 274-308 ... Mrs. Gilham, 356, Manchester Road.
Do. 310-364 ... Mrs. Matthews, 370, Manchester Road.
Do. 366-410 ... Mrs. Deeble, 1, Managers Street.
Glengall Road, 2- 24 ... Mrs. Rickman, 71, Glengall Rd.
Do. 28- 56 ... Mrs. Harris, 306, Manchester Road.
Do. 58- 88 ... Miss Henty, 354, Manchester Road.
Do. 90-112 ... Mrs. Shorman, 16, Galbraith Street.
Plevna Street, 1- 29 ... Mrs. Davison, 20, Galbraith Street.
Do. 31- 61 ... Mrs. F. Saunders, 33, Plevna Street.
Do. 2- 36 ... Mrs. Hymers, 18, Plevna St.
Do. 38- 72 ... Mrs. F. Smith, 11, Cromwell Terrace.
Castala Street, 1- 8 ... Miss Collins, 547, Manchester Road.
Judkin Street, 1- 10 ... Mrs. Case, 113, East Ferry Rd.
Chipka Street, 1- 41 ... Mrs. Shepherd, 73, East Ferry Road.
Launch Street, 1- 25 ... Mrs. Cottee, 10, Launch St.
Do. 2- 38 ... Mrs. Trelford, 3, Galbraith Street.
Earle Terrace, 1- 8 ... Miss Saunders.
Cromwell Terrace, 1- 14 ... Mrs. G. Saunders.
East Ferry Road, 1- 29 ... Mrs. A. Saunders, 73, East Ferry Road.
Do. 31- 59 ... Mrs. Hall, 93, East Ferry Rd.
Do. 61- 93 ... Miss Collins, 547, Manchester Road.
Do. 95-141 ... Mrs. Timpson, 83, East Ferry Road.
Do. 2- 62 ... Mrs. Zielinski, 60, East Ferry Road.
Do. 64- 98 ... Miss Hankins, 77, East Ferry Road.
Do. 100-128 ... Mrs. Hall, 93, East Ferry Rd.
Strattondale Street, 1- 6 ... Mrs. Groves, 8, Wiltshire Villas.

DAY SCHOOLS.

Head Teacher.—Miss Hall. *Assistants*, Mrs. Newson (Infants), Miss Hankins, Miss Wheeler, Mrs. Pike, Miss C. Cockle, Miss A. Barnard, Miss E. White, Miss J. Lennard.

Caretaker.—Mr. New, 340, Manchester Road.

SOCIETIES, CLUBS, &c.

Band of Hope.—Vice-President, The Rev. H. Livesey. Secretary, Mr. E. Heafield. Assistants, Mr. E. Wright, Mr. E. Lowe and Mr. Key.

Wardens.—Mrs. Case, Mrs. Doughty, Miss Griggs, Mrs. Hall, Miss Hocken, Miss Key, Mrs. G. Saunders, Miss Saunders, Mrs. Shorman, Mrs. Young, Mrs. Smith and Mrs. C. Hall.

S. John's Men's Social Club.—Secretary, Mr. E. Morris. Assistant, Mr. Indge.

S. John's Youths' Club.—Secretary, The Rev. E. Hartley. Assistant, G. Cartwright, Esq.

Church Lads' Brigade.—W. Nainby, Esq. (Capt.), Br. Aelred (Hon. Officer), Instructors, Messrs. Haley and Jones.

Choir Boys' Club.—The Rev. H. Livesey.

Young Women's Club.—Secretary, Miss M. Cowan.

Penny Bank.—The Rev. H. Livesey and Mr. T. Morris.

Slate Club.—Secretary, Mr. E. Board.

Parochial Library.—Secretary, Mr. Rickman. Assistant, Mr. A. Martin.

TOTAL NUMBER OF WORKERS, 180.

* * * *

Confirmation Classes.—

MONDAYS, at 8 p.m. (Parish Room), for *Young Women.*

WEDNESDAYS, at 6.45, for *Young Men* (Mission House); and at 8.15, for *Boys* (84, East Ferry Road).

THURSDAYS, at 8.30 (Mission House), for *Young Men.*

FRIDAYS, at 2.45. (Parish Room), for *Women;* at 8.15 (Parish Room), for *Men;* and (84, East Ferry Road) for *Boys.*

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We shall be very pleased to welcome any who like to attend the above classes of instruction, *whether they have made up their minds or not* about being confirmed.

Buildings

Services

Cowan

Only the Clergy, Sick Nurse, Mission Women, organist, Verger and Caretakers are paid. The Visitors are all local, wives and sisters of working men

Church, School, Mission Hall, Parish Room, Men's Club, and half a House in the rough part ("Mr Hartley's Happy Home").

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CLERGY.

The Rev. D. G. Cowan.
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The Rev. H. Livesey.

Churchwardens—Mr. Saunders and Mr. Gilbert.

Sidesmen, 12; Sacristans, 5; Servers, 5; Choir, 34.

District Visitors 35; all living in the parish, being the wives or sisters of our working people.

Clothes of every kind, new or old.

Hospital Letters for the London, Victoria Park, City Road, or Shadwell Hospitals.

Convalescent Home Letters.

Books for our various Libraries.

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A Sick Nurse and Mission Woman.

Sunday School Teachers 45; number of children, nearly 700.

Day Schools—Head Governess and 6 Assistant Teachers.

One Hundred and Seventy-six Workers in all, besides those Serving on Committees.

SERVICES.

Sundays—7.0 a.m., Holy Communion; 8.0 a.m., Holy Communion; 10.30 a.m., Litany; 11.0 a.m., Matins; 11.30 a.m., Choral Eucharist and Sermon; 3.45 p.m., Catechising; 4.15 p.m., Holy Baptism and Churchings; 7.0 p.m., Evensong.

Week Days—7.15 a.m., Holy Communion; 7.45 a.m., Matins; 7.30 p.m., Evensong.

Litany on Wednesdays and Fridays at 11.0 a.m.

Address every Thursday at Evensong.

Holy Baptism and Churchings every Thursday at 7.0 p.m.

Children's Services on the first Sunday in the Month at 3.15 p.m.; also at 9.15 a.m. on Saints' Days.

Saints' Days—Holy Communion at 6.30 a.m. and 7.15 a.m.

Special Services of Preparation for Holy Communion monthly for Senior and Junior Communicants.

Magic Lantern Services in Lent and Advent.

Young Women's Club (For Young Women not under 15)—Meets on Mondays in the Club Room, from 8 p.m. to 9.30 p.m.

Choir Boys' Club—For regular Members of the Choir; Meets on Saturdays, in the Parish Room, from 8 p.m. to 9.30 p.m.

Band of Hope—Open to any children in the parish; Meets in the Mission Hall on Wednesdays, from 6 p.m. to 7.15 p.m. About 200 Members.

Guild of Hope—Object; To keep together those Young Men and Women who have left the Band of Hope.

Mothers' Meetings—In the Mission Hall, on Mondays and Tuesdays, at 2 p.m. (number of Mothers, over 200).

Penny Bank—In the Schools, on Mondays at 7 p.m.

Slate Club—Meets on Mondays in the School at 8 p.m. (A Thrift Society and Sick Club, 140 members).

Starr-Bowkett Building Society—Meets on Mondays, in the Infant School, at 7 p.m.

Parochial Library—Open every Friday in the Mission Hall, Roserton Street, from 6 p.m. to 7 p.m., One Halfpenny per volume.

Church Shop—For the sale of Bibles, Prayer Books, Hymn Books, Pictures, Texts, Photographs, etc., etc., open every Thursday, in the Vicarage, at 6.30 p.m., and again after Evensong.

Magazine—The S. John's Magazine, bound up with the "Church Monthly," is published every month, and may be had of the District Visitors. Price Three-halfpence.

Sunday Schools—Every Sunday at 3 p.m.

S. John's Guild of Intercession.—Object: To help its members to pray for—1. The Church abroad. 2. The Church at home. 3. One another. The Office is said each *Friday* before the *second* Sunday in the Month, and members are invited to make their Communion together at one of the early Celebrations on that Sunday.

S. Paul's Guild (Senior)—Object: To interest its members in the work of the Church in Japan. Meetings on the first Thursday in each month, at the Club Room.

S. Paul's Guild (Junior)—Object: To interest our children in the Japan Mission.

S. Mary's Guild (Young Women)—Object: To help its members to keep a simple rule of life. Meetings held quarterly, in Church.

Bible Classes—For *Elder Lads*, on Sundays in the Mission House, at 3 p.m. For *Young Women*, on Sundays, at 3.30 p.m., in the Club Room.

S. John's Men's Social Club (For Senior Men)—The Club Room, adjoining S. John's Schools is open every Tuesday, Friday and Saturday, from 7 to 10.30 p.m. Subscriptions, 1d. per week, with an Entrance Fee of 6d.

S. John's Church Club (For Young Men over 16)—Meets at the Schools, on Tuesdays, Wednesdays, Fridays and Saturdays, from 7 p.m. to 10 p.m.

Donations for

1. The various **Deficiencies** in our Year's Accounts.

2. **Magazine Fund**—We have an ugly balance on the *wrong* side in this account, and shall be grateful for subscriptions towards the printing and posting of our Monthly Reports.

3. **Men's Club House.**—At present we have raised, including the proceeds of our Summer Forest, about **£920** out of the required £1300. We have therefore still to raise the inside of **£400.** As we are most anxious to commence building in August or at any rate before the winter frosts set in, we shall be truly thankful if those of our readers who have not yet helped towards erecting a memorial to the converted coal cellar, will send us *something*.

Besides Donations, we shall be very glad to receive

Clothes of every kind, new or old.

Hospital Letters for the London, Victoria Park, City Road, or Shadwell Hospitals.

Convalescent Home Letters.

Books for our various Libraries.

Cowan

The congregations are entirely working people: they are most parochial: no outsiders come. There are a good many more women than men, but this is not so marked as in the West End. A fair sprinkling of poorly dressed people attend but not the very poorest. The women generally are very dressy, and now with the prevalence of large flowery hats and aniline dyes the Church looks rather like the flower beds in Park Lane.

The Church if very crowded will hold 700: at matins there are from 250 to 300: in the evening the church looks full with about 400 (the population is about 6500). This does not include children who have their own service when the Church is crammed. On week days there are usually about 10 at Holy Eucharist, but not many at services: on Thursday when there is a lecture about 70 to 100.

The Communicants number 610. 414 on Easter Sunday: average for all Sundays is 60, but excluding special days about 45. A fair number of men and lads attend.

Social Agencies.

Cowan

Out-door services have been held especially in the rough quarter, where they have Lantern services projecting the pictures on to the wall of a factory. These have been very popular, and the roughs here pleased that the Church should come to them.

For lists see back of services.

The Guilds are entirely for Communicants.

The Men's Club has been going for six years; has about 80 members who attend very regularly. There are no restrictions as to religion. They are now building a larger Club.

The Boys' Club is for communicants only; numbers 35.

Mr Hartley has a club for rough boys which about 14 or 15 attend; also a club for small boys.

There is a good deal of unorganised work among the boys, who are encouraged by the Curates to drop into their rooms in the evening, and play games and hear stories.

Cricket Clubs are at present a failure.

Educational Work

Millwall is football mad. On Thursday and Saturday everybody goes to see the Millwall Athletic, and it is quite common to take half a day off for the purpose. A boy is rather proud of getting the sack for being at a match.

Besides the clubs run by St. John's there are several in the neighbourhood run by the Brothers (Anglican) at the Priory in Glengall Road; these are mostly for very rough lads.

Theatricals and Lantern Lectures in the Mission Hall are frequent; always very well attended.

There is a mixed school; going about 27 years, and very successful: average attendance 362.

There are the usual Sunday Schools and Bible Classes. The Sunday School teachers number 47: they are nearly all working people, and are not trusted to do much more than ask printed questions to which the children have to learn replies.

Visiting.

Nursing.

Charitable Relief

Cowan

The visitors have to cover their district thoroughly. These working women do the work very well, and there is a good deal of rivalry among them in the work especially in collecting money for banks etc.
The clergy too visit the whole parish regularly.

They have their own nurse. The people call her the parish nurse and appear to think that she is paid by the state. At all events all assume that they have a right to her services

The giving relief is detrimental to the spiritual work, and would much prefer to have nothing to do with it. Very commonly when a sick person has sent for you nominally to pray with him it is clear that the true object is to obtain relief.

The people have been terribly pauperised in the past. Mr Cowan's predecessor deliberately and avowedly gave relief with the object of getting people to church; he had a perfectly

Other religious influences.

genuine belief that if he could get them to church he could influence them. When any woman was confined whatever her position she had 5/- worth of groceries if she wished, and when my lower came they had come to look upon this as a right.

Money has been poured upon them by Mansion House funds, and by special funds when flooded. The result is that people have no proper pride about taking relief, and the class of people who in Dalston would scorn it will here take it freely.

They confine their relief as far as possible to the old, widows, and the sick. Last year they gave away about £150.

Practically none. The only people who do anything to speak of are the Primitive Methodists.

The Romans are on the other side of the Island, and the few of that creed are unshepherded.

Cooperation.

Cowan

There is a little snake in the grass of a City Missionary who follows up the Clergy and tries to persuade people not to attend Communion etc.

Evidently Lower the great thorn in Mr Cowan's side is a branch of the North London Gospel Mission run by a Butcher named Chorley of Dalston. They meet in a place called The Heavenly Hall or Tent. Their influence is practically nil, but they are full of spite, envy and all uncharitableness. Mr Cowan gave me one of the papers which they disseminate among his parishioners. It certainly is a most absurd and illiterate production. They denounce not only ~~the~~ ritualism but all innocent amusements such as boxing and theatricals. Here evidently the antagonism between ritualism and extreme Evangelicalism is most bitter and intense. Mr Cowan however spoke kindly of the better dissenters.

For Temperance work and County Holiday Fund there is cooperation with the Dissenters.

Extent to which Church or Religion generally touches people.

Local Government

For charitable work there is slight cooperation with the C.O.S, but the feeling towards them is evidently not cordial, and the clergy do not attend meetings.

Probably about 2000 including children sometimes attend Church. The congregation differs much from week to week: there is much fickleness in the religious observance.

Though there is no active secularist propaganda, there is great hostility to religion: anyone who attends communion or takes any active part in religious work is sure to be 'rotted' by his friends, and ~~the~~ even those who belong to the church are almost afraid to recognise the parson in the street if in company with others. There is a widespread idea that parsons generally make a good thing out of it.

