B (228)

XLVIII

Clergy.

Bethnal Green 4th & 5th

District 9.

From Charles Long,
9, Adelphi Terrac
Strand, London, W.C.

Ingram.	Canon.	Bishop of Stepney	Bedford House E	5
Jay.	Rev. A. Stone	Holy Trinity Shoreditch	Holy Trinity Vic. Shoreditch	37
Morris	" George.	St. Stephen Haggerston	42. King Edward Rd. St. Hackney	67
Eck.	" H.V.S.	St. Andrews Bethnal Green	St. Andrews Vic. Cheshire St.	99
Carter	" W.S.	St. Matthias Bethnal Green	Vicarage. Bethnal Green Rd	115
Field	" H.S.	St. Paul Virginia Row	76 Nichol Square Hackney	129
Fawcett	" H.	St. Thomas Bethnal Green	St. Thomas Vicarage Bethnal Green	139
Loveridge	" R.W.	St. Philip Mount St.	Vicarage Mount St. E	155
Woolley	" E.H.	St. Peters Bethnal Green	Vicarage. St. Peters St. E	164
Strickland	" H.C.	St. Judes Bethnal Green	Vicarage. Old Bethnal Green Rd E	181
Clemens	" A.R.	St. Bartholomew Bethnal Green	Vicarage. Cambridge Rd E	191
Wix	F.W.G.	St. James the Great Bethnal Green		213

not numbered

The Spitalfields Rural Deanery.

Interview with the Bishop of Stepney (Canon Ingram), at Oxford House. Dec 28. 98.

(Ingram now Bishop of London)

At the moment of my interview the Bishop was also an only a Canon of St Paul's, but Rector of St Matthew, Bethnal Green, Rural Dean for Spitalfields Deanery, Head of Oxford House. He was to resign the last 3 positions at the close of the year.

To Rural Dean he gave some information about his clergy to indicate those about it was least important to see - commenting as we ran through the list in the Diocesan Calendar:

St Andrew -	Hutton - absent. Ecclr might be seen.
St Barnabas	Baines - Old - been there 40 years - interest. rate in Industr.
St Bartholomew	Found the cmte more worth being than the Vicar.
St James the Great.	"The Red church". Coke dead. Tattersall no good. A new man being appointed. No one really to see. Whatever has been done in parish has been done from Oxford House. [We had probably better see Tattersall if pos. sible].
St James the less.	Bridgfield just appointed. Making a splash. Have not got his measure yet.

St John:	H Stings.	"interesting".
St Jude:	Strickland.	Just come. Hardly wrote being. Over-weighted
St Matthias:	Carter.	a radical, but who reminds of a parish priest. See Ramsley (Curate).
St Paul:	Field.	"might mix little Field".
St Peter:	Beccles Archd.	"Poor old Wolley" might be seen. The Church (through the absentee Vicar rather than through the negligent curate-in-charge) is "one of the scandals".
St Philip:	Loveridge	Old evangelical school. Gives away large sums of money.
St Simon & Jude:	Green:	will give the pessimistic view of things.
St Thomas:	Fawcett:	might be seen. Been there two years.
All Saints:	Rugg:	"clever little chap".
St Mark:	Bouverie:	Might be seen.
Christ Church:	Haig:	Certainly might be seen.
St Mary:	Dare	Good worker.
St Stephen:	allen	"a very pleasant man".
Bragger & Bayne	we know little.	
St Mark:	Davenport:	ill, but, if possible, might be seen as the president.
St Paul	Parry	New man. Doubtful about seeing.

St. Matthew's Parish.

Recommended seeing Mahomed (London Hospital) & Harding (Chaplain, Bethnal Green Workhouse).

Also, for Oxford House;

Douglas Eyre

Rev. W. A. Hewett, Vice-Head.

for Poor Law - W. A. Bailward, on Sir O. H. Walker, now Chairman of Guardians,

for Housing & Sanitation - H. Hodge, Chairman of Bethnal Green Sanitary Aid Committee; and: 6 Crown Office Row, - a "keen little fellow".

Miss Macpherson.

St. Matthew's is a parish that has been neglected for 20 years. With the exception of a quarter of a mile of poor shop-keepers it is entirely working-class, the chief local employment being cabinet- & boot-making. There is a considerable amount of the old Huguenot strain, still following the weaving for the most part, & a colony of Coventry people employed at Truman's, Hanbury St., is a marked feature. They are a very solid, distinct type, a steady lot, a good many of the young fellows living as lodgers in the houses occupied by the

married couples. The daily routine of work is also considerable. The people do not change very rapidly. Lately he has been seeing a lot of them to buy goods, beef, &c, nothing on a big gear for registers, generally finds them still there.

Ingram began operations in the parish, very much as Bickersteth did in Holloway, with fêtes given to the men. They were invited by street, about 300 at a time, & about 80 used to come. They had 9 of these fêtes; they were held at the Rectory in the garden, & were very useful. A kind of religious census was taken, & it was found that about 1 in 80 went somewhere – church or chapel. On this proportion no great improvement has been expected, the District Visitors having recently made a similar census by districts with approximately the same results. The actual numbers were exactly the same, but this perhaps indicates a slight ~~im~~ improvement, as the visitors covered everybody in the districts they dealt with. Thus, although a good deal has been done it is still only the fringe that is being closely touched.

(The Temp. also came: the Wolfe Institute will also scrutinised, a "g.n." (= good number) being put against the names of those of whom it is true, that is, of about 90 per cent. The "g.n." indicates that they are members of no institute of anything connected with any other church or chapel, that they attend no place

Visiting:

Change of local feeling.

Staff.

Building.

of working. Further particulars can be got from Douglas Eyre. The institute is, of course, non-parochial).

From the first visiting has been made the basis of the work, in addition to the curates, 13 visitors of the right sort being turned on. Ten of these were Oxford House men (all laymen) & 3 ladies from St Margarets House. The results are numerous & although as much more has still to be done, prove the power, even in the most neglected of parishes, "of the voluntary third of influence". The visiting has led to the feeling that the people have real friends in those connected with the church; the congregation has gone up from 22 to a fairly full church in the evening. Most of these are probably parishioners but even then the percentage of attendance throughout the parish is still very greatly augmented. The great change has been in the feeling towards the church & workers.

The staff consists of the Rector & 4 curates. Parish nurse. 10 or 12 Sunday School Teachers, & the 13 Visitors mentioned above. The lady workers are volunteering to give most of their time to the parish.

Building: Church holds about 750. Schools - used as

parish room &c. St. Matthew's Mission Hall for Men &c. has just been acquired. There is also the Green Lane Church School with 150 Boys & Girls, managed by Trustees, of which the Rector is Chairman. The Schools are of used a great deal for parish purposes.

Services &c.:-

CLERGY.

REV. A. F. WINNINGTON INGRAM, Rector, Oxford House.
,, G. K. S. MARSHALL, The Rectory, Church Row.
,, H. R. PHILLPOTTS, Do. do.
,, D. M. M BARTLETT, Do. do.
,, J. W. S TOMLIN. Do. do.
,, W. A. HEWETT, Vice-Head of the Oxford House.

CHURCHWARDENS—Mr. H. JONES, Mr. T. G. DAYCOCK.
ORGANIST—Mr. C. OCKELFORD.

LIST OF SERVICES.

SUNDAYS: Holy Communion 8 a.m.
Mattins, Litany, and Sermon, 11 a.m.
Children's Service, 3 p.m.
Holy Baptism, 4 p.m.
Evensong and Sermon, 6.30 p.m.
First Sunday in the month, Choral Celebration after Mattins.
Second Sunday in the month, Holy Communion, 7 and 8 a.m.

SAINTS' DAYS: Holy Communion, 8 a.m.
Mattins and Catechising (usually) 11 a.m.
Evensong (usually) 8.30 p.m.

WEEKDAYS: Monday and Tuesday, Mattins, 8 a.m.
Evensong, 6.30 p.m.
Wednesday, Mattins, 8 a.m.
Choral Evensong and Sermon, 8.30 p.m.
Thursday, Mattins, 8 a.m.
Evensong, 6.30 p.m.
Holy Baptism, 7 p.m
Friday, Mattins, 8 a.m.
Choral Evensong, 7.30 p.m.
Saturday, Mattins, 8 a.m.
Evensong, 6.30 p.m.

Holy Baptism can be administered by arrangement with the clergy at other times than those stated above. Women may be Churched *before* any service.

Marriages, Sunday, 9 a.m., and at other times by Special arrangement.

SUNDAY SCHOOLS.

Morning 10.0 a.m. in Green School, Church Row.
Afternoon 2.30 p.m. ,, ,, ,, ,,
Infants' only 3 p.m.

GUILDS.

1. COMMUNICANT, St. Matthew's Guild.
   Men and Lads' Branch.
   Guild Celebration, 3rd Sunday in the month, 8 a.m. Preparation Service, Saturday, 9.30 p.m. Monthly Meeting Thursday before 3rd Sunday, in the Rectory, 8.30 p.m.
   Women and Girls' Branch.
   Guild Celebration, 2nd Sunday in the month, 8.0 a m. Preparation Service, Friday, in the Rectory, 8.30 p.m. Monthly Meeting, Tuesday before 2nd Sunday, in the Rectory, 8 30 p m.
2. Children's. Boys: Wednesday, 5.30 p.m. in the Green School.
   Girls: Tuesday, 5.30 p.m.

BIBLE CLASSES.

Lads, Sunday, 4 p.m., The Rectory.
Mens / Girls } to be arranged.

BAND OF HOPE.

Boys: Tuesday, 6.30 p.m. in the Green School.
Girls: Wednesday, 6.30 p.m.

CLUBS.

Senior Girls: Monday, Wednesday, Friday, Saturday, 8 to 10 p m., in the Green School, Church Row.
Junior Girls: Tuesday and Thursday, 8 to 10 p.m., in the Green School, Church Row.

CLUB SERVICES.

Men: Quarterly. Sundays, 4 p.m.
Girls: Monthly First Wednesday, 9.30 p.m.
Webbe Institute: Monthly. Last Thursday, 9 30 p.m.

MOTHERS' MEETING, Monday, Webbe Institute, Hare Street, 2.30 to 4 p.m.
COLLECTING SAVINGS BANK: Collectors call every Monday.
PARISH NURSE: 76, Columbia Road.
RELIEF SECRETARY: Oxford House, Mape Street, 10 a.m. to 1 p.m.
PARISH CLERK: (for Marriages, Banns, Certificates) Mr. Ames, 442, Bethnal Green Road.

Congregations:

At the Sunday morning services about 150 come; in the evening about 750 the majority probably being parishioners. The number of men is a notable feature of the congregation, doubtless attributable to the Oxford House Clubs for the Oxford House Campaign. (In July 1895 the evening congregations were smaller, averaging a total of 22).

Communicants.

S. School.

Nursing.

Relief.

Thrift.

Other influences.

THE RECTORY,
BETHNAL GREEN, E.

Jan. 24 98.

Dear Sir

The number of Baps on the Roll is 140. We keep no average of afternoon attendance but I should think it comes to 120. We have a morning school & the average at that for last year was 79.

~~In speaking of our~~
In giving the numbers of our schools which look small it is only fair to mention that they are carried on on more than ordinarily strict lines, with as

E
4/6
ink.

Our average weekly communicants are 50. On Easter Day there were 150. When I began work the living there was no effective. Now about £300 a year is subscribed for various purposes, parochial & extra-parochial.

Sunday School. Register 408 Average 320. The schools are only 2 years old. (v. letter on other side).

For nursing they have one of the G. L. N. F. Staff, the parish paying some £60 or £70 a year.

Relief is very carefully managed. It is run by a Committee of workers, with a representative of C. O. S. on it. C. O. S. principles & wise methods being adopted. Help is given quite independently of creed. About £150 a year is used. Every one, including the Rector, works relief through the medium of the Committee.

The chief thrift agency is the Home Savings Bank, worked from Sequoia House, with collections made from the boys on Mondays. (See letter on other side).

Of other religious agencies I forgot mentioned the Hart's Lane Quakers, with a large Sunday School; a little place in Gibraltar Walk; & Mormonism is active there a few yrs.

regards attendance & order; we go on the 'little leaven' principle. The children therefore find it hard to knock under, & last year quite 50 boys sampled our schools, but failed to hold on. A change is taking place, we believe, & the idea of Sunday School, as a religious fact & duty is we hope beginning to get abroad.

I will be sure to send you a report of Conford Home when it comes out. Mr. Phillpotts will send you details of the Provident club which is still going strong.

Infants school. About 160 on the Roll & an average afternoon attendance now of 130.

Girls School. On the Roll 108.
average morning. 40
" afternoon. 70

Yrs sincerely
Gerald. K. S. Marshall.

Other influences.

The Rectory
Bethnal Green E
Jan. 24th 1898

Re. S. Matthew's Collecting Savings Bank.

Dear Sir,

The parish is divided up into 10 districts for the purpose of collecting. The numbers who of depositors in each district vary from about 35 to 100. The average being about 60. From Oct 1896 – Sep 1897. (our first year) the deposits exceeded the withdrawals by £114. 15. 6. Last Christmas after all Christmas withdrawals over £70 was left in.

The average weekly communicants are 50. On Easter Day there were 150. When I began work the Living there was no Sufficiency. Now about £300 a year is subscribed for various purposes, provided the Stipend provided.

Sunday School. Register 408 average 320. The Infants are only 2 years old. (V. letter on other side).

For working they have one of the C. L. N. F. Staff, the parish paying some £60 or £70 a year.

Rectory is very carefully managed. It is run by a Committee of workers, with a representative of C. O. S. on it. C. O. S. principles & methods being adopted. Help is given quite independently of creed. About £150 a year is used. Every one, including the Rector, works solely through the medium of the Committee.

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I will be sure to send you a report

Yours sincerely

Gerald. K. S. Marshall.

Yours truly

Infants school. About 160 on the Roll & an average afternoon attendance now of 130.

Girls School. On the Roll 108.

average morning. 40

" afternoon. 70

Yours sincerely

Gerald. K. S. Marshall.

Depositors use it chiefly in saving up for particular objects such as.

Clothes.

To buy Furniture

To pay debts

Christmas expenditure

than anything else but many put away 2d & 3d against a rainy day. Many ~~families~~ mothers pay into the Bank under the names of their children separately besides their own account.

There is also in the Parish a Maternity Club worked by the ladies of S. Margaret's House 27. Victoria Park Square but I know nothing about it

Yrs truly

H. R. Phillpotts

Five hundred regular communicants out 500. At Easter there were 150. When Dr Jackson took the living there was no Sightly. Now about £300 a year is subscribed for various purposes, parochial & extra-parochial.

Sunday School. Register 408 Average. 320. The Schools are only 2 years old. (v. letter on other side).

For morning they have one of the C. L. M. F. Staff, the parish paying have £60 or £70 a year.

Policy is very carefully managed. It is run by a Committee of workers, with a representative of C. O. S. on it, C. O. S. principles & methods being adopted. Help is given quite independently of creed. About £150 a year is used. Every one, including the Rector, works solely through the medium of the Committee.

The chief thrift agency is the Home Savings Bank, worked from Sydney House, with collections made from the houses on Mondays. (See letter on other side).

Of other religious agencies I gave mentioned the Hart's Lane Quakers, with a large Sunday School; a little place in Gibraltar Walk; & Mormonism to whose place a few go.

General Questions :-

On these general questions Sergeant said that

The Vestry was doing its entire work. Relations both with the Guardians & Officials are quite friendly.

The Police, although not a very clever set of men, did their work honestly. (The Vice-Chairman did not seem to favour the idea of a raid, his special complaint being that of collusion with publicans; being treated etc.).

The Drink problem, as he always holds, would be attacked through the "Cut-out-" system, that is, by the competition of well-managed clubs etc. He did not detect any great increase of drinking among women.

The district is singularly free from prostitution.

There is no criminal hamlet, & the crimes that occur are generally traceable to drink.

There is not, he thinks, very much irregular cohabitation. Forced marriages, however, are still common, but a greater stigma is, he thinks, being attached to the practice now if they marry.

The Housing question has greatly improved, & the Sanitary Aid Committee now find it hard to discover an area in Bethnal Green that offers anything for them to deal with. (Cf. H. Hodge). The general standard of decency also is slowly rising. The Oxford House Clubs are having a decided & beneficial effect on the marriage age. In the Sixties 18-20 used to be frequent; now 25 is more the age.

Difficulty of dealing with boys after Sunday School age.

The real aim.

Except the Visiting, the church being congregational, & the religious work of the ordinary of the parish is in its infancy, but in addition to the girls clubs &c. work are being worked out by the ladies for Mr Ingram's assistance, & a few other similar undertakings. Ingram looks forward, under his successor, to the time when there will be a complete scheme of parish operations, Church Lads' Brigades, Boys' Clubs, Mission Church, &c. &c.

The real difficulty in the church work is dealing satisfactorily with boys between 15 & 18. We want a bridge between the Sunday School & Band of Hope age, & the Wolfe Institute age. It is for this reason that Ingram attaches such great importance to the Boys' Brigades. In every parish he would have (1) Sunday Schools & Band of Hope; (2) a Boys' Brigade; (3) a Club corresponding to the Wolfe Institute; & (4) Men's Clubs. So far as detention was concerned this would give the necessary equipment for the made men, & make-shifts to be adopted. Without it the bridge is sure to be tumbledown.

Asked as to what was being really aimed at, Ingram said that he thought there was much more latent religion in most people than was suspected. The first step was to bring this into, & secure its recognition. You cannot over-estimate the importance of a sense of a religious influence & of a being in a

From the Oxford House Report (1896).

We have received the following account of

ST. MATTHEW'S CHURCH AND PARISH.

We are able, we hope without immodesty, and we know with deep thankfulness, to report that the Church in the Parish of St. Matthew's, Bethnal Green, after the past year's work is making progress, slowly but surely. There are many signs which give us confidence in making this statement, such as the following. At the beginning of last year there was a small band, to the number of 19, known to be communicants at the Parish Church; last Easter this number had increased to 60, whose names were then entered on the Communicants' Roll. Just before this goes to press, we are able to give the number of Communicants on Christmas Day as 96, and within the Octave well over 100. Since early Celebrations have been started every Sunday, the number of those attending has quietly grown, the average attendance of Parishioners is rather over 20 every Sunday morning. Our Congregation on Sunday evenings has been increasing very surely, and it has been most encouraging to notice how first one empty side aisle, and then another has gradually filled, and how the same faces, once seen there, can almost always be recognised afterwards as regular attendants. Even more significant is the steady increase at the Sunday morning services, for every one knows how hard it is to rouse the East Ender in time for service at such an hour as 11 a.m. The Sunday Schools, which were only started on a broad Parish basis, under the present Rector, are growing too, and there is something splendid and exhilarating in the response of the boys and girls of the Parish to the new interest and care which is spent on them in Sunday Schools, Guilds, Bands of Hope, etc., by the various workers from the Rectory, Oxford House and St. Margaret's House. Their affection, their keenness, their ready appreciation, makes us almost conscious of possessing a new faculty for apprehending things between the plainly visible and the absolutely invisible—the workers more than feel, they all but see, these movements of affection, keenness, and appreciation in the children. The children naturally lead us to the mothers, and our Mothers' Meeting is a feature which tells us forcibly that a great need has been partly satisfied; the new roll for 1897 shows a membership of 250 mothers—and expectations, based on the increase of 1896, have forced us to contemplate multiplying our meetings as soon as possible. For the fathers, we have no meetings, but in the summer we give them all an invitation to a garden party at the Rectory on successive Saturdays, taking each set of streets in turn. About 80 each Saturday accepted the invitation. In the Parish generally both clergy

A Shoreditch deputation.

personal Good. Probably few of their people could give a clear textbook statement of their interpretation of Christian faith, but the name of the Lord Jesus Christ was coming to have a new meaning, commanding allegiance & influencing conduct. So far as Christian profession was concerned Ingram attached little importance to attendance at early services. If a man who could then be ours courage, to you may be more true you have something to hold on.

During my interview a deputation came to see Ingram to put before him the special claims of the Shoreditch churches. They came to represent a clerical committee that has been recently formed to take corporate action in supporting local needs. It is not a comprehensive Committee & one of the deputation dropped out the remark that it seemed to be avoided by the Low Churchmen. But it is not formed by a narrow section, & while all were united in their plea for Shoreditch, difference & standpoint came out even among the delegates sent. There were 3 of them, Mr Tanner, the chief opponent, not High Church sympathies treated any special provincial difficulties of his own; Mr Spencer,

and visitors (chiefly from the Oxford and St. Margaret's Houses) are well received, and the first rather distrustful and curious reception is giving place rapidly to a glad one, the Church and its workers are being recognised as the friend, the good friend, of the people. The Relief Committee at the Oxford House is winning a good name for its kindness, and at the same time for its justice, and the people are beginning to feel that real and worthy necessity is tenderly cared for, while mendicancy and sham cases also receive their proper treatment. The Home Savings Bank, which is worked by Oxford House Residents, who every Monday go collecting from house to house, is well used. The Parish nurse has had her hands full ever since she started, and is a source of great help and comfort to the sick. The Parochial Girls' Clubs, worked by St. Margaret's House, are all in a most flourishing and happy condition; their life, vigour and sociability cannot but make an impression for good on the most indifferent and callous visitors. St. Matthew's Church itself is fast becoming a centre of life, we hope of real religious life, not only to the Parish, but also to the Clubs in connection with the Oxford House. Every quarter a good number of men turn up for Club Service on Sunday afternoon. On two Wednesdays in the month, the last and the first, services are held respectively for the Boys' Clubs (Webbe and Repton), and the Girls' Clubs, at which we have noticed an increased attendance during the year, a deepening reverence and a more fixed attention. Nothing could be more encouraging, more hopeful, more inspiring than these services; depression and despair, which too frequently press upon workers in these parts, are scared away by the tone and spirit of these events. Two remaining facts are also worthy of notice. In 1895, the Baptisms in the Parish Church numbered 68, in 1896 they have swelled to 166; and secondly, the sacrifice and liberality of our people is shown by the fact that £83 from the offertories, which amounted in all to £220, has been sent to the assistance of many deserving funds outside the Parish of St. Matthew's itself. It would be tedious to go any further into the details of the Church's gradual organisation and work. This report is enough to show our readers that we have sufficient cause to be very thankful and very hopeful. The stream of life and happiness which is winding its way through the Church, the Parish, the Oxford and St. Margaret's Houses and the Clubs is one that bids fair to brighten more and more all who live around it, and as we say this, our thoughts naturally turn in gratitude to that Supreme Figure, Who is the source of all living streams—the Master of us all. But men and women are His instruments, and with the staff of six Clergy (the Rector, the Revs. G. K. Marshall, H. R. Phillpotts, D. M. M. Bartlett, W. J. S. Tomlin and the

Vice Head of Oxford House, Rev. W. A. Hewett) together with the exceptional staff of lay workers from the Oxford and St. Margaret's Houses, the Church has rare opportunities and means of doing her true and saving work. There is an appalling amount to be done, but there are the men and women on the spot who ought with God's grace to do it, and men have a right to expect that the Church in St. Matthew's shall do that work well.

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personal Good. Probably few of their people could give a clear rational statement of their interpretation of Christian faith, but the name of the Lord Jesus Christ was coming to have a new meaning, commanding allegiance & influencing conduct. So far as Christian profession was concerned Ingram attracted fair influence to attendance at early services. If a man will come even he does enough, they may be sure that you have something to hold on.

During my interview a deputation came to see Ingram to put before him the special claims of the Stockbridge churches. They came to represent a clerical committee that has been recently formed to take corporate action in supporting local needs. It is not a comprehensive Committee & one of the deputation dropped on the remark that it seemed to be avoided by the Low Churchmen. But it is not formed by a narrow section, & while all were united in their plea for Stockbridge, difference of Churchpoint came out when among the delegates etc. There were 3 of them, Mr Tanner, the chief spokesman, was High Church & properly treated any special provincial difficulties of his own; Mr Spencer,

From London Nov. 4. 97.

THE CRY OF SHOREDITCH.

SEVERAL of the clergy and laity of Shoreditch are issuing a special appeal on behalf of the parish. They point out that the population of 122,000 is crowded into a smaller area, with fewer open spaces, than any other in London. It is composed chiefly of the industrial class, engaged in boot, cabinet, and other trades, with a very small minority of a somewhat higher grade, and forms an industrious and respectable community, though the work of a large proportion of them is very precarious, and their earnings, on this account, miserably small. On the other hand, this deanery includes certain districts which, according to reliable authorities, contain more thieves, burglars, and nondescripts of the criminal class than any other in London; while the number of public-houses and other places where temptations to the sin of drunkenness may be found is a shame and a scandal to a Christian country.

"We feel bound to express the deep conviction among all classes of Church workers in Shoreditch, that, with a few noble exceptions, the Church of Christ in London has by no means realised its great responsibility towards these thickly populated and very difficult industrial centres. To a very large extent we are left alone, and our existence is practically ignored by the very people whose necessities, comforts, and luxuries are directly ministered to by the labor of those among whom we have been called to work.

"Shoreditch, as *we* know only too well, is not fashionable. We have at present no settlement for men or women in connection with the schools, or colleges such as Oxford House, Toynbee Hall, Cheltenham Ladies' College, &c., which exist in other parts; and, though many people imagine that the whole of the East-end is included in the sphere of these and similar admirable institutions, we wish most emphatically to disabuse their minds on this point."

the Bishop-men present, also without any pressing difficulties, so far as money was concerned, with a rather overhanging & Evangelical press, & a bias, but whether from the ~~the~~ low or Broad Church position I could not tell, against "grasping with Rome". Lastly there was a little man, the Vicar of St Peter, Hoxton Sq. Mr Hospers by name. He began his address by telling Ingram ~~that~~ the accent on his name was on the last syllable, & then went ahead: he emphasized especially financial difficulties but he was the sort of man who is likely to be confronted by those of every kind.

The Committee was proposing to issue a special appeal both for workers & money. The special points urged were:-

The need of long-workers.

The need of episcopal visitation.

The need of money.

The need of (on this point I was especially requested to consider the acceptation a private one).

They all agreed that the Church in Shoreditch was in an exceptionally acute position; that they were handicapped by not being reported as part of East-London, & that often most little helpers & money that might otherwise have found their way to Shoreditch; & Mr Spencer

was particularly frank about the extremely narrow limits of the influence of the Church. With reference to the alienation of the men, (or rather non-attraction of them) he said that in his own experience he was constantly finding that this left men with barriers: some one attracted his attention & he remarked on some good quality – his thickness, his good home, his respectable bringing up & friendly: "Yes, but he" & almost invariably finished that he is a Dissenter. The particular word that Mr Spencer drew was the "danger of playing with Rome", & in the close of his speech (which on both is in terms) Mr Tanner felt bound to say that he is agreed with that particular opinion of Mr Spencer's, & that, in referring to ~~[illegible]~~ the effects of playing with Rome he was of course expressing a personal opinion which made it of no adequate, but which of course Mr Spencer agreed.

Ingram made a humble & Christian reply. Thanked them for coming; said that they had urged points the truth of which he had been realizing ~~[illegible]~~ that their action would strengthen his hands; referred their local corporate action; accepted their proposal of forming an independent appeal, taking the responsibility for getting men on his own shoulders; & trusting that the East London Church Fund ought to get the money, promising

to strengthen the Bermondsey representation on the Council. He fully agreed that Bermondsey had special claims; he considered that it was the most needy part of his district as happily, the promised to make a special appeal for workers for Bermondsey & for the next year to draw on those who volunteered to that deanery.

As to ~~[illegible]~~ visitation he said that he had a friend, a man of means, who was coming up to London to preach & move about on his behalf; this preaching help was what the deputation wanted. Failing the Bishop, they thought that it would be helpful if some one could come down with delegated authority – look into their work; give them advice; & if justified either bring them up or blow them up. But on this point Grieve & Ingram preserved a judicious silence.

Before they left Ingram raised the question of the difficult cases. Individually we ought to have a staff of more than 10 or 15 years in a poor East London parish. Sometimes a man failed in London who might succeed elsewhere; sometimes a man who on for many years struggle to relieve. In Bethnal Green they had such cases, that already began to lay & deal with some of them the powers of compulsory

* I think there is no legal compulsion that can be resorted to.

Personal

Rhondda being used. They might also assure that the question of change of resignation would be very much in his mind, & the Bishop of London was very kind, assuring him a sympathetic ear & inviting him to discuss all these matters with him freely.

In connexion with the supply of lay workers, Ingram noticed that the Bishop of Middlesbrough had also been very helpful, claiming people for work London for parts time, though had, we who big & that ought to be consulted with by the local parishes & who he made the objection of special appeals. He also alluded to the friendly workers, saying that one of the 105 who had given in their names, 80 had been allowed to drop away. He suspected that, in many cases in its practical form, the friendly would not last. But the people who said in their hearts ought not to be allowed to drop away, & therefore ought to help to prevent this.

We are now Ingram. His preferment has not made him a bit the Bishop, & very little Hoppéish disposition of treating his friendships. He has the happy mean of commanding any ability. He is a straight-per man. He succeeds because he is attractive & safe. His attractiveness is

illuminated by a ~~the~~ vague sense that I am about him, that when he meets you he makes you feel that you are the man that he has been waiting to see for the last six months.

Character of population.

Feb. 10th.

Interview with Rev. H. Osborne Jay, Holy Trinity, Shoreditch.

Father Jay is so famous or notorious a character that one feels as if to interview or describe him was scarcely necessary. For his personal appearance it is sufficient to recall the fact that he is a stout, plain, coarse looking fellow with all the appearance of a prize-fighter out of training.

I spent about 2½ hours with Father Jay but as nearly the whole of our long conversation is embodied in his book "The Story of Shoreditch" which he gave me I propose to paste in the most salient passages thereof as part of our interview merely adding notes of what is omitted.

The Boundary St. demolition has left Father Jay with for the present a shrunk parish leaving only about 2000 out of 5000 the people that is between Old Nichol St. and Bethnal Green Road. The dwellings which have so far been built by the

County Council are not in the parish though new dwellings are rapidly rising close to the Church. Father J's work however still lies largely among his old parishioners who remain faithful members of his congregation and his famous Club. As to the character of these people I did not question Father J. assuming that from all points of view is was sufficiently well known, what with previous interviews with Father J., his own writings, his ~~[illegible]~~ newspaper reports, and "The Child of the Jago". Of course during our conversation Father J. (who is a very voluble and discursive talker) was full of stories and reminiscences of both their virtues and vices, but he added little I think on these points which is not common knowledge.

As to the present whereabouts of the former inhabitants of Old Nichol Father J. thinks that almost without exception they are within a mile of their old home, and most of them quite close to it: places which he mentioned as having taken some of the worst were Millman Gardens, Kingsland Road, and Norfolk Place, which he

said that there were general complaints that Hoxton had deteriorated since the demolition. He only knows of one who has gone into the new buildings: on this point Father J. showed a certain amount of indignation: it will be seen that on page 15 of his book (written in 1896) he says "there can be no more suitable way of improving an area than by driving its inhabitants away and substituting others of a nominally superior type": he affirms that it was the original intention of the Council expressed both to him and through Mr Pickersgill to the people themselves to rebuild for the same class: this of course has not been done and as the Council's scheme has been modified they have offered to move the people to Walthamstow etc: "these people couldn't and would not move to Walthamstow: they are costers and so on and to move any distance from here it is to lose their trade." The result has been very great hardship and an additional overcrowding of already crowded districts. Father J. admits however that the Council have had great

Proportion touched.

Persons employed.

difficulties to contend with and does not wish to criticise them "in a carping spirit".

As to the new buildings their tenants are 60 p.c. Jews. The tenants are incessantly shifting partly owing to the difficulty of paying the very high rents and partly owing to the severe rules and restrictions of the council.

As to the inhabitants of so much of his parish as is left standing Fr. J. describes them as very poor, poorer for the most part than the dwellers in The Nichol when the poverty was very largely the result of drink

On this point and others see Father J's written answers to our questions. These he says for the most part apply to the parish as it was as well as as it is. Father J. claims no doubt correctly that quite apart from those directly touched through the Church and Club all knew him and the work of the Church.

Father Jay's 17 District Visitors are all

Seniors

West End ladies, most of whom come regularly once or twice a week. The only use he has ventured to make of his own people has been as Acolytes etc. in the Church.

The Church holds 400: it is nearly full both morning and evening but of the morning congregation only about 70 are adults: in the evening it is quite full the children ~~only~~ being only the few that come with their parents: until recently ~~at~~ the congregation has been entirely parochial and composed only of the very poor, but of the more respectable members of the parish. The members of the Club have scarcely come to the Church at all, nor has Father J. ~~to~~ tried to persuade them, feeling that with them it was no use to try and exercise more than a moral influence: they are not ripe for spiritual efforts.

