

B 175
How + Howley.

7

Clergy.

District

No. 12.

John Charles Dooty,
9, Adelphi Terrace,
Strand, London, W.C.

[i]

COLL M.

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May 12th.

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Interview with Rev. J. P. Hayes, All Hallows,
Devon Road, Broomly.

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

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

Character of population

This district contains the poorest streets in

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

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

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

Church and School Room.

Persons employed.

Buildings used

Serms

MAY, 1897.

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

Parochial Staff.

Rector—REV. J. P. NOYES, M.A.

Curates—REV. C. F. JAMES, M.A.

Churchwardens—Mr. J. HILL,
Mr. TOMLING.

Sidesmen—Mr. BROWN,
Mr. BAKER,
Mr. PAYNE,
Mr. JOHN NOYES,
Mr. W. HERRIN.

Verger—W. G. MAXWELL.

Services.

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

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

CHURCHING OF WOMEN after any Service.

SUNDAY SERVICES—Holy Communion at 8 a.m.

Morning Service and Sermon at 11.

Evening Service and Sermon at 7.

Children's Service on the Second Sunday in the Month at 3 o'clock.

WEEK-DAY SERVICES—Mattins daily at 8. Evensong at 5, except Wednesday; on Wednesday, with Sermon, at 7.30 p.m. Litany on Wednesday and Friday, at 11.

SUNDAY SCHOOLS, at 10 a.m. and 3 p.m.

MOTHERS' MEETING, on Mondays at 2.30 p.m.

BAND OF HOPE, Tuesdays at 6.30 p.m.

BIBLE CLASS, on Sundays at 3 p.m.

SUNDAY SCHOOL TEACHERS' INSTRUCTION on Friday at 8.30.

DISTRICT NURSE—The address is 43, Stepney Green.

Notice of the publication of Banns may be given in at the Rectory.

PRICE 1d. Subscription, including postage, 2s. per annum.

Subscriptions may be sent to the Rector

236, Devon's Road, Bromley, E.

NOTED FOR LOWEST POSSIBLE PRICES IN

Ladies', Gents', and Children's Hosiery and Gloves,
Cashmeres, Meltons, Serges, Sateens, Blankets, Quilts,
Sheetings, Shirtings, Skirtings, Prints, Calicoes,
Curtains, Cretonnes, Blinds, and General House Furnishing.
WEEKLY PAYMENTS TAKEN.

EDWIN EDMUNDS,

Corn, Flour, and Seed Merchant,

192, CAMPBELL ROAD,

BOW, E.

D. LOWE,
BUILDER,

**HOUSE DECORATOR, PAPERHANGER,
PAINTER, AND PLUMBER.**

**6, Knapp Road, Campbell Road,
BOW, E.**

*Roofs, Drains, and all kinds of Repairs promptly executed at the Lowest Price.
Estimates free, distance no object.*

The population is about 12,000; the church holds 800. At- Matins on Sunday there are from 30 to 40; in the evening from 200 to 300, near 200 there 300. At- Daily Matins there are never any, in the evening there are sometimes 'but by no means always' as many as 6; on Wednesdays when there is a sermon there are from 30 to 40 "but they are so fond of sermons." The only time when the church is full is at the New Year Eve service, when even the poorest come; this is partly from superstition and for luck.

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

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

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

Social Work

Education

Visiting

Reading

Charitable Relief

in the parish. These all use the school room on separate nights: none of them are particularly well attended, but the Girl's Club best.

Mother's Meeting with about 60.

Band of Hope 60 to 70.

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

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

The East London Working Society have a house and a station in the parish.

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

Other religious influences

all their principles, though in cases which they will help he cooperates personally with them. But many cases he helps without applying to them, so he knows that the character of the applicant will not bear investigation; he knows that "the society is quite right, and that what he does is very wrong, but he cannot help it." Does not often help out of work cases, but has no rule on the matter. Old ladies who have attended the church long, and regularly will perhaps get £6 a week.

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

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

The Roman Catholics visit their own people. Mr Rogers evidently knows little or nothing of the work of other bodies.

* Co-operation.

Police

Drift

Prostitution

Crime

Marriage

Thrift.

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

Not enough of them; property very insecure; many
of Mr. Hooper's windows badly broken.

Mr. Hooper is astonished to see so little, though
there is little active temperance work. The Houses are
well conducted.

No hotels.

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

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

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

Health

Housing

June 10th.

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

Health very good; epidemics rare.

The people are pretty well packed. ~~but~~ but when they are insanitary it is due to the character of the tenement.

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

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

This is evidently a parish in which religious work as far as the Church of England is concerned has never had a spark of vitality, and Mr. Hoze is not the man to put any life into it. It is a parish in which though the parson is in ~~the~~ as long vicar as

evil intentions & get profits from fleabiness and
shackness, and because the Church does more harm than
good.

After interview with Mr. Rogers I walked about the
poor streets of the neighborhood. The children were
still at school and men at work so only women and
loafers about; a good many lads of about 10 loafing
at the corners. Houses for the most part grimy; an
enormous number of broken and patched windows; have
seldom seen more in any class. Children and women
very dirty. Large number of women apparently Irish
with shawls over the head; saw little other head
covering.

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15 May 23 1972

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

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

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

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

The Parish

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

78 left neighbourhood

10 dead

15 "not been"

5 unexplained.

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

In general Mr. Mason described his parish as one of the better class; of varying character however & some parts quite poor; the population mainly working-class & lower middle-class. He only knows ^{of} three people who are living in it on their own means - one a man who has sent his money in Australia; a second who owns some house-property; and a third who is a "physician". It is almost entirely a residential district, the road mainly working class, & Church Road Station is said to have more regular passengers than any other one on the G.E.R. [? Walthamstow (St. James' St. Impfield)]. There is an enormous morning traffic to the City &c.

Draft.

Mr. Mason says that on the average one-fourth of Communicants, Congregation & parish leave every year. Says the loss is verified by the experience of the rate collector.

The following are employed in the parish :-

2 Curates	paid
2 Mission workers (Wales)	— —
1 Nurse	— —
1 Organist - 1 Choir master	— —
6 District visitors	not-paid.

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

Church - holds 1500

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

Buildings.

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

The church also owns an old chapel, bought by
 late Rev. as a Mission House - called the Rose-
 bank Mission. Now they have St. Stephen's Hall this is
 no longer wanted, & they are trying to sell it. It
 is put under a separate trust however; & some require
 an Act of Parliament to get rid of it; it is rather a
 white elephant.

The following cutting from the parish magazine gives some
 of the services - tried again to connect with the church:-

HOURS OF SERVICE.

Sundays.

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

Saints' Days.

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

Week Days.

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

Services etc.

SCHOOLS AND CLASSES.

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

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

BIBLE CLASS for Women on Sunday 3.15 p.m. in Church Room. Rev. W. H. Maynard.

" for Young Men on Sunday 3.15 p.m., in Class Room, Rev. R. P. Ridsdale.

" for Men and Women on Wednesdays 9 p.m., Rev. W. H. Maynard.

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

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

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

Church Lads' Brigade, Mondays and Wednesdays, St. Stephen's Hall, Captain Andrew Smail.

Mothers' Meeting every Monday in St. Stephen's Schools, Saxon Road, 3 p.m., and every Wednesday in Church Room at 6 p.m.

Miss Primmer's Class for Girls every Monday and Thursday in St. Stephen's Schools at 8 p.m.

Teachers' Preparation Class every Monday 8.30 p.m., Rev. W. H. Maynard.

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

In addition an open-air service in the Vicarage garden for about two months in the summer. It is held in the evening after church. About 500 or 600 people come, mostly from his own & other churches. The address is nearly always given by some outside speaker, the subject is of a practical character.

Numbers:-

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

Numbers

him. The "pastoral idea".

working-men.

Church - being. 900 to 1000 adults. Main expense in the congregation is the pastor no. of working-men wives, ~~and~~ and of young people. "It is a regular counting church, the galleries are full of young couples".

Wednesday 7:30 service: About 60.

Communion: 8 Sunday: About 40.

Easter (1897). 45-5.

The roll of communicants in Nazon consists of fairly representative of the parish, as regards occupation etc. Both sexes well represented, every age.

About 1000 children in Sunday school, Bands of Hope, Guilds etc.

Asked what he considered his most fundamental aim, his major aim that is was by the medium of personal contact - to exercise an influence "for good". The church and the home are the two great centers of work. He upheld the "pastoral" idea. Regard himself as a kind of "spiritual official". He is put there by the law of the land, and "for what he can from the point of view of the national church". "I try to do two things: to lead men to love God & honor the King. If I succeed in that, I don't think I can go far

Anglican tendencies

How traditionally evangelical

Social Agnostics

wrong. At the present time the nation is running the jubilee wrongly. Has a crown on some of his hats and the Queen's "Yes" printed on them in large type. Is going to illuminate the church. Has put the Communion Hymns into a special cover for use on June 20. Thanks-giving Day for the "Long Reign of Victoria the Good".

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

One key is old-fashioned. His traditions have been evangelical for 150 years. The patrons are evangelical. But that a great change has come over the services. They have been made "brightened". He is a Quaker, where the Quakers are in the hands of the Congress of New York, there has been a marked change. 25 years ago you could hardly find two deacons wearing white surplices. Now you can hardly find two black forms in the whole of East London.

For social Agnostics. See cutting from magazine (p. 27)

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have not yet seen to be anything very special or distinctive attempted. Mr. Mason returned the gift freely for the Hudson Guild Club but it is not a measure of this kind that he concentrates most of his attention. He says that the Church Social Agencies are not so influential as in the past. How, for instance, can he compete with the Bow Bowley Institute, or the People's Palace in the way of concert settlements? He is "a case of the lion & the lamb," & the church is the lamb.

The withdrawal of people from associations of this kind with the Church is in some ways regrettable. It destroys many chances of making character.

The People's Palace is good, but it is too big, or too massive a scale - "like the London General Board". As an organization becomes too big, it becomes too impersonal.

The key-note of the social activities of the Church are their personal bearing upon character.

Mr. Mason gave some interesting examples of this influence drawn from his own experience, especially to see a detailed list of the subsequent positions of the leaders of a Boys' Club he founded in New York about 20 years ago.

Emphasized the way in which friends are often liable to decay. He really sees his Young Men's Soc. scattered, all

Educational Work:

Visiting Nursing.

through an epidemic of hysterical marriage. And the Secretary began it!" He had been devoted to the cause for 18 months but was now looking on a single being!

But in a way, might be in trying to find the material for a Young Man club in 2 or 3 years time. They in view he does the right-act.

No banks. Several Board banks on the borders of the parish. Is a manager of one of the groups.

Has a day-school across st. in his Girls Guild.

On visiting see p. 23. The sick and nursed as for a provide. A "Queen Nurse" is provided by the E.L.N.A. Nursing Association. She also visits largely, ~~and~~ for the following is the record for 1896

Old cases from previous year 15.

New Cases - Leisies 168. Slight 39.