None of the clergy take any part in local government. The men whom the working classes nominate to represent them are of the worst type,

Police

Drink

Prostitution.

Cowan

E.S. Mr Bugg, a contentious agitator and Mr Kidd, a drunken small shopkeeper, who is a guardian.

The Island is insufficiently policed, and their conduct is not satisfactory; they hint at drink and gambling; it is very difficult to get property adequately protected; and no attempt is made to stop howling of drunken people in the streets, especially on Saturday nights. They have become more active lately in clearing the streets of gangs of rough lads

There has been a great outbreak of drink lately; worse than it has ever been in Mr Cowan's experience. Probably the effect of prosperity. They have never been able to get up a Temperance Society; there is no one who can be got to take an interest in it. There is one Phoenix Lodge, but it is very badly supported.

No brothels, and no regular prostitution.

Marriage

Thrift

Health

Housing

Marriage not particularly early, and the vast majority of those who live together are married.

There are a great many societies, state clubs etc but doubtful whether the thrift is of a satisfactory character: there is very little putting by for being out of work: most of the money is banked to be withdrawn for a "bust out" at special times.

In spite of Rheumatism health generally is good: the streets are wide and there is plenty of air. There is still room room for much improvement in drainage.

The houses are good and there is little crowding: each house is usually ~~by~~ occupied by two families.

Mr Cowan did not strike me as a man of great intellectual ability, but rather of physical vivacity and vigour. He is a very high churchman and

Bowan

lays great stress on attendance at Communion; and as with all the high church party, the great aim is to bring the people into the fold of "the Church". The social side both Mr Cowan and Mrs Hartley said is now only to assist the spiritual side

Character of population.

Portion touched by the ministrations of the Church

What persons are employed - paid & unpaid

Interview with the Rev Mr Purton - Rector of Limehouse

13 May 1897.

to page 111

Mixed as to employment - regular & irregular - the former since being the latter. The result is reflected in the lives & Mr Purton recognises the difference in comparing Stepney with Limehouse. The men & women work in the parish or close by for the most part

This will be developed as we go on

Rector & 3 Curates - 2 Mission women - 1 Nurse -
1 Deaconness & 1 Caretaker for mission room } paid.
18 Teachers & 1 Caretaker for schools

unpaid
19 managers for day schools
70 teachers in Sunday, School, night school & Church Guild.
2 lay workers in mission rooms
16 Sidesmen. 2 Church wardens. 40 Choir. 4 Servers } Church
12 Ladies Cleaning guild. ~~Finance Committee to~~ (~~[illegible]~~)
10 Finance Committee - (partly [illegible])
15 District visitors (women of whom 6 are poorish people)
2 Ladies assistant to nurse
Relief committee - 6 not on other lists
6. visitors Communicants Guild

Persons Employed.

Buildings used

Services

Mr Gurdon

Unpaid (Cont)

Church of England Temperance - Committee of 14 - of whom 8 are not otherwise cont.

County Holiday fund.

Sewing classes - 12 " 8 "

Factory girls Club 6 " 4

Mens Clubs " 2

Foreign Missions 1 Secretary

Ladies' working Party 12 - 8

Old Boys association

Church -

3 Coll St Mission - 2 large & 2 small rooms

Rented Mission rooms Dor St 7 rooms. (Deaconess lives here)

Mission room. Ropemakers fields 1 large & 2 small rooms

2 Cottages. Bell alley - used for boys club

Hired room - mens Bible Class. 1 night a week

The Rectory & the Curates (joint) house is also used & Miss Gurdon's House & another Lady's residence - for classes &c

Sunday - 8.00. 9.30. - 11. Church 3 pm. Evening 7 pm

Week & Saints days - see St Anne's Magazine - 370 Communicants

Church holds 1500 - Morning Service (11 o'clock) 500. Every 900 average, about 100 attend at 8 & 9.30 together & of these 60 or 70 communicate

Social agencies.

~~Missionary agencies~~

Educational work

Mr Gurdon

Mothers meeting or Parochial mission plan. 500 enrolled in 3 classes. Average attendance about 250. 2.30 to 4 p.m. every day per week. Mr Gurdon not satisfied with this

Factory girls club 30 to 40 members. G.F.S has a branch association with this parish & meets in mission room

Men's Clubs (2) 25 members each. These clubs are for the Noble class & Church workers or communicants, only. not general clubs at all

Old Boys association. this takes the boys after leaving school & is in place of Sunday school

Bicycle club & 3 cricket clubs. also for Church members or workers

There are excursions in Summer on a large scale to sea side Mr Gurdon tries to make one big one of all ages. whole families together. take the place of sectional parties. They give a great deal of pleasure in return for the trouble they are to manage.

There are 1000 children in the Sunday schools & 700 in the day schools of the latter 3/4ths come on Sunday. the others are many of them from people unconnected with the Church of England. some of them dissenters. The day children come to be taught a religious lesson once a week in the Church at other times the lesson is given in the Schools. Personal Question. popularity of teachers is determined the choice of school

Educational work.

A very rough class. I remember going a few years ago. Several. ~~Many~~ of the lads were bare footed and sat with their feet tucked away under the form so as to be out of sight. Occasionally a form would be upset. Gh.

Visiting.

Mr Gurdon.

The Children over 11 come to the church for the catechism Service on Sunday afternoon. that is their Sunday School - the younger children are taken in the schools & older ones over 14 are separately dealt with as "old boys" in classes. The object is to take them away from Sunday school before they women leave of their own accord - & to substitute something else. I suppose there are also classes for the girls

The Children Guild - 7 to 14 or 15 - is an organization which takes the place of, or includes Band of Hope. There are 6 branches & not till the children are prepared to do so do they take any pledge. They meet weekly in the Society & have 20 minutes of religious instruction & 40 of singing or drill or moral lesson of some sort - including temperance advocacy.

There is a Sunday night School held in the Mission room which includes a night class. It was formerly the work of the Ragged School Union but is now worked by the Church to touch the lower class. [I ~~think~~ not get the number in this ~~[illegible]~~ night School]

Does not pretend to be complete Centennial house to house & Mr Gurdon does not believe this is practical

Nursing -

Charitable relief.

Mr Gurdon

possible - It may amounts to throwing in a tract of it is done - His 15 district visitors have each an area & do all they can especially to see after the sick cases - & they meet Mr Gurdon & the other clergy & go over it all with them - street by street - The Clergy following up where required - Population is 11,000

The nurse is shared with St Peters parish adjoining She is a capable woman & does not complain of too much to do - but is kept busy - She visits her patients more like a doctor - advising & instructing who she is in charge what they should do - & she has help from 2 ladies

Worked in close combination with C.O.S. - each body is represented on the organization of the other & each is offered a share in what the other does - much is thus done jointly - but neither abandons liberty of action & occasionally a difference of opinion or principle comes up. They ~~have~~ Church has two small endowments one of which has been & the other is to be commuted to a pension - Their own work includes pensions or what £18 was spent last year - The money given comes from outside - Of "distress" charity none was

Other Religious influences –

Mr Gurdon

given last winter – the long winter of the year before tried the people very much & porridge breakfasts were given to about 80 children every day – as much as they cared eat & some took 3 or 4 basins of porridge & milk – The children were evidently the better for it. Some refused it – Quantities of money poured in & it was difficult to deal with it. They also gave 'Robin' breakfasts at Christmas – a stupid society which supplies money for this – Mr Gurdon prefers to do it himself if the thing that they are else shared. It consists of a Christmas breakfast to 70 may children – on some day near Christmas day – There is the Lincham Philanthropic Soc & the COS have a provident collecting Bank

Catholic Excellent amongst these our people. Father Higley being an admirable fellow – No nonsense about him. – Some small dissenting places of worship suffering from the moving of the tradesman class Elsewhere Archibald Brown has done a good deal – The most important influence now was Bernardo's 'Edinburgh Castle' where large crowds were attracted – 2000 people sometimes in the large hall – like in the Assembly room Mile End. It was rather free & easy & young men & girls liked to go

Local Government.

Police.

Mr Gurdon

Mr Gurdon only complained that Bernardo claimed to belong to the Church of England - whereas at this big church they "break bread" & are thoroughly dissociated. Bernardo does not spread himself but it is his establishment - We shall hear more of it from the Stepney side. Salvation army - does not seem to do much - but is no longer scoffed at or 'no hostile feeling'.

The vestries are very bad - a nest of "East End Tories" - without any principles - women be Radicals, just as soon. No public spirit & much small jobbery - They are a clique.

Poor Law (Stepney Union) the administration has degenerated since Mr Jones' days - There has been a split between the guardians & the C.O.S - brought about by Mrs Charlton (I think it was) who was on the C.O.S Committee but could not agree with them & has carried the split into the guardians office - she being a guardian. (If I have right) - Anyhow outdoor relief is more given & the guardians put forward the "judicious" giving of it as their principle - Mr Gurdon believes in the strictest rule

The force is undermanned & (perhaps therefore) lazy & coy. Mr Gurdon would like more drastic treatment of offenders

Drink

Prostitution

Marriage

Gurran

such as pitch & toss. & other disorderly conduct. but admitted that public opinion would not support it. & where it had been tried the police became very unpopular & had a bad time of it. would need to be strong to protect themselves. This is curious as showing the ~~sort of~~ measure ground law & order occupies.

The curse. no better so far as he could see. And the Temperance movement was less popular. that is attracted less. It used to be easy to fill a hall but it was so no longer. The police were no doubt given drink by the publicans. Holiday times things were very bad

A great deal. especially ~~connected with~~ connected with sailors. It was desirable to get convictions against brothels for by breaking up this establishment it was more possible to reach the girls & get them under influence or away.

Objects to improvident marriages whether early or not. Marriage early not in itself bad.

Character of the Man & the work.

Gordon

The other questions were rather hurried & the answers contained nothing remarkable. The Forester lodges most in Mr Gordon's rooms. Health is good - he wished he could say it of his own Children who could not live here. Mrs G & the Children had left this morning for the Country.

Energy & definite purpose are evident throughout. A very active spirit breathes through the whole work. The object is to secure a body of people who join heart & soul & provide the necessary workers. What rose-coloured work is done is for them - except the Children's treats. Like Father Higby, Mr Gordon is himself "without any nonsense." & takes a practical view. He does not deal in spiritual enthusiasm - or enthusiasm of any kind. His ~~work~~ aim is to organize a force for the material that offers & to keep this force at work amongst what is largely an alien population. To a great extent what the Lease (or rather the band of keepers themselves) is confined to the Children.

May 19th. Elliott 11/12 to Page 133 (2)

Interview with Rev. R.J. Elliott, vicar of St. Stephens, East-India Dock Road.

Mr Elliott is a dear old gentleman not far short of 70; he has been Vicar of this parish for 31 years. His appearance and manner suggest green lanes and ivy mantled towers, and he would one feels be the ideal parson of some small country parish. His temperament is genial and sunny; his heart is evidently full of pity for the poor and oppressed especially if they are very old or very young. Altogether his is a very sweet and attractive personality, though he has perhaps scarcely the strength to give him any wide influence in the position he occupies.

There is some difficulty in interviewing Mr E. owing to his great deafness. He not unfrequently misunderstands one's questions. Apart from this he is a little hazy and uncertain as to exact details, figures etc.

Character of the population.

With his long experience Mr E. was naturally inclined to be reminiscent; he spoke much of the parish as it was when he first came with its wealthy inhabitants, the Green, the Wigrams, the Dewbarns, some of them millionaire shipowners.

At the start he had a great struggle: the church was just built: it was a huge shell: terribly difficult to warm and all the congregation fell away in the winter. He was terribly hampered too by the action of old George Green, who though nominally a churchman had planted a large chapel almost at his door, and had attracted there most of the wealthy people of the neighbourhood. (He built the chapel for a church with the intention of presenting his son as vicar, but because the Bishop refused to let him have the presentation in perpetuity he promptly turned it into a chapel). Largely as a consequence of this there has always been much wealthy dissent in the neighbourhood.

The people are well-to-do: many of them almost wealthy still; (the parish includes all

Persons employed.

The best part of the East India Dock Road: there is scarcely any poverty; only some dirty courts, inhabited almost entirely by Irish R.C.'s. Each house back to back, have been closed once, and should never have been reopened; and Green's Place. Just outside his parish, in Alpha, is Hanbury Building, a perfect Hole: I should like to put a cannon ball through it.

There are many professional people in the parish, doctors, solicitors, music teachers etc. But the majority are in some way connected with the sea or docks. In older times there were many captains of sailing vessels "fine old fellows", but the captain of the modern liner is a mere Poplen: but there are many mates and other officers still about in the side streets.

One curate, one mission woman, paid; and a considerable number of parishioners who help in mothers' meetings, guilds etc. Evidently however the chief helpers have been Mr E's two daughters; "they have been more to me than any curate". D.

Buildings

Services

Last year one of them was married, and the other is almost worn out with work.

Church, School and Reading Room.

On Sunday at 11 and 7; Communion on 3rd Sunday in month at 8 a.m.; Monthly children's service.

On Wednesday; Wednesday evening, and twice a week during Lent and Advent.

The total congregation is about 500, but there would seem to be more than 300 or 400 at one time. Many come in the morning who never come in the evening and vice versa. "I try to make the service attractive to them. I have a good choir and a good organist, and a cheerful service. Lately I thought they were getting tired of me, so I secured a first rate preacher for the week end who comes every Sunday morning." The congregation is not by any means entirely parochial "people down here refuse to recognise parish boundaries" and I have a good many people who stick to me, though

Social Agencies

they have gone to live elsewhere". The population is generally well-to-do; a few working people come but not many.

Guild for young men and women, with guild social gatherings "with dancing - if you allow that".
Band of Hope: about 140 members: the largest in Rural Deanery. Miss Elliott's work: tremendous competition in Band of Hope work with the surrounding parishes.
Occasional lectures.
Mothers' meeting.

But the agencies in which Mrs E. takes most interest are her Home for Aged Persons and the Boy's Home. Both these immediately adjoin the vicarage and can be entered from it. The Home for Aged is a small house where about six old people, "whom it would be a shame to let go to the Workhouse are kept". The Boys' Home is an excellent building built for the purpose, where there are now 18 boys, though it would accomodate more if more funds were forthcoming. Mrs E. began 21 years ago by

Education.

taking 3 young waifs from Whitechapel into his own house, and ultimately he had there as many as 12: but as his daughters grew up he found it necessary to build for the Boys, though they have always had the Vicarage freely, and his daughters (especially the one who is married) have devoted themselves to the Boys, and had numerous classes for sewing, cookery etc. Mr E. took me over the home after our interview: the boys were having their dinner; they all brightened up at the sight of the dear old man, and it was very pleasant to see him among them.