The Seniors are very high, very bright and very short: they can't stand anything long, but are very fond of short practical sermons.

More than half the congregation are males. "I

Social Agencies.

Education.

Visiting.

Charitable Relief.

have always got on better with men than women."

The obvious weakness in Father J's work is that there is nothing for Boys and Girls. I questioned him as to this and he pleaded that it was not the least good doing anything which you do not do thoroughly, that he did not believe in small clubs, that he had started his Men's Club as the first and most important thing in such a parish, and that he had no time for anything else

Sunday School with about 1000 on Books and 900 in attendance: Run on a modified Dispensary system: certain people are called Teachers but they are not allowed to teach.

The parish has always been thoroughly visited, and Father J. has himself been into every house.

About £50 a year has been given about

Other Religious influences.

entirely in pensions and to the sick. without being suggesting the subject. Father J. said that this charity had nothing to do with churchgoing and I am inclined to think this is so, as I do not think in spite of his High Anglican doctrines he has the enthusiasm for the Church and religion which leads to such conduct. (Vol. see Redmond. Book Page). Father Jay's line in the Nichol has been to give nothing himself and to discourage others from giving.

'The Nichol' has been simply deluged with Religion and Relief for years but Father J. thinks only with a harmful result; he mentioned the Hillman Sisters, the Mildway Deaconesses, the Union Chapel people, Miss Macpherson. The Hillman Sisters have to a great extent worked with him and the Mildway Deaconesses though hating his doctrines have taken a sympathetic attitude. not so however Miss Macpherson: according to Father J. she cultivates an extraordinary plainness of speech and on one occasion upon a return from Canada she said to

Police.

her mothers treating "how you deceitful old bitches, I know what you're been doing while I'm been away; you're been going to Father Jay, so losing the chance not only of the relief I should give you in this life, but at the same time imperilling your immortal soul".

A good deal of collusion between the police and the publican.

Father J. told me something of his own attitude to the police: tacitly there has always been an excellent understanding * between them, and they have fully approved his methods. but openly for some years he had kept shy of any open intercourse with them: only so could he get or retain any influence in The Nichol when the Police were quite generally looked on as thoroughly wicked people whose sole duty was to take away a man's life or liberty. Though now he returns to be seen speaking to them he still practices the policy of giving them no information, but on several occasions he has

Drink.

Prostitution.

persuaded members of the club to surrender of their own accord and the detective has come to the club to make the arrest. A member of the club said to him lately "Father, you're quite changed about those fellows: you used to be terrible down on 'em: now you're quite friendly".

Father J. sees no improvement in drink.

It will be seen that Father J. says "mostly for theft". It seems that one side of Old Nichol St. consisted almost exclusively of houses where women lived with a bully who pursued the pleasant trade of "cosh-carrying": the woman took a man home: the bully came in said "What are you doing with my old woman?" produced his 'cosh' (a small knobbed stick) stunned the man, robbed him, and put him out into the street. Father J. thinks that most of these people have now gone to the lowest parts of Spitalfields, and that the trade is as rife as

Crime.

Marriage

Sin.

Father Jay is convinced that for many of these people there was no alternative between crime and the workhouse: they are an absolutely degenerate lot morally and physically (most of them looking of the 3rd or 4th generation). Men have often said to him "Father what am I fit for except to steal" and in his heart he has often had to agree with them.

On all these moral questions Father J took the line that Jesuitism means a law of little use: ~~clothing~~ clothes do more harm moving the evil elsewhere.

Almost all marriages forced but the ethical standard of the district very strong on the necessity of marriage under the circumstances and the girl often leads the man on in order to force marriage. But to leave your wife after marriage and live with another woman not looked on as an offence against morals.

Drift.

Practically none, except a little fretting by for a short.

Father Jay took me round his club, the church built on it, and the lodging house. In the club perhaps the most remarkable thing is the "little kind of onlooking room" in which Father J. slept for three years (see page 65 of Book) it opens into the club with no further ventilation and as Father J. said the exhalations from the gas and the men's bodies must all have risen to it: to have slept in it for even one night would have shown an extraordinary spirit of devotion to the work: apart from the effect on health as Father J. said "you can't be on duty all day and all night too." Father J. has lately had built on a 1st good comfortably furnished room as his residence. The remarkable upper story church is very beautiful, though I should scarcely agree with Lord Leighton who Father J. says, described it as "the most beautiful interior in England".

Personal.

but its unconventional shape, its splendid glass, its excellent iron and mosaic work, ~~make it~~ give it a charm quite apart from its history. Everything in it is of the best that money can buy, dwellers in the hotel having a tendency to despise anything which is not costly.

In the lodging house Father J. ~~was~~ shook hands with and ~~was~~ was hail fellow well met with all.

Father J. is a very difficult person to estimate. Behind the almost brutal exterior there must lie a vein of the most sincere religious sentiment: no other motive seems adequate to account for the extraordinary devotion displayed in his life, a devotion not excelled by that of an admitted saint like Father Wainwright. But though this religious vein and even an aesthetic side is obviously present, yet in speaking to Father Jay and reading his words one is perhaps more conscious of his less admirable qualities, his pugnacity, his want of tact, his coarseness, even his brutality. It is

Lowman portrays his apparent defects rather than his qualities which have enabled him to win some measure of success in a field where nearly all others have failed; for one cannot but feel that he has been a civilizing and humanizing force if not a spiritual influence among the criminals, the semi-criminals and the degenerates whose confidence and intimacy he has won.

A.—The Church of England.

and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry.)

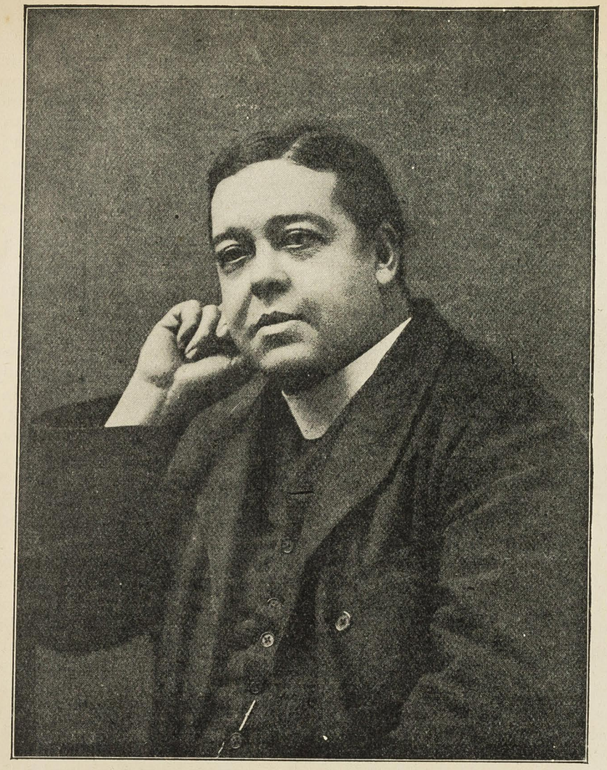
TIONS to be asked in each parish as to the work of the Church:—

What is the general character of the population?	(a) Very poor
What portion do the ministrations of the Church touch?	(b) 5 R.C. communicants: most attend Church at least once a year. Say one in ten regular Church goes.
What persons are employed? (stating duties and whether paid or not)	(c) 2 clergy, 1 male visitor, 1 female: paid 17 unpaid visitors &c
What buildings are used? (including mission rooms, schools, and clubs)	(d) Church: Club: Gymnasium: room
What services or other religious meetings are held, and by whom and by how many attended?	(e) 17 services a week. Sunday very full. Including children about 1000 enter Church each week.
What Social Agencies are connected with the Church—institutes, societies, clubs, entertainments, meetings, &c.	(f) Men's club, 500 on books. Concerts &c weekly
What Educational Work is done?	(g) Only religious in classes & Sunday school: & gymnastic in Clubs.
To what extent are the people visited? (by Clergy or District Visitors)	(h) Every room is visited 3 times a year
What arrangements are there for nursing the sick?	(i) None
To what extent is charitable relief given or administered by the Church?	(j) but largely
Questions—	
Under what other religious, charitable, or philanthropic influences do the people come?	(k) ?
What co-operation is there between the Church and other bodies.	(l) ?
s with reference to the district are d on—	
Local Government (including Poor Law administration)	(1) Good: little out relief
Police	(2) Good
Drink	(3) Common
Prostitution	(4) but much: chiefly for theft
Crime	(5) Very much better than in past
Marriage	(6) Too early: but usual
Thrift	(7) Very little
Health	(8) Very much better than in past
Housing and Social Condition generally	(9)

Holy Trinity, Shoreditch, E

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

t is not intended that this Form should be filled up, but it may be found useful for making notes preparatory to an interview.



THE REV. A. OSBORNE JAY.

[*Specially photographed for* THE TEMPLE *by* FRADELLE AND YOUNG, 283, *Regent Street, W.*]

A TRANSFORMATION IN SLUMLAND

THE REMARKABLE STORY OF A LONDON CLERGYMAN

IN the hub of the throbbing city, where the heart of London beats, a wonderful thing has happened. A revolution has been accomplished, and nobody has noticed its working. A miracle has been wrought, and none have wondered. So slowly grows the tree that the working of the mustard seed is unnoticed till its branches spread out far and wide. But the tree grows, if slowly, very surely, and when it is grown we wonder at the seed that has covered the earth.

So difficult is it to trace the working of religion in the evolution of communities, so mysterious are the ways of God, that even good men are not always quick to recognise the material benefits of Christianity. But a striking demonstration of the truth that righteousness exalteth a nation has occurred, and is now developing, in the very heart of the mighty city. Surely there could be no more powerful demonstration of this truth than the transformation of a horrible sink of iniquity at the very doors of the Stock Exchange into a thriving and healthy town. There is no more remarkable story in the annals of London than the story of Shoreditch, and the rescue of Holy Trinity Parish from nineteenth century barbarism.

Shoreditch has been talked of lately as the first district of London to bring the greatest

~~and yet there certainly would be no honour in being a soldier, if there were no fighting to be done.~~ East end work, like all other work of every kind, demands labour, and patience, and trouble. The story I have to tell, or rather to continue, is one of a place where all these necessary conditions are and have been multiplied and intensified. Without them we could have done nothing: with them we can just manage to hold our own.

In "Life in darkest London" I essayed to speak of the conditions of a fight which at the beginning appeared to most altogether hopeless. A parish of 8,000 people, with a death rate four times that of the rest of London, with 17 public houses and no church of any kind at all, a parish with a record of criminality which none could surpass or even equal, a parish which was described in the newspaper accounts of that day, as "the sink of London," "horrible," "worse than barbarian," and so on, this was our field of battle. In December, 1886, when I was first called by the Bishop to take up which he spoke of as "the burden of being Vicar of Holy Trinity, Shoreditch," there seemed but little hope, civil or ecclesiastical, for the locality: the living was endowed with £200 a year, but out of that I had at once to make myself responsible for many things: the temporary church

WHERE THE CRUSADE BEGAN.

discovery of the Queen's reign to the doors of the poor man's cottage. The local authorities of this parish have resolved to try a hitherto untried experiment in the way of retailing electricity for the benefit of the ratepayers. It is a sweeping experiment, which must have gigantic results in regard to the government of London, and those who remember the Shoreditch of ten years ago may well stand aghast at the revolution that has come about.

For ten years ago this enterprising town—or perhaps we should say, a part of it—was a sink of iniquity without parallel in the whole of England. A leading newspaper of that day alluded to the district as "horrible," and it was a common saying among the folk of this community that "there can be no hell hereafter, we live in it already." Shoreditch in the year of the Queen's Jubilee was the home of the worst class of thieves in London. One street alone had sixty-four ticket-of-leave men. A well-known author who wanted to write a story of a boy struggling against his environment and had decided on another part of London, changed his plans and made Shoreditch the centre of the book because it was the blackest spot he had ever seen. There was hardly a safe locality in the district, not a street was respectable, the houses were rotten and in a crumbling state, whole families were huddled together in less space than a country gentleman gives to his favourite pony, and the death rate was four times as high as in any other part of London.

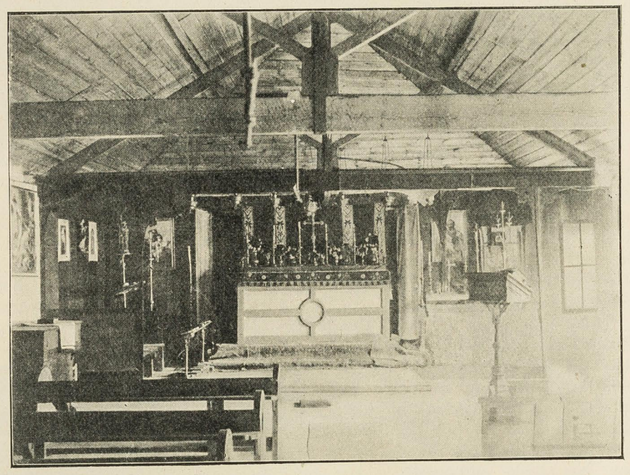
There were two recognised ways of living in old Shoreditch—one immoral and the other dishonest. A few half-starved mothers tried to support their children by making match boxes with their own paste at a sixteenth of a farthing each, but the babes and their mothers ended life in a parish coffin. Two murders were committed in the presence

MR. JAY'S FIRST CLUB ROOM (MR. JAY STANDING).

of lookers-on for which nobody was ever arrested, and it was commonly said that no stranger's life was worth more than ten shillings in this earthly hell. Railway vans were robbed in transit, and the police made no attempt to check crime in the back streets.

Civilisation, not to speak of Christianity, had not reached "Old Nichol"—as the worst street in the parish was, and is, called—a decade ago. The parish turned out more habitual thieves than any other part of London—almost more, it might be said, than the whole of London besides. Crime reigned unchecked, and the police confined their attention to the main street, leaving the haunts of the thieves unguarded. Thousands of thefts were left unpunished. Men, women and children died as of plague. The Church dare not venture where the law stood aloof, and though there were seventeen public houses, there was no church where Christ's name was ever heard.

What has happened that to-day Shoreditch commerce thrives, its population is respectable, its plague-stricken houses have disappeared, its thieves have departed or settled down either in respect or fear of the law? The County Council does not explain it. The law has not done it. Politics have not brought the change about. There is only one explanation of this wonderful transformation—it is the triumph of Christianity.

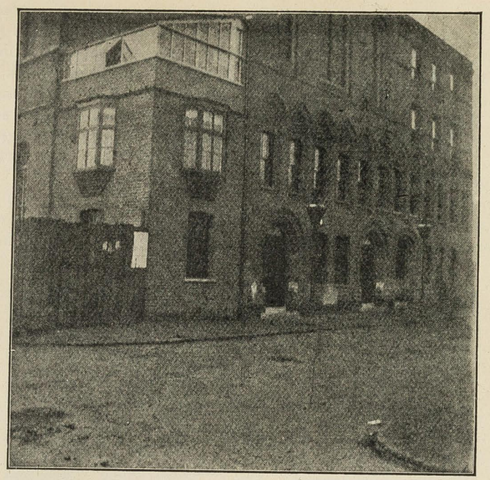


THE CHURCH OVER A STABLE.

Ten years ago, in a hayloft over a stable, the Rev. A. Osborne Jay "took up the burden of being Vicar of Holy Trinity, Shoreditch." In that House of God—unconsecrated and unpretentious as it well could be—the righteousness that exalteth a nation was preached as fervently as ever it has been preached these thousand years in the grander Church beyond. The seed was a long time taking root in this hard ground. It was an uphill fight such as must have crushed a man with less faith in goodness. It was a fight between right and might, and all the forces of wickedness—magnified and multiplied by a long reign of lawless vice—contended against one simple champion of righteousness. But the cause was destined to conquer, as conquer it ever must. The vicarage of Holy Trinity was no sinecure with a handsome revenue. Out of an income of £200 a year, £130 was absorbed in rent, and the balance barely supplied the commonest necessities of existence. Yet this crusade, so obscurely begun, has swept away the haunts of thieves and established healthy homes, has made law respected where government was impossible, has changed a community of habitual criminals into a decent, thinking, working population, has established a centre of philanthropy and enlightenment on what but a decade since was the blackest spot in the blackest district of London—has, in short, rescued a population from barbarism and given civilisation free play.

Readers of Mr. Morrison's book, *A Child of the Jago*, will not need an introduction to this resolute Vicar, "the Saviour of Shoreditch." Mr. Jay is the Father Sturt of Mr. Morrison's novel, and the novelist pays him the just tribute of saying that he is the only man who can reach these "Children of Desolation." Mr. Jay is not a typical clergyman of the Establishment, though the observation must be accepted as a compliment to him. His creed is wider and vaster than

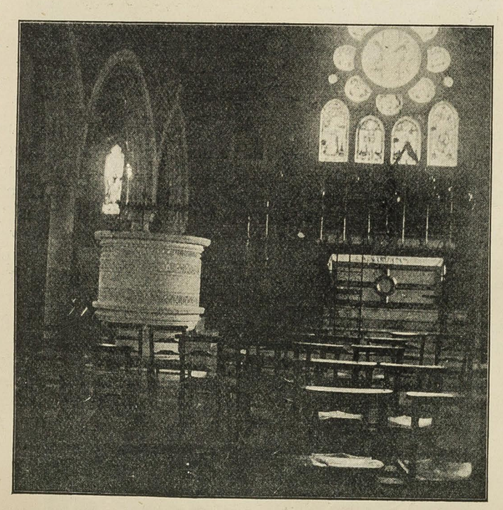
threw in his face. This pleased his friends, and the incident passed off. But it was months before they would tolerate us to enter their houses. One of my curates, after knocking at a door many times, entered the house and found its occupant asleep, and the next day there was a great row because he had 'entered a lady's room when she was drunk.' There seemed to be a combination against us for a long time, and we were regarded as emissaries of the police. The people of "Old Nichol" could not understand anybody taking an interest in them except from a mercenary point of view, and we were under suspicion for years. But tobacco, boxing-gloves, beds, newspapers, baths, and other similar agents, bridged over the gulf, and we got a foundation at last. It was all very heterodox, no doubt, but it was the only way to get at these men. We could never have done any good without this room and the 'Club,' as we called it."



HOLY TRINITY, SHOREDITCH.

"Did you never speak of religion?"

"Never in the club, unless it was first mentioned to me. What right had I to entrap a man into the club to force religion down his throat? How indignant a bishop would be if the doorkeeper of the Athenæum insisted on trying to convert him to Methodism! You have no more right to invite men to a place for social purposes and turn the occasion to religious advantage than you have to practise any other form of deceit. That is a rule I have always acted on; any other would have been fatal as regards results. As it is, we have now 500 members of the club."



INTERIOR OF HOLY TRINITY CHURCH.

Slowly the little church grew bigger, and the streets grew purer. The hayloft has been deserted, and the church of Holy Trinity erected on the very worst spot in the parish. The church buildings cost £30,000, and comprise living rooms, kitchens, club-rooms, and a largegymnasium dug out of the ground. The late Lord Leighton once said that the interior of the church was the finest in England. Close by, a mission house has been erected for the work of the women in the congregation.

Orange Court—the old name of the site of the present church—was approached by a tunnel from the street, and was on this account the favourite

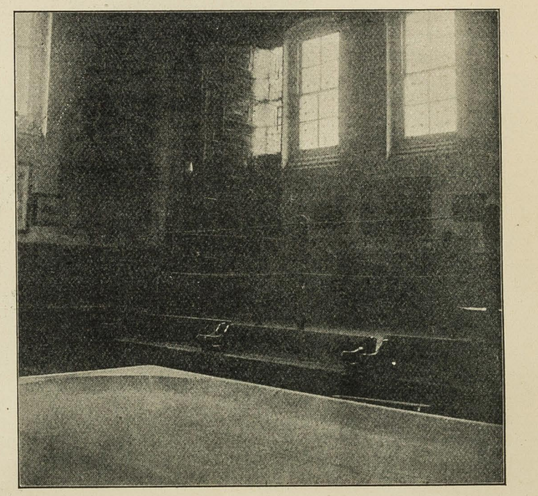
A SCENE IN OLD SHOREDITCH.

the Thirty-nine Articles. Though a Vicar of the Church of England, he is amongst the most undenominational ministers in London. Creed is the last word in Mr. Jay's dictionary; he is, above all, human and Christian. Perhaps that has a great deal to do with the reformation of Shoreditch.

It is interesting to hear the history of Shoreditch from Mr. Jay's own lips. He has not much leisure, but he was kind enough to place an afternoon at my disposal the other day for a chat on behalf of THE TEMPLE. Much of what he told me has been embodied in the earlier part of this article, but an explanation of the methods by which Shoreditch was brought from the depths of wickedness is interesting.

"Shoreditch has not been reformed by ordinary methods, Mr. Jay?" I observed.

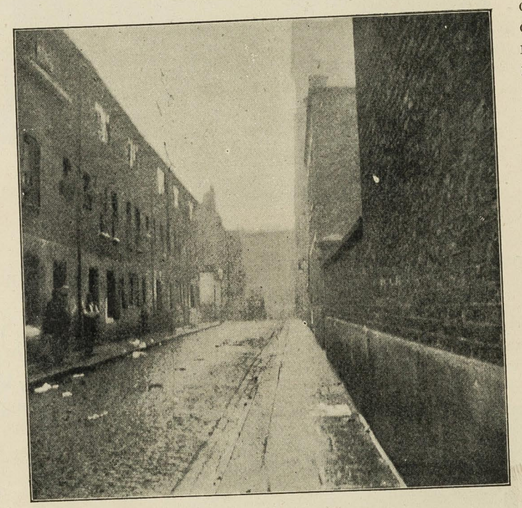
"No, indeed not," was the answer, "follow me down these steps." We were sitting in a little room at Holy Trinity, where Mr. Jay slept for the first four years of his pastorate here, and a spiral staircase led us into a square room capable of holding five or six hundred people. It was a queer place. At one end there extended from floor to roof a number of boxes, suggestive of the sleeping places on board ship. "This is how we began," went on Mr. Jay. "Anybody who cared to come in was welcome to make one of these boxes his bed for the night. They look uninviting enough from here, but after you have climbed the ladder and laid yourself down you are all right. We had them filled every night, and beds were made on the floor too. I only take men for three nights. If they care to come after then they can go next door and pay a trifle to be looked after. Gymnastics were an attraction, and I did not even draw the line at boxing. We had boxing contests in the room, and as soon as the men saw it was not a sanctimonious place they began to come. It was hard work keeping them here, however. One night, soon after we started, a man came to me and offered me a pewter pot of beer, which I



MR. JAY'S CLUB, SHOWING BOXING RING AND BILLIARD TABLE (A SNAP SHOT ON A FOGGY DAY).

haunt of the thieves. The police dare not enter the court, as the men would watch them emerge from the tunnel and throw bricks at them. It was on this spot that the church was erected, and though the square was hardly bigger than an ordinary room, 500 people were displaced when the church was built.

This startling fact led to the beginning of one of the most important parts of Mr. Jay's work—the rehousing of the people. "Father Jay" was never more unpopular than when he induced the County Council to "turn the poor out of their homes." It was Mr. Jay's representations to the County Council that led to the discovery that the death rate was four times above the average. One in twenty-five of the whole population were dying every year—most of them from preventible evils. County Councillors would not believe the facts until they had personally visited Shoreditch and seen the place for themselves. Then they hesitated no longer, and £300,000 was voted for the rehousing of Shoreditch. The scheme is a drastic one, embracing the widening of streets, and the erection of baths and workshops, with a possible public bakehouse and a bandstand.



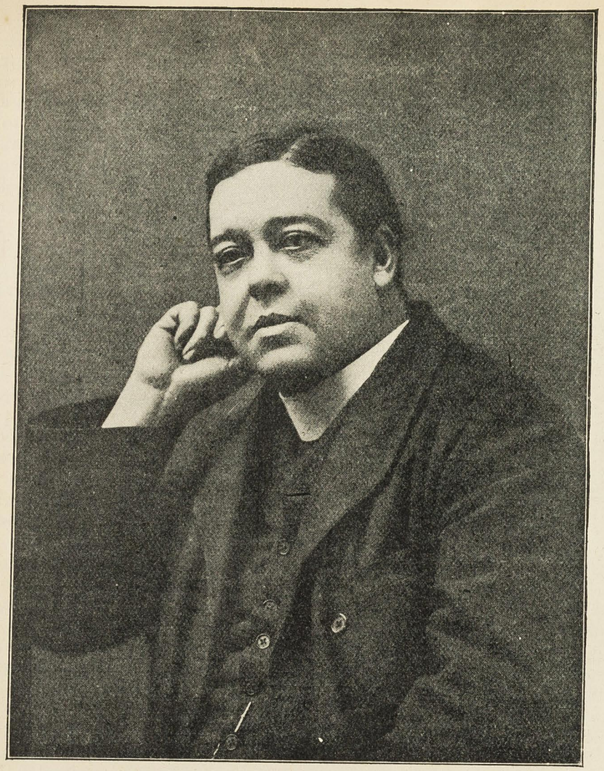
A STREET IN SHOREDITCH.

This part of Shoreditch is now a flourishing suburb of London. The death rate has decreased, the criminal statistics have decreased, the amount of sickness has decreased. Whereas ten years ago nobody went to church or chapel at all, good congregations now meet every Sunday, and good collections are taken. Streets through which the police dared not pass ten years ago are now perfectly safe, and any lady may pass through them unmolested. Dozens of men and women whose lives have hitherto been habitually dishonest are seen Sunday after Sunday in Mr. Jay's congregation, including "old hands" who have served long terms of penal servitude.

Many a thief, on the other hand, has reproached Mr. Jay for making his parish "unfit to live in." The fact is significant of the enormous change that has come about. A new Shoreditch is springing up, inhabited by a new populace—a new populace, that is, in character, not in persons. The people are the same, but they are beginning to learn that in spite of the "glory" of the old days, the end of dishonesty is misery and failure — moral, physical, and material failure. A few years from now, Shoreditch will be a new place. The leopard has changed his spots.

Those who are never tired of sneering at all religious effort, and who delight in the failure of the Church to reach the masses, will not take their illustrations from Shoreditch. Never in the history of religion has there been a more signal triumph of right over wrong. Hard by, the Stock Exchange stands—a monument to the material wealth of the empire; but the crusade begun in the hayloft is more truly representative of greatness and power than the Stock Exchange of every capital in Europe. From such little causes spring the great events.

ARTHUR MEE.



THE REV. A. OSBORNE JAY.

[*Specially photographed for* THE TEMPLE *by* FRADELLE AND YOUNG, 283, *Regent Street, W.*]

A TRANSFORMATION IN SLUMLAND

THE REMARKABLE STORY OF A LONDON CLERGYMAN

IN the hub of the throbbing city, where the heart of London beats, a wonderful thing has happened. A revolution has been accomplished, and nobody has noticed its working. A miracle has been wrought, and none have wondered. So slowly grows the tree that the working of the mustard seed is unnoticed till its branches spread out far and wide. But the tree grows, if slowly, very surely, and when it is grown we wonder at the seed that has covered the earth.

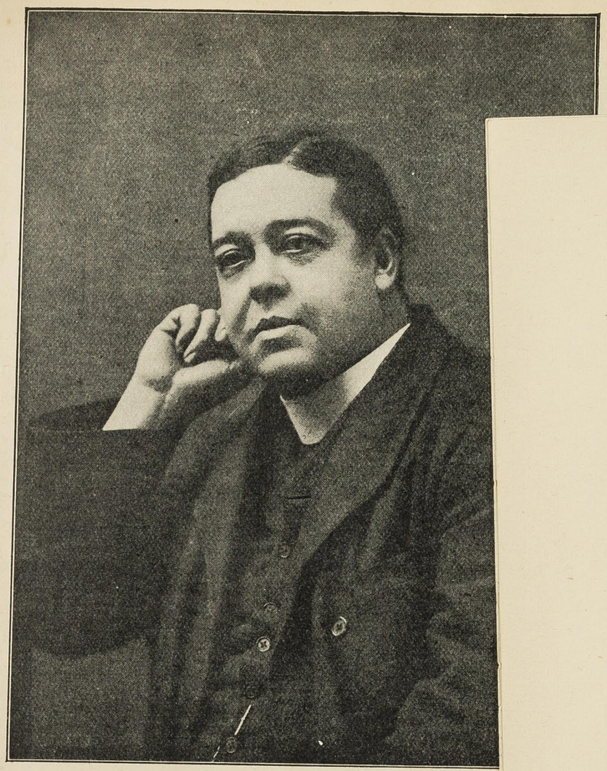
So difficult is it to trace the working of religion in the evolution of communities, so mysterious are the ways of God, that even good men are not always quick to recognise the material benefits of Christianity. Bu striking demonstration of the truth t righteousness exalteth a nation has occurr and is now developing, in the very heart of mighty city. Surely there could be no m powerful demonstration of this truth than transformation of a horrible sink of iniqu at the very doors of the Stock Exchange i a thriving and healthy town. There is more remarkable story in the annals London than the story of Shoreditch, a the rescue of Holy Trinity Parish from nineteenth century barbarism.

Shoreditch has been talked of lately as the first district of London to bring the greatest

which we got, a long hay-loft over a stable, alone cost for rent £130 a year. The people sunken and degraded, and in the true sense of the word, despite undenominational preachings and open air stray exhortations, utterly neglected, were not enthusiastic in welcoming any new departure. They simply laughed in my face; "we have no truck" some said, "with parsons here." "There have been cleverer men than you" said a brutally candid thief at that time, "who have tried to make the Old Nichol better: you had best let it alone." "What's your game, mister" said an irate woman, "preach the gawspel to us if you like, or relieve us if you want, but drat you interference." This element might be then—and may be now for all I know—dratted, but it has never been withdrawn. "This street" said a thief to me a few months since, "has not been worth living in since you came to it. I suppose we must not even steal now. G-r-r" (I merely produce euphonistically his curious kind of objurgation), "you have no shame in you." No testimony could mean more. "I have nothing" remarked the keeper of a disreputable lodging house, "to do with this Father Jay." "No" said his retiring predecessor in sorrow "but you will find he has a great deal to do with you."

It is a distressing position to be called to occupy:

this, of the spoil sport, the marplot, the Mr. Know-all, a position which even from intuition one would hate and shrink from, but a position obviously essential if the work was to be done. Here was a district of such accumulated shame and disgrace that even the secular paper and powers cried "Fie" on it, while they lifted no hand to help it. But with the Church it is different: she must act when appealed to: and in this hard, difficult negotiation, I, her unworthy minister, was called to be the agent. Suffice it to say that I entered on the task with trepidation and dislike, and that it could never have been carried through save for the innate honesty and love of fair play, which assuredly characterize the lowest class of English poverty. Again and again it has seemed as though I must have been beaten back, (and when I say I, let me implore the reader to pardon the enforced egotism which compels the writer to speak of himself, the mere representative of a system, the Church, without which he would be utterly powerless and unworthy of record.) "I wonder" said a dispassionate critic of the coster class, in these early days, "you don't drown yourself," the provocation being a very gross and repeated theft by one whom I had altogether trusted. I did not drown myself: I was buoyed up then with this



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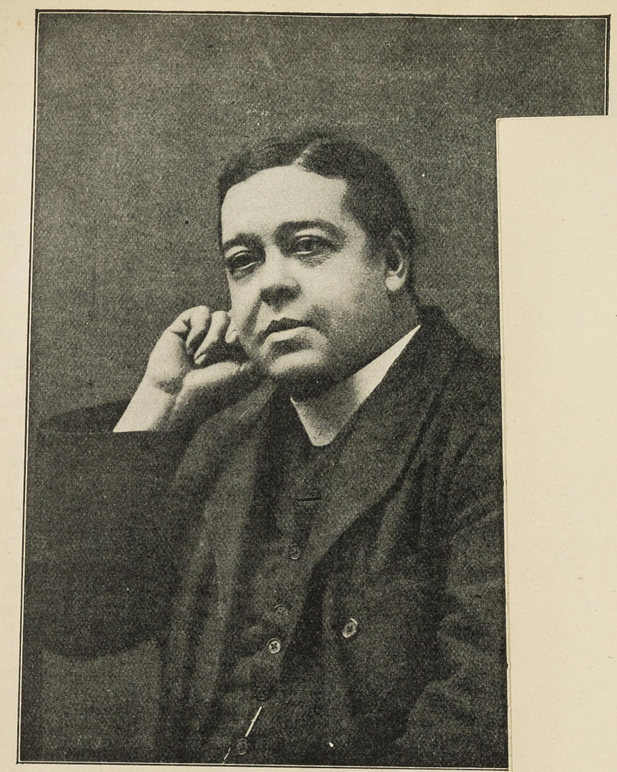
certain theory, that it was my duty to win. There seemed always before me a man, such as I had seen, in the boxing contests of the club: he fought against odds, but he always fought on. He appeared to dislike the blows, but he disliked losing more. And if he, and such as he could fight on, why not I?