Nights Nursing 39.

Visits 7332.

} Total nursed 222.

The members do not complain of the want of extra nurses. If there were an special demand in any one parish the E.L.N.A. would probably be able to draft an extra supply according to need. The dif-

Charitable Relief.

likely is rather to supply the special nourishment that the sick require.

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

ST. STEPHEN'S, NORTH BOW.

DISTRICT VISITING SOCIETY.

Mr. HUTTON, 11, Mostyn Road, please supply

M.....

Address.....

ONE PINT OF MILK DAILY.
FOR ONE WEEK.

HENRY A. MASON, Vicar.

Visitor.....

Date.....

A complete register of an sick case is kept. From Jan. 1 1877 to May 12, 1903 has been entered.

Parish Poor Fund amount to about £120 a year. About £40 a year is given by the Mel. Visiting & Relief Association; (their grant varying with the severity of the season) + £40 is given by the congregation.

Of pensions practically nothing is given directly - 1/- a week divided among 8 pensioners, 6 getting 1/- + 2 7/- . These amounts

are of course supplementary. One of the provisions is in receipt of 2^d a week from a grandson, a sum valued, not only as a sign of affection, but as something worth having in itself.

The Poor Fund has to meet an variable expense. In addition tickets for 4 tons of coal are got from the Bow Parochial Charities, & on his request, £5 or £6 is generally given to poor people at times by the same charities. But the money does not go through his hands.

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

Goes to the C.O.S. Cl^{er}. There is no other centre of charitable work in the district, apart from those connected with churches or chapels. A special report has been recently issued by the Charity Commissioners ~~they~~ on the Bow Charities (Lyon & Spottiswoode 1895).

A first admet.

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This is one of series on the Church of Town parishes. It is very complete. Mr. Mason is inclined to think almost too complete, as it describes a very quiet admet. of his own living. The widow of a poor Vicar, valuing her husband's sermons over highly left £28 a year, so that one guinea might be delivered weekly. Mr. Mason has to quote the letter of the lady, but he cannot praise the sermons in church, many of them seem to belong really to other preachers (e.g. Charles Finney) and the only way is to read a sermon every year, e.g. the visiting. If the occasion does not offer, I bracketed that one to myself in my study here!

Poor Law Administration.

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

Drinking.

A good deal, but not much disorder in the district. Say there is a great deal of private drinking. People are very hoarse of many of them, to keep liquor in their own houses. Mainly spirits taken in this way. But when women do it. Has several cases among his own church-goers. Known by

Gravel Licenses.

Crimes.

Prostitution.

Early Marriages

45.
new health; appearance; unexplained absence; inability to see
them if he calls etc. He has no opinion in
general on the expediency of gravel licenses, but knew of
one case where giving way to drink was directly traceable
to them.

No. mud crime in the parish.

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

In opposition to early marriages. Complained of cessation
of the neighbouring parsons, who have dropped marriage
fees. Mr. Mason & the parish clerk [probably also others] retain
the duty authority fee of 13/6. Mr. [Adams] put his at 17/6.
A neighbour [Mr. [redacted]] who losing all his marriages dropped
to 7/6. The result is shown by the figures of a recent quarter.

Mr. Mason	9	marriages.	(13/6)	
Adams	23	—	(17/6)	5/7
Mr. [redacted]	38	—	(7/6)	

Asked why the increase was desired - but the result marriages
Mr. Mason said that this particular was not unpopular. "Very nice"

Trails

Houses. Secondary

Sanitation

Holidays

and unpopular in dealing with people".

Area of the law fees were not accepted to facilitate marriage and to diminish the risks of illegitimate cohabitation in W. said he feared not, but that ~~they were~~ the drop was simply a policy accepted by men who disliked each other. Mr. Mason clearly thought that the law fees were unjustified, and that ~~the~~ their adoption led to other interpretations in cases of divorce, particularly as regards domicile of those married. "They say they have lived in the parish", that he replied, is taken as appeal.

Habit of traffic growing, mainly through agency of post-office. Has no Church agency.

The parish is one of small houses. No much over-crowding. Standard above average.

Sanitary condition however not very satisfactory. A good many jerry-built houses, the great many cases of typhoid.

I greatly impressed by the greater respect power for getting rights away, but for days, were not, as for a

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longer time in the winter season. He actively believes in it.

Johnson is married. His ~~face~~ ~~face~~ face suggests
temper but perhaps no great strength of character. He is not
an aggressive person, but probably does a solid amount
of work in the parsonage lines. He has never left his
parish, but on the other hand he is not let his career
cease to be a centre of considerable activity. He values
the good opinion of non-churchmen, & believed in
satisfaction more than one instance of appreciation &
praise of his work by non-churchmen of his parish. He likes
to regard himself as the "father" of his parish, but he
probably shepherds with a loose hand. He is probably worked
over for wild preparation. He was very cordial & frank
with me (I had known him slightly) & when I thanked
him he said that talking over the work had been
"good" for him, forcing him to put in review what was
being done, thus helping him to detect weak places -

Interview with Mr. J. Parry,
Rector of Bowley.

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CP
②

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

"Lower artisans largely": As contrasted with some diocesan
parishes (e.g. St Stephen's, Bow) it is one in which people both
live & work. A large proportion are in regular work
in the district, many of them on the semi-occasional
work of the various "works" of the ~~neighbourhood~~ neighbourhood. There
are 30 "works" in the parish. [In the High St., very near the
Rector's house are a large wheel-wright & a Copper Smith]. Only
about $\frac{1}{4}$ of the men are outside workers (carriers etc), and
a minority therefore are to be described as Casual Labourers.

There is thus no great daily business for work. Those who
go are mainly home for the week.

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

General character of population.

Parson Linn

Parson Linn

A large proportion is stationary. Many part of
children now at the school, but attend at intervals in
their time. His cooperative activities probably are
praised by character of employment given by district.

"We are in touch with quite $\frac{2}{3}$ of the Parish" generally through
our visitors. The parish organization is extensive but
a certain amount of the "visiting" by which the large
proportion is "touched" consists in the delivery of the parish
message by the voluntary the visitors, or by their reports.
But looking the year through it is probably that the church
reaches as has been communicated with a very large
proportion of the parishioners.

"7 Clergy; 7 laymen workers; + 3 laymen as paid."
The church works by districts, + the "lay workers" ~~workers~~ in the
same way, under the clergy, the Pastor maintaining a close
touch with all.

The visiting is of a two-fold character:

- I. Of those who are in some kind of moral confusion, mainly
looking up doubts etc. "finding the lost sheep".
- II. General parish visiting: "finding the sheep".

Buildings etc.

Services etc.

Parish

Church + 3 leased mission ^{Churches} + 5 mission rooms
Accommodate 2400.

3 bands (can host a Mission on Sunday) accommodate
200 each.

All the above building, (except one mission room) used
on Sunday, having planning.

"Pastor services very busy + 17 Bible classes for all
sections for people".

Attendance: Church (M) 310 approx. 100-150 very many, plays
E. 150 - - 100-150, use both halls.

Afternoon News Soc. 250 approx.

Of this Soc. there are about 250
members. Any one can come to the Sun-

day afternoon meeting, but the attendance
for the regular members is good.

In Sunday morning congregation on the whole the better class of
the parish (leaders etc.) In the evening mainly artisan.
A good sprinkling of young people, but those who attend
are mainly grown up. A good proportion of men. Con-
gregation does not vary much with the seasons, ^{except} during
the holiday month of August.

Reason that 1 on the Church Mission Society side shows
 about 2500 appear persons come, & that an additional
 200 were probably given the appropriate attendance (i.e. about
 1 in 8 each time).

About 2000 children attend Sunday school. No great
 difference between register & attendance & the former are
 corrected every quarter.

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

The Parry gave me the following figures re Easter Communicants
 of the Parish:-

1887	-	118	1893	-	110 (No. Rector, Curate in charge).
8	-	140			
9	-	116	1894	-	194 (Mr. Parry's first year).
1890	-	110	1895	-	282
1	-	182	1896	-	400
2	-	135	1897	-	495 (about).

The Parry explained such increase, by no means to the disappointment
 of his predecessor, Mr. Stone. The latter had been born in the parish.

His attitude was somewhat that of a person - a quiet. He did not creep into the quiet + range of the park, which he vacated. He is hardly 5000 people in it. He only had 3 courts, & one highest in a room. - I came, quite new to the work, knowing the old no more than the new parishioners. My standpoint was different, & my first object was to "reach the people".

See from across. He 3 friendly friends returned at an interview, probably Phoenix was in. Parry did not know, and we simply handed applications to see the big order to see the app's accommodation. [Naturally, is quite open & they can both be regarded as part of the parish organization]

Mr Parry attempts little in the way of determination, & although as he said, he had not thought much. I think that the omission is much due to the feeling that the house of appals is only a secondary duty of the parson. In his "leaves in the New Ministry Institute" etc. He was his garden a fine and house - the summer shelter for the child, quality 'at home' for the workers. - "He this is all".

David Agnes etc.

Recreation

Educational work.

The Parish Board is full in all three departments. Mr. Pavy is a member of two local committees of Managers of the London School Board. I say that on these committees there is a certain amount of feeling of a sectarian kind, one member especially being always antagonistic ^{almost} to any action ~~taken~~ by any other member. But on the whole relations are harmonious & pleasant enough. Mr. Crainier (Mr. Forster) is a Wesleyan & a good fellow. There are 7 Non-conformists & 5 Churchmen on the Committee. Mr. Pavy says that while there are no serious abuses of any kind appointed not infrequently corrupt, in the sense of being wise under a bias that always act in favour of a local candidate. In most cases, as far as ~~the~~ head-teachers, when a selected list is sent down by the Board, if a local name is included, it bears a force to send down any other.

The suspicion of the Non-Cons when it comes to Mr. Pavy, is a suspicion of the Church's ~~energy~~ ^{energy} or activity is great here.

Speaking of Mr. Pavy, the N.L.B. Mr. Pavy, who appreciates his work, & integrity, said that anybody could "bitter" him. Mr. P. he is cited as a "magnificent woman", "keen as a needle".

Wife: very healthy. A nurse supported by a parishioner.

Nursing.

The East-Bowdon Nursing Soc. ~~cannot~~ can concentrate
some of its staff in districts according to local needs, should W.S.C.
become exceptional.

See form attached + p. 51

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

He has no old age pensions, but in a certain number of
cases tries to procure them for families or individuals.

"About one fourth under the influence of various dissenting
bodies." Says that this is probably an over-estimate. The
only real power is that of Dr. Foster's firmness. He does it the
only person who spends money, this job however to those connected
with his own organization. Nobody else spends anything at all.

The success to Mr. W.G.V. as the probably influential member
of the local Committee of managers, has been true a year. He gets
£70 or £80 from a central organization but he can't stand the

Voting.

Charlotte Kelly

Other religious influences:

63
rate, or rather the absence of it, & is going. There are
three Non-con ministers (apart from the man connected with Dr.
Guinness) in the parish, & the position of the best of them is
very bad. He is going & "doesn't know how they will support
his successor." They are full that you cut up on preaching to
"a wood-yard".