A large building Society, originally in connection with the Church, still meets in the Reading Room.

The Schools at one time had about 400, but owing to want of funds and School Board competition Mr E. has closed his Girl's department, and now has about 200 on the books of the Boys and Infants. The only ~~pr~~ people of whom

Visiting.

Nursing.

Charitable Relief.

I heard Mr E. say a harsh word was the School Board, which he denounced as unscriptural and extravagant.

The Sunday Schools I gathered were in an unsatisfactory state owing to an inefficient curate, but Mr E. could not give figures.

There is no house to house visiting; but the Mission Women spend a large part of each day in visiting, and the Clergy and Miss Elliott go about a good deal. I gather that there is ~~not~~ no attempt to pitch in where not wanted but "we know a great deal about our own people".

There is no Nurse, but the Nursing Sisters of St John the Divine are very kind in coming when called for.

Between £60 and £70 is spent in the relief of the Sick and Poor: "we cooperate with the C.O.S., and only give to those we know".

In the winter dinners are given to poor children at the rate of about 700 to 1000 dinners a month. I gather that there is not much begging or discrimination: it is not confined to parishioners; "it is not nice to ask too many questions". The funds are obtained from the Children's Dinner Society, who have a strict rule that the children must pay something: "I used to charge 1d but found that I could not get it; now I charge ½d but even with that I have to pay for many of the children: I am afraid it is an evasion, but I have often explained to the Society that it is impossible to get all the children to pay".

In the past there has been much feeding of Dockers in hard winters, and during the strike.

Mr E. calls himself "an old fashioned churchman" and refuses to be labelled with any name: "I am a speckled bird: neither side will recognise me". The spring of his actions I should say is natural benevolence, rather than

~~lofty~~ which is dogmas. His two great aims are I think to be the adviser and the friend of his people and, as he put it "to beautify the place of God's sanctuary; to let them see the beauty of holiness." Indeed to make his Church beautiful has evidently been the object almost nearest to his heart. With infinite pride and pleasure he showed me round it: in spite of most limited means he has constantly been adding something. There is beautiful wrought iron (all made in the vicarage); an exceedingly fine marble choir screen; admirable mosaic work, not yet complete; painted windows, etc. But the work of which perhaps Mr E. is most justly proud are the carved capitals of his pillars and the finials (?) of the arches: here are carved the fruits and flowers of the Holy Land done with an art worthy of the men who built the great cathedrals of France. What strikes one about the ~~work~~ work is the endless traces of thought and care that have been lavished upon it.

It is full of ideas and meanings: on all sides are emblems of man's life and eternity: and even though some of it is to my mind unsuccessful one cannot but be struck by the ~~the~~ love and devotion which has inspired it.

In all his work I fancy that Mr E. has been hampered by poverty: he complained rather of the almost unfair competition of parishes like St Ridesside with a great Oxford College and enormous wealth at its back. "But I have never been an advertising parson: we have always gone on very quietly."

He mentioned too the undue favour shown to University and School Missions by the Church dignitaries: the late Archbishop always refused to preach in any Popular Church on the ground that it might cause jealousy among the others: but he came to St Ridesside. Now there was the best of reasons for him to come to St Stephens in that the R.C.s have of late years been very active in the parish and both Cardinals Manning and Vaughan have visited the work

more than once.

In conclusion here is a parish where compared to many others not much is doing but where the influence of the parson in a limited sphere is all for good. He radiates Christian charity and good will to men.

May 20th.

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(2)

Interview with the Rev. S. C. Mackenzie, now curate at Bolton.

Until two years ago Mr Mackenzie with Mrs Kite was responsible for the parish of Christ Church, Isle of Dogs, to which the inhibited parson, Mr Coldwell, has now returned. From what I can hear Mr K. was more than anyone else the centre of the religious life of the district. He was there for almost seven years, and his devotion to the place was evidently great.

Mr Mackenzie is a man of 37, but looks much younger. He is very fair, with smiling blue eyes. Probably not a brilliant scholar or a deep theologian, but full of energy and enthusiasm, and just the sort to be popular with working people, and especially perhaps with the boys. His manner is as frank and open as his face.

Mr K. cannot of course speak as to the

Poverty

Drink.

Condition of the parish at the moment: but his influence and that of his kite still lives on them, especially in the book of Miss Price, who began under them.

The south part of the Isle of Dogs is certainly very poor, certainly poorer as a whole than Stepney (when we go next afterwards). The poorest streets are Hebridean St., especially the Crown Chambers; Crews St., Jamaica St. and Claude St. These three are full of Irish R.C.s and drink; Inglehern Place, the back of Manchester Terrace, Northumberland Cottages (very bad), Park St. and Poplar St. Newcastle St. is not very poor but fearfully dirty. The letters paid men at the various docks nearly all live away at Canning Town or Forest Gate and only the roughers are left in the Island. Distress is nearly always great from January to March when dock work is slack.

Mr M. noticed some slight improvement during

Sanitation ~~and~~ Health, and Housing.

the years he was on the Island: latterly there was certainly a better tone on the question; more shame at getting drunk. But drinking among the women was excessive.

There is a bad system of beer carts going round the Docks, which Mr Ch. thinks to be illegal.

Another abominable system very common on the Island is that by which one of the men in the large works acts as the agent of the publican. Men are supplied with metal checks with which they pay for liquor on credit: the publican or his agent stands outside the works as they come out with their wages on Saturday, and is paid the score for the week. The women complain that even if the husband comes home sober on Saturday perhaps half his wages are already gone.

The Houses are generally very bad, and very dirty. Nearly all of them are in the hands of small landlords or state house of land companies, neither of whom have any conscience. The

Marriage

Influence of Religion.

~~To~~ Good landlords known have some sense of their duty. Most of the roads were built about 30 years ago, on the banks of a ditch which at that time encircled the Island. At that time no man was considered free of the Island till he had been upset into the ditch in a fog.

Marriage was very early, and the birth of a child within a few weeks of marriage a constant occurrence.

Though the people were essentially irreligious there was a great improvement in the attitude toward religion while Mr. was there. The people came to the Clergy in all their troubles and always wanted their children to go to Sunday School.

Of other religious bodies:- The Primitive Methodists and the Wesleyans suffered much from their continual change of ministers: this is a wretched system; a man of influence never has ~~the~~ time to spread. Among the Methodists

too some of the leading men here of notorious immoral character.

The City Missionary was an absolute opponent of the Church and did all he could to ~~oppose~~ thwart its influence. But many of the City Missionaries are splendid men. The duties of a C. M. are "to reclaim outcasts and advise them to join some Church", but if they have any meeting place of their own they usually try to withdraw people from other Churches to it. At Stepney the C. M. worked with Hookyer and came to Church.

The Presbyterians here seem very powerful; but they are steady people and their influence was good: they are very bitter against Christ's Church and its ritualism.

The R. C's have very hard service most of the time the M. was there, and one of the priests was dismissed for drink. The present man Eggleston is a good fellow, kind hearted and generous, but deplorably dirty. They too are bitter against Christ Church and accused it

Education.

Administration of relief.

from the altar.

The schools suffered much from the lack of local managers.

Almost all the teachers lived at a great distance and took little or no interest in their pupils out of school hours. The influence of education depends much more on the teachers than the system.

Good work is being done at St. Luke's voluntary school.

Mr. M. was instrumental in starting special classes at the Board School for the mentally deficient, of whom there are an abnormal number in the district.

Mr. M. was more satisfied with the way in which the Church gave relief; there was too much of the dole system, but it was most difficult to avoid among such a population. Endless harm has been done in the Ireland by the large funds, and especially by the Flood Fund of 1880

Police.

which was administered almost entirely by the politicians and ultimately found its way into their pockets.

The State Fund was usually called Sydney Bentinck's fund and it was distributed almost entirely for political purposes.

The Parliament's Denizen Fund is injudiciously administered.

The Popular Benevolent Society is a wretched little society.

The Police were very unsatisfactory. Men were often ~~sent~~ sent to the Island as a punishment. Many of them drank. Many of the Public Houses were used as gambling Hells and the police knew it. One inspector was taken into one for a drink and allowed to win £20 in the card room. The men at Head Quarters in Kingstown were good, and the local men were much afraid of them. There were individually good men among the police, but the general tone was low.

The police never took any action against

Drift.

Amusements, etc

gambling houses that Quarters spurred them on. Undoubtedly they were in league with the Bookmakers.

The well paid men nearly all belonged to Foresters, Oddfellows, or Hearts of Oak. There was a great many State Clubs at the Public Houses. Mr M. started a State Club at Christ Church which still prospers: also a Penny Bank which was largely used by the women as a clothing and boot club

The Millbank Athletic took its rise in Mr M's time. At first it was entirely local and amateur: then it became semi-amateur; men were imported and ~~too~~ foremen found them places with the understanding that they should always be let off when wanted: this was done without the knowledge of employers. Now it is purely professional.

Almost the only outside place of amusement the people go to is the Queen's, Poplar.

Mackenzie

The men as well as the women are very fond of paying visits to Christ H.

May 21st

to page 165

(2)

Visit to "The Monks of Cubitt Town", at the Priory, Glengall Road, Isle of Dogs.

Though Brothers Alfred and Theodore, "the Monks of Cubitt Town" are laymen, the basis of their action is so entirely religious and their connection with the work of the Parish of St John is so close that I have included them in this book. They are in no way subordinate to the Curate but they confine themselves to his parish, attend his church, and help to some extent in his services.

The Brothers are both quite young men, I should think certainly not over 25. Brother Alfred was a student at St Bartholomew's and either has or will shortly have a full doctor's degree; he has been a monk now for about a year. Brother Theodore was something in the city, and worked for some years with Mr Kitt in the parish of Christ Church; he has been a monk rather more than a year. He tells me that his

people are dissenters.

Both the Brothers are well-favoured, healthy looking young men. Bro. Aelred has a strong, determined look; Bro. Theodore in appearance is smaller, gentler and less practical.

These two young men have founded the Priory and endowed it with all their worldly goods. They live according to the Benedictine rules and have taken vows of poverty, chastity etc.

The Priory is a house of moderate size for the Island, with a small garden at the back, and at the back of that a field of allotments. The principal rooms in the house are the library, the Chapel and the Club room. The furniture is of the barest and most ascetic description; bare floors and the commonest wooden chairs and tables.

I reached the Priory at 7 o'clock and Bro. Aelred gave me a meal of hard boiled eggs in gravy, boiled sago, brown bread on a wooden platter, and a cup of cold water.

He told me that their work hitherto had been

almost entirely among boys: according to their ages and classes they have a different set of boys in the club room every night, and they run the Boys' Brigade for St. John's. The work in the Club Room is entirely secular in character, but their ultimate aim and desire is to bring the boys under the religious influence. About 200 boys belong to the club room and of these about 10 per cent have come under religious influence. He assured me that no favouritism was ~~shown~~ shown to these boys above the others.

No relief is given in money, but no one who asks for food is ever refused; if there was only a crust in the house it would be shared with them. Bro. Helmed too & does much medical work among the people and just before I left he was called to see a dying baby.

At the conclusion of my meal Bro. Helmed left for the Boys' Brigade and Bro. Theodore came down to me. He brought into the room two

very rough lads, for whom he wrote letters to take to an employer in Islington who had promised to find work for them. One of the boys (who did not look ill fed) declared he had had nothing to eat since the previous night, and the Brother ordered tea for him, and tried to induce him to fetch his younger brother and sister, whom he declared were in a similar plight. But Lonnen was afraid of chaff and nothing; he said people would talk if he brought the family round and suggested that he should take food back to them. Bro. Theodore was evidently much concerned with finding work for the boys.

For half an hour he went up to the Club room, where six boys, sons of the lowest class were playing bagatelle. The room is poor and bare and if boys come to it in any number it argues either great love for the Brother or a total lack of other attractions in the neighbourhood.

At 8.30 he went round to the Boy's

Brigade which is composed entirely of male boys. Bro. Theodore then took me on to Father Hartley's Happy Home in Stewart's Tower Cove Corner. Here in a pretty little room Father Hartley had 12 boys of the very roughest class. he was playing dominoes with three while the others played draughts and other games. We then returned to the Priory where I stayed till 5.30 talking to Bro. Theodore. I had noticed that there was perhaps a slight tending on the part of some of the boys to be ashamed of being seen talking to the brothers outside the Priory and I suggested to Bro. Theodore whether their influence might not be greater if they discarded monkish garb; he said that as their whole object was avowedly to bring the people to God he thought on the whole it was better to have a distinctive dress which reminded the world of their mission. As a matter of fact he felt certain his influence had increased since the day when he walked in the evening with his kilt and dressed like the

Many will be ready to say "What a shame!" but the facts are, that we have the same thing going on amongst us in our own land, and in our own parish! The church turncoat is at our doors! Take a walk any day, and look at our fine old parish church in the East India Road, and see how many crosses or other signs of popery can be deciphered, either on the fabric itself, or among the crowded monuments filling the spacious graveyard. The fact is, to find anything on the building or graveyard the least inconsistent with a seventeenth-century Puritan conventicle or chapel would be impossible, were it not for the newly-painted German gilt cross after the newest vicar's name on the notice board, which has already served for many a decade when Protestant services, and beloved Protestant clergymen, were the glory of Poplar as of other centres now gone over "to the enemy."

There are still among the older inhabitants of St. John's, Isle of Dogs, as well as of the mother parish, those who remember when Protestant services were honestly conducted, according to the Articles of the "Reformed Church of England," both at one and the other. "The fact is, these people that have got the Rome sailing under the wrong colours."

The warning such a condition of things must awaken, and echo and re-echo in every true heart loyal to the Gospel, which must ever be at war with a Christ-dishonouring sacerdotalism, is surely found in Rev. xviii. 4—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Every jot and tittle of "rite and ceremony" as necessary to salvation, or a means of approach to God, though imposed by Divine approval upon Judaism for a time, for certain specific ends, was finally, once and for ever, taken out of the way of every sinner on earth by Christ "NAILING THEM ALL TO HIS CROSS," when "He was wounded for our transgressions and bruised for our iniquities," Isa. liii. 5; see also Colossians ii. 14.

Fellow-Protestants of Cubitt Town, let us "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" of any man-made system of priestcraft, either Roman or Anglican. See Galatians v. 1.