It was not perhaps, a high ideal: many would prefer Shakespeare and the musical glasses, some, Free Libraries and University Extension, a few quiet days of intercession and retreat; but such as it was, the whole aim of out work was set resolutely towards it and has never swerved definitely from it.

The history I have to write is not the history of those first cruel humiliations, the story of those early resounding blows, but its continuation, its sequel, its result. The early days must however be held in memory because in them can alone be traced the cause and the clue of all that has ensued.

And here I should like to pause again to entreat forgivenness of any of my parishioners who read this little book. When I wrote "Life in Darkest London," it was read aloud in the public-house bars of the locality, and not always to sympathizing audiences. Nor was criticism withheld from its author. "This little dog" said a

half-tipsy Nichol Street rough to me outside our nearest tavern. "This little dog," and as he spoke he fondled a little toy terrier in his arms, of a kind which it was one of his trades to breed," is a nice little dog. It does not write shilling books, scandalizing its neighbours." On such occasions, one ought always to have a retort ready: I thought of a poor one but it sufficed. "Yes," I replied, "that is a nice little dog, it does not get all it can from people, and then abuse them." He was silent, but probably not altogether convinced. In our locality, all publicity is shunned and hated: in a population, many of whom are perpetually "wanted" by the police, such notoriety is hateful. When the *Daily Telegraph* in 1887 published an extremely eulogistic account of our club and a leader on it, many of the members came to me, "what a pity," one said, "you put the thing about, you'll have to close now I suppose." Similar sentiments were expressed very freely when it was first found I had written a book. "I never was a scholard myself," said one man, "and I don't know A from B, but I always did have sense to keep myself from writing books." Under such circumstances, I can only ask local criticism to forgive in me what seems amiss and to trust me, (as they always have,) so far as to suppose that it is not real wanton folly, but actually



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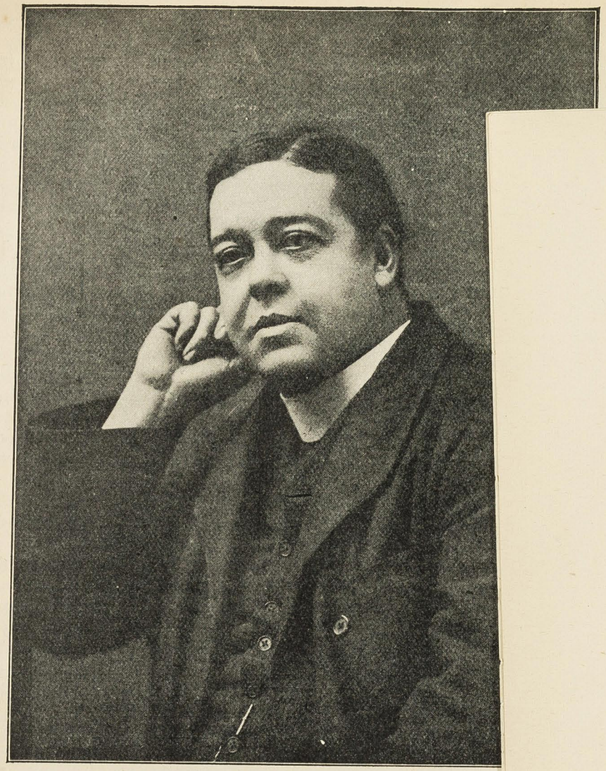
a useful purpose, which suggests to me to write this account.

The narrative itself I purpose to take up where I left it in the winter of 1890.

Our Church had been dedicated in the autumn of 1888, and consecrated in the spring of 1889. In 1890 the outlook was gloomy enough: the world was just then mad about the Booth scheme; poverty was very pressing; the Church was then too crowded for comfort; outside help very shakey, though personally I received far more praise and attention for my little book than I really deserved, Mr. Gladstone being amongst my most generous, indeed too generous, supporters, not of course in a monetery, but in a controversial sense. It was just then that I received news which filled me with hope, namely the intelligence that the County Council had accepted the scheme which I had been labouring to induce them to adopt, the Re-housing of the Area. The particulars of this I will record in my next chapter.

Schools. This involved also the disappearance of the old streets, with the exception of Old Nichol Street which is only to be widened. After several alterations, the Council have finally decided to develope the area by building the new streets, all of which are to be 40 feet wide, from a common centre, like a species of cart-wheel. The small centre will eventually be utilized as a band-stand and decorated with plants and plots of grass; towards this the new streets will converge. The scheme also includes a possible lodging house for men, another for women, and perhaps a common bake-house and washing-baths, besides some costermongers' stables and work-shops. One very bitter point of controversy has been as to the rate of rent: paid for by the public purse, the buildings should at least be cheap; another question, much debated, is as to the possibility of letting single rooms. The present committee of the County Council are inclined to look on these as "immoral;" a view which in the opinion of all who know anything of the lives of the very poor and their necessary hardships is not only irritating but absurd. How these questions will be settled and how eventually the scheme will be worked remains to be seen. If the Philistines triumph, it may be ruined, because there can be no more pitiable



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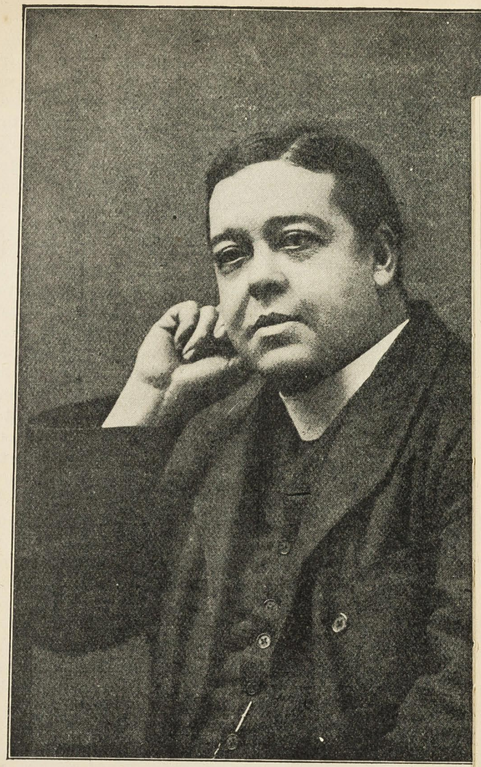
way of "improving" an area than by driving its inhabitants away and substituting others of a nominally superior type. Let us hope at least that this idiotic blunder may be avoided by our civic leaders, whose business it is to defend and not despoil the poor. If on the other hand it is carried out as it was began it will be a standing triumph of light over darkness and a gain and benefit to all.

the whole question was to be brought before the Junior Common Room and asking for exact particulars as to the loss we should sustain by losing their support. Such letters were not difficult to answer: I was unable to write, but one of my curates replied in my name. Hitherto I had considered the thing at an end, but I now perceived that it was quite one thing for a few members of a committee to desire a change and quite another for it to be sanctioned by the whole college. I was not prepared, however, for the intelligence, which came just when the doctors were most serious, that Magdalen had decided by a vote of almost two to one to continue to support us. None but those who have fought a battle, can understand how pleasant it is just when you are expecting defection, to find that the allies are not after all to be drawn off. I have had some hesitation in referring to this matter at all, lest I should be construed into attempting to cast blame on any, but, on the other hand, no account of work can be worth telling which leaves out crucial points because they may be likely to offend.

The action of the Mission Committee was caused by good and proper motives. One could only thank them "for their moderation in being ~~so marked a minority~~:" whilst my friend Mr.



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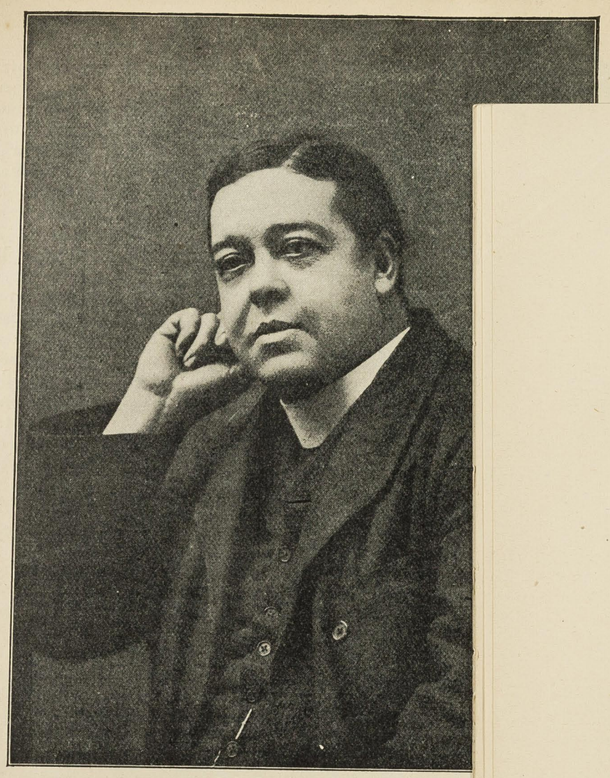
Ingram and myself, though differing on many points, are always agreed upon so many others that I trust none will read into this little account any undue censure on his conduct in the matter. Oxford House, with its excellent social and educational work, needs plainly no praise from me; its ladies' settlements alone are, no doubt, invaluable in their own localities; but this little book will entirely fail of its purpose if it does not convince the reader that real, pioneer fighting work can never be done by little changing groups of stray residents in respectable university settlements. They have their work, and it is a great and good one: but this, the real tug of war, the actual raising of the masses, must be carried out in detail, place by place, parish by parish, according to the Church's method. There is no cowardice which seems to me so contemptible as that which suggests the Church cannot do her work. Give but men, funds, buildings, and there is no locality the Church cannot easily and thoroughly reach. I have heard a young gentleman making a short stay at a university settlement say, "Oh, our feeling about the clergy at the east end is this: they are too old, too poor, to do much; but there is this one thing we are all agreed on, they are men who would most of them have

done well in any other profession." "Yes, my dear young friend," I was tempted to reply, "especially in that easiest of all professions, the university settler," but this might have seemed uncharitable, so I merely suggested that no doubt many parishes failed because we live in days when people will subscribe to anything save the Church's work. And yet in reality this cuts two ways: give funds if you will only to panaceas and palaces and settlements and institutes, but even then you cannot keep up long the hypocrisy of blaming the Church for not doing the work you will not entrust to her. That the Church herself can, better than any newly-invented scheme, do the real work, none who know the foulest quarters of great cities can doubt. The little history I am writing is in itself an evidence, if any evidence were wanting, of this: were it otherwise I should not care to write it, because mere personal work may be abnormal and more or less forced, but record of personal work, which is part of a great system, the Church, is worth keeping, because it shews that what is done in one place can be done in another, provided only suitable support and opportunity be forthcoming.



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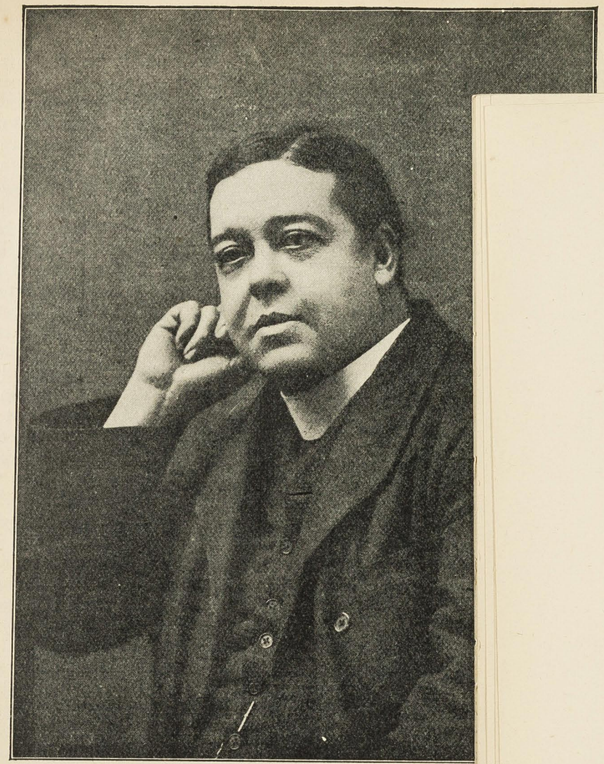
CHAPTER V.

ROOM-TO-ROOM.

IT would be foolish to attempt to measure mountains with foot rules, and equally useless to assert that human life, with its countless varieties of pulsating energy and complex sides, can be reduced to a cut-and-dried system to be regulated at desire: neither logic nor arithmetic are all that are needed in social or religious work. But still even here there is such a thing as approaching the question from a common-sense point of view, which will at once teach us that method and order can do much, and must at least be better than their opposites. We live in days of endless committees, and schemes, and talking. "I suppose," said a well-educated woman of the upper classes to me once, "there is but little crime in the east end now because the People's Palace has raised it all so much, has it not?" "What do

you dear heroic people do in the east end?" was a question once put in my hearing to a young lady, who, as far as I know, had paid but one brief visit to that locality; "Surely, with all these schemes and settlements and institutions, too much is done for these people: why, they will soon become better than the upper classes." That, I thought to myself, might well be; because even if the morals of the west end be higher than the newspapers would have us believe, its intelligence and capacity, at least in dealing with its poorer brethren, seem at all events strangely wanting. No general scheme of philanthropy, no careless patronage of pet schemes or novel institutions, no pop visits paid by fashionable women, will ever really alter the east end, and by that term I mean its worst quarters. What is wanted is careful, ceaseless, definite work carried on under competent supervision in a defined and limited area. That method of work the Church alone, as far as I know, can and does undertake. It is no doubt true that, in a few very exceptional cases, other religious or philanthropic bodies strive to adopt and utilise her system, but these instances are, indeed, few and far between, and do not affect this assertion. A more serious argument is sometimes brought forward, which says that



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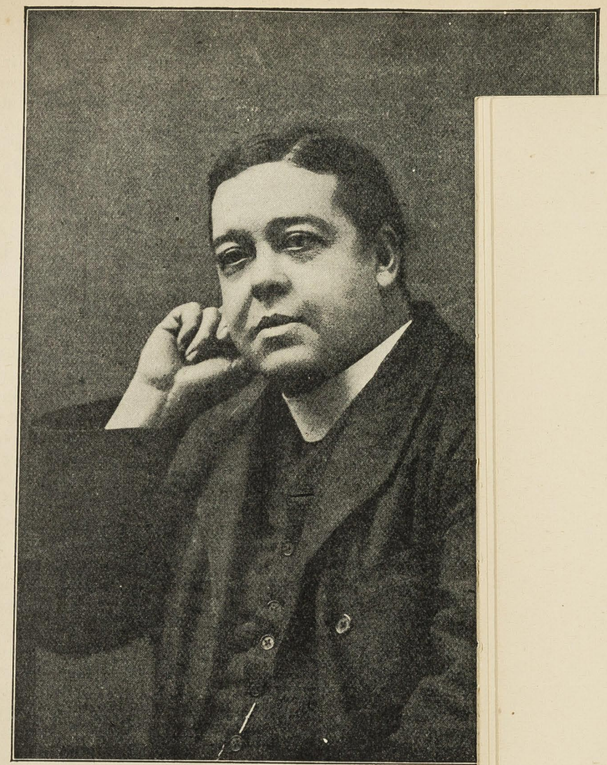
though the Church's system may be in theory good, as a matter of fact it again and again breaks down. "Look," they say, "at parishes of ten, twelve or sixteen thousands, worked from some small obscure little centre, of whose existence it is plain the majority of the parishioners are almost unaware. Look at the extreme unfitness of some of the incumbents; their empty churches, their age, their all-round feebleness!" And it must be admitted the argument possessess much sting because it is so true. And yet it would be stranger still if it were not. The system of the Church demands a very high ideal. To effectually shepherd a very poor flock of many thousands assuredly demands very high qualifications. We hear of the astuteness needed in a lawyer, the bravery required in a soldier, the physical power requisite for the calling of a navvy, all these and a hundred other unusual combinations are required before you can provide a parish priest who will be certain to cope successfully with all the forces of evil arrayed against him. It is but a poor thing for objectors to assert that the system of the Church sometimes breaks down: it would be much better if they went to help it just where it is weakest. But, as a matter of fact, it breaks down much less often than is supposed. I recollect being told by a

very fierce Church reformer that when he went the round of certain selected parishes for journalistic purposes he was surprised to find that where he went to curse he was often constrained to bless. "Hang it," he said, "there don't seem so many black sheep amongst these idle Church people after all. There's scarcely a place where they don't seem to be trying to do something!"

In dealing with any very difficult problem (and what problem could be more difficult than that of raising the submerged), order and method can always be best employed, because, without them, there can be no test of results. I am confident that the Church's system of district parochial work, if tested, can produce results which would surprise many.

For instance, in our area, which it must be remembered was markedly criminal, peculiarly unhealthy, and for long left without any Church at all, we had from the first attempted to deal systematically with all our people by visiting them in their own rooms at least three times in the year. "What do you want to come poking about poor people's houses for?" was a question sometimes asked at first, but when it was really understood that we were not amateur sanitary inspectors or in the pay of the police, we were always



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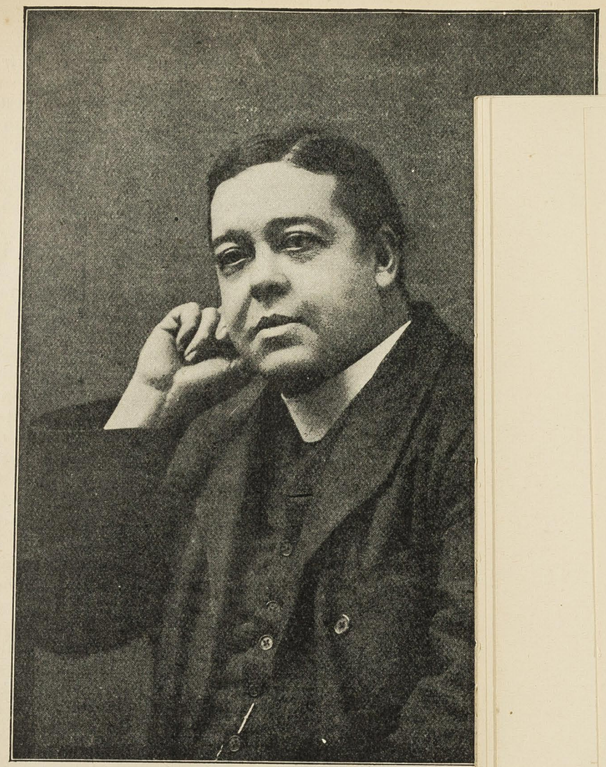
accorded a welcome. Occasionally there might be a contretemps, as, for example, when one of my curates, after knocking several times a door, entered and found its occupant asleep on the bed. He discreetly retired, but next day was assailed by the enraged lady in the street. "They told me you came in my room yesterday. How dare you come into a lady's room when she's drunk? You're no gentleman." But these little misunderstandings were rare. As time went on we tabulated our statistics, and it may, perhaps, be of interest to take a single street, New Nichol Street, a very poor and degraded locality, of whose visitation at this time (1892) I have a record before me. The street itself is too long to record fully, so I merely transcribe the last eight houses, which are but examples of the rest, omitting, of course, all names lest I should give offence, but transcribing the numbers and shewing how closely the occupants were connected with the Church.

The abbreviations mean, *g*, ground floor; *f*, front; *b*, back; *r*, right; *l*, left; *ff*, first floor; *tf*, top floor; whilst the descriptions of the religious bearings of the people are thus shortened:—*Ch*, for Church; *M.M.* for Mothers' Meeting; *B.C.* for Bible Class; *S.S.* for Sunday School; and *R.* for Roman Catholic.

41	g	Ch.
	ff	M.M.
	tf	Ch.
42	g	Ch.
	ff	Ch.
	tf	M.M.
	b	———
43	gf	Ch.
	gb	Ch. & B.C.
	ftb	Ch. & M.M.
	ftb	M.M.
	tf	M.M.
	tb	Ch. & M.M.
44	g	Club.
	f	———
	tf	Ch. & M.M.
	tb	Ch.
45	g	R.
	f	M.M.
	t	B.C. & Ch.
46	Empty: condemned by sanitary inspector.	
47	gfr	R.
	gfb	R.
	gbr	Ch. & S.S.
	gbf	M.M.
	ffr	Ch. & S.S.
	ftb	Ch. & B.C.
	tfr	Ch. & B.C.
	tfl	Ch.
	tfb	Club.
48	gfr	———
	gfl	Ch.
	gbr	Ch.
	gbl	S.S.
	ffr	R.
	ffl	M.M.
	fbr	R.
	ffl	Club.
	bfr	R.
	tfl	Ch. & S S.
	tbr	Ch.
	tbl	B.C.

It will be seen that with the exception of the Roman Catholics, mostly Irish, there are but three blank in the list, and I have no doubt that they were occasional attendants at Church or otherwise connected with us. I have merely taken these eight



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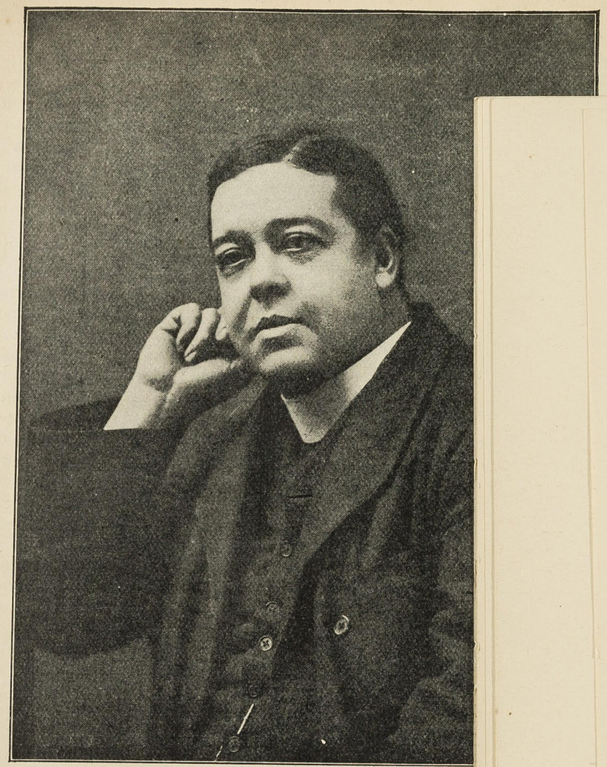
houses at random, but have full lists both of that and other periods for all the streets, and find that all of them shew how largely the people, sunken and sad as were their outward circumstances, were in touch with the Church and its organizations. Such a result, in this the worst quarter of the town, it would have been utterly impossible to achieve save by working according to the method and order of the Church's parochial system. It is easy to talk glibly about altering the tone of a district or raising its morals, these assertions cannot be tested, but it is much more difficult, though a hundred times more essential, to take a certain definite parochial area and work it. This alone can really raise a locality or alter the character of its people: to deem no labour lost which necessitates hours of endeavour even to retain one little girl or boy under influence: to be determined at all costs and all hazards to draw all or almost all of the inhabitants of the most squalid streets into some connection with the Church: to be in a word careless (for the time being) of all save the defined parochial area, this, as far as I understand fighting, is the only kind of warfare which can bring results and success. I daresay it is not the kind of high faluting nonsense which professors of pastoral theology or writers on

Church work would generally endorse: it is their business, of course, to fly at higher game and chatter about the danger of being parochially minded, but after all somebody must do some work, and the Church's parochial system was certainly intended as something to be worked, not warned against. At present, it must be confessed, the clergy of the Church of England are all too ready to take these warnings, and avoid that undue burying of their talents in a napkin which attending to their own parishes involves. But if the masses are ever to be really reached, it is clear that this loyalty to the Church's original parochial system will have to be revived. You will never improve the submerged by the most elegant of Exeter Hall speeches or the most earnest of resolutions at a National Convention. Diocesan Conferences, and Ruri-decanal Committees, and Parochial Delegations to central church societies, are all worthy things in their way, but the best Church defence is the Church in action, the Church with parochial work and definite, distinct authority, because working not for the world, but for each distinct, definable, limited area. On such a subject, the very crux of the whole question, I should like to quote the words of the great Dr. Pusey, to whom



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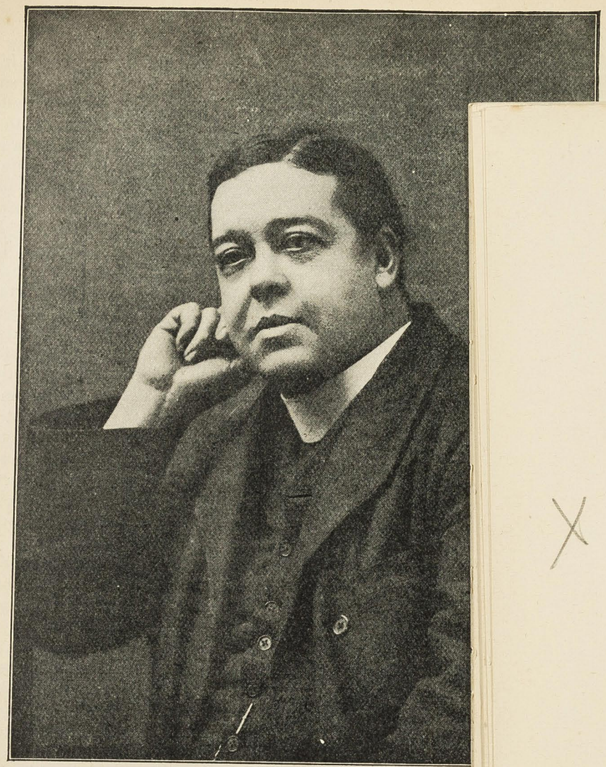
East London was very dear. "I fear," he says, "more for the rich than for the most degraded poor—more for Belgravia than for St. Giles'; for the more light there is, the more responsibility. 'For when He maketh inquisition for blood, He remembered them, *and forgetteth not the complaint of the poor.*'"

apt to linger as feuds almost for generations. Magistrates and policemen and others who know the real life of the dark quarters of our city could testify to the fierceness and secrecy with which these warfares are conducted: no law or judicial investigation can probe, much less stop, them, and the misery, inflicted often on the innocent, by them is great and lasting. A short time before this Hoxton fracas, a boy of our locality, just under eighteen, and, therefore, too young to be a member of our club, had been led by his associates into a street fight with the lads living just round Bethnal Green Church, and had been stabbed at the first encounter. No clue was ever discovered as to his murderer, though, no doubt, most of the members of both gangs must have been aware of his identity. I had asked whether the poor lad's father would like the funeral to take place, or rather the first part of the service, in the church, and was somewhat struck by the quaintness of the reply. "I am very much obliged to you, but I have been offered the same by another minister (in whose parish he lived), and so to stop all argument we will go to neither." They insisted, however, on bringing the funeral down Nichol Street, and halting as a 'mark of respect' outside the church for half-an-hour.



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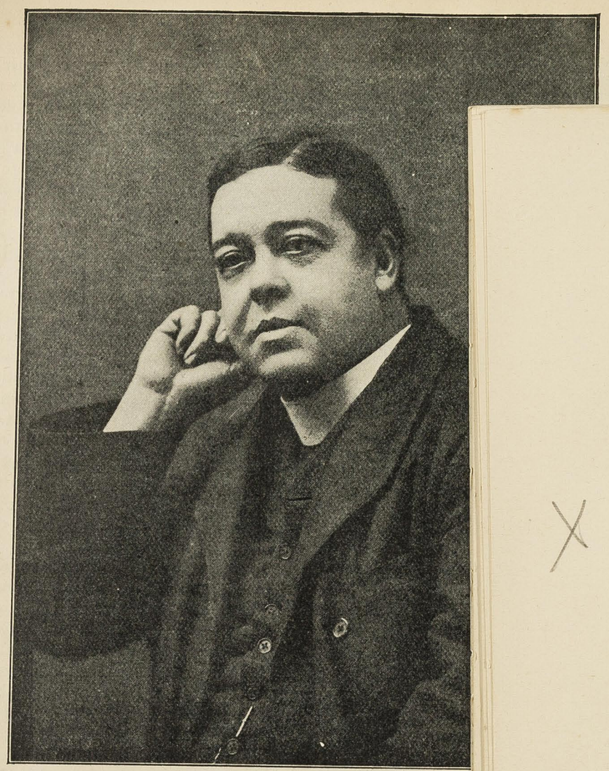
CHAPTER VII.

MEN'S CLUB.

IT is an obvious commonplace of social work that not only must you go to the people, but they also must come to you: in other words, valuable as visitation is, and powerful as individual work may be made, you must, in addition, aim at dealing with people when together, and for this object carrying on many organizations. In coming to Shoreditch I had at once seen the necessity of reaching the men of the locality by providing for them a club. I have recorded in "Life in Darkest London" the many vicissitudes through which that club seemed likely to pass when we started it, and there is no need now to speak of its early history. For a long period it was carried on in the teeth of a kind of a sullen, silent contempt on the part even of those very members whom we desired to raise. "Shake hands with you?" sneered one of the members to me on entering, "I don't come here for that, I come here to enjoy

myself." Any open disorder I could even at first soon quell, and any sort or species of quarrel I have never permitted, but it was long, almost hopeless work, dealing with the kind of coarse, brutalized humanity which seemed to have no vulnerable point about it. As time went on we gradually broke down this barrier of evil, and soon began to see visible results, at least, in individuals. It must be remembered that the kind of moral atmosphere which at that time pervaded Shoreditch life, and therefore penetrated the club, was of sullen revolt against rules and order of any description: in such an environment, belief in disinterested goodness was impossible, enthusiasm, as to any cause or person, became absurd. Combine with these characteristics, an abnormal belief in their own cleverness and knowledge, and you will realize, before you perhaps, what the life of such a people must have been. With sharpness instead of knowledge, cunning for wit, no forethought at all, but living entirely in and for the present inheriting a thousand defects of blood and with no will or nerve power at all, who can wonder that such unhappy ones should succumb to the inevitable influences of their surroundings, which go to make virtue and morality impossible. The tone of the club seemed impossible to raise. "It's only



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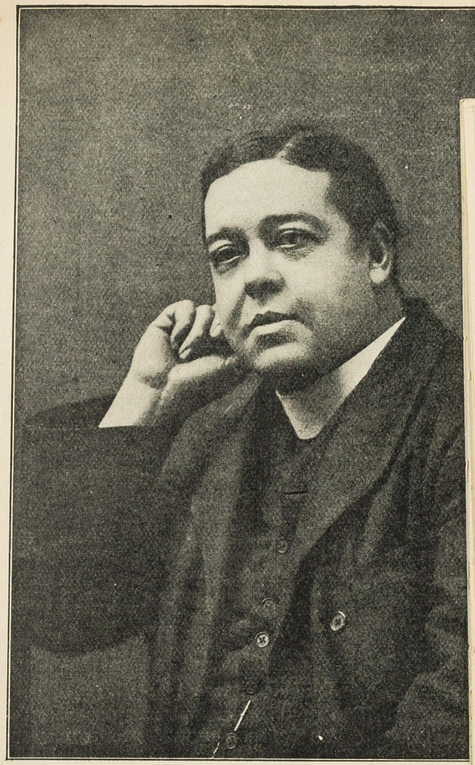
for life," was a favourite saying there, "if it were for longer, I'd strike." How grating such a sentiment would be to those refined critics who desire only to see the best side of this happiest of all possible worlds! But, for us who had to face the music, these delicate methods of looking only on bright sides was impossible. It is a common saying amongst thieves, "I don't pick pockets, I take them as they come." So must it be with the social workers: poor soiled humanity must be taken as it is met with, but never despaired of. If in the very best of mortals, there exist hidden taints and unsuspected flaws, assuredly also in the worst there is a wealth of potential goodness if only it can be set free. It is not people's hearts which are so much wrong as their heads. Once be determined to find the good spot in those for whom you work, failure will be impossible, because you will refuse even to admit defeat. And as time went on we found this was the case with the club; it has now been in existence nearly ten years, and during that time I have very seldom been absent from it: indeed, I have always felt it to be the chief aim of such an organization to become a a kind of "At Home," if I may use so curious a simile, of which I am the host and they the guests. Our rules are few and unwritten, but all the more

rigidly enforced, perhaps on that very account. No one can join under eighteen, the subscription is a penny a week, and, as far as possible, all members must be parishioners. The number on the roll is a little under 500: and we usually consider that, at least, 100 members use the club every night. It is an absolute rule to shake hands with me both on entering and going away. I never myself take part in any game, but spend all the time walking about and talking to the members.