During all this gloomy description of the Non-cons of the
district one felt the ^{consciousness of the} sixteen services and sermons with-
drawn "voicing out" of Mr Parry. It was not his object,
as he said, to attack the nonconformists, but if they were
to the work!! Mr Parry is doubtless strictly Dominican as
regards the conduct of the churches. He said nothing rancorous
or harsh, but he gave the impression of one who in his
heart "chortled" at the spread of his own organization,
& who did not very much mind if it at the same time
caused others to go under.

The sporadic un-attached mission work in his parish. He
knew the type when he was in blight.

See form attached.

The Rector, 2 Churchwardens, &

(1) Charitable work.

Local Government :

Tom Law

Overseas administer the Bradley Parish Council (£140). Mr. Vally Clerk keeps the clearing-list. His system has been in vogue for 40 years & works as well as possible.

Interest: "dean on a downfall". Lived by faith that election to the Board & Works is insured. Believes in temperation, or some policy that would create local district cooperation. You must have real local authority to serve local interest. Meanwhile would abolish Executive B. Votaries, & have elected to administrative board direct in an case.

As for Poor Law Administration in district has no good word. It is all wrong. They pour out the - - - - - have attracting people from outside districts. It is "populoid dreadful", "heartbreaking".

Advised me to see Mr. Spratley (143 & 145 Campbell Road, an A.O. (Mr. to mention Mr. Parry's name)

Mr. H. re, the Chairman of the B. of G. he described as a good fellow, but "difficult to know". Mr. Parry clearly thought that Mr. H. would be a persona grata to too many sections.

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

Police

Drugs

Prostitution

Crime

Marriage

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

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

"Not so prevalent as West-End". Knows of only one nest in the parish - Stewart's building, in back alley.

Says the work-streets are Thomas St & Franklin St. he does not think very low as this rather than criminal.

[Mr. Pavy first mentioned Thomas St & James St. he is my asking about Franklin St. & whether it was not in his parish, he said yes that it was perhaps the work-streets. He said that I might see some work on James St. I don't know whether this indicates a real very intimate outside knowledge of the parish or not.]

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

Thrift. ...

Heart. ...

Housing etc. ...

Personal ...

69
Says the habit of thrift is increasing, chiefly through insistence
of Church & P.M. Office.

Mentioned a case of a free grace in the parish who had saved
£3000. See form attached.

Very good.

See form attached.

There is no open space. They wanted the churchyard, but
it is full of vaults & vaults will be safe, if thrown open.

Mr Parry is a rather stout middle-aged man probably something
under 50. He is married. When I was leaving he expressed the
hope that "we were equally willing to answer questions", &
advised that I was not finding the Church of England dead
in East London. Mr Parry himself certainly feels very much alive.
He flourishes, & is perhaps somewhat over-conscious of it. Later on
he may become complacent; to-day he is perhaps ~~perhaps~~ -
perhaps intoxicated with the ebullience of his own personal
energy.

Form A.—The Church of England.

Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry).

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

(a) What is the general character of the population?

Poorer Artisans largely:—

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

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

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

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

(d) What buildings are used? (including

1 Ch + 3 Licensed Missⁿ Churches + 5 Missⁿ

(e)

(f)

(g)

(h)

(i)

(j)

(k)

(l)

(m)

(n)

(o)

(p)

(q)

(r)

Life and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry).

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

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

General Questions—

- Under what other religious influences do the people come?
- What other charitable or philanthropic work is done, and what co-operation is there between the church and other bodies?

Factors with reference to the district are visited on—

- Local Government (including Poor Law administration)
- Police
- Drink
- Prostitution
- Crime
- Marriage
- Thrift
- Health
- Housing and Social Condition generally

Poorer Artisans Largely:

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

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

1 Ch + 3 Licensed Missⁿ. Churches + 5 Mission Rooms + Schools

16 ^{Services} ~~Way~~ Sunday + 17 Bible Classes for all sections of the people
About 2500 diff^t persons attending + 2000 attending Sunday Schools

- C.F.T. & Benefit Soc: 2. Three Friendly Soc: 3 Men's + 4 Men's Clubs: 4. Three Mothers Mⁿ: 5 Four Guilds or Bands of Hope: 6 Coal + Clothing Clubs: 7 Rambling Clubs 8. Ch Lady Brigade etc.
- 4 Board Sch^s: 2. One Ch Sch^l: 3 One Roman Cath:

Every house systematically & regularly by Clergy, Paid Lady Workers & Lacemakers Misses Womⁿ, and Voluntary (Men) Visitors.

Parish Nurse provided by us.

To all Sick: also in Co-opⁿ with C.O.S all Conv^s Cases

about $\frac{1}{4}$ under the influence of various Dissenting Bodies

C.O.S: we cooperate in ^{almost} every Convales^t Case. The Dissenting ^{Ch^{urch}} cannot help at all. The Ch + C.O.S: do Co-opⁿ Sun & Sat Funds ^{only} help.

- Greater interest wd be shown if "Co-opⁿ" power were direct in voting

- much respected

- our greatest curse

- not so prevalent as West End

- not open

- almost all are married

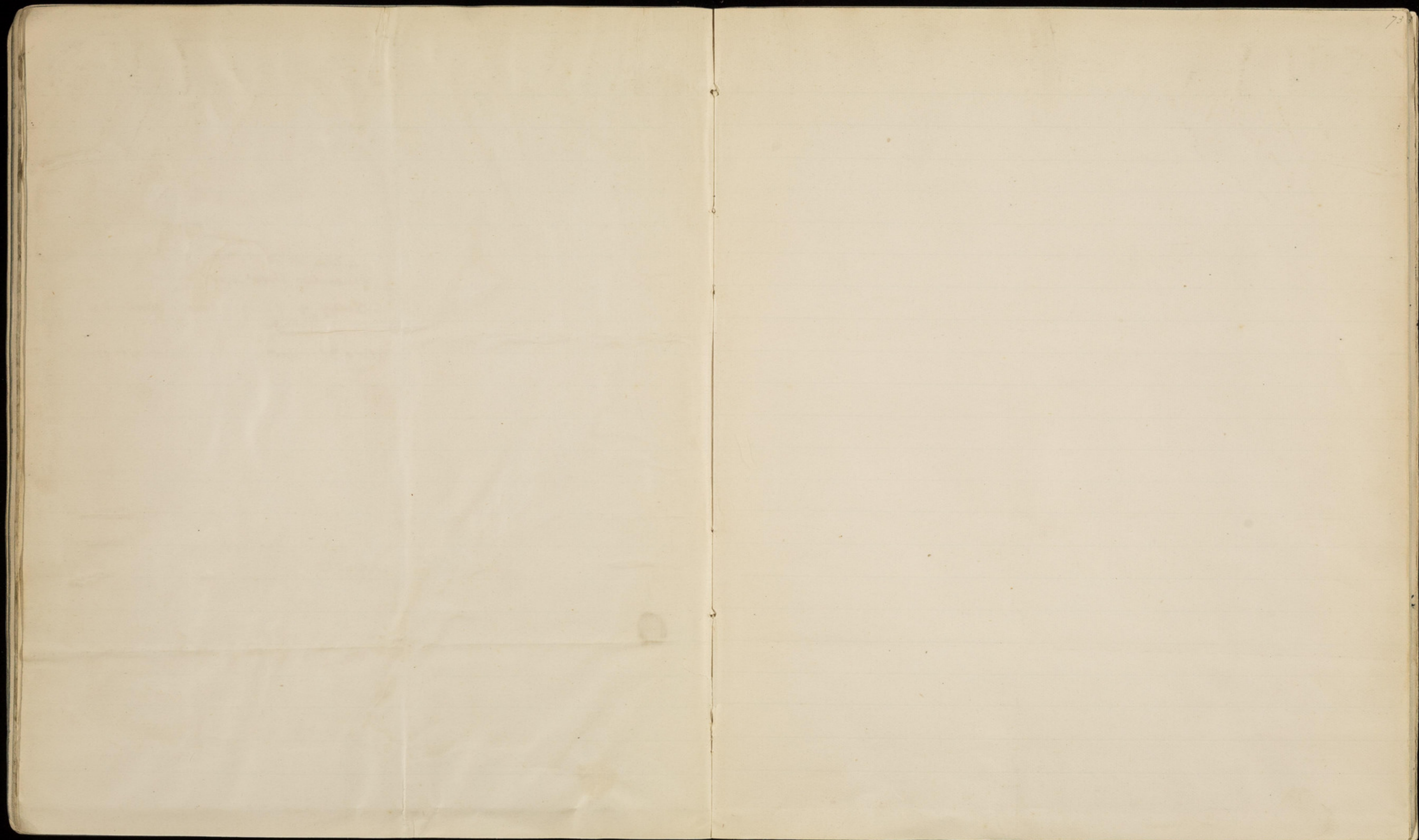
- Some - a good Nos- of bright Examples of Labourers becoming owners of Cott: prop. Very good

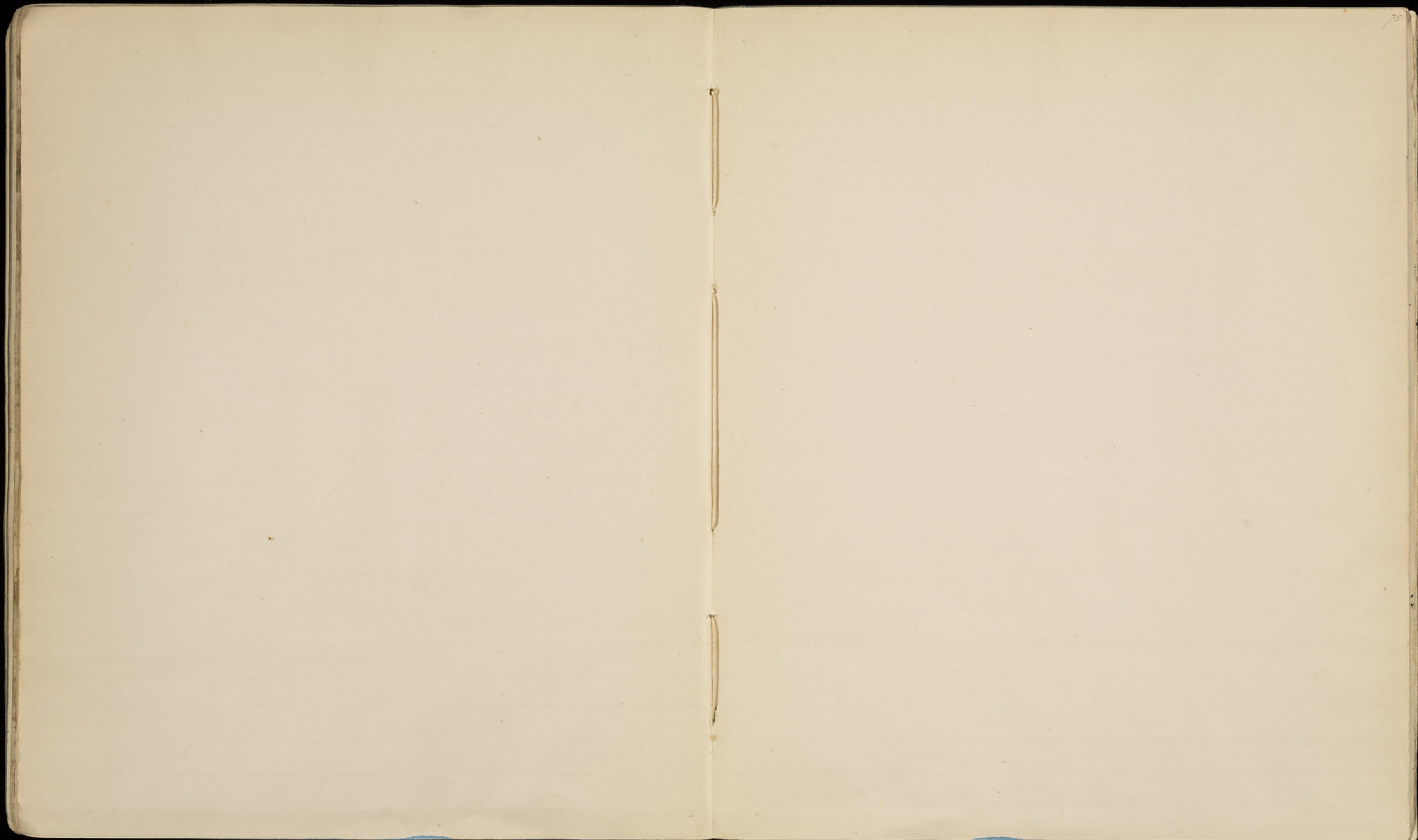
- Very fair housing of poor.