The further Papers on "Father" Maturin, and other subjects, murt be left over from want of space.

Saunders, Printer, 67, Old Street, London, E.C.

Note of the Author.

A Reader, who is an Anglo-Papist & Sacerdotalist, sends us a letter, from which we quote the following:-

rest of the world.

The Brothers, who no doubt practise the most extreme forms of Ritualism, have naturally excited very bitter opposition from the Protestant party, as witness the following:-

APRIL, 1897.

The Cubitt Town Protestant Banner.

THE CUBITT TOWN MONKS.

A Painful Story.

WE feel certain that every allowance must be made, and care should always be exercised to distinguish between the system our pages are devoted to expose, and those who are misled, or inveigled into its meshes. The chief responsibility must of course rest upon the shoulders of the leader or leaders, with whom, however, we shall always endeavour to avoid descending to personalities. It is not a personal question in any way or form. That the system "is a fraud and a swindle" we are convinced, and we have lately had reason to confirm that belief.

We offer no apology for saying, while our severest scorn is feeble to express our detestation of the foul system revived in our midst, under the hideous monkish figures parading our streets and corrupting the Protestant simplicity of our beloved land, rescued from the Romish tyranny of a thousand years by the blood of our martyrs of the sixteenth century; yet we feel nothing but tenderness towards those who have by any chance been inveigled, or may have weakly thought a monastic life was a heavenly thing!

There may be some now at "The Priory," for aught we know, upon whose conscience, and to whose better judgment the "get up" of a foreign monk will never ride easily. There has, to our knowledge, at least been one already in the brief life of our local monastery, "who found to his disgust that the 'lay brotherhood,' as an 'Anglican' order, is a sham as at present practised at Cubitt Town."

Believing, in all sincerity, however foolishly as some of us may think, that by leading a monastic life he would realise a nearer ideal to a holy life, and find it conduct to closer communion with God, he entered the Cubitt Town brotherhood of monks; but his high hopes and laudable wishes were doomed to blank disappointment.

We would not fail, however, to express here our sense of the ineffaceable and irreparable injury done to any sincere mind, whose hopes have been fixed upon a given ideal, and to follow which a path involving self-mortification, and perhaps more, has been deliberately chosen, only to find failure writ large on the very threshold! With such feelings do we contemplate our young friends case now before us. The consequences of discovering the deception practised, in the name of religion, at "The Priory," has been so serious to him, that his friends fear nothing will prevail now to prevent his becoming an atheist!

Grievous as this last would inevitably be, yet there are some of us who value honesty no less highly than we value "creeds," and our friend certainly would appear one with us in this. It is all very well for the Jesuit to call a spade a pitchfork, but he must reckon that sometimes he may over-rate his powers of persuasion in attempting to make dupes of every servitor or novice that falls in his way.

That there are also some who refuse to confound "Anglicanism" with "Romanism" is certainly a fact. Had this friend been less conscientious, he may have winked at the use of the "Roman Benedictine Breviary." This distinctly Popish form of service is rendered daily in the Latin tongue, without one word of English; a practice, we are informed,

without precedent in any other "Church of England brotherhood." The practices at the "Priory," he assures us, are precisely those of a Roman monastery. The Rosary is said daily, for which the Virgin is said to gain for them "everlasting life." But there is a certain flavour of the grotesque when we are told why they use Latin instead of the mother tongue.

THE DEVIL NOT A LINGUIST!

Yes, startling as this may seem, the "Prior" has apparently dissected the linguistic attainments of the adversary of mankind; for upon certain of the less informed enquiring the reason of his using a foreign language, which to them is only empty jargon of unmusical gabble, the "Prior" enlightens them, that as Latin is not yet an attainment of the Prince of Darkness, it is used to outwit the Devil! For, seeing he does not understand Latin, he, therefore, cannot thwart their prayers! What a pity the Apostle Paul did not know these things when he wrote his letter to the Church at Corinth (see 1 Cor. 14).

But we must return to our friend's impeachment. He says, "They sometimes have processions from their chapel in the house out to the garden or back yard. On these occasions boys living on the Island are asked to join in. Incense is swung and a crucifix carried in front, the others following, two by two, carrying lighted tapers, the 'Prior' bringing up the rear with a white cope and carrying a bishop's crozier, which is illegal for a layman to do."

In a corner of the back yard, our friend says, there is a statue of the Virgin Mary, where all stop and sing a hymn to the "Holy Mother," while the Prior "censes" the statue. THEN ALL PROSTRATE ON THE GROUND and sing "Hail, Mary," etc. After this rank idolatry has been gone through, a return march is made to the chapel, a Latin "office" is sung, after which the boys are given a tea, AND ALLOWED TO BOX and amuse themselves in anyway they like!

On Sundays the boys are got in during the afternoon, and invited to stay to tea in order to insure their attendance for "Compline." What is this? many of our readers may ask. This forms the last "office," or service, in the "Roman Catholic Breviary" for the day. During this service the lights are turned down very low (for dramatic effect we presume) while the Prior in

A FLOWING BLACK ROBE,

and a cowl over his head, glides about with a big brush in his hand, sprinkling everyone with "holy water." Dramatic it may be certainly, but we feel rather at a loss to know which we are most disgusted with, the idiocy of this feeble imitation of Popery, or the grovelling minds of such as can reduce to such a depth of degradation the spiritual things of our holy faith. It is indeed religion degraded!

However, after all, it appears certain concessions have been made for the nonce, for we hear that the big Popish strings of beads, or "Rosaries," are not worn when attending St. John's, as some of the congregation did not like it! But what about the "holy water stoops," in the Priory Chapel, and why are they not on view when certain visitors present themselves? This question we leave unanswered.

There is one thing we most earnestly ask every fellow-Protestant at Cubitt Town to do their part to bring about—that is, that this corruption of all we love as Protestants, which has come and set up his plague-house in our midst, shall cease! Why should our boys be made the prey of designing monks, whose chief end and aim is to wrench the youths of our homes and hearths away from us and teach them a religion we detest, and make idolaters and Mariolaters of them to a child!

We try to do our part, but we want united action, and before long we hope to announce by the usual channels a public meeting, when every Protestant in the Island will be invited to join in a crusade against these unholy tactics. In the meantime, every parishioner may constitute himself or herself a voluntary vigilance officer, and by watching these gentlemen, the monks, may inform the parents of any interference with their children at their hands, which should be sternly resented, and, if occasion needs, openly rebuked and forbidden. Certainly it would not add to the comfort of the wily emissaries of Rome if we saw them put their hands on one of our own lads. In a word, our motto must be—"Hands off!"

4

out of the world.

The Brothers, who no doubt practise the most extreme forms of ritualism, have naturally excited very bitter opposition from the Protestant party, as witness the following:-

SCRAPS.

A London Ritualistic vicar called a Vestry a few weeks ago to consider a motion for a "faculty" to put up a Popish "reredos" in the church, and was stoutly opposed by several of the oldest worshippers in the parish, and finally found he had not a single individual in the meeting with him!

"The Vicar does say rude things to me at the Confessional, and he makes me say rude things to him, and then forbids me to tell mother of them," said a school girl to a companion lately, and this is what "The Protestant Reformed Church of England" has come to! Parents, please take note, for the "Confessional" is coming amongst us apace!

The clergy of St. John's were busy again in our parish on Good Friday, ambulating from street to street the same old Popish set of pictures and "doing" the Popish "Stations of the Cross," just as they do in priest-ridden Spain. May we suggest a change would be desirable. The pictures are certainly getting stale. What about a case of relics?

The Pope could lend, perhaps, the veritable bit of cloth which the Popish Saint Veronica is said to have used, and which Popish tradition asserts received the impress of the Redeemer's features! This would be much more interesting to many than merely a picture of this fiction of tradition.

Then they could very easily acquire a piece of "The True Cross." This would be a still greater acquisition, and it is asserted that these relics can be obtained in all sizes and prices, the supply being always equal to the demand, whole forests having been already used up by the craftsmen of these "relics" of the "TRUE CROSS!"

We were certainly a little surprised to find "Bro. Aelred's" name in the list of St. John's Church workers in the January number of the Parish Magazine. This gentleman, as our readers are aware, is the "Prior," or father of the monks at the "Priory," in the Glengall Road.

Why we say this is that we were given to understand by what seemed good authority that the vicar was not anxious to have himself too closely associated with the "Colony of Monks," on the ostensible ground that it would perhaps awaken a little suspicion in some as to his pro-Romish leanings.

However, the fact that his name is printed in the list as aforesaid settles the matter, and should be remembered in reading elsewhere the painful disclosures of the pronounced and distinctly Romish character of the practices carried on under his authority from day to day.

We submit that it would be only straightforward for those who have adopted "Romanism" in every form and character, though avoiding the name, that they should cease holding a benefice in a church they are practically at war with. The very things taught by such teachers are termed by their own articles of religion "Damnable heresies and dangerous deceits."

There is building land yet available, and money is plentiful, then why not start? Surely it would be worth the effort to have no strain upon the conscience, as we judge must be the case where one's heart is not with the "Protestant Reformed Church" we have taken our salary from, and sworn our word of honour to faithfully represent and support!

The children attending a Church Day School in East London, to the number of 700, are taken into the church adjoining twice each week, in which a popish figure, representing a man crucified upon a cross about 12 feet high, has been erected, in open defiance of the second commandment.

Here they are made to listen to an address by a young priest "all shaven and shorn," and then each child has to "bow down and worship" this idolatrous image (!) as he or she leaves. An onlooker writes: "They were narrowly watched by the teachers, and all those who did not turn round and bow were caught hold of by the neck or arms, twisted right round, and made to bow."

This is what the new educational doles bill, lately passed through Parliament, is intended to further endow! We wonder how our Poplar Liberals relish the lesson, for not a penny is to come back to relieve our over-burdened rates, though London has to pay largely in taxation to further support the denominational schools, the teaching in which is largely of an ultra Ritualistic character.

CHURCH TURNCOATS.

The French Jesuits in the Island of Madagascar have lately been carrying things with a high hand, in that once happy and peaceful country. The last mails from that hitherto prosperous missionary centre tells the sad story that the work of a lifetime and more of missionary labour fraught with perils, but marvellously blessed by God, has been to a large extent undone, and the chapels and other buildings of the Protestant missionaries have been arbitrarily taken from them and handed over to the Jesuit priests for Popish worship henceforth.

Many will be ready to say "What a shame!" but the facts are, that we have the same thing going on amongst us in our own land, and in our own parish! The church turncoat is at our doors! Take a walk any day, and look at our fine old parish church in the East India Road, and see how many crosses or other signs of popery can be deciphered, either on the fabric itself, or among the crowded monuments filling the spacious graveyard. The fact is, to find anything on the building or graveyard the least inconsistent with a seventeenth-century Puritan conventicle or chapel would be impossible, were it not for the newly-painted German gilt cross after the newest vicar's name on the notice board, which has already served for many a decade when Protestant services, and beloved Protestant clergymen, were the glory of Poplar as of other centres now gone over "to the enemy."

There are still among the older inhabitants of St. John's, Isle of Dogs, as well as of the mother parish, those who remember when Protestant services were honestly conducted, according to the Articles of the "Reformed Church of England," both at one and the other. "The fact is, these people that have got the church now are Catholics, [illegible] parishioner and a church official to boot, the other day at Poplar Church, and the same may be even more truthfully alleged of St. John's, Galbraith Street.

Certainly it is smart work when the enemy can turn the guns he has captured from their opponents against themselves. The Church of England must be either a Protestant Church or a rival to Rome; as the latter she cannot justify her position for a day. She cannot, if she would, blot out the history of the past three hundred years. The protest entered against Rome's teachings and monstrosities, when her best bishops and laymen shed their last drop of blood, rather than be compromised with the doctrine of the so called "Real Presence," stands to day like a city set on a hill which cannot be hid. Those who take her pay and represent her as holding and teaching the "fables and deceits" of Rome, are found in our Poplar Churches, and they are thereby simply doing what the French Jesuits are doing in Madagascar, only in the latter case the "turn over" is open and avowed, while in the former it is Rome sailing under the wrong colours.

The warning such a condition of things must awaken, and echo and re-echo in every true heart loyal to the Gospel, which must ever be at war with a Christ-dishonouring sacerdotalism, is surely found in Rev. xviii. 4—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Every jot and tittle of "rite and ceremony" as necessary to salvation, or a means of approach to God, though imposed by Divine approval upon Judaism for a time, for certain specific ends, was finally, once and for ever, taken out of the way of every sinner on earth by Christ "NAILING THEM ALL TO HIS CROSS," when "He was wounded for our transgressions and bruised for our iniquities," Isa. liii. 5; see also Colossians ii. 14.

Fellow-Protestants of Cubitt Town, let us "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" of any man-made system of priestcraft, either Roman or Anglican. See Galatians v. 1.

The further Papers on "Father" Maturin, and other subjects, must be left over from want of space.

Saunders, Printer, 67, Old Street, London, E.C.

In spite of this brutal and abstract screed I should say the Brothers are doing work more likely to be productive of good than ~~of~~ harm. Some of their views and methods are probably childish and injudicious, but I am convinced that they are both men of the noblest character; the knowledge that they have given up all their worldly possessions, and the daily picture of their self-denial and devotion cannot be without some effect. Certainly I personally was much touched by what I saw in my visit.

Mr Bedford is in Bromley.

General Character of Parish.

12/1 to page 183

(2)

Interview with the Revd. W. Bedford
Vicar of St Hilda's, East India Docks, E.
[Vicarage: 411 East India Road, E].

Population 12000.

Mr Bedford has been but a very short time in the parish. Since November 1896. and even since that date has been absent for a considerable time. I therefore did not ask for information on many of the general questions. Mr Bedford's predecessor was Mr Dalton, now Rector of Stepney. Mr B. came to Poplar from Clapham, where he had a mission church in his charge. He is young, (probably about 30) and of the finer type of Anglican.

Mr Deacon has prepared written notes which I hold incorporated in the following report.

"Entirely of the artizan class. The majority are earning regular and good wages, chiefly in various employments connected with the Docks. Many go to sea in various capacities especially in Donald Currie's Co. If successful in getting higher wages they move out further N.E. Thus the district grows slowly poorer. The general tone of the place is orderly & good.

Dotton Church.

Staff.

"But a small percentage. An average Sunday evening congregation is 700, this may be a night-est. These are chiefly those in somewhat better circumstances. (In the morning at 11 about 250 come, these usually come in the evening also).