In the management of the club, taking pennies and so forth, I am assisted by various helpers, chiefly by a worker who we call Brother Augustine, who knows and understands the work very thoroughly; his success with the members does not always guard him from being called 'out of his name.' On one occasion we were horrified by a new member who insisted on speaking of him, in thorough good faith, "Brother Disgusting," and on another we heard a voice at the door demanding the "gentleman who lived there, Mr. Buster, I think, they call him." Such mistakes are certain to arise in many cases, as, for instance, I have heard one of our sisters, Sister Mona, frequently dubbed "Sister Ammonia." However, to return to the club, games of all kinds are provided on small tables—cards, draughts, dominoes, and even



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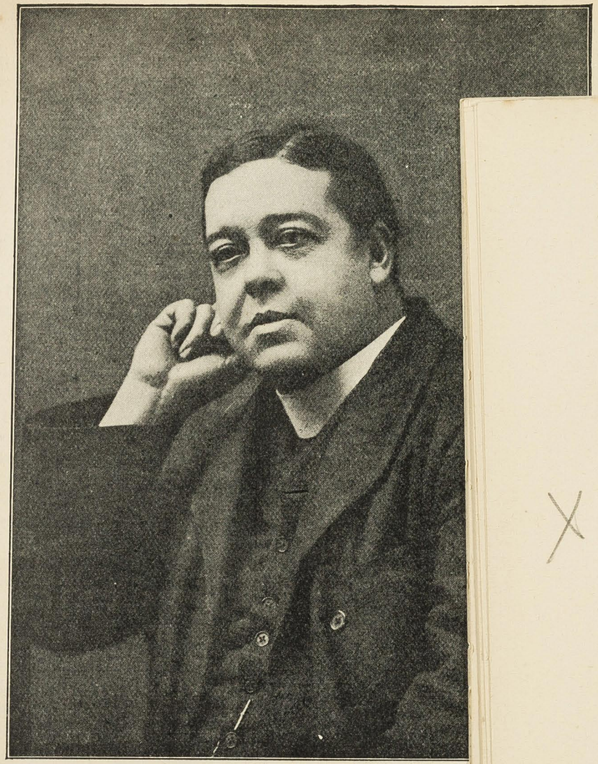
chess. A large table is set apart for books, illustrated papers, and other literature. The City of London Club kindly presents us each night with about half-a-dozen of each of the evening papers, so that we can keep abreast of the times, and we always have also a copy of at least one morning paper. Below the club is a gymnasium much used, and in the club room itself we have a flying trapeze, rings, parallel bars, and so on; but besides gymnasts and acrobats, of whom we have many, all more or less 'artists,' at least on the boards of small places, and rejoicing in such pleasing professional names, as 'Levano,' 'Artelle,' 'Nero and Neroni,' 'The Unrivalled Tricolini,' and so on, we have naturally a large number of members who box. So much nonsense is sometimes talked about the debasing influences of such a form of bodily exercise, and that frequently by people who would allow the upper classes to do anything and the lower nothing, that one hesitates to enlarge on the theme at all, but everyone who knows even the professional boxer is aware that the capacity of using the fists is usually combined with self-restraint and forbearance on ordinary occasions. I know well that as soon as a poor lad makes a hit he is carried off to the west end and flattered and treated till it is

small wonder that he often falls into bad ways and becomes the poor bloated, swaggering imitation of a man which some professionals no doubt are. I know well, also (because the thing has been forced on me), the cant and hypocrisy which many so-called 'Christians' display in trying to prevent and misrepresent the actions of those who, like myself, believe even this form of bodily exercise to be permissible. Would that such things were confined to clergymen and dissenting ministers; both of these classes have of necessity often to view matters from a very limited point of view, and leaving out the inevitable tendency to ultra-biliousness which often marks the utterances of the cloth, I can easily understand that the temptation to have a shy at an erring brother must sometimes prove irresistible; but what are we to say of the enlightened men of the world, as, for instance, of that noble lord whose eloquent speech I perused one evening in answer to a deputation which had waited on him as to education: he was all, it appeared, for refinement and elevation of the masses, and deprecated any return to the gross habits of the past, when they actually had prize fights and so on. Oh! my Lord, my Lord, why it was only on the day before that you were watching (and paying for) an encounter at a



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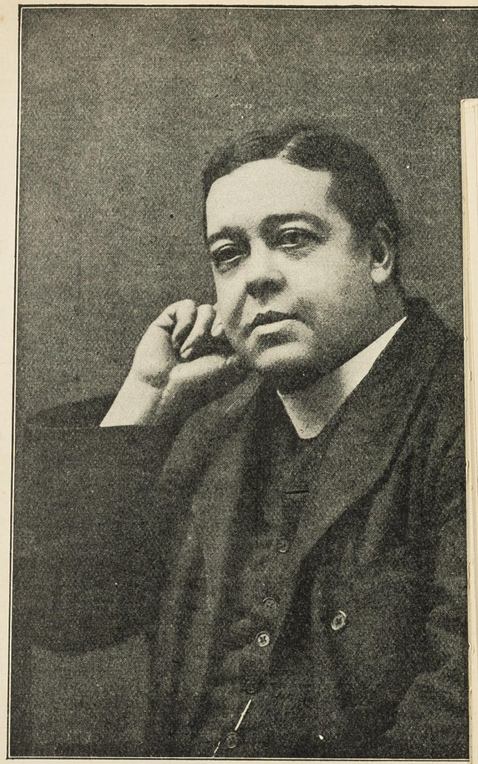
sporting club, where one of our lads went actually straight from Church to box there. That may be a bad way both for lad and peer to pass Sunday morning, but the lad who merely had to go for the sake of the payment, seemed to me not much to blame, at least, compared with those who enticed him there. Perhaps, after all, the west end might in some cases help the east end most by letting it alone.

It may be said, why afford in a club opportunities for learning boxing when it may be thus abused? The question is in itself absurd. Why teach anyone to write, when perhaps they will some day use that knowledge to commit forgery? Shoreditch is called 'the cradle of pugilism,' and its men and boys will box whether you like it or no: if not in the club, in some low 'boozer' as the public-houses are called; and as far as most are concerned, the knowledge of the art of self-defence, never harms but raises and improves. As far as I myself am concerned, I have never had a pair of boxing gloves on in my life and never shall have, nor do I take the slightest interest in watching those who box; sermons are sometimes dull, but for real unadulterated dulness, give me what are called the amusements of life, but though this is so, I am perfectly ready to provide such legitimate

methods of exercise for those to whom they are obviously most useful. In addition to the boxing ring, we have fixed in the club a kind of suspended football, called a 'punching ball,' it is a sight good to see, to observe how this is used. Men will stand for hours striking out at this ridiculous looking bobbing object and no exercise could be better. With the surroundings and atmosphere, and with no park or open space very near us, health can only be preserved by such apparently violent but plainly useful forms of exercise.

It is sometimes asked me, do you not aim at something higher? Do you never speak of religion? Never in the club, unless it is first mentioned to me; nothing in my opinion is more rightly looked on with contempt by the ordinary working man than the attempt to entrap him into a place in order to force religion down his throat. Think of the indignation a bishop would feel if an official of the Athenæum were always attempting to convert him to the doctrines of Methodism or Mormonism. You have no more right ostensibly to get people in for social purposes and then try and turn the thing to religious advantage than you have to practice any other form of pretence or deceit. And, in addition, such a form of action would be fatal as regards results, whilst in nine



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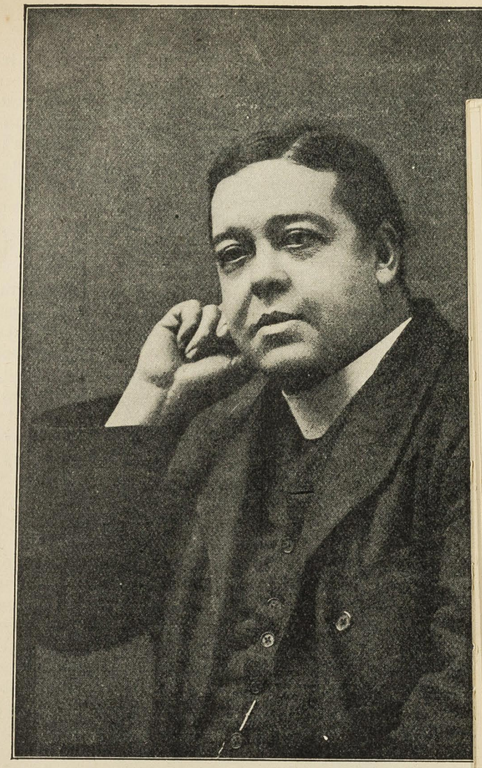
cases out of ten, if you do not broach the subject at all, it will be mentioned to you, and so the door will be opened. And apart from this, the whole tone and temper and prestige of such an organisation as I have been describing is absolutely and entirely religious. Still waters run deep, and there are infinitely better ways of achieving an end than by driving and forcing. It may be said no reforms can be real or lasting which aims only at the life and the surroundings, and not directly at the heart. That is so. But if our hearts are really set alight by the fire of Divine love, how better can we shew it than by providing for all, the evil as well as the good, Esau as well as Jacob? These things you ought to have done, and not to have left the other undone! Pure religious work is the most important; never let it degenerate into the omission of all social obligation; at least be determined to do both.

CHAPTER VIII.

SUNDAY CLUB AND BIBLE CLASS.

BESIDES the ordinary week-night club which has obviously been so important a factor in the civilization of the locality, we have for some years worked also a kind of men's gathering on a large scale which we term, for lack perhaps of a better name, the 'Sunday Afternoon Club.' This is usually attended by over three hundred men and our *modus operandi* is as follows. The men, as they enter the club-room on Sunday afternoons at a quarter to three, are marked and passed into their places. The room is warmed in winter, but always kept well ventilated. The men are seated on rows of forms, of necessity placed closely together. Each man is handed a hymn book on entering and keeps his hat on. If he happen to desire to smoke he may do so, but this is an extremely rare occurrence. None but those who know the customs and ways of thought prevailing amongst the low class 'dosser,' or lodging-house



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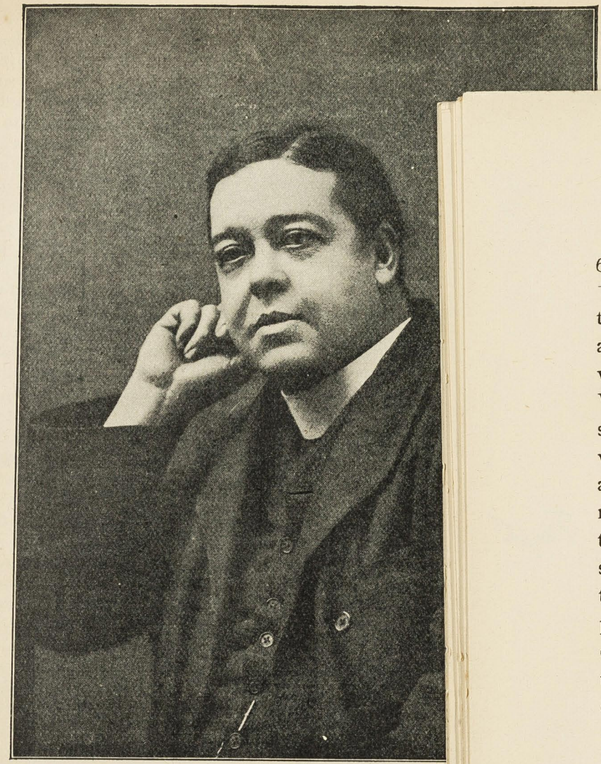
men, can rightly understand how necessary for success these two trifling, but to outsiders odd-sounding, permissions are. In religious and social work, all knowledge of detail or attention to minutiæ, are usually looked on as evidences of 'worldliness' or lack of mental elevation: no wonder that work, conceived without any business-like consideration, and carried on under ludicrously unsuitable conditions so often fails. It is just the little trifles that make all the difference. In this Sunday afternoon effort we have always found this to be the case. The men on being seated are talked to by various helpers and sometimes offered an illustrated paper to look at: as soon as the hall is full, we start singing, in former days Moody and Sankey's hymns, the tunes of which are obviously very popular, but now, because the words are more suitable, hymns from 'Ancient and Modern.' The way in which some hundreds of voices thunder out 'The Church's one Foundation' or 'Onward Christian Soldiers,' would convince any hearer that Church hymns, with definite teaching, are as much liked as undenominational ones provided they be once learned. Sometimes we choose one of the men to sing a solo, and often vary the proceedings by some reading or singing by ladies and gentlemen

who come down to help. In connection with this club an opportunity is afforded the men of attending a service in church, at which the service is short and the sermon plain. The men not only compete to get a place in church,—because our space is limited—but enter most heartily into the service when there. On different occasions we have even Bishops to address them, once the Bishop of London, who, despite the fact that he preached for fifty minutes on the duties of renunciation to a congregation who have but little to give up, so thoroughly impressed the men by his vigorous earnestness that they literally hung upon his words. We have also been privileged to hear the Bishops of Stepney, Zululand, Worcester, Japan, and others. The attendance at these services is entirely voluntary.

A somewhat similar organisation, designed for the shipwrecked, is our Free Refuge. I fear the very name may appear misleading; philanthropists are so fond of opening an extremely unsuitable room and filling it with the miserable homeless creatures who prowl our streets, that the word 'refuge' has a bad sound. Nothing can do more harm than by ill-exercised benevolence perpetrating a loafing class. Besides, no place can be worse than a refuge or shelter which merely allows



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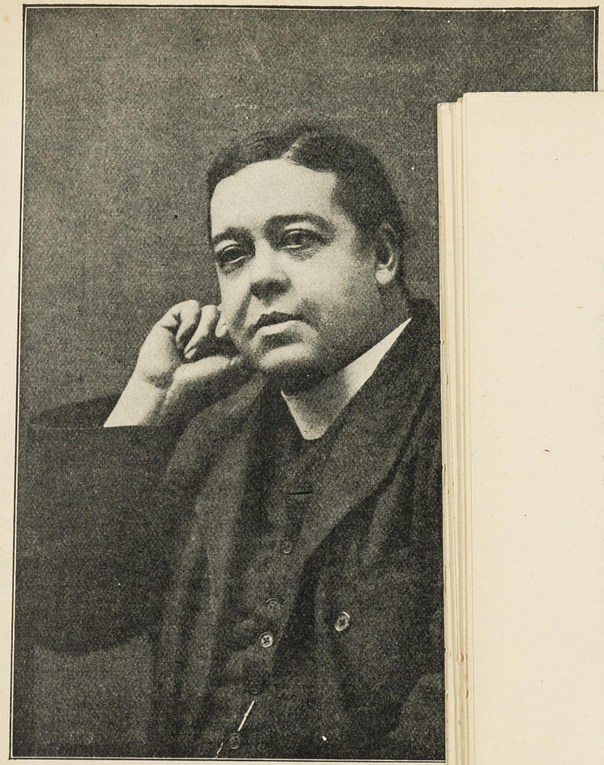
the vicious and degraded to herd together without any attempt at elevation or reform. This danger we have from the first been determined to avoid. We do not take the tramp class at all, but only such men, of whom there are many, as are really what they represent themselves to be, submerged and without a home for the time. That there are many such in the lowest quarters of London to-day, I can vouch for. It is easy to prove by statistics that there ought not to be, it is easy for those who know nothing about the real life of the poor (and they are many), and those who never can know anything about such things, because they have no eyes to notice, and if they had, no desire to observe (and they are legion), it is easy for such to dismiss my statement at once as a—well, as an inaccuracy. Whatever tends to ruffle the serenity of the better classes in this happy world of ours, must always in their judgment be surpressed. For such I am not writing: would that any words of mine could scourge into the selfish minds of the great careless majority of the so-called 'better classes,' the contemptible fact that they care only for themselves. What can God think of these whom He has made 'such as do stand,' when He looks down on them only to see that they will stir no finger 'to raise up them

that fall?' But then, besides these, there are some who do actually wish to study rightly, and, as far as in them lies, modify and alter the harsh conditions under which the lives of the very poor are passed. To such it may be disquieting to know that in this great city of ours there are continually, men, many of whom have been soldiers, who are perfectly respectable, but stranded and shipwrecked for a time and homeless. For these, when they apply to us we provide in the Club Room at night a refuge. Each applicant is interviewed by myself or a helper, we are always most strict as to only taking those whom we feel we can really benefit. For three years I myself slept in a little kind of overhanging room, where I could see and hear all that went on, in order to control the thing properly. In a very rough neighbourhood this was at first essential, but is so no longer. The order and behaviour in the hall are now excellent. The men lie upon the ground or in wooden bunks fixed to the wall, with one blanket to cover them. A light is kept burning all night, and in winter a fire. Washing is compulsory and no food is given. Our first effort is to get work for every new comer and pass him on to better quarters, if possible to our own Model Lodging House next door. We also collect men's clothes, so that each good case



THE REV. A. OSBORNE JAY.

[*Specially photographed for* THE TEMPLE *by* FRADELLE AND YOUNG,

A TRANSFORMATION IN SLU

THE REMARKABLE STORY OF A LONDO

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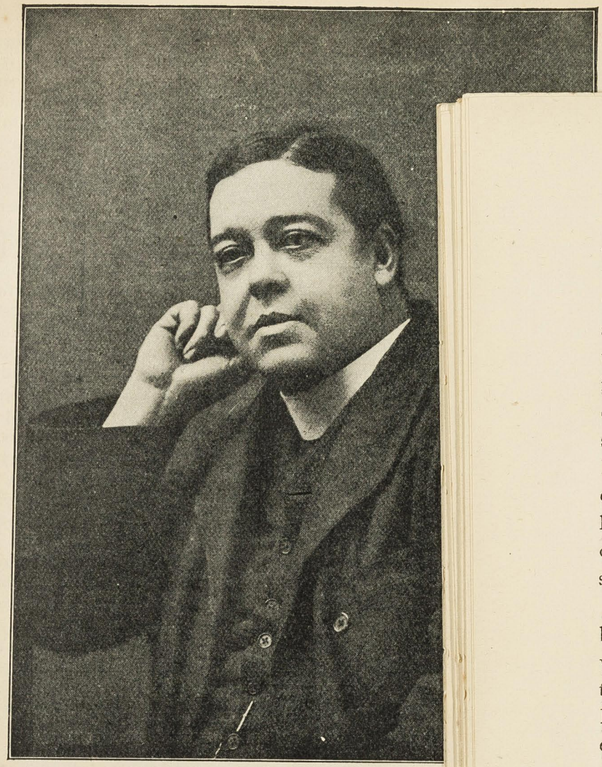
may, on getting work, be suitably attired. A few selected cases, who get very unremunerative employment, such as paper selling at a shilling a day and so on, if we are quite satisfied with them, we keep on for months. But the main theory of such work is to pass all on. The work itself is most difficult and laborious, indeed never-ending, but it can and is done, and certainly pays for being carried on by its results on individuals. Many have passed from us to good situations and yet were at one time so near to the workhouse doors, that they have only just been saved from degenerating into it by being helped at the right time.

The Model Lodging House built by the generosity of Miss Schuster, and called 'Trinity Chambers,' provides for the more fortunate members of the same class on the pay system. The use of an excellent kitchen, hot and cold baths, crockery and kitchen utensils, are all included in the charge, which is for an cubicle or separate bed room, half-a-crown a week, and for a bed, two shillings. The house is usually crowded and is of manifest help to those who use it.

Besides these institutions we have of course also many classes, societies and meetings. By the Sunday schools which the Sisters carry on with

much vigour, we reach many children and touch many homes. For the women we have several meetings carried on also by the Sisters. When I first came to Shoreditch I found a mothers' meeting established in connection with the Parochial Mission Women's Society, who provided most of the wages of two Mission Women. The meeting had itself, though large, degenerated through lack of oversight, and was one of the most noisy and remarkable assemblages I have ever entered. I remember in those early days entering the room and seeing three enormous fat 'mothers' of mature age, playfully rolling each other about on the floor in the temporary absence of the lady in charge. We soon reorganized this meeting and brought it into order, but after continuing it for about seven years, I was satisfied that it was doing but little real good. Shoreditch women are seldom gifted in the use of the needle, and continuous gossip will take the place of useful work. A more serious objection to continuing the meeting in its old form was the fact that almost all the names, nearly nine-tenths indeed, in the book, had gradually drifted into other parishes and it was clearly unsuitable for my mission women to go on visiting them.

I therefore instituted instead a Women's Bible



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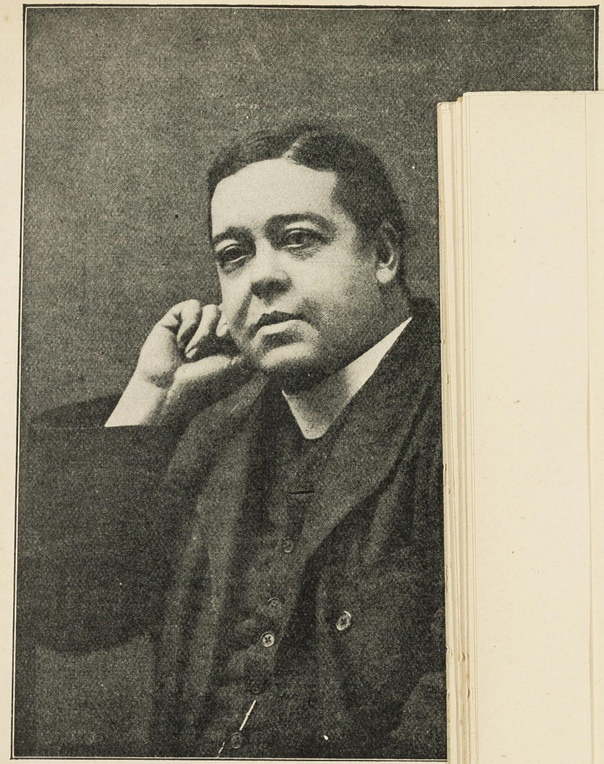
Class which meets in Church on Friday afternoons and is usually very largely attended. We limit the service to the Litany and two hymns and the instruction, lasting only a quarter of an hour, is continuous and closely listened to. We pursue some regular course, such as the 'Life of our Lord,' which we have lately finished or the 'Life of S. Paul,' which we are now considering. We keep a register of all members attending, and issue cards of membership, as both these proceedings seem to afford the women pleasure.

In dealing with all applicants for relief who belong to any of these bodies connected with us, we always most firmly maintain the principle that the only consideration we can admit, is real need. Relief is at all times a thorny problem and one may easily do more harm than good. But still it is a problem which must be faced, and is alway cropping up. I recollect a lady from the country once coming to see the parish, who rather astonished me as we were going to see the new Mission House the Sisters are building, by suddenly asking "Are you much desliked?" I hesitated a little as to how to reply, "Well," I said, "people usually say to me "Are you not greatly beloved?" "How foolish," she answered of them. "You could not be doing your duty if everybody liked you."

There was considerable truth in her theory, though personally I have seldom met with anything but kindness even amongst the roughest. But still the idea is good. If you are to do any real work, never strive to be merely 'liked.' Many workers fail here lamentably. They run about with their smiles and their sixpences and think what good they are doing. No mistake could be greater or more grotesque. Again, never give simply to relieve your own feelings or allow yourself to be bullied. "Give me twopence for a shelter" said a half tipsy stranger to me at the door once, "No! why that's what you're paid for, to look after the likes of me." Under such circumstances to have given would be really, even in its influence on the recipient, criminal. What is wanted in all religious and philanthropic work is the conviction that you have to carry through a real, difficult labour under certain fixed unalterable principles, and that you must never do wrong that good may rise from it. I think if this idea is acted on, the people themselves, however poor, degraded or rough, will respect the worker a thousand fold more than if they see at starting that he is a mere 'man of wool,' to use a local colloquialism.



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CHAPTER IX.

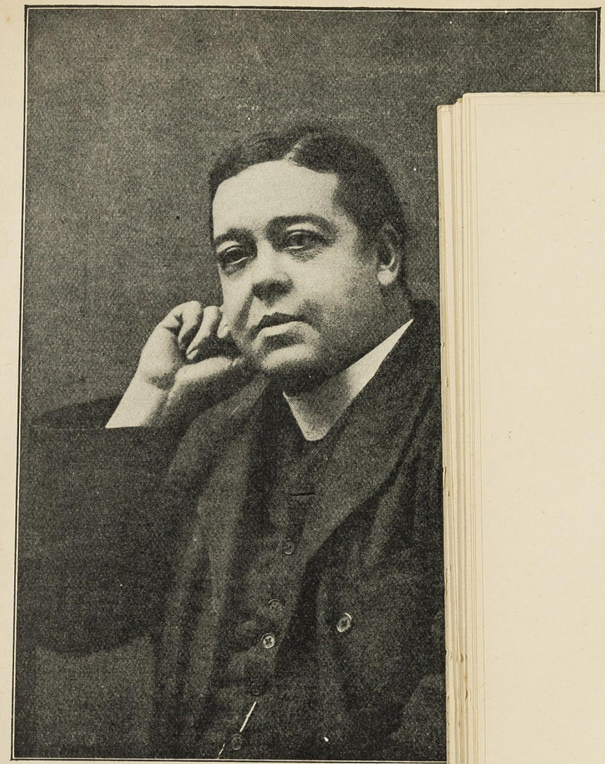
FLOWER SHOWS.

SENSATIONAL statements defeat themselves; they are seldom believed. But of sensational statements there are two kinds, those which are coloured to create interest and are therefore wrong, and those which create sensation because true. There will always be a large class of weak minded persons who will confuse, or pretend to confuse the two; but to all who think, the fact is apparent that because the life of the lowest is very hard, any account of it will often appear to the idle and the indolent of more fortunate position, to be hinged with sensationalism and untruth. It is astonishing what blatant nonsense the educated classes will easily swallow, and what bare reality they will recoil from. How often for instance, does one read and hear of the misery of the poor East-ender who never sees a flower or hears a bird sing! Languid fine ladies, who can be as cruel to their own maids as any sweater, affect to weep at

CHAPTER XII.

SUMMARY OF RESULTS.

THE task which I set before in writing this little book of justifying by some account of our progress the support we have always received in our work here from the sympathy and help of many outsiders in all parts of the world, is now nearly finished. I shall venture in this concluding chapter to sum up briefly the objects we set before us at starting, and to state, in a spirit of thankfulness, not self-confidence, how we have actually achieved them, utterly beyond our grasp as they seemed when we first desired to attain them. In writing about one parish or any special organization in it, there is of necessity a danger of seeming to speak of it as worthy of especial notice: such an idea is, indeed, far from my aim, save in this respect that it can reasonably be set forward as a typical example, with its unsurpassed criminality, its appalling death-rate, its bitter poverty, of a slum locality, where all work is difficult and where few results can be



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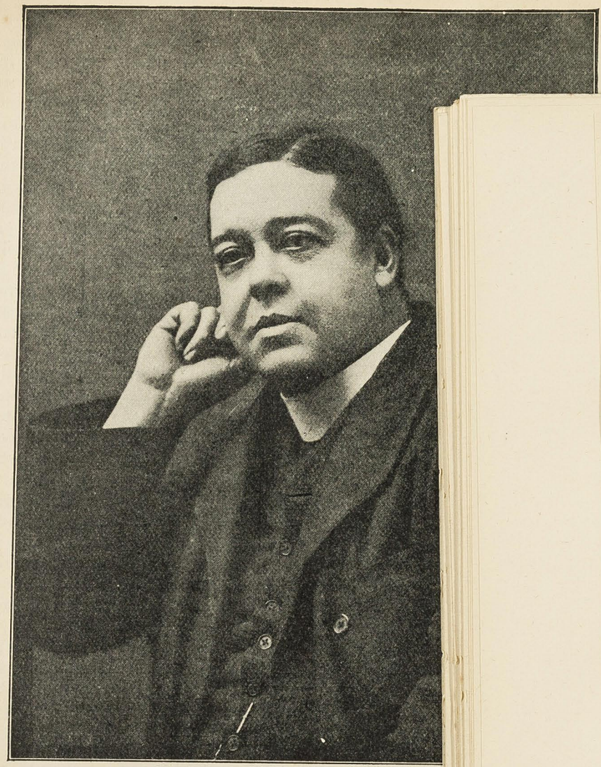
looked for. That the Church of England has stepped into this very place and evolved from this festering mass of wretchedness many distinct and lasting results of amelioration and goodness, this is a fact which, just as it cannot be disputed, cannot be explained on any hypothesis, save the true one, that the Church can and does do her work, even in the most unlikely and undesirable quarters. I do not say this as in any way asserting that the Church has already won every battle and can therefore rest. On the contrary, I agree with every word of the admirable speech made by my friend, Mr. Lawley, at the East London Church Fund meeting of this year. "Churchmen are in danger of getting a feeling of self-satisfaction, and of thinking that the work was done; whereas, in fact, the problem was hardly yet touched—the surface had been but merely scratched, we had not yet got to the head of it. The work of converting our home heathen was, indeed, a hard one, all the harder because our home heathen, were, if the paradox would be pardoned, baptized heathen.' But still, hard as the work is, the Church's system, if really put in action, is the right one to carry it through.

When we first started our operations at the close of 1886, we set before us three distinct aims, each

of which at the time seemed equally unlikely of fulfilment. In the first place, we determined to provide ourselves with suitable buildings, a church and so on: in the second place, we determined, if possible, to alter the terrible conditions of the people's lives and environment, though 're-housing the area' was a phrase so ambitious that we dared scarcely speak it: and finally we determined, despite the fact that we were without funds, buildings, and almost without workers, to carry on the organizations of church work which were so clearly required though at first so little welcome amongst a people so sunken as only to desire to be let alone. In all three of these aims we have succeeded far beyond any possible expectation. There have been times, many, indeed, and often, where we have seemed utterly beaten: there have been times when physical strength has failed, and energy gone, when funds have been absolutely nil and the people appeared impossible to reach: but in the end and on the whole, these obstacles have faded away.