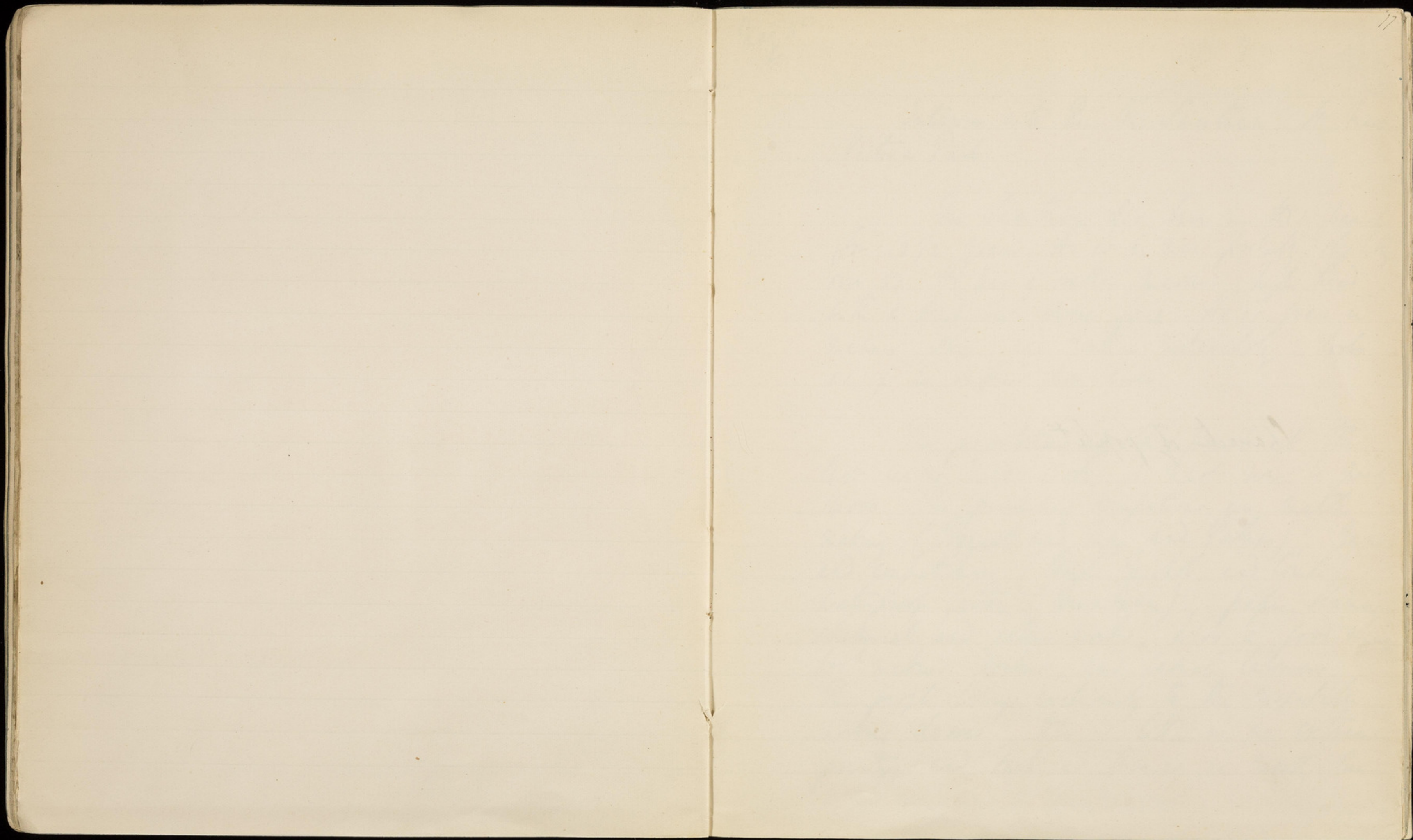
The scarcely any overcrowding in blocks.

Bromley Parish Ch District: popⁿ 22500

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







May 11th

page 97

(2)

Interview with Rev. Mr. Sweetnam, St. Mark's,
Victoria Park.

Mr. Sweetnam has been in this parish for 12 1/2 years. He is a man probably slightly over 50. He has a rather massive, high head with a kind of but-some face. He is plain in manner, shy, and rather melancholy; looks as if he suffered from liver.

Character of population.

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

Persons employed.

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

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

St. Mark's Parish Magazine.

NOVEMBER, 1896.

Rev. M. SWEETNAM, Vicar.

CURATES:

Rev. G. H. HEWITT, B.A.,

SENIOR CURATE & EDITOR OF THE MAGAZINE,
253, Victoria Park Road.

Rev. ALFRED WEBB

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

MONDAY.

M. SWEETNAM.

Your sincere Friend and Pastor,

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

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

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

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

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Rev. ALFRED WEBB,

119, Cadogan Terrace.

Rev. V. E. SEAGROVE, B.A.

253, Victoria Park Road.

MR. A. G. MALINS.

MR. W. J. STOCK,

} *Church-wardens.*

Sidesmen.

Mr. G. H. MAWER, Mr. LUKE

Mr. JOLLY Mr. DOUGLAS

Mr. W. J. ARNOLD Mr. HARTLEY

Mr. J. C. HUNTER Mr. BEARCOCK

Sunday School Superintendents.

Rev. G. H. HEWITT,

Mr. G. H. MAWER, Miss SELVESTER

Miss MALLIN, Mr. J. RICHARDSON,

Mrs. CROSS, Mr. CROSS.

DR. CLAYTON, *Medical Missionary.*

Deaconesses.

Miss AYTON,

Miss CHUMLEY.

Miss VOOGHT,

Miss SELVESTER,

Miss ORR.

Miss CLOSE

} *Mission Women*

Mr. RAYNER,

Mr. RICHARDSON,

} *Scripture Readers.*

Mr. R. CLUTTERBUCK, *City Missionary.*

361, Victoria Park Road.

Mr. JACOBS, *Organist.*

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

**LIST OF SERVICES, &c
SUNDAY.**

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

3 15 p.m., Second Sunday of Month Children's

6.30 p.m., Service in Church. [Service

6.45 p.m., Children's Service, Jubilee Hall.

7 p.m. Service in Christ Church Mission.

8 p.m. Service in Park Hall & Jubilee Hall.

MONDAY.

2 30 p.m., Mother's Meeting in St. Mark's Hall, Christ Church Mission, Park Hall and Jubilee Hall.

6 30 p.m., Girls' Scripture Union, Park Hall.

6 to 7 30 p.m., Penny Bank, St. Mark's Hall

6 p.m. Penny Bank, Christ Church Mission

7 30 p.m. Cottage Meeting, 127A, Parnell Rd.

8 p.m. Men's Bible Class in Christ Church

Mission Hall. [in month.

8.30 p.m. Communicants' Union 1st Monday

TUESDAY,

10 a.m. Medical Mission Service, doors open

9.30 a.m. [Mission Hall.

2.30 p.m. Sewing Meeting in Christ Church

6.30 p.m., Boys' Band of Hope in St. Mark's

Hall. [Hall.

8.15 p.m. Senior Band of Hope in St. Mark's

8 p.m., Young Women's Drill, Park Hall.

8.30 p.m., Prayer Meeting, Doctor's Room.

WEDNESDAY.

6.30 p.m., Children's Service in Park Hall.

6.30 p.m., Girls' Band of Hope in St. Mark's

Hall.

8 p.m. Service at Christ Church Mission.

8 p.m., Service in Park Hall. Temperance,

first Wednesday in month.

8 p.m., Service in Jubilee Hall.

THURSDAY.

6.30 p.m. Band of Hope in Christ Church

8 p.m., Service in Church. [Mission.

9 p.m., Choir Practice in Church. [Hall.

8.30 Bible Class for Young Men, St. Mark's

8 p.m. Prayer Meeting with Address at

Christ Church Mission.

FRIDAY.

10 a.m. Medical Mission Service, doors open

9.30 a.m. [Women.

8 p.m., Bible Class St Mark's Hall, for Young

8 p.m., Young Women's Social Evening,

Park Hall. [Church Mission.


8.30 p.m. Teachers Preparatory Class, Christ

SATURDAY.


7 p.m. Prayer Meeting at Park Hall.

8 p.m. Temperance Meeting, Christ Church

8-10 p.m., Men's Social Evening. [Mission



◀ The Vicar's Letter. ▶



ST. MARK'S VICARAGE, VICTORIA PARK,

November, 1896.