The lower sections go nowhere & believe but little. Still behind this apparent contempt lies a deep regard for the Church, which causes her services to be sought in the crises of life.

The children come much under her influence through her Sunday Schools, since there are but few chapels to attract them elsewhere.

The clubs for men, boys, girls & mothers' meetings bring others into touch with her, & she is managing to sift their roughness." (Notes).

Commenting on the morning & evening congregations, Mr Bedford said that the latter were a less sympathetic lot: he regretted most effort to come in the morning. Most working-men, women & young people come in the evening.

Note 10% of the above numbers are children. None set apart.

"There are five clergy on the staff, one being unpaid.
Four ladies unpaid will shortly be living on the spot. There are three

Buildings.

there now who devote their lives to the parish without any pay.

Organist & Choir-master are paid. Four minor officials also regularly paid: Caretaker of church; ditto of club-room; cleaner; & organ-blower.

The ladies above-mentioned are constantly employed visiting in the ~~[illegible]~~ houses of the people; organizing clubs &c. Besides this we have many better-class women of the district who monthly distribute magazines, notices &c." (Notes).

"A church seating about 900. A parish-room for 250. Another room holding about 150 in process of erection. Lower Room rooms holding 150 used as men's club, plenty bank, &c. on week-days. An ex-disused chapel used as boys' club for service on Sunday. Most of these rooms are full every night with some club or society or entertainment. Also a Mission Room in Orchard Street district with regular services weekly.

We have no Day Schools' ~~[illegible]~~, nor any building licensed for Divine Service." (Notes).

The Calendar instead overlooking gives a good deal of general information about the working of the parish:-

PLEASE PUT THIS UP IN YOUR ROOM.

ALL HALLOWS, EAST INDIA DOCKS, E.

HYMNS.—December 6 **2nd Sunday in Advent.** H.C. 48. 318. M. 243, 53, 50. E. 463 (vv. 12—15), 520, 48, 203.
13 **3rd** ,, ,, H.C. 260, 324. M. 35, 353, 45. E. 463 (vv. 16—19). 355, 50, 51.
20 **4th** ,, ,, H.C. 323, 178 (pt. i.). M. 47, 527, 318, 203. E. 463 (vv. 20—end), 53, 49.
27 **1st Sunday aft. Christmas.** H.C. 320, 62. M. 482, 62, 307. E. 59, 60, 62. Carols.

NUMBER OF COMMUNICANTS

From Oct. 23 to Nov. 19.

Sundays	Early	332
	Late	53
Week Days		109
		494

BAPTISMS.

"By one Spirit are we all baptised into one Body."—1 Cor. xii. 13.

Oct. 25 John Frederick Bookman
John Reed Crosbie
27 Edith Joyce
28 May Bertha Miriam Britten
John Isaac Taylor
29 Gracie Donovan
Arthur Arnold Luke
Ellen Keziah Ada
Nov. 5 Ethel May Blow
Winifred Mabel Rowberry
Florence Dorcas Creighton
Ethel Muriel Green
6 Harold Summers
Ellen Summers
8 William Matthew Henry Smith
12 Charles Saines
15 Violet Annie Griffiths
Alice Louisa Wilkins
Thomas Charles Richard Wilkins
John Charles Merriman
Winnifred Jessie Collis
17 Frank Edwin Moulder
19 John William Drew
Edwin Cecil Firminger
Ada Margaret Tupper
Robert Richard William Faldo

CHURCHINGS

Before any Service.

MARRIAGES.

"What God hath joined together let no man put asunder."—St. Matt. xix. 6.

Oct. 26 Henry Thomas Lockwood and Annie Baker
Nov. 7 Joseph James Webster and Margaret Turner

Banns of Marriage must be left at the Church House, Dunkeld Street, **not later than the Friday Evening** before they are to be published. The Fee for Banns is 2s., and for Marriage, after Banns, 13s. 1d.

DEATHS.

"And now, Lord, what is my hope? Truly my hope is even in Thee."
Psalm xxxix. 8.

Nov. 11 William Deadman, 31 years
12 Richard Sweetland, 10 years
17 Emily Carbis (Quigley) 83 years

C.E.T.S.

Dec. 7 Sacred Concert by Stepney Choral and Orchestral Association. Admission, non-members, 2d.
14 Quarterly Meeting of All Hallows Missionary Association. A Committee Meeting of All Hallows C.E.T.S. will be held after this meeting.
21 Address by Mr. Kirby. Admission of new members.

BAND OF HOPE.

The Junior Band of Hope is meeting as usual on Fridays at 5.45. Mr. J. Hepworth has kindly undertaken to give the Instructions on every fourth Friday in the month, and Mr. J. Carter instructs in singing on every first Friday.

In connection with the Band of Hope the following classes are held weekly:—
RECITATION CLASS, on Monday, at 5.30.
SINGING CLASS, on Thursday, at 6.15, in Culloden Street Mission Room.
GYMNASIUM CLASS, on Tuesday, at 5.30, in the Brunswick Road Club Room.

CHRISTMAS.

Christmas with its message of joy and happiness will be upon us all too soon; and for some it must bring sad thoughts: many will be thinking over the loss of the Vicar they had learnt to love so well: others cannot forget some empty chair in the house; but Christmas, nevertheless, should deepen the peace of all. It tells of a Christ who never gave up hopes of any man, Who will spare Himself no pain if He can restore us to Himself. Surely then all will mark the day of His birth into this sad world by giving of their time to worship in His House. Many, we trust, will draw nigh to partake of His grace offered to us at His Altar. Thoughts like these should go with us into the happiness of the home gatherings, and to the glad meetings of old friends. May there be no heart to which Christ shall not give something of His own deep joy and peace at this blessed season.

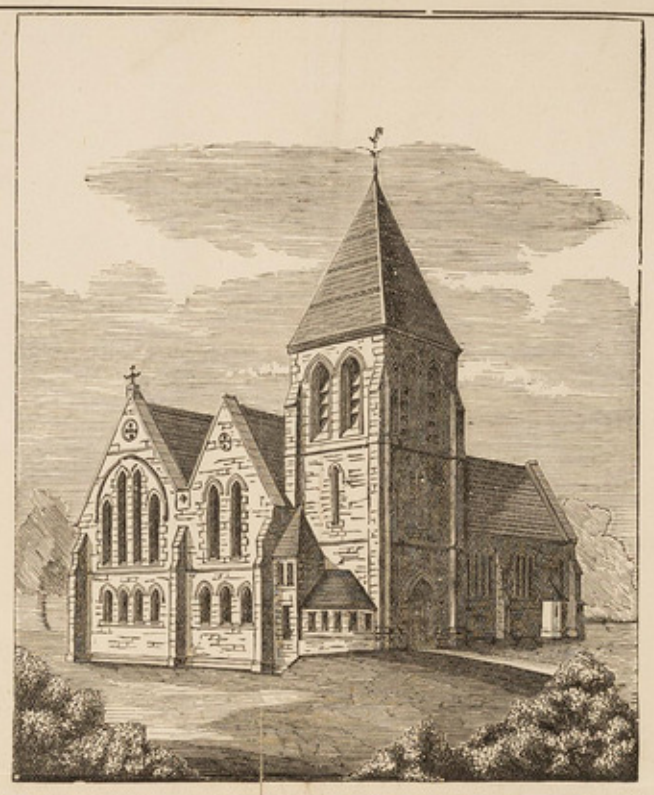
MISSIONARY ASSOCIATION.

The Quarterly Meeting will be held on Monday, December 14th, when an address will be given on Home Mission Work. Members who have boxes are reminded that these should be brought in at this meeting. All members of the parish are reminded that this meeting is quite free and open, and they are invited to come, if they are enthusiastic missionaries themselves, in order to help others; and if they are not,—in order to be stirred themselves to take up what is an evident duty.

OFFERTORIES.

The Offertories during the past month have been:—

	£	s.	d.
Oct. 25 Church Expenses	3	2	5
Nov. 1 Church Expenses	6	14	8
Choir Vestry Fund	0	7	3
4 Choir Vestry Fund	1	2	7
8 Church Expenses	1	5	0
E.L.C.F.	7	4	9
15 Church Expenses	3	5	2
Week-days, Altar Fund	1	7	8
Total	£24	9	6



CALENDAR FOR DECEMBER. 1896.

Day of M	Day of W	Church Festivals, Meetings, &c. "If the LORD will, we shall do this."—	Bible Reading.	H. Water Lon. Bdg. Mng	Aft
1	T	H.C. 7.15. M.M. 2.30.	Ps. cxviii. 1-4	10 17	10 49
2	W	H.C. 7.15. E. & Sermon 8.	5-9	11 20	11 49
3	Th	H.C. 7.15 & 9. E. & Bapt. 7.	10-19	—	0 17
4	F	H.C. 7.15. Bapt. 3. B.H. 5.45 & 8. F.	20-27	0 42	1 9
5	S	H.C. 7.15. Library 7.30.	cxix. 1-8	1 35	2 0
6	S	**2nd Sunday in Advent.** H.C. 8 & 12. Lit. 7.45. Comm. Class Girls 4.30.	9-16	2 25	2 51
7	M	H.C. 7.15. C.E.T.S. 8.15.	17-24	3 15	3 39
8	T	H.C. 7.15. M.M. 2.30. Comm. Class Girls 8.30.	25-32	4 3	4 27
9	W	H.C. 7.15. E. & Sermon 8.	33-40	4 49	5 11
10	Th	H.C. 7.15. E. & Bapt. 7.	41-48	5 34	5 57
11	F	H.C. 7.15. Bapt. 3. B.H 5.45 & 8. F.	49-56	6 21	6 44
12	S	H.C. 7.15. Library 7.30.	57-64	7 8	7 33
13	S	**3rd Sunday in Advent.** H.C. 8 & 10.	65-72	8 0	8 29
14	M	H.C. 7.15. C.E.T.S. 8.15.	73-80	9 0	9 35
15	T	H.C. 7.15. M.M. 2.30.	81-88	10 7	10 39
16	W	Ember Day. H.C. 7.15. E. & Sermon 8. F.	89-96	11 8	11 36
17	Th	H.C. 7.15. E. & Bapt. 7. [Class Men & Lads 8.45. F.	97-104	—	0 3
18	F	Ember Day. H.C. 7.15. Bapt. 3. B.H. 5.45 & 8. Comm.	105-112	0 28	0 49
19	S	Ember Day. H.C. 7.15. Library 7.30. Vigil F.	113-120	1 10	1 32
20	S	**4th Sunday in Advent.** H.C. 7 & 11.30 (Choral). Lit. 7.45.	121-128	1 52	2 10
21	M	**S. Thomas.** H.C. 7. C.E.T.S. 8.15.	129-136	2 28	2 47
22	T	H.C. 7.15. M.M. 2.30. Comm. Class Marr. Women 8.30.	137-144	3 7	3 26
23	W	H.C. 7.15. E. & Sermon 8.	145-152	3 45	4 4
24	Th	H.C. 7.15. E. & Bapt. 7. Vigil F.	153-160	4 24	4 43
25	F	**Christmas Day.** H.C.	161-168	5 4	5 24
26	S	S. Stephen. H.C. 7. [H.C. 7, 8, & 11.30.	169-176	5 46	6 10
27	S	**1st Sunday aft. Christmas.** S. John, Evangelist.	cxx. 1-7	6 35	7 1
28	M	Innocents' Day. H.C. 7.	cxxi. 1-8	7 27	7 55
29	T	H.C. 7.15.	cxxii. 1-9	8 25	8 58
30	W	H.C. 7.15. E. & Sermon 8.	cxxiii. 1-4	9 34	10 10
31	Th	H.C. 7.15. E. & Bapt. 7.	cxxiv. 1-8	10 45	11 23

NOTE.—H.C.—Holy Communion. E.—Evensong. F.—Fast. M.M.—Mothers' Meeting. C.E.T.S. Church of England Temperance Society (Adults). B.H.—Band of Hope.

Sick Persons and others who wish to be visited, or who require Hospital Letters, should apply to the Visitors who have charge of the Street in which they live, viz.: **Culloden Street, Dee Street, Aberfeldy Street, Benledi Street, & Oban Street,** Miss Pearson, 425 East India Road; **Brunswick Road, 2—68, Athol Street, & Blair Street,** to Miss Brodie, 399 East India Road; **Abbott Road, Portree Street, & Findhorn Street,** to Miss Barlow, 405 East India Road; **Leven Road & Dunkeld Street,** to Miss Salmon, 405 East India Road; **Ettrick Street,** to Miss Trevor, 228 Brunswick Road; **Orchard House & Moness Street,** to Mrs. Ricardo, 389 East India Road;
or to **ARTHUR W. BEDFORD,** *Vicar.*
LANCELOT C. WILKINSON, EDMUND A. IRWIN, ARTHUR T. ROBINSON, *Assistant Curates.* } The Vicarage, 411 East India Rd.
ALAN N. CAMPBELL, *Chaplain Poplar Hospital,* 389 East India Road.
JAMES HOLDEN, GEORGE MARTIN, } *Churchwardens.* All Applications must be made between 9 and 10 a.m.

THE CHURCH IS OPEN ALL DAY FOR PRIVATE PRAYER.

SERVICES

ALL SEATS FREE.

SUNDAYS.

7. 0 a.m. Holy Communion on 4th Sunday and Great Festivals.
7.45 a.m. Litany on 1st, 3rd, and 5th Sundays.
8. 0 a.m. Holy Communion.
10. 0 a.m. Holy Communion on 2nd Sunday.
11. a.m. Mattins and Sermon, with Litany on 2nd and 4th Sundays.
12 noon. Holy Communion on the 1st, 3rd, & 5th Sundays.
3.15 p.m. Catechising.
4. 0 p.m. Baptisms.
7. 0 p.m. Evensong and Sermon.
7 0. p.m. Evensong and Sermon (Orchard House Place.)

WEEK DAYS.

Holy Communion, ... daily 7.15 a.m.
First Thursday in month .. 9 a.m.
Mattins ... ... 7.30 a.m.
Litany, Wednesday & Friday 12-30
Evensong, Monday, Thursday, and Friday ..... 7.0 p.m.
Tuesday, Wednesday, and Saturday ..... 8.0 p.m.
Sermon at Evensong on Holy Days, or the Eves, and Wednesdays.
Service of Intercession, Monday ..... 7.30 p.m.
The Vicar can be seen in Church any Saturday after Evensong.

WORKING MEN'S CLUB.