Our first aim I have said was to get buildings. No workman can work without tools, and for a parish you must have a centre. From the first I had before my mind's eye the kind of church or centre I wanted: in the east-end we have plenty



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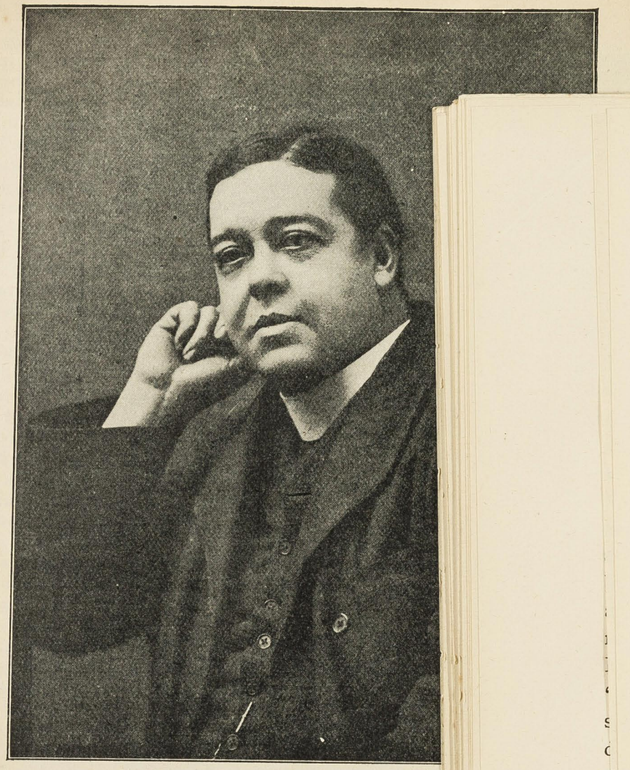
of churches which are peculiarly unfit for their sacred purpose. They are large, cold, ugly, and in some cases empty. More nonsense is talked about large churches than one can quietly stomach. 'My church,' said a worthy old gentleman to me the other day, 'is very large. It seats 1500. The congregation, therefore, are so scattered they do not look many. I happened to count them from the pulpit before I commenced to preach, and found there were about 100, and that, according to my computation, 400 would have made the church look quite full.' It is not, however, only on clerical arithmetic that large churches work havoc, they frequently seem cold and undevotional to those who worship in them. Such a church as this I never desired to build: I wanted one, small, to seat, say 400, but bright, warm, and full. My aim was to make the church the centre and spring of all: I, therefore, conceived a plan which to to many seemed absurd: I desired to build the church over a block of mission buildings below it. Those who know intimately the habits and methods of the poor will agree with me that it is quite possible for a man to belong to a club, or a woman to attend a mothers' meeting, or a child to come to a Band of Hope or Sunday School, for years without knowing or caring what church it is

nominally connected with. This I wished to avoid: if these things were carried on in rooms below the church, though quite separate from it, I felt sure the church would, in the minds of all, be closely connected with all the work done. This has been abundantly proved by the result. We have now a church, which, though it still needs completion and enlargement, exactly meets the needs of the case. It is bright with special gifts, marble, mosaic, glass, it has in it, also the little offerings of the poor, and, best of all, it is filled with a congregation who join heartily and humbly in the services they have learned to love. Below it are class rooms, living rooms, kitchens, and a large hall used for every purpose, women's meetings, men's clubs, and so on; and again below this hall a large gymnasium dug out of the ground. Next door to the church is the model lodging house which has been built by Miss Schuster, and is called "Trinity Chambers." It has a basement with hot and cold baths, a large kitchen, three floors of sleeping rooms, and on the top a flat roof, on which are placed seats, which commands an extensive view. Not far off, in Church Street, there is just approaching completion the beautiful Mission House now being erected by the sisters of the church for their various works. It is to



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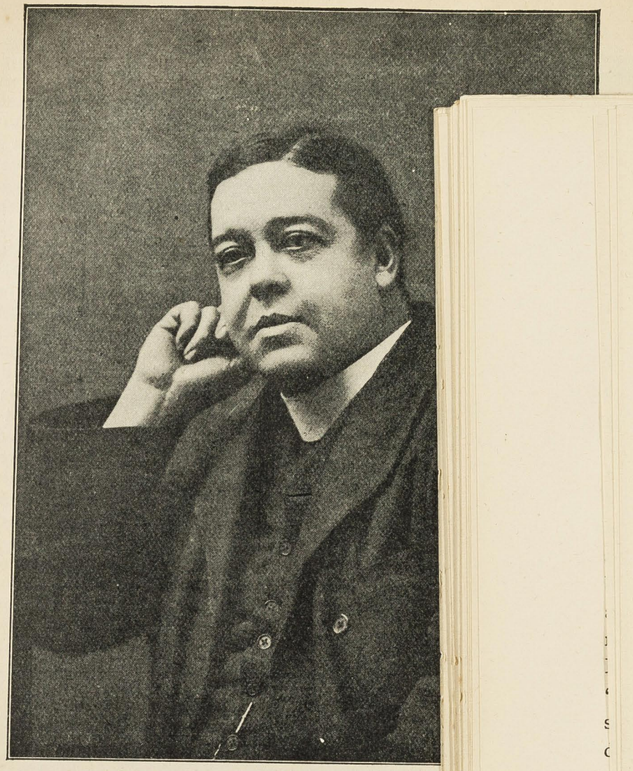
cost about £5,000, and will be a most useful building. The house will contain a commodious mission hall and several large rooms available for large or small classes, whilst a series of bath rooms for the use of poor women and children is rather a novel feature in the scheme. Besides ample bed room accommodation for the ladies in residence, there will be a fine refectory and a private chapel. There is also to be a well-equipped soup kitchen, entered direct from the street.

I now pass on to the second object of our original design. If it seems wonderful that we have managed to carry out our first project and get buildings, it will probably strike the reader as far more so that we have managed to startle the civic conscience and entirely alter the conditions of the locality. Abuses as a rule die hard and slum property is frequently guarded from demolition with extraordinary jealously and care on account of what it brings in to its owners. When first I called attention to the horrible state of the three Nichol Streets, I was met on every side with contempt, dislike, and abuse. The very people who lived in the rotten dens, which were called houses, were most indignant at my interference, whilst the owners, in some cases I believe, members of vestries and such like bodies, did everything they

could to silence me. Such persons as were unbiassed even looked on my crusade as quixotic as they considered the cost involved prohibitive. Not so, however, the London County Council, who, with a vigorous force, which only a youthful body could possess, set to work, and despite the heavy cost, nearly £300,000, commenced their 'Boundary Street Scheme.' Fifteen acres, covered with utterly insanitary and bad houses, have been cleared, and on them will rise large healthy houses, let out in small flats, with common yards behind them and faced by broad, well-drained streets. The people of the locality will still have poverty to fight with, and hard work to do, and small chance of comforts, but they will, at least, be respectably housed in rooms which will make health and decency possible.

I must now refer to the third object we set before us: that of carrying on work, without suitable buildings or adequate funds, in a locality where it was needed, but most difficult to do. I confess that we had no proper idea at starting of what the obstacles would be. Again and again they have seemed likely to overwhelm us: but on the other hand we have just managed to work on. We have always refused to acknowledge ourselves as beaten, whether in room-to-room visitation, or



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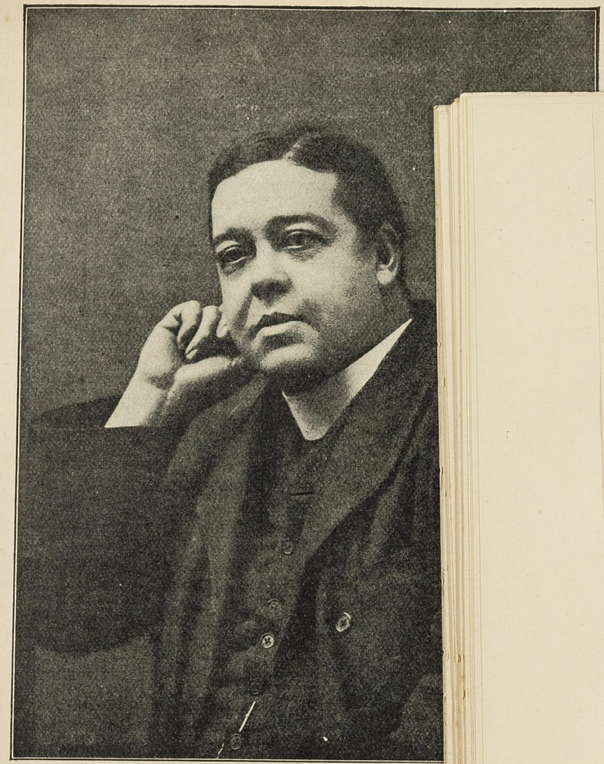
in clubs, or services. Sometimes I have had to drop this organization or remodel that: workers have gone and come: things have changed, those we have done most for and tried hardest to keep, have left us: but all the while we have worked on. Even in the early days we soon fitted the temporary church, whilst the men's club has seldom dropped much below its limit of 500 names on the books. At no time have we ever been met with anything like insult, save at some moment of red heat in a faction fight, and then only from a person so drunk as not to be considered answerable. I believe we can truly claim to have really carried out this, like the other objects we set before us, just as we hope 'to continue' such work in the future.

And now, therefore, to conclude. We have before us still a task hard and difficult, a task which needs care, caution and boldness. Because we have done something in the past, we dare not affect to linger in the present. The King's business requires haste.* That business, as far as I understand, is to fight against sin and infidelity, to keep the light of the gospel shining in a very dark place, and to infuse a little grace and gentleness nto the struggling and sordid existences of the

* I quote here words which in substance I have read, where, I know not.

very poor. I claim from my readers that we are comrades. Brotherly love and sympathy, though due to all men, are to be shewn especially to '*those who are of the household of faith.*' We are fighting for the highest good of man and for the glory of God, against a common foe and under a common flag. Our work is like the outpost duty of an army, except that an army either withdraws or supports its outposts. There are many ways in which that work can be helped, encouraged and sustained. For instance, the best of soldiers are of little use without ammunition and our store often comes near to failing. But, beyond that, what is truer help than the strong aid of prayer, the mighty lever of sympathy? The scientists tell us now that matter in one place has some strange affinity with and influence over matter in another. A stone, for instance, they say in an English road is in some way connected with the huge block of which it formed originally apart in some distant land. If this be so, what of human beings, and the mysterious flow of electric sympathies which knit them together though severed widely apart? What can help such work as ours more truly than this feeling, that though evil seems strong, we have with us always a company of unseen, it may be unknown, but never unfelt, friends who support



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us in the struggle and aid us to tread down Satan, mighty as he is, beneath our feet.

Say not, the struggle nought availeth,
  The labour and the wounds are vain,
The enemy fainteth not, nor faileth,
  And as things have been, they remain.

For while the tired waves vainly breaking,
  Seem here no trivial inch to gain,
Far back, through creeks and inlets making,
  Comes silent, flooding in the main.

And not through eastern windows only
  When daylight comes, comes in the light,
In front the sun climbs slow, how slowly!
  But westward look—the land is bright.

A. H. CLOUGH.

THE END.

Character of population.

Persons employed.

Feb. 16th.

9

(2)

Interview with Rev. Geo. Morris, St. Stephen, Haggerston

Mr Morris is a man of about 70: he said he had been here for 36 years, I suppose originally as a curate as the Diocesan Book puts him down for 1865.

Almost entirely labourers and small shopkeepers. The prevailing employment is bootmaking. The district has got steadily poorer and rougher ever since Mr M. knew it but especially during the last ten years; and in Mr M's opinion is still getting poorer. Mr M. thinks that a good many who have been driven out of Whitechapel etc by Jews have come this way, driving the more respectable people further afield.

Mr. M. notices that a very large proportion of his people are country born, especially from Norwich and the neighbourhood.

One curate. Mission Woman. A sister from the

Buildings.

Services.

Priory in Great Cambridge St.
14 Sunday School Teachers.

Church. Parish Room.

Two on Sunday. Two in the week.
The morning congregation is about 60, evening 80, mostly young women on both occasions.

The service is High and ritualistic and used to draw outsiders from Dalston etc but as the better classes have left and other High churches have been started these have fallen off, and those who come now are nearly all parishioners, and quite poor, but however poor they are these young women are always stylishly dressed and Mr M. complained that after they had been at his church for a time, they went off to High Churches in Hackney and Clapton where they could masquerade as ladies.

Mr M. has no mission or outdoor services, and thinks the clergy are coming to the conclusion that missions are no good.

Mr. M. denounced the High churchmen who

Social Agencies.

Education.

Visiting.

"multiply services". He had to have daily morning and evening service but no one came: this he says is the case in all poor districts and the clergy are simply wearing themselves out with services when their time and energy is wanted in the study or the parish.

Mothers' Meeting.

"For these sort of things" said Mr M. "I have to depend on my curate: my last man was a first-rate fellow, ran cricket and football clubs and all sorts of things, but I fear my present man though only 50' is no more good than if he were 80".

Sunday School with about 200 on the books and 170 in attendance.

The visiting is done by the Mission Woman and the sisters who "find out all the sick cases very thoroughly".

Nursing.

Charitable Relief.

Other religious influences.

Influence of Religion.

Poor Laws.

Lend to the Nursing Association in Nichols Sq.

Have a grant of £25 from Met. District Relief Assoc^n and spend nothing further: would like to have more as there are a good many deserving cases which go unrelieved "but I don't give 5/6 tickets or anything of that sort".

Mr. M. works with the C.O.S.

The non-Cons are active especially in the social line. Mr M. mentioned especially "The Harbour Lights" which he thinks belongs to the Primitive Methodists.

Complete indifference and apathy from which you will hardly wake the people. Mr M. has a theory that the Celts (e.g. the Irish, Welsh, Cornish) are susceptible to religious influences but that Teutons are essentially irreligious: but in addition to this the whole tenour of life in a large town is antagonistic to religion

Not enough out relief.

Police.

Drink.

Prostitution and brothels.

Religion.

Health and housing. ~~Jobs~~

Marriage.

"If you want them to do anything for you you must pay them; otherwise they look the other way". Mr M. instanced their conduct with reference to a crowd of children who are outside the Parish Room twice a week for dancing; until he paid they made no attempt to keep order.

As bad as ever. No Temperance organisations.

Very little. Mr M. does not think Dove Row which he colour black, a criminal street.

Very improvident.

Fairly good but both men and women die very young, mainly from drink.

Very young, mostly forced.
On this question Mr M. said that two years ago he banished his registrars for 10 years and in spite of their youthful age at marriage found that 10 p.c. of those married could not write their

Personal.

names: the Board School masters tell him that they can write when they leave school but forget. Even those who can write are frequently unable to spell their own names

This is obviously one of the shepherds of parishes and Mr M. if not actually indolent is past his work; but personally he is a pleasant, genial old man, born to be liked by those who know him: the sort of old man, I imagine, who goes about patting little children on the head, and with a cheery word and smile for all whom he meets, but at bottom not really troubling himself very much about their moral or material welfare. Not only does he refer to their poverty and their vices in a laughing tone which argues rather a callous feeling, but he has always lived out of the parish in the aristocratic King Edward's Road, though having the funds to build a Vicarage.

St. Andrews. Bethnal Green.

See interview. Book. 13 E. p 115.

The Rev. H. V. S. Eck.

9/12

Feb. 21. G.H.D.

(2)

Interview with the Rev. H. V. S. Eck curate-in-charge of St. Andrews Bethnal Green.

Mr. Eck is a man of about 35: he was the senior curate to Lawley: he is now curate-in-charge in receipt of a stipend from the East London Church fund. He has been in the parish 10 yrs. The Vicar Rev C. Kirton has for 13 years been a non-resident through age & ill-health but still draws the whole stipend of a vicar of St. Andrews.

Mr. Eck is about medium height, stoops a little, clean-shaven, rather but not strikingly ugly, but has fine eyes, a pleasant smile & a pleasant voice. It was cold & so was he but he had no fire in his study & for warmth drew on a pair of black woollen cuffs. He looks as if he had too little to eat, too little sleep & too much work.

Character of population

Model Dwellings

The Parish of St. Andrews consists of 12,060 persons. Nearly all artisans & labourers. Very few even of the lower middle class. Employed as cabinet & shoemakers, box & trimmer makers. A good many police live in the parish as the head quarters of the J. or Bethnal Green subdivision are within the boundaries. Hardly any Jews as yet except on the west side of the Cambridge Road which is the eastern extremity of the parish but he fears they may come in.

The population is now practically stationary. There was a large increase shewn by the 1881 Census owing to the Building of tenements & model dwellings; but since then nothing.

Within the parish are three big & two little streets of model dwellings namely. Wilmot St, Corfield St, Finnis St & Rossley street (this last has only 50 houses)

The parish is poorer than it was. The clearances in Whitechapel & Boundary street have driven

Immigration from Boundary St.

The worst streets in the Parish

driven people here. He does not know why they
Shd. have come to Bethnal Green but the fact
remains that they have. In Whitechapel it
is the Jews who have driven out the Gentiles
& in Boundary St. it is the County Council.
The incomers are all very poor, many vicious while
the outgoers are the better class. Thus into
his parish he has received the inhabitants of
black streets; & to the new Boundary St.
he has given the inhabitants of his better
streets. I lose but I think on the whole there
is a net gain to the community because
those that come are bettered by the mere fact
of change of surroundings & tradition, even
though it is only in a slight degree.
Gale's Gardens near the Railway is the place
into which the roughest of Boundary St. has
migrated, & this & Coventry Square, Park
Place & Stingo Place (these last out of Sale
Street) are ~~all~~ in his opinion the black spots of his parish.
But the greatest actual number of persons
from Boundary St. have come not to St.
Andrews

Church attendance.

The congregation

Andrews but to St. Matthews parish (the next parish Eastwards)

The Church holds 500.

At morning service there are about 100, chiefly women.

At evensong 300

The average attendances at Communion throughout the year were 70 each Sunday. (On the first & third Sundays there are two celebrations one at 7 am & the second at 8 am).

The congregation is strictly parochial, & the service is 'strictly parochial': by which he meant that it was suited to the parish & was not meant to draw in those from outside. 'Accentuation of either ritual or preaching tends to unparochialize a parish & that is what I do not want.' 'It is not a congregation but the parish that comes on Sunday to Church at St. Andrews.' Therefore his parish is never billed with announcements of outside preachers & the service is not very high. He has processions in church

Nonconformist influence.

Sermons.

Church influence.

because the people like them but there is not much that can be construed into being mere show.

The only other religious influence in the parish is the Pott St. Congregational chapel whose minister lives out of the parish on the north side of Victoria Park. "His is a 'congregation' because hardly one of them come from within the parish but are drawn from all sides to hear him." He said that they (the nonconformists) did not touch the poor but found adherents among the shopkeeping class. "With them (i.e. the lower middle class) it is as much a condition of respectability to be a nonconformist as it is with the well-to-do West Ender to be a Churchman."

The sermon is the favourite part of the service. No subject is preferred to another by those who come to listen. 'It is ~~hard~~ difficult to say that they don't like it on'. "It matters little whether it be part of a course or a special subject or an isolated sermon.

As to religious influence he shd. not like to gauge it by the test of Church going. He thinks that a large majority of the parish

Forms of Church recognition

wd be horrified at being called Atheists. They wd certainly resent it & might call themselves Church men but 'that wd not mean that they went to Church'. Church going to the working man is an outward sign that he ~~is a~~ who does so is a religious man, & has given up drinking, swearing etc etc.

"But there are several forms of Church adherence that are not taken to mean so much; thus a man ~~may~~ joins clubs connected with the Church and a woman comes to a mothers' meeting & each of these thinks that he or she is doing her duty by the Church, without entailing on themselves the (to them) very real responsibilities of Church membership."

Then the services of the Church are very generally demanded at Baptism, marriage, after child-birth & death. 'To a great extent no doubt as a 'charm' & the consequence of superstition' but also because religion is something real to them, does play a part in their lives & can safely be ~~recognized~~ recognized at those times when custom allows it to without entailing more inconvenient consequences.'

Sunday schools.

The church & club nucleus.

Buildings

Nurses.

Sunday school & mothers meetings, by women's clubs & visiting are the features of the parish.

In the first there are 800 children & 80 adults (i.e. young men & young women between 14 & 18)

Out of each school & club he tries to choose a 'Guild' composed of the better members of whom more is expected & to whom greater attention is paid. He spoke much of the importance of establishing a Church nucleus. 'They are better missionaries than we ourselves can ever be.' The members of these guilds are the centres of life & the kernel round which the rest of the club or Church is grouped. This is the system on which he works. He has 100 Sunday school teachers all from the district.

The Buildings used are the Church, St. Andrews Hall, & the Mission Hall situated: which is meant to reach a class lower than those who will come to Church.

He has a nurse, though he is without one now having had

Visiting

C.O.S.

had to send away the last two whom he got from the E-London Nurses Fund. They pay their nurses too little & don't get hold of a sufficiently high class of woman. The last two have been got rid of because of the trouble they caused by gossiping about neighbours' affairs. He is now trying for a Queen's Jubilee Nurse but has not yet been successful in obtaining one because they insist that their nurses shall live in their own institution homes & the nearest Centre is Haggerston. Mr Cole however hopes they will allow him a nurse irregularly if he arrange that she shall live in the same house as a lady worker

Visiting is a special feature. The parish is divided up into 5 portions each of which is undertaken by one of his curates. He himself takes one. On Monday mornings they meet with the nurse & discuss the relief which has & which shall be given.

He works in closely with the C.O.S. & is convinced that their system is not only right, but the only one. Where they fail is in the over-jealousness of

Some

Police.

Prostitution

Some of their ~~supporters~~ workers, eg you will find they have given unnecessary offence by enquiring of a most respectable couple whether they have been properly married or not, but these are exceptions & if the clergy will they can generally prevent them from making such mistakes as these."

On the whole the police do their duty. Abuses exist; he knows they are given money & he has seen them taking drinks but he is sure they have not become any worse in this respect in the 10 years ~~they~~ he have been here. At first he thought it very bad because might have been the beginning of so much worse, but that has not come & now he does not think so badly of it: 'though I cannot say this tipping & drink giving is any less than it was, at any rate it is not anything more'.

Prostitution - practically none. Also very little immorality 'This is one of the mysteries that I have never been able to understand but it is undoubtedly true that those who live in crowded conditions, as we do here, ~~are less~~ give way least ~~exposed~~ to temptation than those

Crime.

Health.

The Bishop of London.

"self centred"

those who are not so herded together.' Marriage often takes place for 'pressing reasons' but it is always among people who had the intention of being married & have "only anticipated."

Crimes. Thieves the most common, but not so many of them as in the parishes North & West of St Andrews.

Health. Good. 'Just at this time there is a good deal of influenza but there is generally something everywhere at this time of year.'

He said he did not think the clergy of London wd be very much offended at the interview with the Bishop of London published in Good Words (the Bp said 'I consider the clergy of London to be as a body the most self seeking set of men I have ever come across or words to that effect) but 'we shall never have the same love for him that we had for that rugged old Temple', he was rude, it may be, but this one is sarcastic.

The two reforms to the Established Church that he shd

Ecclesiastical reforms needed

Sh. most like to see effected were — the abolition of the sale of livings (though this is not a question that affects London at all) the possibility of removal of incompetent clerics; pensions for aged clergy; & a system of interchange of patronage between the various Bishops. They, he said, were really worn out after 10 or 15 years in London & so worn out for the purposes of actively continuing in London: but these same men w.d make admirable country clergymen if the Bishops w.d arrange among themselves for the shifting of incumbents from town to country parishes irrespective of rights of patronage. Nearly the whole of East End patronage is in the hands of the Bishop of London & he hopes that he may be a strong enough man to carry through some such arrangement as this with provincial Bishops.

As to pensions for clergy past work he thinks that the E London Clergy fund are now on the right track. Formerly they used to grant salaries — as in his case — to curates-in-charge

while

Difficulties of the East-End Church

Bribery.

while the vicar retired with the whole stipend: now with the aid of the Bishops, they are trying to make the old retire with only a portion of their stipend ($\frac{1}{3}$d or $\frac{1}{4}$th) which they agree to add to where necessary.

The East End Church has had to & still has to live down the bad effect produced by absentee clergy. 'You can only imagine how strong this feeling ~~their~~ is when you realise how firmly the ordinary working-man is convinced that the clergy are paid out of the rates.'

Another point on which he ~~is~~ insisted was the discredit brought on the church by gifts, & was found that none cd say here that children either came to Sunday school for the sake of the treats nor the mothers to the meetings for outings and slips at under cost prices. Within the last 2 years he has refused mothers anything they cd not pay for. There has been a slight falling off, but on the other ~~the~~ hand we now get a respectable class of mother whom we did not reach before: I shd like to say they are the same mothers become better but though a few

Women's Holiday Fund.

THE excellent work done by the Children's Country Holiday Fund is being followed by a society on somewhat the same lines, which aims at making a holiday in the country a possibility not only for children, but also for mothers. This society, known as the Women's Holiday Fund, has now been in existence three years, and seems to have thoroughly proved its usefulness by the increasing number of women who have availed themselves of it. Its great work is to provide homes in the country for two or three weeks in the summer for those who do not need convalescent homes; it does not provide these homes free, for it does not believe in treating respectable people like paupers, but where it is necessary it will endeavour to add something to the women's own savings. As we hope that some of our people may like to avail themselves of this society, we give here its most important rules:—

(1.) No one under 17 or over 70 may apply.

(2.) The cost of a fortnight's holiday is about £1 3s., including railway fare; and for three weeks about £1 10s. The women are expected to contribute as much as possible towards this expense.

(3.) All payments must be made before the day of leaving.

(4.) Any woman unavoidably prevented from taking her holiday will have the money she has paid on her card returned after September 30th.

(5.) Vacancies can be had at seaside homes or in country cottages, from the second week in April to the end of October. Every one should apply at least a month before the time she wishes to go.

(6.) Any woman who cannot leave home without taking a young child or baby with her must take her holiday before August or after September; and all payments for children are made entirely by the parents.

If any one residing in S. Andrew's Parish who cannot get a holiday in any other way would like to make an application to the Women's Holiday Fund, she can obtain all information from any of our workers. We have also some printed cards on which weekly payments may be recorded, and anyone desiring to apply for a holiday would do well to get one of these cards at once and begin to collect.

Holidays.

Drink

are the majority are not. 'Those who come now are many of them wives of respectable artisans.' By making them pay Mrs Eck did not mean that they paid for the whole of their treats. 'But they pay the journey & we give them the feed at the other end of it.'

Holidays. Mrs Eck spoke of as one of the most remarkable change in habits in the last 10 years. One of the indirect results of the Children's Country holiday fund, an extension of it in her opinion of "incalculable benefit". She has a number of mothers who belong to the Women's Holiday Fund. I think he said that 50 of his mothers had had outings in this way & had paid for it entirely themselves. 'Change of scenery, surroundings & thoughts & realisation that there is some place outside their own courts, even for one day, is of great help to them: gives them something to think about & talk about outside their home worries both before & for a long time after the outing has taken place.'

He said he supposed his parish might fairly be spoken of as a drunken one: temptations in the shape of Public Houses in every street: he did not know

Clubs & Church going

Mr. Eck was sure that drinking as an evil began about 10 PM. Up to that hour we may say they are satisfying their natural thirst: it is after that hour that they get drunk.

Children & beer-fetching

Knew how far a decrease in the numbers w^d lead to a decrease in drink, not much he thought. The real cure was to give men other ways of passing their evenings. That was the justification of clubs which as far as they are supposed to increase church-going are a failure. He spends part of every evening in the clubs, gets to know the men & they get to know him; but they don't come to church on that account. He knew he said, that as far as getting a congregation is concerned my time w^d be much better spent in visiting, but there is the great 'preventive' influence exercised by clubs which has to be remembered & on the whole I give it a higher place that the actual getting of a few more to come to church services.

As to sending children for beer he thinks it is bad & the Mothers' Guild, ie the chosen few of the Mothers meeting, make it one of their aims not send their children for it. "But of course, he said, there is another side to it & we must admit that when the mother

Confession

mother goes she goes & stays while the child goes & comes away at once." So he is not quite sure of the practical benefit of the rule; also he cannot understand how it is that quite respectable families are willing to send their children to fetch beer.

As to Confession, 'May' & not 'must' is the rule of the Anglican Church & his own practise. The very high Church party he said push it to 'must' & insist on confession from all communicant but he does not think this right. He confesses in open church, in a side aisle & grants absolution. He said it was of great use in retaining hold of those who had been genuine communicants & by reason of some special sin felt that they had no longer a right to communicate. Confession ~~he said~~ prevented such people from becoming hard & embittered & enabled them to start afresh. But ~~he said~~ it was to be considered always as an aid to independence of the individual & not, as I think is often the case with the Romans, as a means of increasing the

St. Andrews Institute

the influence of the chaw confessor.

Then he took me round the St. Andrews Institute built by his predecessor Lawley from friends' subscriptions. A very large building. Gymnasium stage & Hall at the top. & numberless rooms with pianos, billiard tables for boys & men's clubs, mothers meetings etc, all with large open fires, warm & cheerful & good pictures round the walls. But it is a very heavy expense & we can hardly meet it, rates & taxes alone amount to £150 a year! Personally he wd prefer to have club rooms scattered about the parish instead of all being gathered under one roof. There are difficulties about the girls & boys who tho' they enter by different staircases & are shut off from one another in the building, still wait for one another outside when the club shuts.

Church & Temperance.

As to Temperance work he did not think it had suffered by being so closely connected with the Church. If you are a Church goer it is taken

Thrift.

taken as a matter of course by the working man that you are a teetotaller but if you are a teetotaller it by no means follows that you are a church goer. Personally he thought that the sons of the Phœnix were apt to be rather a narrow & self-righteous set of men.

Thrift he is sure is increasing. It is more saving for a special purpose, 'especially a day out in the country now that rlwy fares are so cheap;' but though their clubs share out every year 'there are quite a considerable number who at once put back their savings for the coming year.'

Willing to give any further information & will send the exact numbers belonging to each of the clubs.

P. T. O.

Annual Report.

S. Andrew's

CLERGY.

Priests
- The Rev. H. V. S. Eck, M.A. (Curate in Charge).
- The Rev. L. L. Edwards, M.A.
- The Rev. G. Berens, M.A.
- The Rev. H. Mosley, M.A.
- The Rev. M. P. Gillson, B.A.

DEACONESSES.

(Of the All Saints East London Diocesan Comm

Sister Mary, 5, Wilmot Street.
Sister Edith, 5, Wilmot Street.

PARISH NURSE.

Church of S. Andrew.

CHURCHWARDENS.

Mr. Cookman, 10, Finnis Street.
Mr. Unwin, 380, Bethnal Green Road.

SIDESMEN.

Mr. Crookes, Mr. McQueen, Mr. Want, Mr. Ea
Mr. Sullivan, Mr. Mizen.

ORGANIST.

Mr. F. P. Parker.

SERVICES.

DAILY	7.30.	Mattins.
	8.0.	Holy Communion.
	7.30.	Evensong.
SUNDAYS	7.0.	Holy Communion 3rd Sundays).
	8.0.	Holy Communion.
	10.45.	Mattins.
	11.30.	Holy Communion and Sermon.
	3.15.	Children's Service.
	6.30.	Evensong and Sern
SAINTS' DAYS	6.30	Holy Communion.

Magazine Binding.

nd volumes of last year's Magazine are
e Vicarage, and we should be glad if those
them would kindly come and take them
soon as possible.

emen for the future.

S. And

LE

The following are the Spe
Lenten

WEDNESDAY EVEN
Service, consisting of
with an Address.

FRIDAY EVENINGS,
sion, with a course o

SUNDAY MORNINGS
ist, with Sermons o
relation to the World

SUNDAY EVENINGS

Preachers at

Feb. 27. Rev. F. H
(V

Mar. 6. Rev. A. A
(Vicar o

,, 13. Rev. A. R
(Vicar of S. Ba

,, 20. Rev. J. H.
(Vi

,, 27. Rev. A. F

S. ANDREW

At the Mission Servic
8.15, the Preacher will be
of S. Matthew's Bethnal

Teachers

On February 7th, the Pa
of the annual gathering of
and other Church worker
the kind invitation of M

113

For membership of Clubs see page 8

Report

AND

Statement of Accounts

OF

S. ANDREW'S,

BETHNAL GREEN.

X

1896-1897.

J. S. Forsaith & Son, Printers, 329, Bethnal Green Road.

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S. Andrew's Parish Magazine.

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- The Rev. M. P. Gillson, B.A.

DEACONESSES.

(Of the All Saints East London Diocesan Community).

Sister Mary, 5, Wilmot Street.
Sister Edith, 5, Wilmot Street.

PARISH NURSE.

CHURCH WORKERS.

Miss Crump, Miss James, Miss A. Nash, } 5, Paradise Row.
Miss Crooke 8, Corfield Street.
Miss Harington, S. Margaret's House.
Miss Evans, S. Margaret's House.
Mrs. Ireland, 10, S. Andrew's Street.
Mrs. Jackson, 118, Finnis Street.
Miss Leeke, 9, S. Andrew's Street.
Miss McKenzie, 227, Corfield Street.
Miss Nash, 15, Victoria Park Square.
Mrs. Quick, 89, Wilmot Street.
Miss Waring, 134, Bishop's Road.

Church of S. Andrew.

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Mr. Cookman, 10, Finnis Street.
Mr. Unwin, 380, Bethnal Green Road.

SIDESMEN.

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ORGANIST.

Mr. F. P. Parker.

SERVICES.

DAILY	7.30.	Mattins.
	8.0.	Holy Communion.
	7.30.	Evensong.
SUNDAYS	7.0.	Holy Communion (1st and 3rd Sundays).
	8.0.	Holy Communion.
	10.45.	Mattins.
	11.30.	Holy Communion (Choral) and Sermon.
	3.15.	Children's Service.
	6.30.	Evensong and Sermon.
SAINTS' DAYS ..	6.30.	Holy Communion.
	7.30.	Mattins.
	8.0.	Holy Communion.
	7.30.	Evensong.
FRIDAYS	8 p.m.	Service of Intercession, with Instruction.

Holy Baptism { Wednesdays, 11 a.m. and 7.30 p.m. / Sundays, 4.30 p.m.

Churchings—Before any Service.

All seats in S. Andrew's Church are free and unappropriated. Prayer and Hymn Books will be found on the shelves at the west end of the Church, and it is requested that they may be replaced there after Service.

Care of the Church—Mrs. Mizen.

Care of the Sanctuary—Sister Mary and Sister Edith.

S. Andrew's Hall.

SERVICES IN THE CHAPEL.