My Dear Friends,

I want to write this month on the character of Christian service and worship. Under the Old Testament dispensation there was a great deal of attention given to the place and other externals. This we learn from the old ceremonial law, and we are reminded of it by the words of the Woman of Samaria "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." That enquiry led Christ to explain the real character of Christian worship and to unfold the nature of the new dispensation. "God is a Spirit, and they that worship Him must worship Him in Spirit and in-truth." It was no longer a geographical question of place and circumstance. The distinctions between Gerizim and Jerusalem were going to be absorbed; all material types were giving way to the Great Antitype; and the whole earth was to be the temple. The secret of all worship now is first an affinity between the state of mind of the worshipper and the God he worships, and then sincerity. No place and no amount of ritual can make worship. The two things needed are "in spirit and in truth." I cannot read these words of Christ and not feel that the very genius and essence of the Christian religion is an exceeding simplicity. Had He deemed any externals of great importance He would have said so here. Some externals are convenient and helpful, but if Christ's words are taken in their plainest sense He does not require nor demand them. They are no part of the new dispensation and are studiously and decidedly omitted. The Jewish ritual was highly addressed to the senses, and some Christians are evidently going back to

Judaism if not heathenism in cathedrals and churches and chapels where worship is becoming quite sensuous. Such things are passed away. All that is laid down as essential to worship is that it be spiritual and true. So that not the most we can compass, but the least that will suffice, of visible things, to keep the mind earnest and devout, is the rule by which we are to go. Before Christ came the place, form, colour, manner, sound, spectacle were always prominent. Now the original is here and we do not need pictures. Light is come and the shadows are gone.

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

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

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

Your sincere Friend and Pastor,

M. SWEETNAM.

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

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

Two Churches; four Mission Hall; Nat.
Board School on Sundays. No Club buildings.

See Parish Magazine.

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

Buildings.

Seniors

By whom attended

88
be in the various places of worship about 1000.
These figures include adults only.

About 200 altogether may attend week day
services.

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

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

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

Communicants

Social Agencies

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

I suggested that the poor who attended Mission Societies, if they did not do so with any ulterior objects, could only do so from the best motives. Dr. Ho, he said "I don't think their motives are any better than those of the church poor: their coming is the effect of a constant juggling away: they feel they must come".

There are about 300 regular communicants; the average number at the two churches is about 100; and on Easter Sunday there were about 200.

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

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

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

Education

87

Institute for young men on Saturday; about
20.

Classes for factory girls with sewing, ^{Sabbath}
Benefit Club for men. "I don't care for it:
I would much rather they should join the
free-friendly societies but it is better than
nothing; and by persistence he can get some
whom the societies ~~can~~ cannot."

Large Penny Bank.

Coal Club and Clothing Club.

Football and Cricket Clubs. From the
tone with which he mentioned these I think
Mr S. regarded them as concessions to the
weakness of the flesh.

Then on Sunday schools in all the Mission
Halls and Churches; also take Board School.
About 2000 children on the roll, and about
1400 in average attendance. The clergy ^{and} ~~and~~ ^{deacons}
~~teachers~~ teach; also some people from the rich part
of Hackney, and a number of the local Board
School teachers, with a ~~large~~ large sprinkling of

Visiting.

Raising

Relief

91
working men from the parish; the latter are not always satisfactory teachers.

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

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

The clergy all visit a great deal, but the systematic visiting is done by the Deacons and the Scripture Reader who cover the parish about once in six weeks.

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

Three nurses, one paid, two voluntary.

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

Other religious influences

Comparison with past.

73
with the C.O.S. and confine ^{wholly} entirely to cases they are prepared to take up. "They contribute a great deal to such cases, and he a very little. I don't know what he should do without them." They may sometimes give a little ^{help} when the case comes before the C.O.S. committee. "We do all we can to teach thrift. I feel that is very important." The Penny Bank takes about £20 a week.

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

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

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

Aim and Object.

75
Then there was only one Church, no curate;
the vicar being the only workman of any sort:
300 children in the Sunday school; 45 members of
the Band of Hope; one Mothers' Meeting with
membership of 45. He has raised over £5000
for buildings, and £2400 for endowments.

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

97
had had very remarkable answers to their prayers.

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

Read his remarkable expression of religious faith in his letter at back of memorandum of services - see page 81

May 12th

12/2 to page 115

(2)

Interview with Rev. W. H. Carroll, St. Frideswide's

St. Frideswide is the Mission District of Christ Church Oxford.

Mr. Carroll has been the Curate-in-Charge for 4 1/2 years, succeeding the well-known J. S. Adderley, who has since founded a community at Plaxton.

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

The people are mainly Dockers, Steamers, engineers (Peters Iron Works etc.) and labourers.

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

Character of population

Persons employed.

much distress if work is slack.

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

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

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

Mission Women

There.

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

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

Undergraduates often come down for a week

Buildings.

Services.

103
or two in 'the long', but there is great difficulty
in inducing A.C. men to give personal work.
A considerable number of lady visitors from
outside the parish.

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

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

103
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Three houses for clubs in St Leonard's Road.
Another house used for various purposes.
House used as hospital.
Chapel House being built.

APPENDIX.

1. Services in St. Frideswide's Church.

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

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

2. Statistics.

Number baptised, 152. Adults, 4.
Number of Communions made, 5395.
Number confirmed, 63.
Number of Services, 1372.
Communicants, Daily average, 4.3.
" Sunday average, 70.5.
" Easter, 450.

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

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

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

The population is about 7000; the Church holds 700; the average attendance in morning is 300 and in evening 800. On week days at Mother's usually 3 and in evening about 20 except on Wednesday, (German) when there are 100: "they do come so for German even if they are utter rot."

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

Out-door services are held in Lent and the

Communicants.

Of the pop^e: 15-60 the pop^e 15-22
should be about 115. Number of
middle aged people here attracted
probably small - 80

Social Agencies

105
Summer as far as possible, but has had to
reduce the number lately as he finds his curate
cannot talk without a P.M. Sometimes has
services outside public house just upon opening
time: the people listen patiently and reverently,
and he has often marked down beams as
subsequently coming to Church. Such services
are useful as keeping up the religious tone
in a parish; they convince people that the
Church is doing something.

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

Men's Club with about 140 members.
Rodney's Boys Club: 120 members: a very
great success: Rodney, almost the only man who
can keep the lowest without driving away the
better class.

107
A Club for smaller boys: "rather a pious
lot" owing to a former curate who ran it on
paddy-goddy lines; after his departure they
for a time - as the Fairchild Family would say -
"broke into open sin" and now they are
"hickeder and more satisfactory". This club
has about 30 members.

Girls' Club: limited to 100: run by
sisters: so in much for dumb-bells, Judo etc.
Mothers' meetings: very easy to manage:
"they can always talk scandal".
Cricket and Football Clubs: very vigorous
and successful.

Gymnasium in Club room.

Temperance Society: not vigorous: much
injured by curate who bribed: Canole has
"stopped all that nonsense".

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

Education.

See page 137
for Mr. Rodney's class

Nothing out in connection with Mother's
meetings.

Prize: C.O.S. collecting bank.

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

Cooperator into Chanson in morning Sunday
lectures in Town Hall

looking and forming classes for girls.

Sunday Schools: - about 1000 Boys, girls,
and infants: something under 500 in average
attendance. keeps to old system in morning; Superior
system in afternoon. The clergy and Sisters teach:
also ~~at~~ about 30 parishioners: not quite
safe to leave them alone, "an apt to teach
the straits ~~and~~ heresy". Rodney has Sunday
class of 13 boys: refuses to teach them anything
beyond the Catechism: he proposes to have a
very poor opinion of the Church and clergy.
Mr. C. is chairman of Managers of Board
School District.

Visiting.

Reading

Charitable Relief

Other religious influences.

The sisters and lady visitors visit my home about once a month.

One nurse, trained at Guy's. During visits of St. John come if asked.

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

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

During the great strike Alderly raised £700 from West-end friends.

London City Missions the only dissenters:

Cooperation

Character of the work

113
a genuine man but without much influence:
likes a good deal, and is got round by the
Lambton's old woman who imposed on H.Dorby.

Then another R.C.'s in the worst straits: they
are left almost entirely to themselves: they don't
go to church, it is too far off.

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

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

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

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

This is essentially one of the active

15
parishes both spiritually and socially: a
great deal doing and all worked on through
Smith lines. Though inclined to be cynical
at times Mr C. is a first-rate fellow, very
cheerful, pleasant and genial, a man sure
to be immensely popular both with women, men,
and young people. Both he and his predecessors,
in spite of their social activities "have always
made for the Church business first". "Anything
is subsidiary to the Church". He reports that
the clergy "should have to do so much which
is really laymen's work, and which is done
badly by the clergy, just because they are parsons
and have not-time to do it properly".

May 24th

12
5 total 135

~~M 2~~

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

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

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

Mr. B. describes his people as very poor,

Character of population.

Persons employed

Buildings.

117
mostly ~~casual~~ laborers, but his Mission woman he says objects to the word 'casual', and would call them laborers without qualification. There are a good many dockers; a number of cotters owing to the neighborhood of Christy St. Spratt's Dock; private to and the Far Farm Lake to ~~the~~ employ some; and there are a good many of Royal and May's and Poble's match mills. Dock and shipping employment probably accounts for the large number.

The people on the whole are not migratory, though the latter class tend to ~~be~~ more so.

There is a great deal of drink and Mr. P. has little to say for all the temperance work

Paid: - One curate, one Mission lady
Worship: - Some visitors from outside who come once a week.

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

Church, School, Mission House with Parish Room over.

Services

3

SERVICES ON SUNDAYS.

Celebration, 8 a.m. ; also 7 a.m. on Great Festivals.

Matins, 10.15 a.m.

Celebration (Choral) and Sermon, 11 a.m.

Children's Service, 3.45 p.m.

Litany, 4.15 p.m.

Evensong and Sermon, 7 p.m.

WEEK DAYS.

Celebration, 7.30 a.m. ; also on Saints' Days, 9 a.m.

Matins, 8 a.m.

Litany (Wednesdays and Fridays) 12 noon.

Evensong (Tuesdays and Fridays, 7.30 p.m.) 8 p.m.

Sermon on Wednesday Evenings, and after notice.

The Church is Free and Open to all.

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

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

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

Clergy { Rev. A. W. BENNETT, M.A., The Vicarage, Morris Road,
Rev. E. C. CLUTTERBUCK, M.A., " "

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

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

Organist—Mr. W. ACTON.



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

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

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

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

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

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

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

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

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

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

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

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

123

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

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

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

Social Agencies

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

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

Boys' Club about 30 members; only founded six months; chiefly for choir boys. Women's Help Society with (1) Mothers' Branch (2) Young Women's Branch (3) Little Sisters' Branch. This is a metropolitan (a national) Society which founds branches in parishes. Each member has a card of which Mr. P. should see one: they promise to attend Church, communion, pray etc. The promises are of rather a stringent character, and by no means universally kept.

Temperance League for Adults.

Senior Girls' Band of Hope.

Junior Band of Hope.

Wickets.

Mothers' Meeting.

Mr B. could not give me numbers of these various organisations.

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

Crick and Football Clubs : two teams
in each.

The Societies give entertainments : entirely
local talent.

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

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

Sunday School : Boys 100 : Girls 120 :

Visiting.

Raising.

Relief.

129
Infants 200. The teachers all belong to the
nursing class. They are kept as much as
possible to question and answer: they don't
teach well, but won't come to teachers' class.

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

Letters of St. John come if wanted.

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

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

Other religious influences.