This club is held in Leven Road Mission Room, and is open every Tuesday, Thursday, and Saturday night, from 7 till 11. Subscription 4d. per month.

The club has a Benefit Society for its members. Subscription 7d. per week.

Also in connection with it is a Coal Club. Payments of 1d. upwards are received on Saturday from 8 to 9, and Coals can be ordered when sufficient is paid in. Arrangements have been made by which Coals can be obtained at the rate of 20s. a ton all the year round. Not less than a quarter of a ton can be ordered.

Arrangements are being made for Smoking Concerts to be held periodically through the Winter.

ADVENT SERMONS.

SUNDAYS:
11 a.m. Blessings of Christ's first coming;
I. An ideal of life.
II. Illumination.
III. Redemption from sin.
IV. The gift of a new nature.
3.15 p.m. Children's Service, by Rev. A. T. Robinson. "Children of the Bible."
Wednesdays, 8 p.m., by Rev. A. N. Campbell. "Old Testament types of the Holy Communion."
7 p.m. By the Vicar. The four last things: I. Death. II. Judgment. III. Heaven. IV. Hell.

N.B. A very short instruction on the Holy Communion will follow the evening Service, for which it is hoped that the congregation will remain:
I. The Gift. II. The Altar.
III. The Service. IV. The Receiver.

ADVENT.

Once more Advent has come: it is the season for thinking of all that our Lord achieved for us at His first coming into the world; and of the use we are making of these privileges. It is also the season for thinking of the day when He will suddenly appear again in glory, that we may then be found an acceptable people in His sight.

COMMUNICANTS' CLASSES.

The Communicants' Classes for this month will be as follows:—
Young Women—Sunday, 6th, at 4.30 in Leven Road Mission Room.
Tuesday, 8th, at 8.30, in Church.
Married Women—Tuesday, 22nd, at 8.30, in Church.
Men, in Church, 8.45, on Friday, 18th.
Lads, in Leven Road Mission Room, Friday, 18th, at 8.45.

NEW VESTRY FUND.

The Church Council have decided to complete the Vestry as soon as possible, and ask the congregation to do their best to help liberally. They will be glad if all those who hold Collecting Cards will send them in with the subscriptions obtained as soon as possible to one of the Clergy. Already £324 is in hand, but the cost will be between £600—£700. Before you read this a meeting of the congregation will have been held to discuss the plans and consider means of raising the sum required. If we all pull together and make some little sacrifice for so worthy an object, we shall hope soon to raise the building.

MISSION SERVICE FOR MEN.

A short service and address to men will be held on Friday nights at 8.30, in Leven Road Mission Room, commencing Friday, 4th.

G.F.S.

The Quarterly Meeting of the G.F.S. will be held in the Parish Room on Tuesday, December 1st, at 8.30 p.m.

THE MONTHLY PAPER, 1897.

Subscribers to the Monthly Paper who wish to have the Paper sent to them by post during the coming year are requested to send their subscriptions of 1/6, and their addresses, to Miss Pearson, 425 East India Dock Road, E.

THOMAS & BOUTTELL, Steam Printers, 46 High Street, Poplar, E.

Services.

Social Agencies &c.

(1) 1100 members.

(2) About 190 ... Sick club. Relieves patients & at death & pays out annually.

(3) About 140 ...

"Services as follows on an ordinary Sunday:

H.C. 7, 8, 11.30 (or 10). Children service 10.

Matins 11. Children Catechising 3.0 Baptisms 4.30.

Evensong 7. Mission Service 8.30

Hospital services in Wards 4.30.

Average attendance:–

(7) 15 (8) 50 (11.30) 20 (10) 300

(11) 250 (3) 400 (7) 700.

Those who attend are the upper part & workers, & children of all sorts." (Notes). See also p. 169.

Easter Communicants 317 – about 80 % of total on roll.

"Penny Bank for children largely used (1). Bangle club for men (2). Two Men's Drinking Clubs (3). Three Boys' Clubs. Three Bands of Hope. C.E.T.S. Branch weekly. Rescue workers. Boys' Brigade. Two Girls' Clubs. Three Mothers' Meetings. Needlework Guild. Soup kitchen in winter. Dramatic & concert entertainments frequently. Library for Boys." (Notes).

Educational work

* Bible classes

Male: Average attendance 132 Register 209
Females — " — 72 — 113.

Sunday Schools:-

Infants	attendance	325	Register	509
Boys	— " —	199	-	256
Girls	— " —	214	-	297
		738		1122

Visiting

Mr Bergford. 77

"Chiefly religious as we have no day schools which I much regret. We have four communicants classes for men, women, boys, & girls. Church history instruction on Wednesdays. Confirmation classes. One large class for lads 18-20 yrs. with about 120 on roll; also several Bible classes* for girls, men, & boys. Public Catechising (Dupanloup system) in church & hired Board schools on Sunday." (NSG).

With regard to Sunday schools said that in his parish they are practically given to the Dupanloup system by the want of teachers, which would otherwise paralyse them. But if he were in a district in which volunteers were abundant, the Church teach his teachers, he would work in any case partially, to the Dup system. He dwells advantages of individual teaching; of course, is very pleased influence that the Dupanloup system is a great & not necessarily loss. But it is no use attempting the class system in town as a parish as our Hallows.

"The visiting is not so frequent as I desire, owing to the few Capable people with spare time. Systematic house to house visiting is done by the clergy who can thus give a very fair account of

Nursing etc.

Charitable Relief

Other religious influence.

nearly on the houses in the parish. But amongst a population of 12,000 they naturally cannot call on often every house. Sick visitors can do work-houses monthly. The East London Church Fund assists us to have an extra District, recognising the exceptional difficulty in getting qualified workers to the East." (NSG). The parish is the most E. in London.

"For nursing the sick we depend on the Nursing Sisters living in Poplar parish. But we keep certain sick necessaries on loan & have a Maternity District in Confinement-cases. We also subscribe to Hospitals & Convalescent-homes & then give tickets freely. In conjunction with C.O.S. we send many to the sea-side." (NSG)

"Charitable relief is administered very cautiously. Every case is discussed at our monthly meeting of workers, & usually the help & advice of C.O.S. is sought. £103 was given in Pensions. £272 for Sick Relief Fund, to which the Metropolitan Visiting Relief Fund gives about £20, but the bulk of which comes from friends; & £28 was spent on the Soup Kitchen." (NSG).

"The Wesleyans work hard but in a small way, & take much

Baptists.

Salvation Army.

R. C.

Other churches represented by

Church with their Sunday Schools.

There is also a Baptist Chapel which has a large & generous congregation.

The Salvation Army do not seem to be very popular as the people in this parish are rather too respectable.

The Roman Catholics keep a firm hold on their flock adherents but are not very progressive" (W.S.G.).

No ~~attached~~ detached sporadic missions within reach.

"We cooperate chiefly with C.O.S. & also take spiritual charge of Poplar Hospital. So far we have not cooperated much with other religious bodies but I hope to do so as opportunity opens up." (W.S.G.).

Mr Bedford is a strong believer in the C.O.S. He thinks that they might become a still completer focussing point for all charitable work. Before coming to Poplar Mr Bedford had a good deal of experience in Chatham of the "scamps who are a great hindrance in grappling for the earnest poor"; very much in the same way that cricket is a grappling for different classes & gives more than one bond of hope. He would do his utmost to stop

Poplar & Clapham compared.

Personal.

Mr Bedford

an that sort of thing. He would have on the table on the same day, & would like ~~on~~ the names of all people who are helped to be reported to the C.O.S. who would then keep a clearing-house & the cases of overlapping would be detected. He wishes the District Committee work.

His strong opinion formed on this question while at Clapham where dissent is active & rich. That would be absent, he less likelihood of the abuse of double ministration is not a point in his favour. But there, as elsewhere, he would urge the particular form of cooperation desired above.

Asked whether he had formed any opinion as to how Poplar working-men compared with Clapham he said that the former seemed to him to be a better class - "studious". "You see, Poplar is a republic". Many of the influences of Clapham promote coarsing & demoralization of an irresponsible order. As regards comparative intelligence he could express no opinion.

Mr Bedford is unmarried. Two of his sisters & three of the four aunts live on the Vicarage. He is keen, capable, & enthusiastic. A strong Anglican but without pettiness. He is personally attractive, & may be said to be of the Gordon type of man. Quiet, with probably a somewhat greater refinement of nature.

June 1st.

to page 197

CPD (2)

Interview with Rev. C. S. Coldwell, Christ-Church, Isle of Dogs:-

The previous interviews have shown Mr Coldwell is almost universally regarded as the black sheep among the clergy of the district. He was inhibited for seven years for drink; during that time his parish was in the hands of Mr Hite and Mr Mackenzie, who did excellent work. At the end of the seven years Mr Coldwell, in the exercise of his legal right, elected to return, and has now been here again for two years. He left a bachelor, and has returned married to a vigorous wife who very largely runs the parish.

Mr. C. did not answer our letter, so I called; he herself answered the door and apologising for not answering the letter expressed his willingness to see me at once.

Mr. C. is a tallish man with an amiable, rather weak face; light hair and beard; blue eyes,

Character of population.

Persons employed.

Buildings.

rather flushed and unhealthy looking. He looks 55 at the most, but Mr Fee tells me that he is over 60.

Mr. C was quite polite and friendly, but he is nervous and hesitating in manner: most of his statements took the form of "about so and so, I think". He I rather anticipated the interview was most unproductive.

Mostly work in the docks. On the whole a very decent set of people: quite free from any open vice, except drink: but they certainly do drink to excess.

Mission clergyman, Scripture Reader, & Paid. Nurse, and about 20 district visitors.

Church and Schools. The Schools were originally used for day school, but this is now closed, and they are used as Parish Rooms for meetings etc.

Services.

LIST OF SERVICES.

SUNDAYS—HOLY COMMUNION.—8 a.m. on the First and Third Sundays in the month, and choral with Sermon after Morning Prayer on Second, Fourth, and Fifth Sundays.

MORNING PRAYER AND SERMON on all Sundays in the month at 11 a.m.

EVENING PRAYER AND SERMON at 7 p.m.

WEEK DAYS—MORNING PRAYER.—Daily at 10 a.m.

EVENING PRAYER on Wednesdays at 7.30 p.m. with Sermon. On the last Wednesday in the month an address to Communicants in place of Sermon

CHILDREN SERVICE on First Sunday in the month, at 3 p.m.

HOLY BAPTISM. { Wednesdays, 7 p.m. / Sundays, 3.30 p.m.

CHURCHINGS before or after any Service.

The HOLY COMMUNION on Saints' Days will in future be celebrated immediately after Daily Morning Prayer.

SUNDAY SCHOOL TEACHERS' MEETING at the Schools the last Sunday of each month at 3.30 p.m.

DISTRICT VISITORS' MEETING at the Vicarage the first Wednesday of each month at 3 p.m.

CHOIR PRACTICE every Wednesday evening at 8.15.

MOTHERS' MEETING on Monday afternoons at the Schools at 2.30 p.m.

BAND OF HOPE on Tuesday evening at 6.30 p.m.

SCRIPTURE UNION MEETING on Tuesday evening at at the Schools.

SEWING CLASS each Thursday afternoon at the Schools at 3 p.m.

EASTER SERVICES.

Easter morning dawned bright and sunny. At half-past seven the bells of Christ Church—the mother Church of the Isle of Dogs—rang out a joyous peal. The Church never looked prettier, and the beauty of the chancel was much enhanced by the soft colouring of the new carpets, which blended so well with the chaste tints of the spring flowers. The decoration of the pulpit was mainly the work of Mrs. Wilson, who gave the flowers for it. The font was undertaken by Mrs. Hawkins, and the lillies which adorned it were her gift. Mrs. Pearce, Mrs. Seatell, Mrs. Chappel and Miss Hawkins also gave able assistance in other parts of the Church.

A hamper of beautiful primroses and fresh moss, the gift of Miss Hawkins, was much appreciated. Mr. Horace Bareham sent a handsome donation, and gifts of money were also received from Mrs. Bilham, Mrs. Armitage, Mrs. Grove, Mrs. Wheeler, Mrs. Chappel, Mrs. Sly, and a liberal supply of ivy from Mrs. Rollinson. There were two celebrations, which were well attended. The congregations were good. The sermons were preached both morning and evening by the Vicar, and the anthem and hymns exceedingly well sung by the choir. The beautiful evening service was much appreciated, and we warmly thank all those who helped to make our Easter Festival such a bright and happy one.

EASTER VESTRY.

The Easter Vestry was held in the Schools, on Thursday, April 22, at 8 p.m., and a large number of parishioners were present.

The Vicar, as Chairman, read the minutes of the last meeting, and the Church accounts were read by Mr. Churchwarden Hawkins.

Mr. Horace Bareham was proposed by Mr. Pearce, and seconded by Mr. Halsey, as Auditor, and elected.

The Vicar appointed Mr. George Hawkins as his Churchwarden for the ensuing year.

Mr. Pearce was proposed as Churchwarden by Mr. B. T. Wilson, and seconded by Mr. Greatorex.

has been obliged to resign [illegible] ies as Choirmaster, and Mr. William Wyles, who for many years worked as a most efficient Choirmaster under the Vicar has been re-appointed in his place. We hope in our next issue to give a complete list of the choir.

CHANCEL CARPETS.

Two beautiful chancel carpets have been presented to the Church by some of the communicants of Christ Church. The names of the subscribers will appear in our next issue.

Jan. 31.—Herbert Munsey Robinson
March 21.—Agnes Amelia Regan
24.—Ivy Taphouse
Catherine Taphouse

MARRIAGES.

March 27.—Robert Allison to Amelia Jane Luxton
April 20.—Frederick John Aldous to Bertha Stygall

CHURCHWARDEN'S ACCOUNT, EASTER, 1897.

Receipts.

	£	s.	d.
Balance in hand, Easter, 1896	1	4	6
Proceeds of Social Gathering	1	18	8
Proceeds of Sales of Work	27	0	0
Donations for Church Expenses	15	5	0
Donations for New Carpets	3	0	0
General Offertories	49	5	9
	£97	13	11

Expenditure.