SUNDAYS ..	8.0.	(3rd Sunday in the Month.) Holy Communion.
	8.15 p.m.	Mission Service.
MONDAYS ..	6.0 p.m.	Children's Service.
TUESDAYS ..	7.30 p.m.	Evensong and Holy Baptism.

GUILD OF S. ANDREW.

Secretary—Mr. H. Roberts, 45, Mape Street.

Meetings { 1st Tuesday—Committee. / 3rd Tuesday—General.

SUNDAY SCHOOLS.

			Superintendents.
S. Andrew's Institute, Parish Hall	10 a.m.	(Mixed)	Rev. G. Berens.
	10 a.m.	(Infts.)	Miss McKenzie.
	3 p.m.	(Boys)	Rev. M. P. Gillson.
Hague Street Board School	3 p.m.	(Girls)	Miss Leeke.
	3 p.m.	(Infts.)	Miss Eustace.
S. Andrew's Hall	10 a.m.	(Boys & Girls)	Rev. H. Mosley.
	3 p.m.	(Boys & Girls)	Rev. H. Mosley.
	3 p.m.	(Infts.)	Miss James.

SUNDAY CLASSES.

S. Andrew's Institute	3 p.m.	(Boys)	Rev. G. Berens.
	3 p.m.	(Girls)	Miss Crump.
S. Andrew's Hall	3 p.m.	(Girls)	The Sisters.
	6.45 p.m.	(Boys)	Rev. H. Mosley.

MEETING FOR MEN.

Institute (No. 6 Room), Sunday, 8.15 p.m. } Rev. L. L. Edwards.

WOMEN'S BIBLE CLASS.

Institute No. 6 Room), Thursdays, 2.30 p.m. } Rev. G. Berens.

MOTHERS' MEETINGS *(on Mondays at 2.30).*

S. Andrew's Institute { Ground Floor—Miss Waring. / First Floor—Miss Crump. / Parish Hall—Miss Harington.

S. Andrew's Hall .. .. The Sisters.

CLUBS.

President—Rev. H. V. S. Eck.

Men's Club.
S. Andrew's Institute. Nightly, 8—11. Saturday, 5—11. { *Secretary*—Rev. L. L. Edwards. / *Treasurer*—Rev. G. Berens. / *Librarian*—Mr. J. H. Rose.

Boys' Clubs.
S. Andrew's Institute, Nightly, 8–10. { *Secretary*—Rev. G. Berens. / *Librarian*—Miss Waring.
S. Andrew's Hall, Thursday, 8–10. { *Superintendent*—Rev. H. Mosley

Girls' Club.
S. Andrew's Institute, Monday & Thursday, 8—10. { *Superintendent*—Miss Crump. / *Secretary*—Miss Broadbear. / *Librarian*—Miss Bowyer.

Temperance Society—*Secretary*—Rev. G. Berens.

Senior Girls' Band of Hope. { S. Andrew's Inst.—Miss Whitworth. / S. Andrew's Hall—Sister Mary.

Junior Band of Hope. { S. Andrew's Inst.—Rev. L. L. Edwards. / S. Andrew's Hall—Rev. H. Mosley.

Association for Home and Foreign Missions { *Secretary*—Rev. L. L. Edwards. / *Assistant Secretary*—Mr. J. McQueen.

Work Party { S. Andrew's Institute—Mrs. Unwin and Miss Leeke. / S. Andrew's Hall—The Sisters.

For membership of Clubs see page 8

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SIDESME

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Mr. SULLIVAN, M

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Mr. F. P. P

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S. Andrew's, Bethnal Green.

Clergy:

Rev. H. V. S. ECK, M.A. *(Curate-in-Charge).*
Rev. L. L. EDWARDS, M.A.
Rev. G. BERENS, M.A.
Rev. H. MOSLEY, M.A.
Rev. M. P. GILLSON, B.A.

Sisters:	*Mission Women:*
*Sister MARY.	Mrs. IRELAND.
*Sister EDITH.	Mrs. JACKSON.
	Mrs. QUICK.

Church Workers:

*Miss CROOKE.	Miss LEEKE.
Miss CRUMP.	*Miss MCKENZIE.
†Miss EVANS.	Miss NASH.
†Miss HARINGTON.	Miss A. NASH.
Miss JAMES.	Miss WARING.

NOTE.

The Vicar, Rev. C. KIRTON, has for 13 years been non-resident, through age and ill-health. The Curate-in-Charge is paid by the East London Church Fund; by living together in the Vicarage and by sharing equally in the household expenses, the Clergy are just able to make both ends meet, and thus all outside help is set free for the actual work of the Parish.

Those workers marked * are sent to our help by the East London Diocesan Community of Deaconesses, two of them being Sisters of the Community; those marked † are members of S. Margaret's House, one of the Ladies' Settlements in East London.

Churchwardens, Sidesmen, adult members of the Choir, Sunday School Teachers, helpers in the Bands of Hope, Officers of the Men's Club and its branch societies, and many others, all give their time and their work to the service of the Church and its organisations.

Report

AND

Statement of Accounts

OF

S. ANDREW'S,

BETHNAL GREEN.

X

1896-1897.

Annual Report.

S. Andr

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INTRODUCTION.

IN publishing for the first time a Parochial Report, it seems right to introduce it with a few words of preface. The Report is one of stern fact, without sentiment and without exaggeration; it is the statement, first of all, of the work of an ordinary East London Parish; and, secondly, it is an account of the moneys entrusted to the Clergy for carrying on that work.

The work of the Church in S. Andrew's Parish may be said to come, roughly, under three heads; the religious work, which centres naturally round the Church and Mission Chapel, Sunday School and Guilds; the social work, which finds expression mainly in the Clubs for boys, girls, and men; and the work which is concerned chiefly in ministration to the bodily necessities of the sick and suffering. It is not, of course, forgotten, whilst making this division, that all three branches of the work constantly run into and overlap one another, nor yet that all our work is really religious work in the sense that none of it can be rightly done without a religious basis or at least a religious motive.

For all this work the first thing needful is the "living agent;" we must have workers, and the workers must live, and herein obviously is to be found the first call on our resources. For none of our workers, clerical or lay, do we ask more than a "living wage;" some of them are able to give their work and to ask for nothing in return, others who cannot do this are partly paid by grants from religious societies; four ladies, two of whom are Sisters, are sent by a religious community to which we pay a small contribution yearly, but there remains a considerable deficit to be made good (see Balance Sheet 2).

Besides this there are many expenses which we cannot here do more than mention. Such are rent of rooms for workers, the expenses connected with Sunday School (including rent of Board School on Sunday), the Sick and Needy Fund, and the many expenses connected with S. Andrew's Institute and the Hall and Chapel in Cambridge Road—rates, taxes, water, gas, cleaning, wages.

It is eminently satisfactory to be able to record how much of the work itself, apart from the actual buildings in which it is carried on and from the "living wage" of the workers, is self-supporting. The Churchwardens' Balance Sheet, published annually in the Magazine, shews that the cost of the Services and of the maintenance of the Church is entirely met by the weekly offertory; the Communicants' Guild of S. Andrew, the Junior Bands of Hope, the Adult Temperance Society, the Men's Club and the Girls' Club, all pay their own working expenses. The fact that our people thus show their own value of the organisations to which they belong constitutes, we feel, a strong ground of appeal for help to enable us to carry on those organisations; the expenses which we can never hope to cover by local effort are mainly, as we have said, the "living wage" of the workers, and the heavy expenses connected with the premises on which the work is carried on.

We should like to call attention to Balance Sheets 8, 10, 11, which account for work spent on the Sunday School. There is no doubt that terrible harm has been and is being done to the cause of religion by indiscriminate giving in the form of treats and excursions. We say not a word against a well-regulated system of rewards and prizes, but rewards are one thing and bribery is quite another. We hope that those who look at our accounts as shewn in these two Balance Sheets (10, 11) will notice the proportion of "Self-help" which finds a place on the credit side; all, with the exception of the infants, pay something towards the cost of their treats and excursions. All our teachers, 70 in number, are volunteers, and prizes are only given for regularity and good conduct, so that the only expenditure on the actual work of the Sunday School is for rent of premises and for the necessary literature and printing.

Balance Sheet 4 shews the accounts of the Sick and Needy Fund, and under this head we may be allowed to say a few words as to the principle and methods on which relief is given. The administration of funds entrusted to our charge for this purpose is a heavy responsibility; not only may money be spent in the name of charity in such a way as to be merely like water poured into a sieve, but it may even be so spent as to do positive harm. Acting under a sense of this responsibility, we do not as a rule attempt to give help which can only do temporary good; if for no other reason than that to do so would be to rob those who can be permanently benefitted; consequently it is mainly the sick who come within the sphere of our action in this respect, and with only very small means at our

Annual Report.

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disposal it does not seem that we can do better than by trying to help them where we believe them to be deserving of help. When it is remembered that recovery is constantly retarded, if not prevented altogether, by the want of proper food during the illness, or of a few weeks' change of air after it, it will be understood how well money is spent when expended upon cases of sickness, either in the form of orders for the necessary food or upon the expenses of a convalescent home and the journey thither. Another form of relief is the provision of small weekly pensions, though it is obvious that we cannot do much in this way. It is one of the best forms of help, and it will be felt by all that to expend say two shillings a week on an old couple to enable them to eke out their own resources and save them from the workhouse is money far better spent than the promiscuous distribution of half-crowns to any chance applicants. It should be mentioned that the money accounted for as spent on convalescents does not represent the extent of this branch of the Sick and Needy Fund, as it only accounts for the money disbursed and not for the many convalescent letters kindly entrusted to us by subscribers to convalescent homes. We have been enabled to provide a change of air and rest at the sea-side for 50 patients during the year, a great proportion of whom have themselves contributed towards the expenses of the journey.

The remaining Balance Sheets explain themselves, and do not need comment, though if space permitted a great deal more might be said by way of pleading for the work of the Church in S. Andrew's Parish. It will be clear to all that if the work which is now being done is to continue, we must depend upon outside help, and for that help we appeal most earnestly, not only to those who have an interest in the work of the Church in East London, but to all who have at heart the social and moral well-being of those who cannot provide for themselves in those ways in which the Church is endeavouring to provide for them, not only in things spiritual, but in things social and physical too. In asking for help, we ask only for what is absolutely necessary; we have cut off every expense which could possibly be avoided, and it is difficult to see how any further retrenchment could be made. Although there are many ways in which we could extend the work if the funds were forthcoming, we only, so far, appeal for help to carry on work already existing. Believing in the power and adequacy of Christianity for every need of human life, we appeal most especially to all those who share in that belief; feeling sure that many, who cannot owing to their circumstances give their own time and work to the expression of this belief, will do what they can to help those who, not having material riches to give, most gladly give their labour and their time.

We should like to take this opportunity of thanking all those who have helped S. Andrew's in so many ways during the past year by gifts of money, clothing, and Hospital and Convalescent Letters. We beg them to continue their kind help, and we beg them to make our work and our needs known to others.

Help is especially asked for in the following ways:—

(1) **Annual Subscriptions.**
(2) **Donations to Special Funds; or, better, to the Parochial Fund, on which all the Special Funds draw.**
(3) **Letters for East London Hospitals.**
(4) **Letters for Sea-side and Country Convalescent Homes for Men, Women, and Children.**
(5) **Parcels of new and old clothing in good condition.**

Donations and Annual Subscriptions may be paid to "S. Andrew's Parish Account," with Messrs. Glyn, Mills & Co., *67, Lombard Street, or to the Curate-in-Charge,* Rev. H. V. S. Eck, *S. Andrew's Vicarage, Bethnal Green, E., by whom they will be most gratefully acknowledged.*

POPULATION OF PARISH, 12,060.

Annual Report.

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The Work of the Church

IN

The Parish of S. Andrew, Bethnal Green.

THE CHURCH OF S. ANDREW.

SERVICES.

DAILY	7.30.	Mattins.
	8.0.	Holy Communion.
	7.30.	Evensong.
SUNDAYS ..	7.0.	Holy Communion (1st and 3rd Sundays).
	8.0.	Holy Communion.
	10.45.	Mattins.
	11.30.	Holy Communion (Choral) and Sermon.
	3.15.	Children's Service.
	6.30.	Evensong and Sermon.
SAINTS' DAYS	6.30.	Holy Communion.
	7.30.	Mattins.
	8.0.	Holy Communion.
	7.30.	Evensong.
FRIDAYS	8 p.m.	Service of Intercession, with Instruction.
Holy Baptism..	Wednesdays, 11 a.m. and 7.30 p.m.	
	Sundays, 4.30 p.m.	
Churchings ..	Before any Service.	

All Seats in S. Andrew's Church are Free and unappropriated.

S. ANDREW'S HALL.

SERVICES IN THE CHAPEL.

SUNDAYS ..	8.0.	3rd Sunday in Month, Holy Communion.
	8.15 p.m.	Mission Service
MONDAYS ..	6.0 p.m.	Children's Service.
TUESDAYS ..	7.30 p.m.	Evensong and Holy Baptism.

SUNDAY SCHOOL.

INFANTS—
Hague Street Board School.. .. .. 3 p.m.
S. Andrew's Hall .. .. 3 p.m.

BOYS—
Parish Hall .. .. 10 a.m. and 3 p.m.
S. Andrew's Hall .. .. 10 a.m. and 3 p.m.

GIRLS—
Hague Street Board School.. .. .. 3 p.m.
Parish Hall .. .. 10 a.m.
S. Andrew's Hall .. .. 10 a.m.

SENIOR SUNDAY CLASSES.

BOYS—
Boys' Club .. .. 3.15 p.m.
S. Andrew's Hall .. .. 6.45 p.m.

GIRLS—
Girls' Club .. .. 3 p.m.
S. Andrew's Hall .. .. 3 p.m.

MEETING FOR MEN—
Institute .. .. Sunday, 8.15 p.m.

WOMEN'S BIBLE CLASS—
Institute .. .. Thursday, 2.30 p.m.

GUILDS.

GUILD OF S. ANDREW (for Adult Communicants)—
Meets 3rd Tuesday in the Month, in the Parish Hall.

GUILD OF S. ALBAN (for Boys)—
Meets Monthly, in Church.

GUILD OF S. MICHAEL AND ALL ANGELS (for Children)—
Meets every Saturday Morning, in Church.

BANDS OF HOPE.

SENIOR GIRLS—
Every Tuesday, in the Institute .. .. 8-9.30.
Every Tuesday, in S. Andrew's Hall .. .. 8-9.30.

CHILDREN—
Every Tuesday, in the Institute .. .. 6-7.
Every Tuesday, in S. Andrew's Hall 6-7

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Members on books

TEMPERANCE SOCIETY.

FOR ADULTS—
Every Saturday Night in S. Andrew's Hall.

WORK PARTY.

IN AID OF HOME AND FOREIGN MISSIONS—
Tuesday Night, in the Institute.
Wednesday Night, in S. Andrew's Hall.

275

CLUBS.

FOR MEN—
Open Nightly, 8-11, in the Institute.
Saturday, 5-11.
Athletic, Cricket, Cycling, Football, Swimming, Minstrel, and Provident Societies are held in connection with the Men's Club, and there is a Library, from which books can be borrowed.

80

FOR BOYS—
Open Nightly, 8-10, in the Institute.
Gymnasium, Cricket, Football, Bank, and Library in connection.
There is also a Boys' Club at S. Andrew's Hall, on Thursday Nights, 8-10.

70

FOR GIRLS—
Open Mondays and Thursdays, in the Institute, 8-10.
Musical Drill, Singing, Needlework and Library in connection.

about 250

MOTHERS' MEETINGS.

Every Monday in the Institute, and S. Andrew's Hall; 2.30-4.

STATEMENT OF ACCOUNTS.

All these Accounts are from September 29th, 1896, to September 29th, 1897.

No. 1. General Parochial Fund.

Total Receipts.	£	s.	d.
Balance in hand, Sep. 29, 1896	19	16	5
Donations paid to the Curate-in-Charge for general purposes	383	8	10
Donations paid in to S. Andrew's Account at Glyn, Mills & Co., for general purposes	121	11	0
Marriage Fees, &c.	22	17	2
S. Andrew's Work Guild	39	14	9
Sundry Receipts	3	0	8
Ecclesiastical Commissioners—*See Account No. 2*	116	0	0
Additional Curates Society—*See Account No. 2*	110	0	0
Collections in Church—*See Account No. 2*	30	9	2
Donation for Church Workers—*See Account No. 3*	4	0	0
Ladies' Branch of Oxford House—*See Account No. 3*	20	0	0
Rent—*See Account No. 3*	26	0	0
Metropolitan Visiting Relief Association—*See Acc. No.4*	15	0	0
Donations for Sick and Needy—*See Account No. 4*	23	15	6
Donations to Institute—*See Account No. 5*	5	10	0
Hire of Hall—*See Account No. 5*	22	13	3
From Men's Club for Institute—*See Account No. 5*	35	18	9
Sundries for Institute—*See Account No. 5*	2	12	6
Donations for S. Andrew's Hall—*See Account No. 6*	15	16	0
Men's Club Receipts—*See Account No. 7*	40	10	11
Sunday School Sundries—*See Account No. 8*	0	4	6½
Magazine Receipts—*See Account No. 9*	82	19	9
Donations to Christmas Treats—*See Account No. 10*	7	10	0
Payments to Christmas Treats—*See Account No. 10*	6	2	5
Donation to Summer Excursions—*See Account No. 11*	22	3	10
Payments to Summer Excursions—*See Account No. 11*	24	14	5
Donation to Choir—*See Account No. 12*	5	0	0
Girls' Club Receipts—*See Account No. 13*	10	10	0
DEFICIT...	181	7	1½
	£1399	7	0

Total Expenditure.	£	s.	d.
Printing	3	15	0
Sundries	15	5	3½
Assistant Clergy	427	10	0
Church Workers	183	3	0
Sick and Needy	73	17	4
S. Andrew's Institute	325	14	7
S. Andrew's Hall	97	4	8
Men's Club	47	11	8
Sunday Schools	37	4	6
Magazine	85	18	6
Christmas Treats	29	18	7½
Summer Excursions	52	19	10
Choir	11	17	0
Girls' Club	7	7	0
	£1399	7	0

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No. 2. Assistant-Clergy Fund.

Receipts.	£	s.	d.
Ecclesiastical Commissioners	116	0	0
Additional Curates Society..	110	0	0
Collections in Church	30	9	2
Deficit from Parochial Fund	**171**	**0**	**10**
	£427	10	0

Expenditure.	£	s.	d.
Stipends of Three Assistant Clergy.....	427	10	0
	£427	10	0

No. 3. Church Workers.

Receipts.	£	s.	d.
Donation	4	0	0
Ladies' Branch of Oxford House	20	0	0
Rent paid by Mission Woman	26	0	0
Deficit from Parochial Fund	**133**	**3**	**0**
	£183	3	0

Expenditure.	£	s.	d.
Rents of Houses for Workers	73	15	0
Mission Women's Salaries..	64	8	0
East London Deaconesses' Community	30	0	0
Parochial Mission Women's Fund	15	0	0
	£183	3	0

No. 4. Sick & Needy Fund.

Receipts.	£	s.	d.
Grant from Metropolitan Visiting Relief Association	15	0	0
Donations	23	15	6
Deficit from Parochial Fund	**35**	**1**	**10**
	£73	17	4

Expenditure.	£	s.	d.
Meat, Milk, &c.	44	9	10
Pensions.....	11	8	6
Expenses of Convalescent Patients	3	10	6
Queen Adelaide Dispensary	1	1	0
Coals	7	7	0
Cash Payments.....	5	10	0
Sundries.....	0	10	6
	£73	17	4

Note.—This Balance Sheet does not include expenditure on the West side of the Parish, for which the responsibility is kindly undertaken by S. Margaret's House.

No. 5. S. Andrew's Institute.

Receipts.	£	s.	d.
Donations.....	5	10	0
For Hire of Hall	22	13	3
From Men's Club Account..	35	18	9
Sundry Receipts.....	2	12	6
Deficit from Parochial Fund	**259**	**0**	**1**
	£325	14	7

Expenditure.	£	s.	d.
Rates	118	19	9
Taxes	26	2	2
Water	22	0	0
Gas	66	5	7
Insurance	3	15	0
Caretaker, Cleaning, &c. ..	48	0	0
Alterations	14	15	7
Coal and Wood.....	19	10	0
Sundries.....	6	6	6
	£325	14	7

No. 6. S. Andrew's Hall.

Receipts.	£	s.	d.
Donations.....	15	16	0
Deficit from Parochial Fund	**81**	**8**	**8**
	£97	4	8

Expenditure.	£	s.	d.
Rates	21	9	6
Taxes	2	0	0
Gas	15	19	0
Water	2	10	0
Insurance	1	15	0
Caretaker (10 months)	34	12	0
Coal and Wood.....	5	11	0
Sundries	3	16	10
Fittings of Chapel	9	11	4
	£97	4	8

No. 7. Men's Club.

Receipts.	£	s.	d.
From Treasurer for Cleaning	9	0	0
" " Gas	20	0	0
" " Coal	4	0	0
" " Bath ..	2	18	9
Quarterly Balance from Treasurer.....	40	10	11
Deficit from Parochial Fund	**7**	**0**	**9**
	£83	10	5

Expenditure.	£	s.	d.
*Repayment of Loan for New Billiard Table	30	3	4
Repairs of Furniture, &c...	5	17	7
Grants to Sub-Societies....	11	10	9
To Institute Account for Gas, Cleaning, Bath and Coal	35	18	9
	£83	10	5

*A Sum of £45 still remains to be paid.

No. 8. Sunday Schools.

Receipts.	£	s.	d.
Sundry Receipts.....	0	4	6½
Deficit from Parochial Fund	**36**	**19**	**11½**
	£37	4	6

Expenditure.	£	s.	d.
Rent of Board School.....	29	12	8
Books, Printing, &c.	7	11	10
	£37	4	6

No. 9. Parish Magazine.

Receipts.	£	s.	d.
Parochial Sales	44	10	11
Advertisements.....	35	0	10
Annual Subscriptions.....	3	8	0
Deficit from Parochial Fund	**2**	**18**	**9**
	£85	18	6

Expenditure.	£	s.	d.
Cost of Printing Magazine and Church Monthly....	80	1	0
Postage	5	17	6
	£85	18	6

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Mr. F. P. P

SERVI

DAILY .. .. .. 7.30. M
8.0. H
7.30. E
SUNDAYS .. .. 7.0. H

8.0. H
10.45. M
11.30. H

3.15. C
6.30. E
SAINTS' DAYS 6.30. E

No. 10. Christmas Treats.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Donations	7	10	0	Expenses of Treats	29	18	7½
Payments by Scholars, &c.	6	2	5				
Deficit from Parochial Fund	**16**	**6**	**2½**				
	£29	18	7½		£29	18	7½

No. 11. Summer Excursions.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Donations	22	3	10	Expenses of Excursion	52	19	10
Payments by Scholars, &c.	24	14	5				
Deficit from Parochial Fund	**6**	**1**	**7**				
	£52	19	10		£52	19	10

No. 12. Choir.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Donations	5	0	0	Choir Boys' Treat	3	3	0
Deficit from Parochial Fund	**6**	**17**	**0**	New Music	0	10	0
				Payments to Choir Boys	8	4	0
	£11	17	0		£11	17	0

No. 13. Girls' Club.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Girls' Payments	8	10	0	Drill Instruction, &c.	6	7	0
Part Profit on Display of Musical Drill and Sale	2	0	0	Materials for Sewing	1	0	0
				Balance to Parochial Fund	**3**	**3**	**0**
	£10	10	0		£10	10	0

NOTE.—The Accounts of Expenditure on the Boys' Club and on the Senior Band of Hope, the responsibility for both of which has severally been undertaken by kind friends, do not for that reason appear in this Report.

Magazine Binding.

d last year's Magazine are
d we should be glad if those
kindly come and take them
e.

ement for the future.

ON February 7th, the Pa
of the annual gathering of
and other Church worker
the kind invitation of M

Character of population

Feb. 26th

9/10

(2)

Interview with Rev. W. S. Carter, St. Matthias', Bethnal Green.

Mr. Carter is a man of 40 or pleasant: good looking: with a pleasant intellectual face: clean shaved: florid complexion and gray hair. He has recently been ~~very~~ ~~ill~~ very ill, and is still off to the south of France.
He has been here for 2 years.

Mr C claims that there is no poorer parish in London than his and as on our map it is practically all dark blue relieved with black he is probably correct. The poverty however is almost entirely the result of drink: many of the people can and do earn good wages. The inhabitants are of all classes below the artisan.

The Jewish invasion is going on at a great pace: two years ago they were about 200 out of 500: now they are about 2000: in a few years they promise to oust the Gentiles but they themselves will be ousted when the leases fall in

Persons employed.

Buildings.

Services.

as the ultimate fate of the parish (owing to its proximity to the city) is to be absorbed in warehouses.

In this parish Mr C. doubts whether each family has on an average one room to live in; as though a few have two, it is more common for two families to be living in one * room.

Curate. Scripture Reader. Mission Woman. Nurse. Some ladies from the West End as District Visitors. So great is the crowding that to attend to four houses is the work of one visitor and Mr C. reckons that 40 visitors would be required to visit efficiently.

Church. Schools. Church House. Petty Hall

see ow.

The morning congregation is about 60; evening 200. "Considering that we have everything possible in the social line, and that money has been no consideration, I think this is a very poor result. When I came

Church Services:

(SUBJECT TO ALTERATIONS AT SPECIAL SEASONS.)

Sunday.	8.30 a m.	Holy Communion (also 1st Sunday in the month, after Evening Service, and 3rd Sunday in the month at Mid-day, and on the Great Festivals).
	11 a.m.	Morning Service and Sermon.
	3 p m.	Children's Service and Address (on the 2nd Sunday in the month).
	4 p.m.	Holy Baptism and Churchings.
	6.30 p.m.	Evening Service and Sermon.
Wednesday.	8 p.m.	Short Service and Sermon (Churchings after Service). Holy Baptism is also administered on the 1st Wednesday in the month, if notice is given, at 7.15 p.m.
Saints' and Holy Days.	11.15 a.m.	Holy Communion with Sermon.

All the Seats in Church are Free and Open to all.

The Clergy may be consulted after any of the Services, and all persons having papers for signature are specially requested to come at those times, or on Mondays, at 10.45 a.m., to the Church House.

CLASSES MEETINGS, ETC.:

		WHERE HELD.
Sunday.	Sunday Schools (Boys', Girls', & Infants'), 10 a.m. & 2.45 p.m. ...	Petley Hall. (behind Church House) and Schools.
	Bible Class for Young Women, 2.45 p.m. ...	Granby Street Class Room.
	Men's Bible Classes, 3 p.m.	Church House.
	Class for Working Lads, 3.30 p.m....	Petley Hall.
Monday.	Meeting for Workers, 10.30 a.m.	Church House.
	Relief Committee, 10.45 a.m.	,,
	Mothers' Meeting, 2 p.m.	Petley Hall.
	Bible Class for Teachers and others, 9 p.m.... ...	Church House.
	Church of England Temperance Society: Meetings, Entertainments. &c., 8.30 p.m. (1st and 3rd Mondays) ...	Petley Hall.
Tuesday.	Mothers' Meeting, 2 p.m.	,,
	Band of Hope, 7 p.m.	,,
	Devotional Meeting, 8 30 p.m.	,,
	Penny Bank, 8 to 9 p.m.	Church House.
Wednesday.	Bible Reading for Women, 3 p.m.	,,
	Choir Practice, 9 p.m.	Church.
Thursday.	Choir Boys' Bible Class (Junior), 8 p.m.	Church House.
Saturday.	Parish Library (free to Club Members), 8-9 p.m. ..	,,

CLUBS:

Clothing Club: at Mothers' Meetings.

Working Men's Club and "Leaf" Institute. Every week night, 8 p.m. 1st Floor, Church House. Daily Papers. Bagatelle, etc.

Young Men's Friendly Society Branch. Every week night. Bagatelle, Games, Gymnasium, Boxing, Harriers, etc. Papers.

Girls' Club. Three nights a week, in Church House. Games, Sewing Class, etc.

DAY SCHOOLS for Boys and Girls:

Boys' and Girls'. Granby Street. *Free.* *Infants:* Hare Street. *Free.*

Day Nursery for Children. 7, Busby Street,

Social Agencies.

here & I thought I should be able to get them to church, but now I've almost given up hope."

Mr C. has however instituted a service on Saints' Days to which he says they come in crowds, so that the church is full.

The service is the ordinary church service of the church of England: no ritual. "I believe in taking a central path: no extremes for me".

Both congregations and communicants have increased considerably in two years: the latter last year was 1478 an increase of 461 on two years ago.

Mothers' Meeting.
Men's Club
Girls' Club
Young Men's Friendly Society.
C.E.T.S.
Band of Hope.
Cricket Club
Women's Help Society.
Penny Bank
Parish Library.

Education.

Nursing.

Charitable Relief.

the there appear to be on a small scale.
It is worthy of notice that in this parish for 30 years there has been an Annual ~~Flower~~ Show of Flowers grown in the windows of parishioners.

Day Schools.
Sunday School with about 450 on the books. Very great difficulty in getting efficient teachers.

A Parish Nurse supplemented by the Nurses in Nichols Sq. Mr C. thinks that the Nurses provided by the Nursing Associations are much more efficient than the average Parish Nurse, but their usefulness is hampered by the comparatively small amount of time they can devote to a case.

Mr C. has a Relief Committee meeting once a week. A note in the Report says "They endeavour to make their help, which is only given to the needy and deserving, adequate and as far as possible of permanent benefit to them." Mr. C. has a form note ~~x~~ unlike that of the C.O.S.: he takes

Other religious influences

down the statement of each applicant: reads it out to them, and then requires them to sign a statement that it is true, telling them that if it is not he shall prosecute them for obtaining money under false pretences: this leads to a withdrawal of many applications. In spite of these precautions Mr. C. spends a large sum: in his first year over £250 and last year over £600 in relief, and he confesses that his definition of deserving would not meet the approval of the C.O.S. "but" he says "in a parish such as this you must have a low standard."

Mr C. "has never refused an application on the ground of want of funds".

There is no other place of worship in the parish. "Some of them may go to chapels: I am sure I hope they do." The only mission women which Mr C. knew of as drawing any was Miss Macpherson's.

"Neither I" said Mr C. "nor any of my staff have ever met a visitor from any other

Visiting.

Police.

Drink.
Prostitution.

Crime

Marriage.

agency in the parish."

Mr C. says that he and his staff visit all but the Jews 2 or 3 times a year. No work of any sort is done among the Jews.

Not half enough of them and seem in the way when wanted. "I scarcely like to say it but I think they are afraid to assert themselves in a district like this, and that they see as little as possible".

Quite hopeless
Less than in Spitalfields, but a good deal: small houses had as brothels.
No criminal streets but a good many criminals scattered throughout the parish.

Very early. Scarcely any many till obliged to. Last Christmas Day Mr C. had arranged to marry a couple, but they did not turn up: he went round and they sent a message to say that the doctor

Health and Housing.

Personal.

thought they might wait a day or two: they were married four days after, and the child born two days after marriage.

Marriage in the parish is usually a disgusting orgy. Mr C. frequently has to refuse to go on with the service till the disorder ~~topic~~ clears. The bridegroom is usually seized by his pals at the church door and taken off to stand drinks all round.

Health surprisingly good. Housing loathsome: the housing till habitually violated: Waterlanes in a state of unimaginable filth.

Mr Carter a very pleasant, courteous man, and I should think shrewd and capable: but by no means a ready talker and rather reticent.

Character of population.

Persons employed.

Buildings

Ser. 262.

9/2

Interview with Rev. Th. S. Field, St. Paul, Virginia Row.

Mr Field is an insignificant looking little Irishman of ~~40~~ about 35 to 40. He has been here for two years, succeeding Mr Draper, now at Whitechapel. For some years previously he was a curate of the Parish at Bromley.

Very poor with a sprinkling of well-to-do artisans and city people in the Buildings about Columbia Market. The prevailing occupation outside the Buildings is cabinet making. A good many from the district have come to the parish especially to Charlotte St. and one side of Hunter St.

Curate. Lay reader. Mission woman. Nurse. 3 lady visitors from Hampstead. 4 lady Helpers. 30 Sunday School Teachers.

Church. Church Institute and Mission Buildings.

SERVICES AND MEETINGS.

SUNDAY—8 and 11 a.m. and 6.30 p.m.
3 p.m., Children's Service, third Sunday.
3.30 p.m., Men's Service, first Sunday in each Month.