General influence of Church

151
There are 12 pensioners with if a week
little or no help is ~~being~~ given to out-of-
work cases.

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

One little Primitive Methodist Chapel: they
are unostentatious and do good work. (see Poplear) (see)

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

A good many people attend Archibald Brown,
or St Edmund's Lecture, or the Men's Club at
the Row and Dromby Institute.

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

and not getting such a grip as some try to
make out; he can only pick scratching the
surface."

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

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

This is a parish in which the men and

Am

135
The work may I think be best described by the
epithet "unimpressive". Mr D. Innes looks and
works hard and conscientiously according to his lights.
But he has little ability, no original ideas and
no power of attraction. A number of organisations
are kept going because it is the proper thing
to have them, but there is not the enthusiasm
at their back which can carry them to success.

1

(2)

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

Population 11,000.

Mr Adamson has been in the parish 25 years. On personal
studies see end of interview, also p. 43. of this book + report of
interview with Mr. Evelyn. Up to the present we have had a
considerable number of strong opinions expressed about Mr. A. None
of them have been favourable, but it must be remembered that
a nearly every relationship (with the local clergy, with the C. of S. etc.
etc.) his attitude seems to be that of criticism + antagonism -

Mr Adamson had prepared notes for the interview, + these are in-
corporated in the following report -

"The poor. A dead-end of working-class population [with
their enumerates 65 different occupations that are repeated]. A
drifting population now. A few old families still living. They have
now from beyond Green, Hornsfield, Whitechapel, Spaldingfields, through
the improvements here. We have a dead-end of working-class.
No old middle-class family. Tradesmen are small. Over the

Mr. Haunson.

are crowded out - from father was - go to the Hackney House.
Poor though this parish is however it is not so poor as it was
25 years ago. But it is very poor, & not to be compared,
for instance, with the neighboring parishes of St. Stephen (St. Marys)
& of the water parish (St. Marys). (The exceptional difficulty
& poverty of his parish was a recurring note through the whole of
Mr. Haunson's conversation).

"Two per cent. Churches & chapels practically empty on
Sundays. Unchristianized missions: Salvation Army &c. a
greater failure still. Intemperance, Infidelity, Immorality in
possession". (1885).

"Paid: Vicar, Lay-reader, Mission-woman, Factory Girls
Worker, Sick-nurse." He absent of a curate in A.
Expenses by the many prejudice against him felt by the E. L. Church
Fund.

- | | |
|-----------------------------|--------------------------------------|
| Church. Accommodation - 750 | Lions & Mission Church 700 per cent. |
| Parochial Institute - 350 | Sunday School (Adjoining Church). |
| Arabella House (H) | |
| Association Rooms - 150 | |

Patron Income

Person employed.

Services.

Missionary

Louis de.

Louis Aguirre de

Attendance

W. Adanson.

For those who A. reported to his Report. (p. 5.) & for this & for many other matters, this remarkable production should be studied.

V. Report, pp. 5 + 8. It is to be noted that the cover of the Report is dated 1892; but it is called the "Monthly Magazine"; that that is no month named. It seems to be a compilation drawn up for begging purposes.

Among the agents retained are two women beggar-women. viz a woman of 250 + 120. These, I found, are connected with the water meetings, & seem to be clubs paid in to by the women who they had any considerable purchase in view e.g. furniture. W. Adanson acts as the intermediary "between the reader & the wholesale firm".

Church: Morning 50. Poor people. The women. Adult.

Evening 130

Communicat. - ~~large~~ Average about 50

Holy Communion twice a month & on festivals.

Communicat. - The Sunday after Easter (1897) 72.

This is a better day than Easter, when the bank Holiday comes so many away. Trinity Sunday is the day on which the greatest number come.

Also says that there is a considerable migration to the church. People do not apply as they like to go to church looking well-dressed. Men get up, they don't like to be recognized, + it might injure their future chance of getting assistance.

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

"Only board boards; milk cows; church funds etc."

"Have to house by lay-women + mission-woman. Six by nine house + vicar." He takes from 12-18 notes for the former pair to cover the parish.

Bitter nose. He is paid £40 a year by the ladies "friends of mine". Dr. Hammond + the Harley Street Dispensary also visit. He wrote three applications to the East London Nursing Fund for help. He is always told they can't afford it.

Grant for Metropolitan Board Visiting Association about £35. and a few coals from the Poor Committee. Soap kitchen 4 days a week.

Human School.

Elementary school.

Visiting.

Nursing.

Charitable Relief.

Rec. O.P.

Widening.

Adams

1-200 children.

Never send a case known to be genuine to the C. O. P. if he knows them to be cross-examined. As I see the my best or doubtful cases. For any cooperation with them I have never had any indication. Most certainly refuse to see them if any help I give to genuine cases, and "God forbid" that I should send any of these to the hospital.

In the report already alluded to in Adams' article (p. 10) a "Co-founder of the New C. O. P." he the above is the way in which he now regards them. He considers that they have "utterly failed" to prevent over-lapping, which ought to be simply a defective agency. [Mr Adams' criticisms & predictions are ~~probably~~ inconsistent, his true real attitude is probably a personal one: quarrelling with the local clergy and making cooperation with the Committee impossible].

It is considered necessary for the Victoria Park Hospital & for the children's letters.

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

houses & shops: "prostitutes" (N.A.)

Says the drinking goes on mostly in pubs. But a good deal of beer-drinking at home. First pubs in the country quite near the church late at night: drinking goes on after closing hours. On Sunday lots of breaks start from the parish; also from the church door; one, two, three or more according to the weather & the attractions of the occasion. He works them by any one: the police, a local green-grocer etc. In the body of the break they have their "gray-beards" full of beer, & sometimes begin drinking when before they start-off.

There used to be two drinking-dubs in parish; now only one.

Lots of "clummy" people but no slums. All landlards are small & struggling, or are building fronts. All houses are room-rented. No landlards close to keep into subscription (parish rate).

Said a good deal about the godlessness of the parish. If you "thence" people they generally go in 3, 6, 9, or 12 months. He is an very upright man therefore. Has the worst opinion of everybody & worth-everything everybody. Belongs a special case of infidelity in

"Breaks"

+ big home party.

Housing etc

Especially.

the location within the parish of Broadlands East-London centre
of his Hall of French work. This has done "immense harm".

Historically the parish is "Radical; Socialistic".

Morally there is a "low standard", due to (a) over-crowding;
(b) secular Board Education; (c) late hours at night; + (d) low
literature". (Notes).

Early marriages are not frequent. He sets his marriage
fee low because his parish is a poor one. It is the lowest in
the district. A uniform fee for the whole neighbourhood would
be "ridiculous". How can you compare his people with those of
his home or his home!

At this point in a. ascended again on the special difficulty
presented by his parish. They are graded over the in-Sweetnam's side
although poor, has a church on the confines of Victoria Park, S.
Hamsey church being all high-church. The cragcliffs there find
it a pleasant thing to walk across the park to in-Sweetnam's
church. but they would never find their way to Old Ford!

Asked about the religious influence, he said that un-
nominational missions were active but did not do much. Dissent
is dying, not the decay of the middle class. In fact, + we could

Early Marriages. Marriage fee.

Religious Influence.

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

Mr Adams is an extreme Protestant, a very low churchman. Asked about the present high church movement he said that he would never have dreamed that it would have made such progress. The church of England of 1500 was not the church of his early childhood; he did not know it. Now it is to be brought - as he says - to spread. High church was a "going" thing; the laity are honeycombed. He is the kind of man who leads by object - lessons applied to the church, & people like it. He is spectacular but it goes down. He anticipates no reaction. "The end is to be the world" Mr A. "broad-based". There is no other way. The division of the affected sections will follow.

On the two following pages some additional notes of Mr Adams are inserted:-



Low v High Church.

- Religion :- (a). Rival between sects.
 (b). Steal one another's teachers, members &c.
 (c). Compete in bribing to secure attendance
 (d). Salvation Army, & Mildmay Med. Miss. off

- Sabbath-breaking } much worse in 20 years.
 Shopping } (a). Park recreation
 Drinking } (b). Sunday evening
 Betting & Sweating } (c). People's Palace
 (d). Public Houses

Mildmay Medical Mission System benefits in health :
 Full med. treatment, with wholesale ticket of

Swarms of lads from 13 to 20 hang about the streets
children :- More intelligent than 20 years ago : but
 (a) very impure in act & talk - (b) more desirous
 to work much too young.

No District Visitation obtainable : all too poor. No middle

Other Work crippled : (a) By want of wages & profits
 (b) Do: of District
 (c) Do: of Funds for

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

Old Adams

Notes on

117

Religion: - (a). Rival between sects.

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

(c). Compete in bribing to secure attendance

(d). Salvation Army, & Mildmay Med. Miss. aggravate evils

} Religious demoralisation
 } Temptation to hypocrisy
 } for tickets, relief &c.

Sabbath-breaking

} much worse in 20 years.

Shopping

(a). Park recreation

Drinking

(b). Sunday evening

Betting & Swearing

(c). People's Palace

(d). Public Houses

} attract most on Sundays.

Mildmay Medical Mission System benefits in health: but a curse in morals and home of ^{work}.

Full med. treatment, with wholesale ticket of food relief demoralises, & deranges all ^{the} them.

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

Children: - More intelligent than 20 years ago: but character worse. Boys & girls

(a) very impure in act & talk - (b) more dishonest to parents - (c) more insolent to employers.

to to work much too young.

No District Visitation obtainable: all too poor. No middle-class gainful.

Their Work crippled: (a) By want of wages of paid workers.

(b) Do: of District Visitors.

(c) Do: of Funds for Building & Relieving.

[See my evidence in the Blue Book before Lord Dufferin's House of Lords
 Sweating Committee.] O. Turn over

Rev. W.

1. For what I have done in 20 years see printed report

Population: 70

2. Wanted :-

- (1). Mission Church & Schools: Site bought in Park
- (2). Factory Girls' Home, G.M.B.A., library, telegraph
- (3). Salaries for two curates.
- (4). Mission - Curate's Stipend in Park Road £
- (5). Salaries for two Bible - Women: £40 each.
- (6). Volunteer Visitors from North or West End

70

50

2

Dead level of

Drinking: 90

90

Landlords: -

Built :-

Prostitution: -

- 1. My own church: Vicarage; Institute; also Report by bookpost.

Healthiness: -

Politically: -

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

Morally: -

3. Raised for all purposes &c during 20 years

has

Personal

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

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

2. Wanted :-

- (1). Mission Church & Schools: Site bought in Parrell Road £3000 " "
- (2). Factory Girls' Home, J. M. B. D., Library, telegraph house &c - 4000 " "
- (3). Salaries for two curates.
- (4). Mission - Curate's Stipend in Parrell Road £150.
- (5). Salaries for two Bible - Women: £40 each.
- (6). Volunteer Visitors from North or West London.

Built :-

1. My own Church: Vicarage; Institute; Association Rooms. (For cost see Report by bookpost.)
2. Secured £200 a year endowment. Then £100 a year more.
3. Raised for all purposes &c during 20 years over £60,000.