	£	s.	d.
Salaries—Organist and Choirmaster ..	20	0	0
Organ Blower	2	12	0
Mrs. Williamson	13	10	0
Bellringer	13	10	0
Gas Account	10	4	6
Water ,, ...	1	0	0
Coals ,, ...	3	19	0
Repairs—Mr. Peckham	4	9	0
,, Mr. Richards	0	14	0
Writing Notice Board—Mr. Bourne.. ..	2	0	0
Printing—Mr. Peterken	1	7	6
Donation to Hospital Sunday Fund.. ..	1	12	5
,, Children's Offertories	0	5	0
New Psalters and Anthems	1	3	0
New Chancel Carpet	2	17	5
New Surplices	2	10	0
Insurance on Church	4	15	0
Tuning Organ	3	3	0
Collins—Sundries..	1	7	5
Washing Surplices	2	5	0
,, Altar Linen	0	11	2
Cleaning Church	1	9	0
Mending Cassocks	0	1	6
Regulating Clock	0	5	0
Altar Wine	0	18	0
	96	8	11
Balance in hand	1	5	0
	£97	13	11

Audited and found correct, HORACE S. EAREHAM, April 22, 1897.

Communicants.

Social Agencies.

Education.

Visiting.

The Accomodation is about 500. In the morning there would be about 100; in the evening about 300. Those who come in morning generally do not come in evening. It is not easy to get the people to church, especially in the Summer. So many of them go out to Greenwich for the whole day.

On Easter Sunday about 100.

Mothers' Meeting	about	70.
Band of Hope	"	100
Scripture Union	"	100.
Slate Club	"	300.

Cricket and Football Clubs for Choirs.

Sunday Schools, about 500.

Visiting is as far as possible house to house by Clergy and District Visitors. The City Mission also works with them.

Working

Charitable Relief.

The Man.

"Yes, there's a church." "Is she a parish nurse"? "No she's not exactly paid by the parish, I think; she gives her services gratis."

Gives about £100: gives largely to out-door cases. Cooperates slightly with C.O.S. but uses them chiefly as a detective agency in doubtful cases.

I am bound to say that I came away from my first interview with a distinctly unfavourable impression, but I had heard such bad accounts of him that even had his manner been less open than it was it would have been difficult to shake off all prejudice. I certainly thought that he was not only ignorant as to what was doing, but that he was also shifty and unreliable. After my interview I went on at the request of Miss Price to a region she was holding for her district. There I met her Fee, who is the curate in charge of the new district which has been cut off from the parish of Christ-

Church. Mr Price is an excellent energetic, pleasant fellow. When he came here about eight months since, the Bishop of Ripon told him that his position would be a most difficult one; he led him to believe that Mr C. was cunning, malicious, and deceitful and that he must expect a great deal of underhand if not open opposition. From Miss Price, Cowan, and all the other clergy he heard the same story. He arrived therefore "all bristling" He has however been thoroughly converted. Mr C., he says, is a weak man who has sinned in the past under terrible temptation, and who has been bitterly punished; but beyond a weak wife he has no vice: "he is a timid hearted, generous man without a spark of malice who would not hurt a fly": he is a scholar and a gentleman and is thoroughly popular among the people in his own parish. He certainly has made a mistake in coming back to the parish for it is impossible to live down the past and in any case he is not suited for such

a place, but nothing I can be more abominable than the hateful and ~~unchri~~ unchristian rancour with which he is assailed by people most of whom have never spoken to him. It has done and is doing untold harm to the work of the church in the district. But for the parson who once falls there is no place for forgiveness; and Mrs Free cannot get others to think that his view of Mr. C. is right.

General character of parish.

Persons employed.

11/17 to page 219

~~CAS~~ (2)

Interview with the Rev. Prebendary Hype
Mr Peter's, Lincolnshire.
Vicarage: Stainsby Street.

Mr Hype has been in the parish 16 years. When he came here was only a mission church. Now it is a re-organized ecclesiastical district, with church, mission church, & vicarage. The Vicarage is outside the parish.

Population 7400. People mainly down & riverside workers. There are a few factories in the parish but a considerable number for employment daily. Many go to Mineral. The unemployed in & out of the parish for long is not a particularly marked feature. The women describe the people as a whole as "very poor but decent-poor".

Paid: Vicar. Scripture Reader. Nurse.
The Scripture Reader is partly paid for by the E.L.C.F. by the Scripture Readers Society. The nurse works also in Lincolnshire, this paid for by the E.L. N. Fund.

Unpaid: District visitors. A Sunday Society (6 or 20) of

Buildings.

Services &c.

Repe.

Trained women (lady + working-women) who occasionally visit, & Regulate by him. They are a great aid to work.

"Nobody" under any shape or circumstance comes from outside". Neither is there any financial help (except for the Night School teacher (in part) & for the music), drawn from outside. "We are an entirely self-supporting district". "& provide nothing". (Note: the living is worth £600 a year).

Church (accommodation 600).
Mission Hall —— " —— 250)

The mission-hall is used for Sunday School, Mothers Meeting, Band of Hope, Girls Friendly Society, & the Boys Workers. It is licensed & would be used for services if we had a sufficient staff.

Church: Morning H.C. 8.30, Average 12.
—" — 11.0 —" — 150
Evening 7 —" — 300
Thursday 7.30 p.m. —" — 6 very few.
Holy Days 8.30 a.m.
Sunday School 3.0
Mission Hall —" — 3.0

Thinks that nearly all the Cong. in the M. and also in E. Mission-work live in E. All says that Ladies work. No Curates are appointed.

Social Organisation:

Educational work.

Visiting

Aug.

Entire Communicants - about 150.

N.B. These & other particulars are returned to the East London Church Fund. The Fund sends out a printed form, & on answers to which Grants are made based to pay in it. The Fund would have returns from non-churches in East London.

Mothers' Meeting (about 30 average)
Band of Hope (about 100 —
Girls' Friendly Soc. (from 10 to 50. Varies a good deal with season).

Sunday Schools.
Communicants' Class — occasionally.

Poor house to house by Scripture Reader, & occasionally in special cases by Vicar & Curates workers. Thus the Scripture Reader covers district about 3 times a year. He has been in parish 22 years. Gets on with his bible & tract. Reports to Vicar weekly. Is a very excellent man of about 60. Would be greatly missed.

Nursing.

Christian Religion.

"Pay company instead of getting grant, you know".

Other religions influence:

Rpc.

by the District Nurse. The parish ought to have her exclusive services. Has applied to the E.L.N.F. Can't afford it.

On an average £25 per annum. Given others to the sick aged.

Used to get a grant of £20 or so from the Mat. Visiting Association but their condition was as stating that the grant was given up. "They wanted me to make a return of the people helped very well. But really could not do it. So I gave up the grant". What if the parish had had said not? instead of giving a £ or 10/- they gave £20. The remainder to be got from friends.

"I and Church pensions. Can't afford it".

This struck Mr Hope as "a very interesting question" the first influence he realised was a Mission to the Chinese!

In addition there are:-

Baptist Church in King St.

Scandinavian Home (semi-religious in character).

One very small Plymouth Brethren Sunday School held in a private house.

other charitable work.

The R.Cs go outside the Workhouse or Hospital. With the exception of the Plymouth Brethren there is no Nonconforming & have often thought that the parish immediately the failure of the Voluntary System among the very poor".

The C.O.S. & the Society for the Benefit of the Poor (Mr Charlesworth). He does no difference between the two societies & did not get much help from either. Did much from C.O.S. Few of his cases however are such as they will take. Speaking of these he said that some were unfit but that most "are going to be" Poor Law Cases. "I let them go. I say 'you had better go in, & then I give them a little help'!!

He is not a member of any Committee. He has "no time", & has made it a rule not to serve on any Committee.

Asked as to his more fundamental objects he replied in as the promotion of spiritual life by the medium of church services & pastoral intercourse, and to visit the poor. He did not see how any clergyman could

Hope

answer differently. Social work must always be a means to the finish of other ends. Some things, such as temperance, or Rescue work, may often be regarded as ends in themselves, but broadly "I aim at no more than any other object than the promotion of spiritual life can be put first". Social agencies must be regarded mainly as "feeders" for the religious activities. He for his part had few social agencies not because he did not believe in them, but because he could not afford them that little time. He has no curate, the S.L.C.A. does it much help the poorer parishes. "I handicapped myself by spending "more than I need" on the church & on "this house". So I can't spend very much; I have indeed to recoup myself out of the Lawrence. I thought that what I did would have been put to my credit & on just feel very sorry that it won't, that I could get no curate. But that feeling has passed. My work here is done. What I want now is to be moved somewhere else".

Although in such ways his Hope hampered the social activities of the parish he probably in virtue of his energy the power or the interest to do much in this direction.

Proportion limited

Apes

His sympathies are certainly limited. As he said of young Miss Gould, they generally tend to run entirely to athletics. "It is all right, I know, but it is quite our province".

This as he said was a difficult question. The answer would include all from those who come to church regularly to those who are visited.

He said that about half the people who attended church came from outside the parish, those better off than most of his own parishioners. "Going to church is entirely a matter of clothes". But there were some quite poor who came. He remembered, for instance, one very poor woman "who had nothing but shift & the house in which she had slept to the country, & she was grateful & "made up her mind to come always". Asked if she had any other motive he said no - it was simply gratitude. And gratitude is an exception. "99% of those for whom you make a sacrifice simply ignore you. I have often noticed that those I have helped least are the ~~[illegible]~~ The lowest & fishes element - hardly finded as a nuisance in his parish. Non-who get help

Poverty.

Drinking.

Prostitution.

Hope.

"never put their noses inside the church". "The poorest, and you know, and could be cured much, this is they who are helped".

Most of the parish is in the Lambeth Board Works district, in the Poor Law Union.

"Local Government satisfactory".

"Poor Relief" (as regards Lambeth) "might be a little less harsh". "I think the Poplar system works well". But he heard no complaint made in his parish on the different systems complained of, nor heard of any movement from the Lambeth side or the Poplar side for grading for relief.

"Satisfactory".

A great deal too much drinking. Too many pubs & beer-houses. Drinking mostly among men. No clubs.

His parish is part of a port & there is a good deal of prostitution, especially among the foreign sailors. The

Crime

Marriage

Thefts

Age.

Scandinavian Sailors Home in Gosford Street has had a bad effect on the neighbourhood. It is a very big place, & the women are attracted to it as "bees flies to a honey-pot".

"Surprisingly little" crime as regards violence. The drinking is generally good-tempered.

"Early marriages are common". Difficult to say how far a celebration prior to marriage is to be drawn here. But there is certainly an easy morality, leading to a low view of female chastity. Cases of young girls & women who have had a baby managing another man, & cases of one case in which the baby was living with the couple, this was regarded rather as a matter of congratulation, because the father was having to pay 4/- a week for maintenance. Girls who have fallen are commonly spoken of as having had "a misfortune".

"Not enough of this. A small minority (the well-to-do) belong to the Foresters &c". "He has formed club over there again but the poor join nothing".

Health

Housing

Personal.

Revs.

"Housing difficult. Chief cause of in-health, under-feeding".

"The two blocks of dwelling-houses have vacant, the under-ground ~~rooms~~ dwelling-rooms in houses are the worst-features".

Asked if he knew of towns report-ing cases of under-ground rooms, he said very decidedly that he would not. He would generally employ a poor woman going straight to the work-house. Besides in-valids he could give information." I should get its bad odour. I don't like to see to you upon my parishioners & don't regard this as my business. He is not of the Ritual opinion

Mr Hope is probably a very easy-going person. He has created a mission into a parish, he would seem to have concentrated his efforts somewhat unduly upon the ritualistic equipment of his work. The vicarage upon which he has spent about £1000 is actually comfortable & the furniture is solid & substantial to a degree. There is a very pleasant little garden behind, with green-house, summer-house, &c. &c. It is outside the parish; & one feels

Appc. 17

[illegible], perhaps somewhat indefinitely, the Vicar has [illegible] living in a comfortable [illegible] — but [illegible] rather too much for him. ~~[illegible]~~ He has "run to" a Vicarage, very much as his Young Men's Guild, that he could not manage, "ran to" athletics.

St Peter Limehouse.

m A.—The Church of England.

e and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry).

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

) What is the general character of the population? — Chiefly Dock and Riverside workers & a few factories.

) What portion do the ministrations of the Church touch? — Ch attendant & pewers visited

) What persons are employed? (stating duties and whether paid or not) — Vicar. Scripture Reader. Nurse. Dorcas Worker.

d) What buildings are used? (including mission rooms, schools, and clubs) — The Church (600) Mission Hall (250)

e) What Services or other religious meetings are held, and by whom and by how many attended? — 3 Church Services on Sunday 8.30 — 11 — 7. 2 Sunday Schools 1 in Ch (3) 1 in Hall (3). Service Thursday 7.30 p.m. Holy Days 8.30 am. Mothers' Meeting (30) Band of Hope (100) Girls Friendly Society (10 — 50)

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

g) What Educational work is done? — Sunday School

h) To what extent are the people visited? (by Clergy or District Visitors) — from house to house by the Scripture Reader & occasional by Vicar & Visitors

i) What arrangements are there for nursing the sick? — The District Nurse £25 per ann. Among sick and aged

j) To what extent is charitable relief given or administered by the Church? — Foreign Special [illegible] Family allowances 7 Volunteers a Brethren Sunday School R.C's 50 outside district [illegible] among poor C.O.S & Society for Benefit of Poor

eral Questions—

k) Under what other religious influences do the people come? — Local Government Satisfactory Poor Relief might be a little less hard & [illegible]

l) What other charitable or philanthropic work is done, and what co-operation is there between the church and other bodies?

arks with reference to the district are vited on—

i) Local Government (including Poor Law administration) — Satisfactory

ii) Police — Too much drinking in the district

iii) Drink — a good deal in consequence of [illegible] Sailor

iv) Prostitution — Singular & little

v) Crime — Early marriage common

vi) Marriage — There is not enough of this: a small minority (the better class) belong to Foresters &c

vii) Thrift — District healthy — Chief causes of ill health London feeling

viii) Health — The 2 Blocks of Dwellings with Low Lands & the underground dwellings & rooms in houses are the worst feature

ix) Housing and Social Condition generally.

St Peter Limehouse

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

Personal

11/14 (2)

Interview with the Revd. Beardall
St Saviour's, Poplar, E
Vicarage - Arcadia Street

Interview at Vicarage. The Revd A.H. Peckham, one of the Curates, also present, occasionally appealed to to supplement or give information. He never spoke unless appealed to, and watched the whole interview closely. The Vicar is a man of something over 40, very gentle, perhaps mild in manner, with something rather young about him, without force, but probably exerting a quiet influence in the parish. He was dressed in ordinary clerical attire. Peckham on the other hand wore a cassock; his face was somewhat ascetic but he had the air of "a religious". He probably held more advanced views than his vicar. The following is extracted from the Parish Report for 1895:-

> Under God the good work that has been done is due to the zealous, loving, self-denying work of the Assistant Clergy, Lady workers, Mission women, and the many others who in a variety of ways have done what they could to promote God's work in the parish. To them the parishioners owe a great debt of gratitude. For myself, I cannot find words to express my sense of obligation to them, or my thankfulness to Almighty God for having put it into their hearts to work for Him. It is a constant source of regret to me that the work is not done under better leadership.