MONDAY—11 a.m., Morning Prayer.

WEDNESDAY—8 p.m., Evening Prayer and Sermon.

N.B.—Address to Communicants on the Wednesday before the first Sunday in each month.

THURSDAY - 8.30 p.m., Mission Service and Address.

FRIDAY—11 a.m., Litany.

SATURDAY—10 a.m., Children's Service and Catechizing.
8.30 p.m., Service of Intercession.

SAINTS' DAYS—11 a.m., Morning Prayer and Ante-Communion.

HOLY COMMUNION—Every Sunday, 8 a.m.
First and third Sundays in the month, and Festivals, at Mid-day.
Fourth Sunday in the month, after Evening Service.

HOLY BAPTISM AND CHURCHING OF WOMEN—
Wednesday at 7.15 p.m. Every Sunday at 4.15 p.m. (No fees, but a thankoffering should be given).

HOLY MATRIMONY—Notice of Banns should be left at the Verger's house, 13, Gossett Street.

MISSION SERVICE—In the Institute, every Sunday at 8.15 p.m.

SUNDAY SCHOOL—Boys, Girls and Infants, 3 p.m.

SUNDAY BIBLE CLASSES—Young Men in Club Room, 3.15 p.m.
Men in Hamond Memorial Room, 3.30 p.m.
Young Women, in Girls' Club Room, 4 p.m.

MONDAY—Church Workers' Meeting, 11.45 a.m.
Mothers' Meeting in the Institute, 2 p.m.
Band of Hope (Boys and Girls), 7 p.m.
Penny Bank and Library, 8 p.m.
Temperance Meetings, Lectures, Concerts (as announced), 8.15 p.m.
Mission Choir Practice, first Monday in the month, 8.30 p.m.
Girls' Club, for Girls 13 years and upwards, 8 p.m.

TUESDAY—Young Women's Club, 8 p.m.
Gymnasium, Young Men, 8.15 p.m.
Church Lads' Brigade and Bible Class, 8 p.m.
Needlework Society, 8.30 p.m., in the Library.

WEDNESDAY—Women's Reading Class, 3 p.m., in the Hamond Memorial Room.
Young Women's Club Meeting in the Library, 9 p.m.

THURSDAY—Girls' Industrial Guild, 6.30 p.m.
Women's Bible Class in Choir Vestry, 3 p.m
Young Men's Club and Bible Class, 8 p.m.
Young Women's Drill, 9 p.m.

FRIDAY—Bible Study, second and fourth Fridays in the month. Open to all.

SATURDAY—Gymnasium, Boys, 7.30 p.m.
Young Men's Club, 8 p.m.

Men's Club, in the Hamond Memorial Room, every night, 8 to 10 p.m.

Any Parishioners desiring to see the Clergy or Mission Workers should leave their Names and Addresses at 13, Gossett Street.

The Vicar hopes that Parishioners will give him immediate notice of cases of sickness in the Parish.

CHURCH STATISTICS.

Communicants	1655
On Easter Day	97
Celebrations	75
Baptisms	119
Churchings	119
Weddings	34
Confirmation Candidates (Male)	4
,, ,, (Female)	8

Social Agencies.

Education.

Visiting.

The morning service is from 70 to 100, evening from 150 to 200. The congregation is representative of all classes of the parishioners, and there is not a street in the parish that is not represented.

Mission services are held in Lent and Open air services in Summer.

Mr F. tries as far as possible to run the church and all other organisations on parochial lines. "I think" he said "one should clean one's own doorstep".

The list:
with the possible exception of the Mothers' Meeting the clubs have from 30 to 40 members and are confined to members of the parish.

Sunday School with 350 children on books. Though on Class System the teachers are told very carefully what they are to teach and "I practically give the lesson".

The parish is regularly visited throughout.

Nonsense.

Charitable Relief.

Other Religious Influences.

Poor Law.

There is a parish nurse. The Middlebury Mission Hospital is in the parish and is largely used by the parishioners.

Mr F. professes to hold strong views on the question of Relief. "The inclusion" he said "is the direct result of all the bribery: we are all in it: church and chapel are equally bad: it begins with the children: we bribe them to come to Sunday School and so on: so that they grow up with the idea that the church is simply a milch cow for treats and charity".

Mr F. himself distributes about £100 a year monthly to the sick, and in pensions. He works with the C.O.S.

Mr Cuff's Tabernacle is in the parish, and he is a considerable influence.

A good many deserving old people being starved on inadequate relief: as little as if a week is given.

Police

Drink.

Crime.

Marriage.

Personal.

Underpolicied: but things have improved lately owing to the representations of a politician who wrote to Scotland Yard.

"The great curse". Increasing among women especially among young women.

Sexual gangs of young criminals.

Very young: most of the girls "~~not~~ nearly mothers".

An Field a shy, retiring, reserved little man, but by no means a fool: giving one a certain impression of a reserve of moral strength. Evidently a hard worker.

Character of population

Fol. 20

9/2

Interview with Rev. H. Fawcett, St. Thomas, Bethnal Green.

Mr Fawcett is a bald, white haired man, nearing 70. He has been here as Vicar and Curate for nearly 40 years.

The population are to a very great extent boot and cabinet makers. Mr F. mentioned the fact ~~that~~ also referred to by Mr Spencer, that the boot makers are both intellectually and materially poorer than in the past owing to the fact that no man now makes more than a small bit of a pair of boots. For this reason partly the parish has got poorer, but there are other reasons, the usual moving out of the better to do, and the moving in of some of the Bonday St. lot.

We want money to carry on the regular work of the Church. It is quite impossible to raise it here because—

us to give adequate relief to the sick and suffering.

The Metropolitan District Visiting Society and the Destitute Children's Dinner Society have also helped us materially in this part of our work.

Character of population

Ill. 20

9/2

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We want money to carry on the regular work of the Church. It is quite impossible to raise it here because—

1.—The population is constantly shifting, and therefore of a Mission character.

2.—The Parish is an exceedingly poor one.

Rents have been raised during my incumbency quite £1,000 a year, and consequently there is greater crowding.

Wages are less, and large numbers of our people are seldom on full work. We have a large proportion of boot and shoe makers who go to their shops and wait for work, sometimes getting only a trifling job, sometimes half a day, and sometimes a whole one, but seldom knowing what the morrow will bring forth. They are living from hand to mouth and cannot therefore do much.

Persons employed.

Buildings.

Services.

Curate. Lay Reader. Nurse. Mission Woman.
2 Lady Workers. 2 Visitors.

Church and Schools.

7

S. THOMAS', BETHNAL GREEN.
1897.

SERVICES.

HOLY COMMUNION—
Sunday, 8 a.m. and 12 o'clock.
Holy Days, 7.30 a.m.
Thursdays, 7.30 a.m.

MATINS—
Sundays, 11 a.m.
Week Days, 9.30 a.m.

LITANY—
Sundays 4 p.m.
Wednesdays and Fridays, 9.45 a.m.

EVENSONG—
Sundays, with Sermon, 7 p.m.
Week Days, 8 p.m., with Sermons on Wednesday from Advent to Easter.

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

CHILDREN'S GUILD SERVICE—
The last Thursday in the month, 6.30 p.m.

HOLY BAPTISM—
Sunday, 4 p.m. (by arrangement) during any Week Evening Service.

CHURCHINGS—
Sunday, 4 p.m., or immediately before any Service.

THE OFFERTORY is collected at every Service on Sunday and at all Festival Services.

This is one of the churches where early communion is looked upon almost as a matter of obligation

Persons employed.

Buildings.

Services.

Curate. Lay Reader. Nurse. Mission Woman.
2 Lady Workers. 2 Visitors.

Church and Schools.

8

S. THOMAS,' BETHNAL GREEN.

CHURCH MEETINGS & CLASSES.

THE GUILD OF ALL SAINTS—

ADULT BRANCH:

Monthly Meeting, Wednesday before the first Sunday in each month, 9 p.m.

WARD OF S. THOMAS (for boys under 14).
Weekly Meeting, Friday, 6.30 p.m.

WARD OF S. MARY (for girls uuder 14).
Weekly Meeting, Thursday, 6.30 p.m.

SUNDAY SCHOOL—3 p.m.

BAND OF HOPE—Monday, 6.30 p.m.

YOUNG WOMEN'S GUILD—

Monday, Sewing Class.
Thursday, Senior Band of Hope. } 8.30 p.m.

YOUTHS' GUILD—Saturday, 7.30 to 10 p.m.

MOTHERS' MEETING—

Monday (for Western half of Parish), 2.30 p.m.
Tuesday for (Eastern half of Parish), 2.30 p.m.

COAL CLUB—Monday 4 p.m.

BIBLE CLASSES—Monday and Friday 9 p.m., Wednesday 3 p.m.

This is one of the churches where early communion is looked upon almost as a matter of obligation

and on Easter Sunday they get 80 out of 109 to it, those who come late being mostly old people. On an ordinary Sunday there are from 20 to 30. At Matins there are about 20 adults and at the Choral Celebration from 30 to 40; in the Evening about 200. Here as elsewhere one hears that a large number of those who come are people who have lived in the parish, but have now gone elsewhere. Mr F. said also "it is no good thinking the fact that some come for what they can get but we are as careful as possible, and there are many more who stay away because they can't get anything."

"Poor old Coke" the late Vicar of the notorious Red Church used to give to each one who came to Evening Service a packet of tea and sugar.

Mr F. emphasized the terrible ridicule which churchgoers have to face and told me several stories to the point.

The church is kept open all day for prayer and meditation. "I thought" said Mr F "that living the crowded noisy life they do a place where they could sit in peace for half an hour

Social Agencies.

Sunday Schools.

Visiting.

would be a boon to them, but they never use it".

See Paper.

All of the smallest character. Girls' Guild has about 40 and Mr F. spoke of this as "perhaps the most difficult and valuable work".

Though they still nominally have teachers this parish has practically come to Dupanloup system. "I came to the conclusion" said Mr F. "that the teachers were absolutely unable to teach. I went round one day on a tour of inspection and found that the teaching simply consisted of reading the Bible round. I told the teachers that the children learnt to read at the Day school, but I found they could do nothing else, and they have ~~no~~ no time to come to classes". Now therefore Mr F and his Curate and one of the ladies share the teaching. Have about 400 children.

There is no systematic visiting: chiefly confined

Nurse:

Charitable Relief.

Other religious influences

to the sick and those who have been absent from School and Church.

Has a District Nurse but she is not trained and frequently tired for Nicholls of Hendon.

Give about £120 a year nursing to the sick and convalescent. Work with the C.O.S. but "won't be bound by them".

All the money for which comes from a Hampstead Church, but they get less than they used to as even here the social decay is setting in and the Vicar says that all the people who used to give their £10 notes are going.

Mr F. mentioned Mr Cuff and the Wesleyans as active.

He spoke at some length and with feeling as to the work now carried on at Lothian Market, which has been taken for a Church Polytechnic, which "is really an undenominational

Poor Law.

Police.

affair under the presidency of the Bishop of London." They have utterly ignored the local clergy and the late Bishop of Stepney told Mr F. that he much not even go into it: the parson is to be rigidly kept out on the theory that the working man won't come when he is. The only religious work carried on is a Bible Class: they started a Mission Service on Sunday evening but Mr F. succeeded in putting a stopper on this. "I might not have minded it" he said "if I had been asked or given the opportunity even to attend the first service first to show that I was not being utterly ignored in my own parish".

Good deal of inadequate out relief.

Not sufficient, and those then are not half active enough: they won't interfere to stop the most ~~hideous~~ hideous disorder in the streets; they take the line that they can only interfere when there is a breach of the peace and will take no notice of the most hearty obscenity and the filthiest language.

Drink.

Personal.

Columbia St in front of the Church and Vicarage ~~it~~ has two Public Houses at each end and is the great thoroughfare from Shoreditch to Hackney Road: at ~~night~~ it night the noise and language are unbearable and loathsome. Mr F. has several times had to get out of bed and go for the police whom he has found talking to one of the publicans at the corner.

Owing to the change in the population there is much ~~more~~ more drink and drudgery: but nothing can be done unless the police are directed from head quarters to carry out the present law, and publicans are prosecuted for serving the drunk.

Mr Fawcett I think is a kindly and conscientious but narrow old man: hence very active and now getting past work

S. THOMAS', COLUMBIA MARKET.

My dear Friends,

Christmas-tide is always a festive season: it speaks of good-will, and so has always been the time when men's hearts are opened to provide for others.

We began our feasts with the Band of Hope children, who had their tea and entertainment on Monday, January 3rd. About 100 sat down to tea, and they had a magic-lantern entertainment afterwards.

On the following Thursday the young men and young women had their Soirée, when just over seventy were present, and spent a very pleasant evening.

On Tuesday, January 11th, the elder children in our Sunday School had tea, and 296 sat down. After tea they had a capital entertainment, given by the girls of Columbia Road Schools, many of whom were our own Sunday scholars. We had a scene in Fairy-land, where a poor little Sunday School girl, out in the country for her Sunday School treat, suddenly found herself among the fairies, and expressed wonderfully well her amazement at the ignorance of the fairies, whom she was sure could not pass even the second standard.

There were some very good character songs—"The Little Quakeresses," "The Little Turkey Turks," "The Pinafore Song," and a Trial by Jury, which was very amusing and wonderfully well acted. Altogether, the evening was a very pleasant one, and too much praise cannot be given to Mrs. Snare and her assistants for their admirable training, and to the children for the effective manner in which they all took their parts.

On Wednesday, the 12th, we had our Infants' Treat, when 215 little ones sat down to a good feed, and really it was wonderful how much tea their little bodies could hold.

After tea there was a magic lantern, with some of the old nursery stories, Cinderella, etc., etc., and then came the great event, to which they look forward all the year—the Christmas Tree—and I can assure you it is no ordinary Christmas tree. Its top touched the roof of the School, and it was a fine bushy tree; besides, it was bright with many colours. There were dolls—boy dolls, and girl dolls, and baby dolls, in every variety of costume, provided for the little girls; and a tree covered with pretty dolls is a sight to behold; at least the children thought so, and gave no end of a cheer. But that was not all, there were toys and scrap-books and warm comforters, oranges and sweets, etc., all provided by the ladies of S. Paul's, Hampstead, who came down themselves both to help with the tea and to dispense the many gifts to the little ones, who all went home with their presents as happy as little queens.

On Tuesday, the 18th, we had a gathering of 125 Old Folks, who enjoyed a hearty tea, and afterwards, through the kindness of Mr. Overton and the Masters of the Columbia Road School, a very pleasant evening.

The boys gave a very good version of "Dick Whittington"; the scenery was painted by Mr. Vesey, the music composed by Mr. Northcote, and the way in which the lads took their parts was really wonderful. There were also songs and a little farce, entitled "The Dentist's Den," all of which were very much appreciated by the audience.

The 25th is our Tuesday Mothers' Tea, and the 27th our Parochial Tea, but as this goes to press before those dates, I can only anticipate that the kind efforts of our friends who are coming from Kensington and Westminster on Tuesday, and from Hampstead on Thursday, will give real enjoyment to all who are able to attend.

Lent begins on Ash-Wednesday, February 23rd, and special Services will be held on Wednesday and Friday evenings. May God help us all to use our Lenten Services so that we may rejoice more fully and earnestly in the glorious Easter message.

Ever yours faithfully,

Character of population.

hand 1st

9

Interview with Rev. R. W. Lovedge C.M.S.
Philip, Mount St.

(2)

Mr Lovedge is an old man of about 70 getting rather toothless and deaf and blind in one eye. He has been here for over 30 years.

Mr L. got his curate (who is also his son-in-law) and the London City Missionary to come in for part of our interview: the former a bright looking young fellow: the latter I dare say a diamond, but a very rough one.

Mr L. had never seen our map before and is of opinion that "whoever told us that Mount St. and Old Nichol St. should be black told a malignant lie": indeed Mr L. gave me the impression that the dwellers in the Boundary Area though desperately poor were rather virtuous than otherwise: while the City Missionary said that Old Nichol St. and Mount St. were no worse than the other streets in the district. The largest and the poorest part of the parish has

Persons employed.

been swept away, and practically the whole of the new buildings which have been erected so far are in the parish. Of those who have been cleared out he only knows the destination in a few cases, but those who have returned from elsewhere to pay them a visit are he says greatly improved in appearance by better sanitary surroundings. Such of his old parishioners as are left about Virginia Road and to the south of Bethnal Green Road are as poor as ever but like the former inhabitants of Old Nichol "quite respectable" poor people who are constantly wanting help."

The new buildings contain "certainly not 20 of the old people". The inhabitants are mostly artisans "with" said the Vicar "a large number of Jews."

One Curate, Lay Reader. 2 Bible women. Nurse. London City Missionary.
40 Voluntary workers in Schools and visiting. Mr L. thinks that none of them live in the parish, though many of them have done.

Buildings.

Lunacies.

Social Agencies

Church and Schools. Formerly a Mission Room in Turville St.

"There on Sunday, two in the week.
"Very few in the 'morning" and from 100 to 200 in the evening: the numbers used to be much greater. Those who come are of the poorest class, but they will not come unless they are fairly smart.
The offertories for the whole year do not amount to £30.

In the summer there are outdoor lunacies.

"Have you any clubs of any kind" I asked. "If you mean pugilistic clubs, no." said Mr L. glancing of course at his neighbour Jay.

There is a mothers meeting and in connection with it a 'mothers' needle meeting" at which the women are paid 2d an hour and afterwards given the clothes.

The only other social work seems to be a Temperance Society with about 130 members

Day School.

Visiting.

Nursing.

Day School. Mr L. showed me one his schools, a poor building. The children for the most part looked fair and adequately fed, but were very poorly clad, especially among the boys. The teachers were a very poor looking lot, and I should think the sooner the whole thing is swept away and the children gathered into a Board School the better.

The Sunday School, and Night School meeting once a week, have about 700 children: there used to be 2200 before the clearances.

Not at all thorough, I think, except by Mr Wells who in accordance with his rules visits his district regularly. This includes the new buildings, and he finds that scarcely any of the tenants go to a place of worship, though a few have settled down at Shoreditch Church, which they thought was their parish church.

Parish Nurse, "not trained, can't afford a trained nurse". Mr L. showed me her monthly list of sick with 43 cases on it. "The most

Charitable Relief.

visit pretty thoroughly" I said "to find out them out". "Oh! they send for him".

This is Mr L's strong or weak point. He gives away money etc freely apparently without anything that can be called enquiry: he contributes to 10000 free dinners to children during the winter ("You should see the children coming with their pigs" said the Curate with pride "it is a wonderful sight") then one £300 is spent a year in various other forms of relief. Mr L. was bemoaning the fact that he had been obliged to draw in his horns this year owing to the strike. I said "I suppose though that you have less occasion to give than formerly" "Oh! I don't know" said Mr L. "I think we are like the Hospitals the more we have the more we want". ~~Not~~ Altogether neither Mr L. nor his workers seemed to have a glimmer of an idea that they might be doing any harm: all their "helping of the poor" was a cause of genuine pride. and there was an evident assumption

Other Religious influences

Personal.

that I should be greatly impressed and pleased.

The Chapel and Ragged School of the Union Chapel people has been here for 61 years and does excellent work.

Though they had kept off Jay up to this point here the whole staff had a go at him: he had done a great deal more harm than good, trained lads up to become professional prophesiers and broken their mothers' hearts, sheltered thieves from the police, etc, etc. No doubt some of this is true or partly true, but I think the chief cause of the attacks against Jay is his theological opinions and practices.

The Lord's is a regular old woman in appearance, manner, and I imagine the conduct of his parish.

S. PETER'S CHURCH

BETHNAL GREEN.

REPORT

EASTER, 1896, TO EASTER, 1897.

LONDON.

CLULOW & CO., PRINTERS, 56, BROKE ROAD, DALSTON.

1897.

164

9/5.

Woolley.

(2)

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St. Peter's Vicarage,
Bethnal Green, E.

Little did I think when I came to this Parish in September 1886, that in October, 1897, I should be here to write a Report on the eleventh year of work.

During these years many changes have taken place, and in comparing our position now with what it was, the first thing that strikes us painfully is our serious loss of workers; owing to the increasing strain on the East London Church Fund caused by the addition of a large portion of North London to the district of the East London Bishop, the Council have felt obliged to withdraw, first, the Deaconesses and Associates from this Parish, and then, their grant for a Second Curate; and yet as my Stipend as Curate in Charge is paid entirely by the Fund, St. Peter's Parish draws heavily from it.

But we suffer greatly from the want of resident Lady Workers and most thankfully would we welcome any Lady willing to give her work here; in regular visiting and in classes for Women and Girls her help would be invaluable.

The lack of helpers is most apparent in our Congregation: the large majority of those who were regular attendants when I came here, have moved out of the neighbourhood, mostly into the suburbs; and their places have not been filled, partly no doubt owing to my ill health during the last four years; the very smallness of our Congregation has made it smaller, for some even of our own young people trained and confirmed here, have left us to go to a fuller church.

This has been a great grief; and I can only hope and pray that now, when there seems a prospect of my being

164

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permanently restored to better health and of being able to do more active work, this reproach may by God's help, be taken away from us.

The Choir is doing good work; our boys take much pains and we have some capital voices, so that the services are bright and well rendered; and we are hoping much from our new organist, Mr. V. Buckton, who resigned in August to take up a better appointment, has worked hard for us during the past two years; and we owe to him many thanks for his kind help at weekday services.

Our Sunday Schools suffer also from lack of Lady Workers. The average attendance remains about the same, but the Schools ought to have grown largely and have not. Our Teachers are earnest and do their best on Sundays; but they are all hard at work through the week and have great difficulty in finding time for study, and cannot possibly visit their children or hunt up new recruits. So late do most work, that we hold our Teacher's Class at 9 o'clock and even then some cannot come.

This summer we took the children to Theydon Bois and had a lovely day; the Forest was beautiful, and I think all were thankful to escape the long wearying journey to the seaside.

The work wears another aspect altogether when we turn to those portions of it where we have had adequate help. I have to renew on all sides the thanks and praise of last year. Mrs. Howe, continues to her good work as Mission Woman and the Mothers' Meetings flourish under Miss Wilson and Miss Overman.

Nurse has again had plenty of work, and Miss L. Phillimore and Miss Flower have given generous help to our sick people and provided many Hospital and Convalescent Letters.

The Band of Hope, has done well again; this year 40 went to the Crystal Palace; and 4 Children took Certificates, and 6 took Prizes (including 2 first-class) at the Diocesan Examination.

Mr. Bathmaker carries on the Sunday Evening Children's Service and has a good attendance.

Mr. Harding and I belong to the West Bethnal Green Committee of the Childrens' Country Holiday Fund. This year over 1000 children were sent away for a fortnights holiday; our Schools sharing well in the benefit.

The Dancing Class made a record this year in attendance and, I think we may say, in tone also. For this, we have to thank Mr. Bell, and Mr. Ellisdon.

The Churchyard is shewing steady improvement. The Trees pruned last year have made good growth and shewn their appreciation of the fresh soil and manure given to them. Some new shrubs and plants were sent over by me from Caen this Spring and they are promising to do very well. Recently I had an opportunity of securing thirty loads of good garden soil and a quantity of manure, so now our gardeners are again at work trenching and raising the beds which we could not trench last year. All this costs money; and towards this and the cost, £30, of the new gutters round the Church I earnestly appeal for subscriptions

Putting last this year what we put first in 1896, we come to the Day Schools; we have not yet been able to pay off any of the loan to Building Fund, and, as we feared, the average attendance last year rose one only, owing to the epidemic; but on the other hand in spite of some changes in the staff, the Government grant was maintained and praise was given for zeal under considerable difficulties, while the Diocesan Report shews distinct progress.

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The numbers have gone up and as far as we can see should shew an increase this year of twenty to twenty-five on the average. We have now 489 on the books.

The irregularity and unpunctuality of many children are our great difficulties; some parents think they ought to be allowed to send their children when they like and are very indignant when remonstrated with; they will not see that we provide places and teachers and lose in Government and Fee Grant on every non-attendance, and that also every lesson missed by a child keeps not only him but the whole class back, and in a measure upsets a course of lessons. Still there is progress and now the new Parliamentary Grant of 5/- added to our subscriptions gives us about 13/- or 14/- a head, beyond the Government and Fee Grant, with which to compete with the School Board 50/- a head from the Rates. It is not an equal struggle, but we think we can maintain it now.

We have to acknowledge with hearty thanks many valuable gifts sent in the course of the year.—First, £50 from two good friends to provide a substitute for myself for four months, that I might take a long rest in Normandy. The change did me much good, and it has since been found out that much if not all of my bad health during many years, has arisen from defect in my eyes which has caused a great strain on the brain; this is now being rectified and I have great hope of being restored by God's blessing to perfect health.

Next, gifts of Hospital and Convalescent Letters from Miss Flower, Miss L. Phillimore, Hospital Sunday Fund Capt. Simmons, Mrs. C. Woolley, and several others.

Of Clothing from the Twenty Minutes Work Society (Miss Jeaffreson); S. Faith's Guild (per Miss M. Mearman), about ninety garments; Dorcas Society (Miss Blair); Mrs. Taylor, Mrs. Knight, Mrs. Sworder, Mrs. F. C. Jacomb, Mrs. Steadman, and others anonymously.

Lastly, I desire to express my deep indebtedness to all my fellow workers here, and above all to my colleague Mr. Harding who has always been ready to carry out any work, often at very short notice.

With thanks and praise to our God and Father for all His care and goodness to us, through the year, we commend ourselves and our work to His grace and blessing,

G. HERBERT WOOLLEY,

October, 1897. *Curate-in-Charge.*

N.B.—Miss Riddell, Head Mistress of the Mixed School appeals for good books for children of 10 to 13 years, for the School Library.

N.B.—At the Bazaar for Home and Foreign Missions at the Church House, on November 17th & 18th, a Stall will be held for S. Peter's.

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Balance Sheet (General Fund) S. Peter's Bethnal Green

EASTER, 1896 TO 1897.

Clergy.

£	s.	d.			£	s.	d.
135	0	0	East London Church Fund	Paid to Curates	200	0	0
15	0	0	Additional Curates Society				
25	0	0	Miss L. P.				
25	0	0	R. F. (per E. L. C. F).				

Church and Altar.

1	5	6½	Colld. for Chancel Carpets.	To Churchwardens			
	10	6	Churchwarden	For Organ Fund ...	4	0	0
	15	11	For Flowers	For Gas	8	12	0
20	0	0	T. H. & Co. For Garden	For New Gutters ...	10	0	0
				For Sundries	2	0	0
				Altar Flowers	6	15	3
				Chancel Carpets	2	15	0
				Choir Boys...	7	12	4
				Church Garden	19	14	7

Sunday School.

12	6	7	Excursion Tickets	Excursion	14	16	10
				Prizes, Registers, &c. ...	6	2	4

Day Schools.

174	12	6	Fee Grant	Salaries	531	8	3
290	9	0	Goverment Grant	Books & Material	44	6	6
5	8	0	Drawing Grant	Gas, Coals, & Cleaning ...	49	19	9
15	0	0	Christ Church Lancaster Gate Poor Parishes Relief Fund	Repairs, & Rates	33	18	9
				Interest and Fire Insurance	12	13	0
30	0	0	Betton's Charity	Caretaker	47	12	0
54	12	10	Donations	Sundries	4	6	9
3	10	0	Rent				

Building Fund.

13	1	0	Donations	Sundry Payments	51	13	4
6	9	5	Offertory at Dedication Service				

Poor Relief Fund.

24	16	1½	Balance from last year	Sick and Poor	44	19	2
20	0	0	Metropolitan Visiting Relief Society	Special and Aged	20	8	0
59	18	6	Donations	Nurse Fund	19	16	0
3	0	6	For Dinners	Dinners, Teas, &c.	5	3	8
2	3	8	Donation for Tea				
13	6	0	For Nurse Fund				
£951	6	1			£1148	13	6

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£	s.	d.		£	s.	d.
951	6	1	Brought forward	1148	13	6

Collections, &c.

£	s.	d.		£	s.	d.
62	8	0	Received for Chancery Wards.			
			Paid over	62	8	0
5	0	3	Collected for Hospital Sunday Fund			
			"	5	0	3
1	18	4	Collected for Waifs & Strays			
			"	1	18	4
2	6	8	for E. L. Church Fund			
			"	2	6	8
			Additional Curates' Society	0	8	0
			Bishop of London's Fund	0	10	0
8	0	0	Collected for E. L. Nursing Society			
			M. V. & R. Society... ...	0	6	3
				0	10	6

Sundries.

£	s.	d.		£	s.	d.
7	7	11½	Refreshments			
			Refreshments ...	7	19	9
18	15	3	Sale of Clothing			
			Loan to Sale account ...	3	1	0
2	0	0	Hire of Chairs			
			Printing, Stamps, &c. ...	4	5	0
31	2	8	Donations			
			Sundries	2	19	9
1082	13	2½				
467	12	0	Deficit			
			Deficit, Easter 1896 ...	309	18	2½
£1,550	5	2½		£1,550	5	2½

£	s.	d.		£	s.	d.
467	12	0	Deficit	467	12	0
			To be made good to Poor Fund	33	10	5½
				501	2	5½
			Advanced by Bankers to School Account in anticipation of Government Grant...	250	16	10
			Loan to Schools, Building Account ...	200	0	0
			" to Church Account	10	0	0
				460	16	10
			Due to Rev. G. H. Woolley	40	5	7½

October 16th, 1897.

Examined and found Correct by Vouchers.

F. W. BELL.

1.57

9/5

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his resignation, he said he would go if he were paid the full stipend, and for about 15 years he has been drawing the full endowmentof £35o. He lives at Eastbourne,and is now an old gentleman of 7o, petted by all the young ladies, Chaplain of the local workhouse, and held in high esteem by people who know nothing about his past. W. thinks that it ~~would be~~ was a great mistake to let him go on in this way; that the authorities ought frankly to have recognised that the man had deteriated and exposed him. Until 189o he was still sending out begging letters for the poor of Bethnal Green, but he never renders any account, and not a penny ever came to St Peter's. At the present moment, this man has the legal right to give W. a few weeks notice and to take the charge of the parish again. W. drew attention to the need of some adequate superannuation allowance and asked me what he himself could do a few years later without private means, and with 1o children.

--THE PARISH:--people are working class, mainly cabinet-makers and bootmakers, and only 3or4 people in the parish who keep a servant. But the people are not really very poor and W. endorses a remark made to him a few days before: "Poverty? there is no poverty." Apart from illness or

extreme age, all can get on who wish to, and all other cases of need are due either to unwillingness to work or to drink. (Later in the interview, W. said a good deal about the bad training and incompetence of workman, and would probably wish to add these as causes of need. W. has the practical mans impatience of incompetency. Was engaged in business for 16 years before he took orders, and when he added to the schools was able to act as his own clerk of the works. He bought his own material and engaged his own workmen, getting professional help only in taking out measurements and quantities.)

For the last two winters, his teachers have been able to tell him of no cases in the school requiring penny dinners. "Of course" a great deal is given away in the neighbourhood, but generally a lot of harm is done. He mentioned especially the pauperizing action of the Kay St Radical Club (outside his own parish), and had no good word for it. He described it as " the most blackguard institution in Bethnal Green(? Hackney) It caters for drink; has the worst class of membership; women of doubtful character go there, and he is told that there are no separate offices for the sexes and that "awful" things go on. It is financed by a brewer, but they are constantl in financial difficulties. (W. has never been inside the

club)

STAFF AND WORKERS:-- W. and one curate. Mission-woman. Nurse. 5 district visitors, 15 Sunday-school teachers.

W.is himself paid £25o by the E.L.C. Fund and the charge of the parish has from its peculiar position been always a heavy one for the Fund to meet. At first however they paid for three deaconesses and a second curate, to help to wipe out the effects of the Beckles time.But since then they have been gradually obliged to withdraw a great deal of this support

There is a branch of the Mildmay mission, and their deaconesses used to work for W. But friction gradually arose: he wasnot a teetotaller; the order of his service was too high ; he had billiards in his club; and he went in for dancing. So they defected and now they work apart, I should say, at daggers drawn. For some 3 or 4 years W. had trouble with his eyes and nervous system, and, although now much better, this , together with the diminished staff and the loss of the Mildmay people, has hampered things a good deal.

BUILDINGS:--Church (8to 9oo) Schools reopened by W. and now with 3oo children.

SERVICES ATTENDANCES ETC:--Sunday morning -- very few under 2o besides the choir; Evening perhaps a hundred. Communicants roll 78; regular communicants 4o. Sunday-

school: register, 300; average, 260.