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

Personal.

son and three daughters also work". He is probably about 55 years of age; is tall; rather a striking figure, with a long well-groomed beard, that gives him rather a pretentious look. As you look to him you are in doubt - as to whether he is a saint or a fraud, & you ~~will~~ incline to the former. The latter would seem to be never the outside judgment. He is in any case, difficult to inquire the true low-lived quite-faced divine is the questionable person he seems to be. He has probably always been a vain & obstinate man; his isolation & frequently have probably made him the chronically calcarious person he is now regarded as being. His method of begging are sentimental to a degree; & there is, one feels, a certain hypocrisy in the fact - that he has collected \$3000 in all, & is now trying to raise \$3000 for a new mission; & that he has no one else working with him. He is a rather inconspicuous person & I feel that I may be unfair in writing that he is probably a humbug.

June 1st.

12
3

169
CA (2)

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

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

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

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

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

Character of population

Persons Employed

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

Drinking is very bad "we can make nothing
of temperance" "there are seven public houses in
vicinity of the vicarage gate" (I could not count
them) "all doing a good trade"; but apart
from drink the people are a very decent lot,
singularly free from vicious habits

JUNE, 1897.

CLERGY.

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

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

Sisters of the Church
2, Ullin Street.

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

Organist and Choir
Master.
Mr. ALFRED POOLE.



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

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

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

SUNDAY SCHOOL TEACHERS.

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

MISSION WORKERS.

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

Persons Employed

111, Kerbey Street, Poplar.

ESTABLISHED 1851.

Deliver Genuine NEW MILK Twice Daily

from their own Dairy Farms. 300 Cows

kept.

Wadham Lodge,

Chesnuts,

WALTHAMSTOW,

Thorpe Hall,

AND Bury Farm, EPPING.

All Communications to above Address promptly attended to.

J. SCHUCH,

(Late FR. SCHUCH)

First Class

Beef & Pork Butcher,

212, ST. LEONARDS ROAD.

Hot joints & Vegetables 12 till 2 and 8 till 10

HOME MADE SAUSAGES.

Noted for the Best Quality only.

FAMILIES WAITED ON DAILY.

J. H. HUNT

(Late H. Jackson)

SAVE MONEY BY BUYING EARLY.

DRINK AND ENJOY

BOORMAN'S Delicious Teas,

64 & 66, CHRISP STREET, POPLAR.

WINES, SPIRITS AND BOTTLED BEERS.

Prices on Application.

FREDERICK HASTIE,

General Printer,

11, DEWBERRY STREET,

POPULAR, E.

F. SCHUCH,

Shipping & Family Butcher,

any more on the lower side of the street.

Only the curates and the Mission Women are paid.

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

The Mission Workers and Sunday School teachers are all a lot of them of the home shopkeepers City.

Amias.

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

ST. MICHAEL'S CHOIR.

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

73
Only the curates and the Mission women
are paid.

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

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

SS. Michael and All Angels.

ORDER OF SERVICES.

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

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

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

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

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

SUNDAY SCHOOLS.

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

GIRLS AND INFANTS—Bright Street and St. Leonard's
Road, 10.30 a.m. and 3 p.m.

BIBLE CLASSES.

YOUNG MEN'S BIBLE CLASS—Sundays at the Uamvar
Street Mission Room, 3 p.m., by Mr. Horwood.

YOUNG WOMEN'S BIBLE CLASS—Choir Vestry on
Sundays at 3 p.m., conducted by Miss Thornton. Also
in Parish Room at 6 p.m., conducted by the Sisters.

Preparation Services for Communicants.

ST. MICHAEL'S GUILD—Special Service in Church at
8 p.m. on Wednesday before the 1st Sunday in month.
Corporate Communion on 1st Sunday at 8 a.m.

GUILD OF PERSEVERANCE—Special Service in N.
Chapel at 3 p.m. on 2nd Sunday in the month. Corporate
Communion on 3rd Sunday at 8 a.m.

ST. AGNES' GUILD—Special Service on first and last
Sunday in month at 4 p.m. Corporate Communion on 2nd
Sunday at 8 a.m.

**CORPORATE COMMUNION FOR CHURCHWARDENS AND
SIDESMEN** on 3rd Sunday at 8 a.m.

GUILD MEETING AND LECTURE on the Tuesday
following the 1st Sunday in the month at 8 p.m. in the
Parish Room.

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

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

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

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

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

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

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

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

PhilWigs.

Communiants.

Social Agencies.

175
The accommodation is 1500. On Sunday morning average 250; in evening 600 to 700. Nearly all those who come in morning come in evening too. The very poor do not come, but a few of them go to the Mission Hall on Sunday evening. The service is bright, but not vitriolic: no vestments or incense; but make a point of having a good choir.

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

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

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

Education.

177
religious. The lecture for May was on "The
best means of Indoor and Outdoor Recreations".
At this meeting 41 were present.

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

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

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

The Mothers' Meetings.

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

Visiting.

Harving.

Relief.

177
With less or a week for Young Women,
Factory girls, Young Men, and Men and Women.
None of them are very largely attended.

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

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

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

Attitude to Church.

The Man.

181
Great friendliness to church, but for the most part complete indifference to religion; this is not due to viciousness; the people are generally quite good, decent and respectable, but oppressed by the hard conditions of their life.

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

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

183
spiritually or socially, but Dr Nelson complains
of the great difficulty of getting both hooks and
jaws.

June 2nd.

12/15

185
~~CA~~ (2)

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

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

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

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

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

Character of population

187
The mission district, which is the corner between Fairfield Road and Old Ford Road, is the poorest part of St. Mark's parish, with the exception of a few shopkeepers and publicans, all are poor. Mr. W. knows no one who keeps a servant.

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

Apart from drink the outward moral character

Buildings.

Persons Employed and Salaries.

189
is good. Mr. W. has baptized over 100 children since he came here and none illegitimate: This is a great contrast to Wigan. Mr. W. is at a loss to account for this, as the factory girls are very rough: he believes that parentages are largely hard among them, and that this is not so in the north.

Church and Upper and Lower Hall (which the Church.

the Parish Magazine on: -

Church Workers.

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

Church Notices.

HOLY COMMUNION:—

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

SERVICES:—

SUNDAY Morning Prayer and Sermon 11 a.m.	WEDNESDAY Evening Prayer and Sermon 8 p.m.
Evening Prayer and Sermon, 6.30 p.m.	FESTIVALS According to notice given on the Sunday previous.
Children's Service in Upper Hall, 11 a.m.	BAPTISMS AND CHURCHINGS:—
" " Church, First Sunday in the month, 3 p.m.	Sunday, 4 p.m.
After Meeting, or Open-air Service, at close of Evening Service.	Wednesday, 7.30 p.m.
	SUNDAY SCHOOL 3 p.m.

WEEK DAY MEETINGS, &c.:—

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

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

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

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

and become the *firstfruits* of them that slept. The Master Himself the *firstfruits*; His people at His coming will be the glorious harvest.

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

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

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

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

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

these matters.

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

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

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

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

I am, yours faithfully,

ALFRED WEBB.

Sermons

170
It is not easy to get workers: people prefer generally to work for the parish church or for some other church in the neighbourhood.

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

Mr Wells is thoroughly evangelical in opinion, but would much prefer to make the service brighter in character: he came here however on an ~~an~~ understanding with his trustees that the ritual should be exactly similar to that in the parish church. Mr W. would like to ~~character~~ ^{carry} out the directions of the Prayer Book; the service should be "either said or sung": he objects to the rather barbarous performance to which he is obliged to adhere.

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

Communicants.

Social Services

Education.

Visiting.

195
There are about ⁶⁰~~50~~ communicants on the roll, and the average attendance is about 40; on Easter Sunday there were over 50. There are none under 16, and the majority are over 30. Mr Webb objects strongly to the confirmation of the very young, as they cannot possibly realize the serious nature of the step they are taking. The argument that you must get them in young or not at all is dictatorial to Whipple.

Mothers' Meeting.

Band of Hope: about 20.

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

Sunday School with nearly 300.

The sick are visited constantly, and such

Ranking.

Charitable Relief.

The Man.

House in the district two or three times a year.

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

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

Though less melancholy, and ^{more} genial the work is of the same type as his Vicar. Personally he is certainly a more attractive man, and I should say that his influence over the vicarious is wider than Mr. Swatman's. It is to them, especially, and to the non church goers that he feels his mission is.

199
His church is a Mission Church and he
feels that his work should be essentially of
a missionary character.

Interview with the Rev. Marnaduke Hare ¹²/₁₃
Rector of Bow.

~~CA~~ (2)

Population of parish 7000. The parish seems more than the average size - i.e., it is not one of the very poorest. But the appearance of the streets are often misleading. Two-thirds of the houses in the main road are occupied by Jews. The great bulk of the population is composed of artisans, mechanics, & dress-makers.

There is a great deal of employment found in the immediate neighbourhood, & an increasing amount in the parish itself. Tailoring is increasing to the last extent in the parish. At Bishop Road, there are a considerable number of workshops. These of course are occupied by Jews. In the better houses in the parish the Jews are coming more & more; in the poorer the tendency is for them to be occupied by a poorer class than formerly & to be smaller.

As a district it is becoming increasingly unpopulated. Does not think that there are more than 3 or 4 residents in the parish ^{except} in houses, except some 50 people, who are

income come to £300 a year -

Nurses + 2 Curates

Main Worker (man)

Main woman (

Nurse (a friend of Harz's pays the E.N.F. for a nurse for him. The same is one for Mowley, & the friend is one for the head of the curia staff at Bazar. He is not old now; was originally a poor boy of Bari & wanted to do something for the place. He spent a fortnight of his income & he still pays for the two nurses).

3 Lady (Volunteer) Visitors -

Church - have 480 . Is use our furniture, pending repair. Lewis being here in Valley Hall. Are putting up iron beams, pending restoration of roof.

Waff.

District.

Services.

[Faint handwritten notes on the left page, mostly illegible.]

Missin Room had 120.

Schools (Largest room had 200). Used as Mission Room, + for Sunday School, Clubs, Notices Meeting, etc.

BOW PARISH CHURCH.

Clergy.

REV. MARMADUKE HARE, *Rector.*

REV. D. CONOLEY, A.K.C., *Curate.*

Missionary.

MR. COOKE.

Churchwardens.

MR. W. CHRISTIE, 30, *Addington Road.*

MR. SEWELL, *Tredegar Road.*

Parish Clerk.

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

Organist.

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

Sexton.

MR. HARVEY, 18 *Fairfield Road.*

Parish Nurse.

NURSE AYLWARD, 5, *Fairfield Road.*

Mission Woman.

MISS C. JOHNSON, 42, *Fairfield Road.*

Services.

Sundays : 11 a.m. and 7 p.m.

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

Fridays : Litany at 11 a.m.

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

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

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

Churchings and Baptisms

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

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

Marriages

are solemnized on the 1st Sunday in each month. Notice is given the day before. Notice of

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

AND THE

Mr. H. L. WHEATLEY, 11, Lawrence Road, Addington Road.