Mr Beardall has been there about 8 years.

Parish.

Staff.

Beardall.

Population '91. 9699
81. 10140.

The drop a puzzle as houses appear vacant & often seem to be filled by a larger number of families.

Three factories mentioned. The 'old' mainly mechanics & small clerks. Very poor. Considerable trades for work during the day. No factories or works in parish. Only houses of 1 small saw mill; 1 small builders yard; & 1 mineral ginger-beer factory. Migration, but not a particularly restless place. There is a good internal movement due to short tenancies, either to other parts of the parish or to the neighbourhood.

Vicar + 3 'colleagues'. 2 of the curates are paid a little & get practically only board + lodging. They all live at the Vicarage.

2 Mission Workers – paid.
1 Nurse paid by E.L.N.F.
2 Lady workers – unpaid
3 —..— get board lodging & some pocket money. I believe some small payment from one of the other ladies.

} Have all come to live in the parish.

Beardall.

Church - accommodate 750.
Schools - Larger room 300.
Main House &c. - Used as a Ladies Residence; Girls Club &c.
&c. Built as residence for head-teacher of school.
Uppingham Mission. Has two large rooms: one a mission chapel (holds 100) another room of same size.

Service &c:-

JUNE, 1897. ONE PENNY.

St. SAVIOUR'S, POPLAR.

Parish Magazine

Services.

Holy Communion: Sundays, 8 a.m. and 11.30 a.m. (sung); also first at 7 a.m.; first Wednesday, 10 a.m.; Thursdays and Holy Days, 7.15 a.m.

Sundays: *Matins* at 10.30 a.m. *Evensong* at 7 p.m.

Daily: *Matins* at 8.30 a.m. *Evensong* at 7 p.m. Wednesday at 8 p.m.

Intercession Service, Wednesday before first Sunday, 8 p.m.

Service for the Aged and Infirm: First Thursday, 3 p.m.

Holy Baptism: Sunday at 4 p.m. Wednesday, 7 p.m.

Marriages: Notice should be given to the Verger. The Fees are: Banns, 1s.; Wedding, 7s. 6d.; Certificate at time, gratis; stamp, 1d. *Churchings* before or after any service.

Sunday Schools: 10 a.m. and 3 p.m.

Bible Classes: Men, on Fridays, in the Parish Room, at 8.30 p.m. Lads, on Sundays, at 3 p.m., in the Parish Room.

Communicants' Guild (Women): In the Mission House, Wednesday before first Sunday, at 6 p.m.

Mothers' Meetings: Mondays and Tuesdays, at the Mission, Giraud Street, at 2 p.m.

St. Saviour's Temperance Society meets first and third Tuesdays in the Infant School, at 8.30 p.m.

Men's Club: Mondays, Wednesdays, and Saturdays, at the Schools, from 7.30 to 10.30.

Lads' Club: Mondays, Wednesdays, Fridays and Saturdays, in the Schools.

Girls' Friendly Society meets in the Mission House, Hill Place Street, Tuesdays and Fridays, at 8 p.m.

Penny Bank in the Boys' School on Mondays, at 7.30 p.m.

Day Schools open from 9 to 12 a.m., and 2 to 4.30 p.m. New children should be brought at 9 a.m. on Monday.

Missionary Association: Wednesday before second Sunday in the month, at 8 p.m.

Guild of the Children of the Cross: Tuesdays, 6.30; Wednesdays, 5.30.

Church Choir Practice: Fridays, 8.

The Clergy may be seen on business between 9 and 10 a.m. daily, at the Vicarage.

Clergy:

The Rev. J. Beardall, The Vicarage, Arcadia Street.
The Rev. A. M. Peckham, The Vicarage, Arcadia Street.
The Rev. C. E. Curtis, The Vicarage, Arcadia Street.

Churchwardens:

Mr. Darling, 49, Gough Street; Mr. Westgate, 116, Stainsby Road.

Sidesmen:

Messrs. Abraham, Cook, Coe, R. J. Darling, Fisher, Franklin, Hammond, Mitchell, Jones, Spicer, Stephens, Tobutt.

Organist: Mr. F. W. Weller, 2, Northbrook Road, Ilford.

Lady Workers: Miss Crokat, Miss Knox, Miss Clarke, Miss Tucker, Mission House, Hill Place Street; Miss Tredennick, 102, Hind Street.

Mission Women: Mrs. Cook, 14, Northumberland Street; Mrs. Gladen, 27, Ellesmere Street.

Parochial Nurse: 6, Canton Street.

Verger: Mr. Rossie, 72, Northumberland Street.

T. Humphreys & Co., 74, White Horse Street, Stepney, E.

Attend.

Who attend.

Communicant.

Church: Sundays:-

Holy Communion at 8 -	50
Children's Service at 10.30	200.
Morning Service 11.30	100 (about ½ = older children)
Evening -	400 - 500
Week day: daily 8.30	8 or 20. } Just the workers.
7 p.m.	8 or 20
Wednesday 8	40 or 50.
Mission Service - Sunday Evening	About 40. —

These who come to church are entirely those of the neighbourhood, mostly are belong to the parish. At the morning Evening service, both men & women come, the former, as always, is a minority, but not an insignificant one. In the morning those come who are more free to do so, or who are willing to make more effort to get out, but no marked difference in character of congregation.

Easter Communicants:		
1889	- 208 #.	1894 - 259
1890	- 135	1895 - 262
2	- 184	1896 - 294
3	- 213	1897 - 301

#. This year before Beardsall came.

Social Agencies

Mothers Meeting.

Temperance.

Branches of movement.

Clubs.

See cover p. 225.

The Mothers Meetings are worked by the 2 Mission Workers under the rule of the Parochial Mission Women's Society. Each mission worker has a register of members; visits weekly; & holds a weekly meeting.

Numbers on each register about – 200
——— at — meeting — 75.

St Saviour's Temperance Society.
Adults: Membership of Men 20
Women 40

Both agree that Temperance Movement is an active propaganda but a great effort compared with previous time. This a wider spread & piece. But is not w-there a number under of total abstainers. On the contrary they were numerous than ever.

Men Club: Membership about 80. 1d a week. Must be over 18. Open to all without connection with Church, but recognized objects & being taken

Lads Club.

C.F.S.

Children's Guild

Bewsall

the church membership &c.

Lads Club: Membership 40. No qualification, except election, but in fact only a small minority not connected with the church. Nearly all are lad. communicants.

~~Girls~~ Friendly Society. Membership 82.

Guild for the ~~Cross & Crown~~ Children of the Cross:- This seems to be a Band of Hope, the income arises from fees & subscriptions. There are 180 members - (105 girls + 75 boys). It is a branch of the Society for the Propagation of the Gospel.

Cuttings from Parish Magazine - June '99 with reference to the Guild -

We have at last heard from India the name of the boy who is to be maintained by our boy members of the Guild. His name is David; he is an orphan, and recently brought to the Nazareth Industrial School from Madras. We are told in a letter from India "he is nine years old, and he is a bright, intelligent, little man, quite different to a boy brought up in the country. He will be proud to belong to the Branch of S. Saviour's, Poplar." We hope the boys of the Guild, by *all* doing a little, will not find their generous offer an undue burden. It will certainly be most creditable if our Guild can, without outside assistance, manage to keep both Leah at Delhi, and David at Nazareth.

Some forty members went on Saturday, May 29th, to the great Children's Meeting of the S.P.G. at the Church House, Westminster. The Archbishop of York, the Bishop of Caledonia, the Bishop of Minnesota, and the Rev. G. A. Lefroy, from Delhi, spoke to the children, some 1,400 in number; and after the meeting our party divided into two, and went to have tea before returning home.

Board.

Most fundamental object: the position of social work.

Beardall.

Drum & Fife Band (for older boys from School "to keep them together").

Asked as to how he would "place" the social work in relation to his most fundamental object he said that he "feared" that a good deal of ~~the~~ it came to be an end in itself, especially in the case of social clubs, in which a great deal of personal effort, often very difficult to give, was particularly necessary. Here, as elsewhere however, although not obviously put forward, the object that they kept in view was to create "a more spiritual life." In all their social work they tried "to do good, & if possible what we regard as the highest good".

Mr Beardall acquiesced in a definition of the more exact ends by Mr Peckham as "Confirmation & attendance at Holy Communion"; he accepted these as tests of the spiritual life & thus as indications that the "highest-good" was being realized.

I suggested that the work of the Church might be regarded as something resting on an apex of those who are brought into this closer communion, & they agreed.

Sunday School.

Education.

We thus have an image of good parish work as done by Mr. Bearall's, in which, with considerable variations of social effort of one kind or another the constant effort is to make the revised apex as broad or deep as possible :-

Sunday Schools: Register 800. Average 600.

Day School: Boys = ~~Register~~ Average 279 Accommodation 300
Girls – 242 – 300
Infants – 198 – 234
719

The People's Palace is opt. to draw ~~their best lads~~ -
Three or four Board Schools new. Mr. Bearall Chairman of Managers of Forward-School Group.

They welcome the Continuation Classes of the Board. They advertise them in their Parish Mag. + attempt to have more themselves -

Visiting.

Nursing.

Crawley.

The Mission Workers keep mainly to those on their Mothers' Register (V. p. 224). The Ladies & Clergy visit more generally & attempt to do so from house to house. But they have difficulty in covering all. Mr Peckham has one-third of the parish in his care & last summer when there is most spare time & when most of the systematic visiting is done, he covers one-half of his district. He hopes to cover the remainder this year. Short leaves make the work more difficult & shall less than it would otherwise be.

Their Nurse is not overworked. The St Johns Sisters take maternity cases.

A friend gives £28 a year for use by their nurse in procuring special food &c. required by the patients.

They only profess to help the sick & the aged. The only considerable grant is from the Metropolitan Visiting Association, & this varies with the season. During 1896 the Sick & Poor Account amounted to £109, but this was a good year. The account for the preceding 14 months is appended: —

Other influences.

Bewdon.

39

SICK AND POOR ACCOUNT.

BALANCE SHEET, Nov. 1, 1894, to Dec. 31, 1895.

Receipts.	£	s.	d.
Balance from 1894 ...	0	6	8
Metropolitan Visiting and Relief Association, grants from ...	75	0	0
To Donations	100	0	0
,, Amount from Gate's Charity	5	0	0
,, Loans Repaid ...	4	12	0
	£184	18	8

Expenditure.	£	s.	d.
By Grocery Tickets ...	20	19	1
,, Meat ,, ...	16	2	10
,, Milk ,, ...	22	12	8
,, Coal ,, ...	28	11	10
,, Invalid Dinners ...	33	8	9
,, Board at Convalescent Homes, Railway Fares to Homes, Cab Fares to Hospitals ..	21	15	6
,, Boots and Clothing	6	6	6
,, Relief in Cash ...	18	7	4
,, Rent during Illness	3	3	0
,, Pensions	6	18	6
,, Club Arrears ...	1	7	5
,, Air Cushion & Hot-water Bottle for Nurse's Cupboard	0	10	6
,, Loans	2	0	[illegible]
,, Balance in hand ...	2	1[illegible]	
	£1[illegible]		

The Report from which the above is taken also contains, inter alia:—

Children's Free Breakfast & Dinner account: Expenditure £63.16.0

Christmas Treats & Summer Excursion Fund —"— £85.10.0

Children's Country Holidays account —"— £17.6.0

Girls' Friendly Soc.‡ —"— £29.15.0 ⊕

‡ Grant from E. London G.F.S. £15.0.0. ⊕ Rent £22.

No other place of worship in parish, except a small branch of the City Mission. Not very flourishing. The centre for a good deal of indiscriminate charity; the missionary a good old man, but not very efficient or wise.

A few wealthy, but very small proportion, go to Cont-

To P

Own
for eight
the year

Other charities inquired.

Local Board.

Poor Law.

Beresford.

London Tabernacle. There are only a few R.C. & those go to Father Lawless.

No foreigners, except a few Germans who come to work as Hermans. Don't know to what church they belong.

No other centre in parish. Works closely with C.O.S. One of the clergy or a lady always on Ctee. Does not report cases helped from Poor Fund, but no over-lapping as C.O.S. would always communicate with reference to cases resident in the parish.

Speaks well of administration of Local Board. Crooks lives in parish; an excellent fellow. They have got into the habit of referring things & persons to him, regarding him as a kind of very efficient Railway Office. "Ask Crooks" is what they often say to people. He likes them to come to him.

As regard Poor Law, not much to complain of, if he are to have out-door relief at all. Would prefer to have none, but a Charity Society to deal with the

Police.

Drinking.

Prostitution.

Jews owners of disorderly houses.

Crime.

Bewan

necessary costs. Visit Sick Asylum nearly every week.
More moderate wages. "This the only thing I would suggest."

Has no complaint.

A great deal, & more during good times. But men drunken. Mostly in pubs, but a great deal in houses. No Clubs.

Creeping back. Perhaps 9 or 10 bad houses, scattered about in 3 or 4 streets. Sometimes in ones that are otherwise respectable. But not as a rule. Clifton Street one of the worst. Very little in evidence. Each man looks Round the premises. In creating evidence about the houses in parish. But this mainly through reliable neighbours. In going to Vestry.
Says that the houses are often owned by Jews who poor people in. Dalton, Rector of Stepney, knows a lot about the question, & would corroborate.

Very little. Mainly Refs. Not much of this.

Early Marriages.

Thrift.

Health.

Housing.

Bewdon.

Early marriages not so marked a feature as in many districts. Cohabitation before marriage which is in many places, for instance at Nottingham, "the general thing" the exception. Cohabitation without marriage also the exception.

No much chance for work of exercising much thrift. Has a Penny Bank, but is "mostly out". Considerable increase in deposits this year as compared with last during first 5 months (£145 instead of £105).

Decidedly healthy.

No slums, although some slum-people. An unusual number of good houses. Many stand low, & areas are flat & poorly drained in heavy rains. Difficulty in drains.

A. L. J.