To be obtained of

Hare

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Schools (Largely room had 200). Used as Main Room, + for Sunday (and, Clubs, Notices Meeting, etc.

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Marriages

are solemnized on Sundays and Week-days, provided that notice is given the day before. Notice of Banns may be given in at the Rectory; at 11, Lawrence Road, Addington Road; or Mr. Itter, 197, Bow Road.

A Sunday School

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

Supers. : MR. GILLARD AND MISS JOHNSON.

Mothers' Meeting.

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

Supers. : MISS PHILLIPS.

Bands of Hope.

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

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

Provident Society.

Treas :
Collector : MISS C. JOHNSON.

Dorcas Society.

Super. :
Sec. : MRS. WHEATLEY.

Persons who desire to see the Clergy are requested to apply at the Vestry of the Church, any Wednesday or Friday morning, between 11 and 12 o'clock. Applications for Certificates, Hospital Letters, and the signing of Pension Papers can also be most conveniently received at these hours. Attendance is given at the Church Vestry, at the close of each Service, for the purpose of letting seats. Applications for this purpose may also be made to the Clerk.

Attendance:

Church: Morning 200
Evening 200.

Have

Most in case in the
morning come also in the
evening. No worse
appears in the co-
gregations, which are
well-kept. the ap-
pearance, well-kept.

Communicants roll: 159. Evidently 144.
Mission: Evening 40 or 50.

Providence Society: Consider with notes. 75 notes.
Collection of subscriptions for house - house.
A morning - at home. with if possible,
a large work eye.

Local agencies etc.

Ward of Hope.

M.A.B. Y.S. (M.A. Am. for Defending Young Servants).

Temple - a Budget noted to be more feeling

Phoenix - " - " - " are now ~~starting~~ thriving.

Patrol Club: (42 members). For folders, cards, various etc.

See also p. 207.

Education.

Visiting.

Har.

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2 Sunday Cards: Register 347. George dnr-250.

2nd Money in Note: Collecting in Church, in accordance with
letter of the Margaretta Home Fund. \$20 awarded
for prizes. Also in Bradley & Brighton.

A few night school for night boys: 9 or 10 boys, been elementary subjects.
The parish aided it too for the church, the visit
systematically. The ladies as the usual. The Rectory
visit, as he can, over the whole parish. The Mission
Workers visit in special sheets - which they are told off.

[It is noticeable that the parish visit, & perhaps the
organization generally, is very effective. It has fre-
quently used the word "is supposed to" in dealing
with the duties of various people here. The Rectory
is perhaps rather easy-going, but not in the
least complacent. He talked about his parish
work as an outside observer might have done,
with an easy freedom, perhaps not doing much
himself, but leaving you with no impression that
he thought he did, or wished you to think so.
He is a complete, & in some respects, very pleasing
contrast - to his neighboring Rectory of Bradley.]

Nursing

Charity

By G. L. N. F. Mass (See p. 205).

Has all series at disposal of parish. With present Poor Law system enough.

Has no difficulty about providing maintenance as about £40 is available for the purpose through a special gift, annual, for the purpose.

Has only 6 or 8 subscribers, but are give fairly large amounts. Total ~~fund~~ Poor fund £60 or £80. (See below Visiting Relief Com. generally give about £15). Has enough in ordinary years.

Charities administered:-

Bell Charity (Good). about £90. Grants to various clergy & others of district. Keep a certain amount to say (£10) to give on request of Vestrymen & Guardians. This latter allocation is quite distributed widely & very fairly well.

Bread Charity: ~~at~~ Bread on 2nd Sunday is worth to 40 applicants. "The Com regularly 1-2 week". Sufficiently often to find 40 or more applicants.

Education Charity: to educate 12 boys. Wants to establish

Influence of the Church

Other Influence

the break fund of work is an educational.

On the general question as to who were touched by the work in the parish, Mr Hare said that "every class was touched, he went to a large extent, & not superficially, certainly." He says they have been always handicapped by the small size of the church.

W. H. Hare was more in Old Ford.

Congregationalists beside the railway station neighbourhood to Hales Green Chapel.

Hare was an important influence, but quite indiscriminate in his charity. Hales Green Chapel lost the poor when Hare left. He was quite frank in his methods of giving, & said that "he did not care how the poor came, so long as they did come", and, as Mr Hare, "there is a good deal to be said for it."

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

Salvation Army "lives in vain"
Baptists: Small congregation, but large ~~and~~ Sunday
School.

Roman Catholics: Father Thacker, an excellent man. The
R.C.s are a example to all for the regularity of their attendance
etc. They work hard, + honestly, + the State does not
think they proselytise. He maintains very friendly re-
lations with them.

Theosophists: a few. Does not think they do much,
+ very scarce + little or no influence.

The Factory Girls Union (Kinnaird's people) work
in connection with Boyal + Mags: Tapermel +
tc. A committee of ladies. My wife was a
member. Been working about 5 years. A lot
of improvement. Taught them to wear under-
garments. My wife has told me that they feel
used to. Very important; used to be in
rags."

C.O.F. Cooperate. Was Chinese, but disorganised
by Christians + Dowd of Guardians.

Factory Girls Union.

Other Christian influence

Poor Law:

The Guinness: friendly, but no cooperation.

Two Irish but down policy, especially in the Boarding. Not enough inquiry. Relief Officer Ad. The moderate number were attended. Have to get perhaps the only two who do. But no great discrepancy with policy of inquiry felt.

Poor Law Administration generally too extravagant in the Poplar Union, but general approval expressed, and "thanks to Lambury, many reasonable complaints removed" to minutes.

Polic.

Speaks well of them. Relations friendly. But they refuse to stop the soliciting in the streets (Dow Road). This very bad, although carried on quite quietly for the most part.

Girls.

Decidedly improving. The influence of the Bands of Hope seen in many young men who remain behind at home, + about 1000 in London or other organizations.

Crises.

Nothing special to mark.

Prostitution.

Early marriages.

Hearts.

Housing.

Conduct.

Common lodging houses.

The soliciting, but no disorderly houses in Heart.

Too many streets, but not an uninvited one.

Very good. Beats rate about the houses for the whole of London. See the Medical Officer (Dr. Talbot's) Report.

Fairly good, except the slums (not from Church (Baker's Alley, Walker Court, etc). Only one known in the parish.

The people generally well-behaved, excepting in the slum spots. He has never seen any stone squatter in any other part of London.

Four Common Lodging Houses:

Two are very airy. Are for better uses, & probably used for immoral purposes.

* The 4th passage is main road, next entrance of church.

Mr. Hart has lost his eye rather recently, & is ~~now~~ in

the best of health; complains of want of sleep for has just been
 away for a little time, the doctor is going to ^{the hospital} ~~London~~. So
 he has not been interviewed at a time when his mind is
 really concentrated on his work. He is a moderate Quaker,
 probably of moderate appetites. His cities change him into the
 trying to be more. There is probably to his credit that
 he is the only clergyman of the district who continues to
 take part in public work. He is not a great force, but
 there is no undervaluation of his work.

June 16th.

Note. In Bedford the hollows East-
India Dock Road has by mistake been reported
in Poplar. See Book I. page 167.

June 18th.

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11
2

Interview with Rev. C. Ven. Barby; 87 Mac
Road, Brooklyn:-

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

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

He is a man between 30 and 40: rather
short and ungainly in appearance, and with a
face at first sight not attractive, but which
grows on one as one talks. His ~~cheeks~~ cheeks are
rotund and rather puffy; he has an enormous
high and prominent forehead, indeed when he is not
clearly a man of considerable ability, one would

Character of population

229
almost think that he was hydrocephalus.

Though he has colonized nearly all the streets in the district. Dark blue Mrs. D. thinks that they are not generally the very poorest. Donald H. is the word of the lot, and here there are a good many thieves and prostitutes. The poorest inhabitants are generally doctors, but there are a great many fairly well-to-do railwaymen, engine drivers, signalmen, porters, carriers, clerks etc. Many girls work at Bryant and May and Bell's.

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

Persons employed.

231
have money to spend on the evening paper and on beer.

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

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

Including school teachers there are about 30 voluntary workers.

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

Philips.

Lucas.

Communicants

By whom attended.

together and they accordingly have a whole house for which they pay 9/10. This man when Mr. P. came was in the habit of always giving 2/ to the offering.

Church, and that room rented for six winter months.

The Church accommodates 400. At the morning from 20 to 30, all men and children, and the women cannot get out on Sunday morning in the evening from 80 to 180, with more women than men.

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

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

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

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

Social Affairs.

237
Club for men and young men during the winter: only admit churchmen, and have from 20 to 40 in attendance; give the word churchmen an elastic interpretation, but cannot follow out Ingram's plan at Oxford House, and admit anybody, would at once be swamped; it is an excellent thing to do if possible, but requires a lot of money, and few of the things can afford it, they are therefore forced generally to confine their clubs to churchmen.

"A Club is a tremendously uplifting influence".
Mr. B. has now three members of his club reading "Past and Present" with him, and one reading "A Death in the Desert". In the winter usually he reads and comments on Dickens etc. to them, and even makes them enjoy Shakespeare: these are all promising poor looking men. But uplifting though a club is, nothing is so uplifting as religious convictions. Nothing is more wonderful than to see the gradual change in a lad who has really been brought under the religious influence: the first effect is

237
on his clothes. without any suggestion he
leans off load tie, belt trousers etc, and
gradually his whole moral nature alters.

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

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

Education.

241
Mothers' Meeting: - about 60 attend; conducted by ladies, but Parry always looks in, and talks to the mothers on microbes, vaccination, ventilation, sanitation etc. Gets ladies to talk to them about the promiscuous sleeping arrangements of their children; has induced a good many to separate the sexes by at least a curtain.
Trips, teas, and entertainments: - "These people have no moral backbone; a Yorkshireman if he comes under the influence of religion will defy the Devil himself; these people have to be constantly prodded."

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

Visiting

Nursing

Charitable Relief.

243
The Party visits my house. "I never feel
I am proper terms with them if they take me into
their bed-room and dust a chair; you should
be able to walk into the kitchen and sit down on
a wash tub." If the man is in he usually
retires to the back yard when a person enters;
"then I always follow him". Visiting was to
much tact: "he should not care to be looked
up at all house."

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

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

Give no money. The house gives a few
tickets for necessaries for the sick.
The public dinner an intolerable nuisance.

Influence of Church.

Aim

Other influences.

245
"You can't measure the influence of the Church by those in actual touch with her; it permeates in numberless unseen ways."

"My great aim is to form character. When you do that the rest will follow under direction."
"To influence these people you must live among them; mix with them without any clerical starch; and it is desirable that you should be able to knock a man down on occasion."

Benjamin Hall is on the whole a "benignant influence." They rather contempt the people by doing for doctors etc. but they succeed in getting doctors in the neighborhood to preach at their open air sermons. This requires tremendous moral courage.