He has rather a poor opinion of the motives that take many people to church, and thinks that young folks especially are apt to be drawn simply by numbers, and that the attraction for them of a stranger congregation is very great: they like for instance to go to Charrington's, where they can "get in the gallery and talk and kiss and do what they like". The frequent complaint of the removal of the nicest people was repeated.

SOCIAL AGENCIES:--Band of Hope (120); Mothers' Meeting (50 to 60--register 300); sewing class for girls, etc. Had clubs till the schools were fitted up again and his health broke down. Is a good billiard player and boxer. Had no trouble with the club after it was known that he could put the gloves on. Has had a dancing class for years; started it as an alternative to the saloons. Touches the "upper crust". Has a Meeting every Saturday (charge sixpence) and 3 or 4 "Soirees" every winter (charge one shilling). Dancing season lasts from October to April and from 80 to 90 come. No larking; no serious trouble; and not a suspicion of harm. On the contrary have done a lot of good. Lots of marriages. When girls are "keeping company" parents are often advised to send them to the dances; much better for them. New members serve a probation of 4 weeks.

EDUCATION:--Very good schools,; mixed. Has raised and spent £2000 on them, and is very proud of them.

VISITING:--Systematic visiting seems to be rather left to the recalcitrant Mildmay Missioners, and in spite of differences there seems to be an unrecognized co-operation in, as Mr. W. has the nurse, and it is very largely through the Mildmay that cases of sickness are heard of: they let the nurse "know in some way or other".

CHARITY:--From £70 to £100 a year are raised, and given mainly to sick cases. There are two or three small pensions.

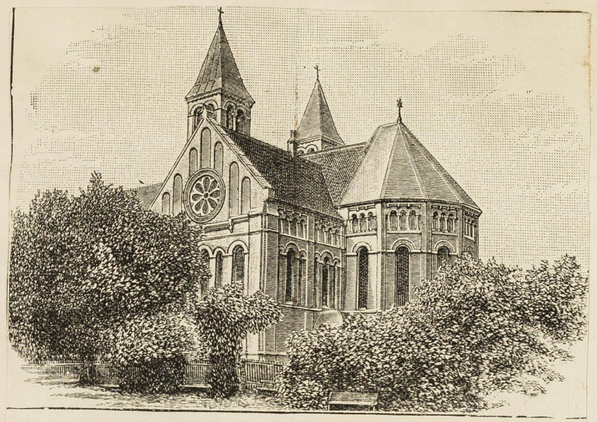
OTHER RELIGIOUS AGENCIES:--Besides the Mildmay Mission there is a chapel (?congregational) at the corner of St. Peter's St.,"very active with their own congregation , but they dont know their own poor,and only look after those who pay quarterage".

CO-OPERATION:--Thinks the C. O. S. are too slow and "too rough".Said some sharp things about the treatment of people at the office, and thought that Oxford House men were not of an age either to know how to deal with the poor or to have learnt the courtesies of life.

GENERAL QUESTIONS:--Guardians a weak set of noisy politicians.POLICE:-good on the whole. DRINK:--On the whole much less than when he came ten years ago, but more among women. Prostitution:--verylittle;the girls very vulgar noisy, and coarse, but they stop short of actual vice.

No criminal quarter. Marriage:--Considers opinion sound o this questions and says that cases both of illegitimacy and cohabitation are rare. Health:-pretty good; the parish is situated on a knoll of gravel. Housing:--Mainly a district of small houses, with a block of Guinness buildings, which he strongly condemned both they were model dwellings, which he dislikes on general grounds, and because these particular buildings are constructed with too small rooms, and with very defective staircase arrangements.

Mr. Woolley is a man of from 50 to 55 years of age, bearded and with a big voice. He described his scandalous incumbent as anman who in spite of all his deliquincies could preach most eloquent and spiritual sermons, and this I should imagine is just what Mr. W. himself could never do. He appears rather to be just a bluff, outspoken, muscular Christian. I suspect too that he has been where he is long enough, and that his spell of ill-health has sharpened his temper and tongue, and left him now a bit quarrelsome. With me however he was simply very friendly and outspoken and I liked him.



This is YOUR Church.

Report of interview with the ~~Rev.~~ H. C. Srickland, ~~Vicar~~ of St. Jude's, Bethnal Green. (E. A.) (Feb. 26.98.)

St. Jude, like St. Peter's, until about 9 months ago, when Mr. S. was appointed, had been for some years in the care of a curate-~~in~~-charge. But in this case the incumbent had simply been infirm. He has now been superannuated, and takes a third of the stipend as his retiring allowance. This makes a charge of £110 on the living, leaving Mr. S. £220 and a house. Out of this he reckons that the parish takes £100, leaving him £120 nett and a house.

Mr S. describes his people as being hardworking and respectable, and poverty but "deep poverty" as the feature. Everywhere he finds people who may need help. He had been working in Marylebone and is greatly interested in the comparison of West and East London poverty, and the comparison is all in favour of the East Londoner. The latter has more grit the result of being free from the demoralizing effects of having the rich as neighbours. Most of the people are boot-makers and cabinet-makers, and in connexion with the former as well as other employments there is a good deal of home-work.

STAFF AND WORKERS:--Vicar and one curate. 2 Scripture Readers. One Mission woman. 30 or 40 Sunday-school teachers and a few

others. Very difficult to get outside helpers.

BUILDINGS:--Church holds 800. Mission hall 400. Schools.

Services, attendances etc.:-- For list see next page. Sunday morning about 100; Evening about 200. Communicants regular and on the roll 100. Sunday school: register, 600; average, 450.

Mr. S. said that all communicants were real Christians, and all confirmed were converted. Christianity is not in the fashion, and being a churchman is very like being an early Christian in East London: this gives great reality to church work in these parts.

SOCIAL AGENCIES ETC.:--For list see next page. Some 60 young fellows in the club; sick club "doubled" last year. A moderate amount is probably going on but Mr. S. is not the man to revolutionize a parish. He follows however a very active man--Davies, now at Spitalfields, who had been curate-in-charge for 5 years.

VISITING:--Parish mapped out but more help badly wanted. Visiting is the key to the whole position, but they can attempt hardly anything more than the pastoral work--nothing "aggressive", and this is what is wanted.

NURSING:--Subscribes £5 to the Hoxton and Haggerston Association and gets help from them.

CHARITY:--Mainly to sick cases. Complains of pressure on

his own pocket but hopes to raise about £60 a year.

OTHER RELIGIOUS AGENCIES:--When we reached this point Mr. S. perplexed me by remarking "There are your good people" as though I should at any rate know all about them. On my venturing to ask what good people, he in his turn was perplexed, but everything was explained when he said "You are from the Salvation Army are you not?" When I tried to make him understand he still wanted to know on behalf of what denomination the inquiry was being conducted, and is probably still wondering ~~in his mind~~ what it can all be about. Reverting to my "good people" it appeared that they were not doing much, and that besides them there was nothing but a new and small R. C. mission.

GENERAL QUESTIONS:--Speaks well of police. Drink not so bad as elsewhere. Prostitution not very rife. Crime: "not a criminous" part. Early marriages common. Is "sorry but still glad for it shows a high moral tone". Health good. Sanitary conditions good but notices and regrets policy of pulling down small and building large houses. "The Parish contains 1600 houses, 3300 families, and 11000 souls". (Extracts from Parish Magazine).

Mr. S. speaks of the work as being a hard struggle, but

from the need of better equipment, not from any antogonism that is met with on the part of the people.

EDUCATION:--The Voluntary school was re-opened by the Diocesan Board about 2 years ago, and now, although the supply of Board Schools is ample, the infants' dept. is full and the girls' nearly so. (There is no boys' school). He regards it as a proof that the church school is still preferred, if one is provided, but he gave no particulars of how the children had been attracted---possibly did not know.

Mr.S. is a tall not undignified looking man of about 35. His face is kind and he is evidenly a seriously-minded and devout man. But he is so terribly slow, both in speech and thought that I cannot imagine that he will prove avery effective East London parson. He is a Low Churchman. Just before I left the curate came in whom S. had previously described as a first-class Cambridge man, but he looked liked a little pert boy dressed in canonicals.

ST. JUDE, BETHNAL GREEN.

FEBRUARY, 1898.

SERVICES.

Sundays.

11 a.m. and 6.30 p.m.

Catechizing at 3 p.m., on the second, and last Sundays in the month.

Weekdays.

Litany on Wednesdays and Fridays at 9.45 a.m.

Wednesday Evening Service at 8.

Saints' Days.

Holy Communion at 9.45 a.m.

Clergy.

Rev. H. C. Strickland, M.A., St. Jude's Vicarage, *Vicar.*
Rev. F. Howard P. Higgins, B.A., 14, Approach Road.

Churchwardens.

Mr. J. Lawrence, 16, Albert Road, Dalston.
,, G. W. Slaughter, 122, Old Ford Road.

Sidesmen.

Mr. Duvall.	Mr. Ferry.
,, Johns.	,, Paine.
,, Peaston.	,, Warn.

Organist and Choirmaster.

Mr. H. W. Reeves, 135, Old Ford Road.

Lay Assistants.

Mr. E. Duvall, 21, Patriot Square. } *Readers.*

MEETINGS, ETC.

Sundays.

3 p.m., Sunday School.
3 p.m., Bible Classes for Young Men and Young Women.

Mondays.

2.30 p.m. and 7 p.m., Mothers Meetings.
8 p.m., Men's Club.
8.30 p.m., Girls' Club.
8 p.m., Athletic Club.

Tuesdays.

6 30 p.m., Band of Hope.
8 p.m., Men's Club.
8.15 p.m., Temperance Meeting.
8.30 p.m., Sick Club.

400 and 500, assembled in the Hall for their annual Christmas Treat. As in past years, we were indebted to Mrs. Charles Light for a liberal supply of beautifully-dressed dolls, and universal regret was felt that she was unable herself to be present to distribute the handsome gifts she had so kindly provided. We have to thank the generosity of our Infant Sunday School Teachers and their friends for a large number of toys of the most varied nature, consisting of the scientific and artistic, such as boxes of compasses and paints, as well as the musical, in the way of trumpets, etc. A large number of the dolls were also very prettily dressed by the teachers. The work of distribution proceeded apace, and the good temper and discipline of the young people reflected the highest credit on Miss Turner and her teachers. Our most sincere thanks are due to a friend from Buckleburry, and to another old supporter of St. Jude's, who desires to remain anonymous, for valuable gifts of toys. The evening closed with sweets and oranges.

On Thursday, the 15th, we had a members' night, when we were entertained by songs and instrumental music by the Band, who played with marked skill.

TEMPERANCE NOTES.

We opened the New Year's Temperance Work on Tuesday, the 11th of January, when we were entertained by Miss T. Suart, who very kindly undertook to provide the concert for that evening.

During the short interval an Address was given by the Secretary, who took for his subject a motto for the coming year, "Watch and pray."

The concert passed off very successfully, and we beg once more to thank Miss Suart and her friends for their kindness in again coming.

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Saints' Days.

Holy Communion at 9.45 a.m.

Holy Communion.

First Sunday in month, at 8 and 11 a.m.
Third Sunday in month at 11 a.m.
Other Sundays ,, 9 a.m.
Saints' Days... ... at 9.45 a.m.

Holy Baptism and Churchings.

Sundays, at 4 p.m.

Wednesdays, at 10 a.m. and 7.30 p.m.

Fridays, at 10 a.m.

Children's Services.

Every Sunday, at 11 a.m. and 6.30 p.m , in the Hall.

Clergy.

Rev. H. C. Strickland, M.A., St. Jude's Vicarage, *Vicar.*
Rev. F. Howard P. Higgins, B.A., 14, Approach Road.

Churchwardens.

Mr. J. Lawrence, 16, Albert Road, Dalston.
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Lay Assistants.

Mr. E. Duvall, 21, Patriot Square. } *Readers.*
,, F. W. Paine, 33, Approach Road. }
Miss Gillate, 7, Craven Buildings, Poyser Street.

Sexton.

Mr. H. Patterson, 14, Craven Buildings, Poyser Street

Day School Staff.

GIRLS' SCHOOL.	INFANTS' SCHOOL.
Miss Wilson.	Miss Harpour.
Miss Porter	Miss Dales.
Miss Griffiths.	Miss Suart.
	Miss Lily Eason.
	Miss Edith Richardson.
	Miss Ethel Smith.

The Nursing of the Sick.

The Sick Poor of the Parish are nursed in their own homes by trained nurses, without any charge. Applications for a nurse should be made, if possible, before 11 a.m. at the Vestry.

MEETINGS, ETC.

Sundays.

3 p.m., Sunday School.
3 p.m , Bible Classes for Young Men and Young Women.

Mondays.

2.30 p.m. and 7 p.m., Mothers Meetings.
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6 30 p.m., Band of Hope.
8 p.m., Men's Club.
8.15 p.m., Temperance Meeting.
8.30 p.m., Sick Club.

Wednesdays.

8 p.m., Men's Club.
8 p.m., Athletic Club.
9 p m., Choir Practice.
9 p.m., Teachers' Preparation Class.

Thursdays.

8 p m., Men's Club.
8.30 p.m., Choral Society.
8.30 p.m., Girls' Club.

Fridays.

8 p.m., Men's Club.
8 p.m., Choir Practice.

Saturdays.

6-7.30 p.m., Penny Bank.
8 p.m., Men's Club.
8 p.m., Prayer Meeting.

The Clergy

can be seen in the Vestry any morning before 11 o'clock; or after any of the Church Services.

It is hoped that all cases of sickness or other emergency will be made known without delay.

Our Parish Magazine

(*The Church Monthly*).

Price, One Penny a month contains:

All the Parish news, the Hymns for each Service, the Subjects of the Sunday School Lessons, Baptisms, and Marriages, Tales, Poetry, a "Children's Page," Music. etc.

OUR CLUBS.

I. ST. JUDE'S (ATHLETIC) CLUB,
President—THE VICAR.
Vice President—REV. F. HOWARD P. HIGGINS. B.A.

Object—The promotion of the spiritual, moral, and physical welfare of its members by means of Bible Instruction, Discussions, Lectures, and a Gymnasium.

Membership—Any youth over 13 years of age may join. Entrance fee, 2d. Subscriptions 1d. per week or 4d. a month. The Club meets in the Hall on Mondays and Wednesday evenings at 8 o'clock.

II. MEN'S CLUB—Open every night except Sunday in the Institute for men over 20 years of age. Subscription 1d. a week. Bagatelle and various games.

III. GIRLS' CLUB—Open on Monday and Thursday evenings from 8 till 10 o'clock in the Schools, for girls over 13 years of age. Subcription ½d. a week. Needlework, singing and games.

Boundaries of the Parish

Hackney Road, 408 to 486.

Cambridge Road, 305 to 417.

All Paradise Row.

Bethnal Green Road, 365 to 479.

Blythe Street, 2 to 98.

Teesdale Street, 5 to 77.

Every house within the above boundaries is in the Parish of St. Jude

In Old Bethnal Green Road, Nos. 44 to 157 on the North Side and 62 to 126 on the South Side are in the Parish; and in Claremont Street Nos. 1, 2, 3, 4, 5, 6, 7 8.

The Parish contains 1,600 houses 3,300 families, and 11,000 souls.

startling one. Many are really desirous of serving God, but they do not like taking the decisive step. What an opportunity for those who are Christians to speak an encouraging word, and to remove prejudices from the minds of those who do not yet belive that God's service is the most perfect freedom. Pray earnestly that God's Spirit may give our younger brethren the grace of decision. And use your influence to lead them to decide for Christ.

Yours very sincerely,

H. C. STRICKLAND.

In Memoriam.

RICHARD EDE.

On Saturday, January 15th, Richard Ede, of 36, Temple Street who, many years ago was a boy in our Choir, was carried to his last earthly resting-place "in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ." The service at St. Jude's Church was conducted by the Bishop of Stepney, assisted by the Rev. J. Hewett, of Oxford House, and the Vicar. His Lordship in his address specially spoke of the bright and happy life which had been lived, notwithstanding the heavy cross of many years' confinement to one room having been laid upon that life. He considered that we, who had been privileged to visit the sufferer, had gone there as learners rather than teachers, and of how all must have been struck by the spirit of continuous happiness and contentment which shone forth from that invalid home He urged all present to serve that Saviour into whose Presence Richard Ede has now entered.

INFANTS' CHRISTMAS TREE.

On Wednesday, December 29th, the Infants attending our Sunday and Day Schools, to the number of between 400 and 500, assembled in the Hall for their annual Christmas Treat. As in past years, we were indebted to Mrs. Charles Light for a liberal supply of beautifully-dressed dolls, and universal regret was felt that she was unable herself to be present to distribute the handsome gifts she had so kindly provided. We have to thank the generosity of our Infant Sunday School Teachers and their friends for a large number of toys of the most varied nature, consisting of the scientific and artistic, such as boxes of compasses and paints, as well as the musical, in the way of trumpets, etc. A large number of the dolls were also very prettily dressed by the teachers. The work of distribution proceeded apace, and the good temper and discipline of the young people reflected the highest credit on Miss Turner and her teachers. Our most sincere thanks are due to a friend from Bucklebury, and to another old supporter of St. Jude's, who desires to remain anonymous, for valuable gifts of toys. The evening closed with sweets and oranges.

industrious in waiting on those for whose wants they had been working for some hours previously.

Then to the mind of the writer of these words there arose the question, However will the Hall be arranged for the entertainment? But there was not the slightest difficulty. Trestles and boards quickly disappeared, and the Hall was soon quite prepared for the Entertainment. This consisted of an exhibition of Mr. Rayner's ever acceptable lantern, of music given by Miss Wilson and some of her scholars, and of a capital three-part-song sung by Messrs. Lawrence, Reeves, and Rayner. Everyone concerned in the long evening's work seemed thoroughly to enjoy it, perhaps none more than those who sacrificed their time and trouble for the sake of the young folks.

MOTHERS' TEA.

This important gathering was held on Monday, January 3rd, and once again the same body of workers stepped into the breach with the same result as on former occasions This function was marked by the same method and order in shifting the tables and arranging the Hall for the Entertainment. This latter part of the evening was given by Mr. and the Misses Temple Frere, and some friends they brought with them. It consisted of three sketches, which were greatly appreciated by the large number of Mothers who filled the Hall. Our neighbours were most kind in lending the various articles needed, and a most successful evening was brought to a close by a hearty vote of thanks, moved and seconded by Messrs. Slaughter and Reeves.

Our Christmas Festivities came to a close with the Choir Supper on Friday, January 7th, in the Institute.

All connected with St. Jude's must feel grateful to the friends who gave themselves so unselfishly to the work of caring for the enjoyment of our mothers and their children. The spirit with which they went to their work clearly showed they believed the secret of happiness consisted in caring for that of other people. Quite right too.

TEMPERANCE NOTES.

We opened the New Year's Temperance Work on Tuesday, the 11th of January, when we were entertained by Miss T. Suart, who very kindly undertook to provide the concert for that evening.

During the short interval an Address was given by the Secretary, who took for his subject a motto for the coming year, "Watch and pray."

The concert passed off very successfully, and we beg once more to thank Miss Suart and her friends for their kindness in again coming.

On Thursday, the 15th, we had a members' night, when we were entertained by songs and instrumental music by the Band, who played with marked skill.

Report of interview with the Rev. A. R. Clemens, Vicar of St. Bartholomew, Bethnal Green. (E.A.) Mar. 4.~~98.~~

Mr. C. has been at St. B. for about ten years, but thinks that the general composition of the parish is pretty much as it was when he came. The brewers make a separate colony, but now, as then, the bulk of the people are made up of "petty workers at bits of trades", and casual labourers, while the women have always figured as important supplementary earners. The Jew is however beginning to come in. (The parish abuts on Whitechapel, and Brady St. Buildings, which are at the corner, are entirely occupied by Jews.) But though the composition of the people has changed little, their attitude towards the church has very much improved. Then, the reception of the clergy was cold, but now they are accepted as friends everywhere. Mr. C. mentioned the Vicarage relief committee as a great help in bringing about this change, but added that they were always guarding against the danger of being regarded primarily as a body of people from whom help could be obtained. The characteristic that distinguishes the Ch. of E. from the Noncons. is their responsibility for a definite area---a parish, and it is this responsibility that they are doing more & more to meet. This changed attitude towards the Church wd. he thought be found right through Bethnal Green.

In speaking of the Noncons Mr.C's tone was not in the least narrow, but ~~the~~ he simply regarded them as having other "excellent work" to do, which they did in their own "excellent way." He claimed that in his own parish the church was known all through, both by visiting and other ways. Knowing the people and being known by them was made much easier by the compactness of the parish.

STAFF &C.:--Vicar and two curates with part of a third who comes on two days a week and part of Sunday---in the evening.. One deaconess. One nurse from the Hoxton and Haggerston Ass., but the whole of whose time the parish neither absorbs nor needs. One mission woman.

11 or 12 District Visitors---many of whom come from St. Margaret's House, and 4 special visitors from Oxford House, who visit in connection with the piece of work they may have in hand. 20 Sunday School teachers.

BUILDINGS:--Church (600); mission room (120); do. (40); a room in a house holding perhaps 20; Schools (800 children); warehouse rented for Men's club.

SEVICES, ATTENDANCES ETC.:--For list of services etc. see page 209. The earlier hours adopted since 1896 were to meet local needs. The principal service is now put at 10 o'clock and is over by 11-15. For men who are likely to come

Clemens.

this is just as convenient as the later hour, and for the women it is vastly more so, as it allows them to get home in plenty of time to cook the Sunday dinner which is and ought to be a very important affair, since it is so often the only day on which the father is at home. Servantless East London requires special times, and the change to the earlier hours is said to be spreading. It has not however had the effect of making their congregation large, but has made it more regular. Nos. at present averge from 40 to 60. But at H.C. on the first Sunday in the month, the nos. are 120; and the whole of their communicants' roll of 200 may be regarded as regular. On Sunday evening theattendance is from 350 to 400.

At Brady St. Mission at 8.15, about 40 come. At all the services there is a fair proportion of men. In the summer at the outdoor preaching they get a fair no. --a drifting gongregation including some of the men who will go inside no building but will lean against a fence and smoke as they listen.

Sunday school: register, 500; average, 450. Fears that the nos. are smaller than the day-school because some go elsewhere, especially to Charrington's, to qualify for the double treat. They are always trying to explain their principleof the treat, and all social functions-- that they are not rewards for attendances but an occasion that has its own social raison d'être. Mr. C. strongly condemned the wholesale

distribution of tickets by the Ragged School Union --a method which peole are always tempted to employ when they want to show big totals in their annual reports.

On Monday and Friday at 6.30 they have a "Christian school for Board School children in church", andgenerally a good muster.At present nos. are rather low as they have been having help of unequal value from Oxford House,About 200 are coming now,but they have been as many as 4 or 500, and they hope to pull up again.A register is kept on the clip card system and the children call it the "clip card school". It is run on a sort of Dupanloup system,and the teachers, with whom relations are very friendly,give out the notices of the school.Only Board School children are admitted.

A good many other things are going on:--a bible-class for women (100); 3bible classes for working girls; 2 for lads and young men; and 1 for men.Is sending up 32 for confirmation this year and just now is holding 5 confirmation classes a week.

EDUCATION:--Schools with 800 scholars.

CHARITY:--Works rather closely with the C.O.S. and two of the members of the local committee come to the vicarage committee, but there "they sometimes let a little extra generosity "come in. Most of the money goes to sick and old age cases.

But the amount given away varies a great deal.Last year and this for instance, thay have had little (this year nothing at all) from the Met. Soc. for the Relief of Distress, whereas 3 years ago they had £80. They pay about £1 a week in pensions,but apart from this do not expect to need more than about £40 this year.

OTHER AGENCIES:--Is chairman of local committee of the Children's Happy Evenings for the Board School children; says it goes well,and is largely run by the teachers; not enough room for all the children and the teachers admit on good behaviour.

Among religious agencies Mr. C. mentioned the London City Mission at Marnham Hall, but did not think that much was done there. Has been told that their Sunday Sch. has been moved to The Lad's Institute in the Whitechapel Road. Very few Roman Catholics. Doubtful about the S. A. doing anything. Charrington's does draw some,and does to some extent tap a new source.There is a constant change in the speakers however,and a good deal of unsettlement in consequence.He thinks too that those who attend go rather as to "a pious kind of entertainment",and not with any idea of giving service, but rather with that of receiving "enjoyment of a pious kind". Generally therefore he is dobtful if spiritual life is deepened to any extent.It is quite different to the C. of Eng-

land in East London, where membership being quite out of the fashion, adherence means that people "pledge themselves to a holy life." MacNeil at present at Charrington's is drawing "steady religious people".

GENERAL QUESTIONS:--Sanitary administration is improving. Officials are good but the local committee of the Manion House Council is of great value. Poor Law ought to give more adequate outdoor relief when given at all. Shook his head when we mentioned the police and clearly thought that there was too much truth in the "many tales" that were told against them. They turn chiefly on slackness about the pubs,--inability to see the man in liquor being served, or the drunken orgie, but remarkably good sight for their pots of beer. Drink is about as bad as it can be. Not much prostitution, he thinks; the neighbourhood is "too poor". But much animalism where, as in Collingwood St., the people live such degraded lives. Young people don't hesitate to cohabitate before marriage on the chance of nothing coming of it. This is not condemned, but on the whole public opinion is in favour of marriage if children come from this prior connexion, tho' there are many with families who are unmarried. Drunkenness is found throughout the parish, but crime mainly in the CollingwoodSt., Little Collingwood St. Pereira St. and Foster St. block. This is undoubtedly the

worst bit in the parish, though even here he would describe the people as degraded rather than as criminal. Lisbon Buildings and Cambridge Buildings are, with the above streets, the part of the parish that that is a shade lower than anything else. Dixie St. is poor and drunken, but on the whole hard-wprking. Thrift is very fair considering what the parish is. Health is fairly good on the whole in spite of all, and the children look bonny. The parish stands on gravel. Houses are often badly constructed, but their badness is primarily due to the insanitary and dirty habits of the occupants.

Some light is thrown on the real measure of poverty that exists by the fact that in those winters in which free breakfasts have been given to the children, on a careful basis of selection from 80 to a 100 used to be the number; and that in a mild winter the soup used to be left on their hands at the soup-kitchen. The present is the first winter since he came to the parish that the soup kitchen has not been opened.

On the whole in spite of all difficulties, Mr. Clemens is hopeful. He by no means thinks that the Church is going to make any sudden capture. Perhaps in "two generations" we shall have done something that will really show. But the great thing is to be able to think that things are moving, however slowly, in the right direction.

Clemens.

Mr Clemens is a man on the right side of 40; medium height close shaven; curly hair; clear complexion; good eyes; and altogether rather a sunny kind of man whom it should be well for this dark neighbourhood to have in its midst.

Before leaving the parish I went round to see one of Mr. C's adherents--a Mr. Crutchington, greengrocer and teetotaller living in Brady St. just opposite the end of Dixie St. and its corner public house. Mr. C. told me that until 4 or 5 months ago any amount of drinking used to go on early on Sunday morning, but that something seemed to have stopped it lately. The rowdyism at other times, especially on Saturday nights, had always been bad, and although this too had slightly improved, it was still very bad, and only the last Saturday night there had been a frightful row with outrage. It was, too, a great ~~known~~ resort for light-fingered gentry, and altogether Mr. C. gave me to understand, with many a contortion of face and shoulder, a very warm corner. As a thoroughfare and place of business, Brady St. had been almost ruined by its bad reputation and the frequent thefts: I've lost my purse" used to be quite a familiar cry. In this respect too things have got a bit better, some of the old offenders and habitués having shifted their quarters. Asked as to where all these people lived, Mr. C. said in and round Pereira St. ---not in Dixie St., his opinion of the occupants there agreeing with that of his vicar. On the whole, however, he gave a somewhat blacker picture of this particular corner of the parish, Eop. & Brady Street.

Sunday Services in Church.

1896

7.15 8. 0 a.m. HOLY COMMUNION.
8.0 9. 0 a.m. HOLY COMMUNION.
9.30 10.30 a.m. MATTINS.
10.0 11.30 a.m. CHORAL CELEBRATION OF HOLY COMMUNION.
11.15
3. 0 p.m. HOLY BAPTISM AND CHURCHINGS.
4. 0 p.m. CHILDREN'S SERVICE AND CATECHISING.
6.30 p.m. LITANY.
7. 0 p.m. EVENSONG.

A Sermon is preached at 11.30 a.m. and 7 p.m.

Other Services and Meetings opposite.

Monday.

7.30 a.m. Holy Communion. Intercession for the Clergy and Workers.
9. 0 a.m. Mattins.
2.30 p.m. Mothers' Meeting (Waterloo Town Mission).
5. 0 p.m. Mothers' Meeting (Infants' School).
6.30 p.m. Christian School for Board School Children (in Church).
* 7 p.m. to 10. Recreative Evening for Factory Girls at ~~Board School~~ Warehouse.
8 p.m. to 10. Young Women's Help Society—Recreation.
8 p.m. to 10. Provident Club and Savings Bank (Girls' School).
8.30 p.m. Evensong.
8.45 p.m. Prayer Meeting (Brady Street Mission).

* Been by Recreative Evening Soc. Have

Tuesday.

7.30 a.m. Holy Communion. Intercession for members of our Classes, Societies, &c.
8.30 a.m. Free Breakfast for selected Poor Children, in Winter.
9. 0 a.m. Mattins.
12.30 p.m. Soup Kitchen, in Winter months.
6.30 p.m. Band of Hope.
8. 0 p.m. Total Abstinence Association Meeting.
8.30 p.m. Evensong.

NB. for 1897.8

NB. for 1897.8

Monday.

7.30 a.m. Holy Communion. Intercession for the Clergy and Workers.
9. 0 a.m. Mattins.
2.30 p.m. Mothers' Meeting (Waterloo Town Mission).
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8. 0 p.m. Total Abstinence Association Meeting.
8.30 p.m. Evensong.

NB- for 1897.8

NB- for 1897.8

Wednesday.

7.30 a.m. Holy Communion. Intercession for Home and Foreign Missions.
8.30 a.m. Free Breakfast.
9. 0 a.m. Mattins and Litany.
6. 0 p.m. Little Girls' Sewing Class and Instruction in Infants' School.
7. 0 p.m. Holy Baptism and Churchings.
8. 0 p.m. Evensong and Sermon.
8.30 p.m. Wood Carving Class.
9. 0 p.m. Choir Practice in Church.
9. 0 p.m. Hand-Bell Ringers Practice in School.

Thursday.

7.30 a.m. Holy Communion. Intercession for Children in our Day and Sunday Schools.

9. 0 a.m. Mattins.

12.30 p.m. Soup Kitchen.

6. 0 p.m. Children's Baptism Class.

7. 0 p.m. Women's Bible Class (in Church).

8 p.m. to 10. Young Women's Help Society Singing Class, &c.

Friday.

7.30 a.m. Holy Communion. Intercession for the Unconverted

Thursday.

7.30 a.m. Holy Communion. Intercession for Children in our Day and Sunday Schools.

9. 0 a.m. Mattins.

12.30 p.m. Soup Kitchen.

6. 0 p.m. Children's Baptism Class.

7. 0 p.m. Women's Bible Class (in Church).

8 p.m. to 10. Young Women's Help Society Singing Class, &c.

Friday.

7.30 a.m. Holy Communion. Intercession for the Unconverted.

8.30 a.m. Children's Free Breakfast.

9. 0 a.m. Mattins and Litany.

12.30 p.m. Soup Kitchen.

6.30 p.m. Christian Schools in Church.

7.30 p.m. Boys' Choir Practice in Church.

8 p.m. to 10. Working Lads' Club in Schools.

8. 0 p.m. Mission Service (Waterloo Town Mission).

8.30 p.m. Evensong.

9. 0 p.m. Devotional Service for Communicants, Monthly.

Saturday.

7.30 a.m. Holy Communion. Intercession for those departed in the true faith and fear of God.

9. 0 a.m. Mattins.

8 p.m. to 10. Young Women's Help Society Working Class, &c., in Boys' School.

8.30 p.m. Evensong.

8.30 p.m. Tobacco Sociable or Entertainment (in Infant School).

This has grown into the Club for men. (130 or 140 members). Full members are Churchmen; others come in as visitors.

March 30th.

9/ (2)

Interview with Rev. F. W. F. Wix, St. James the Great, Bethnal Green.

Mr Wix has only just been appointed to the notorious "Red Church", and so far has devoted nearly the whole of his time to raising money to restore the church and vicarage. He does not mean to assume his pastoral duties until the church is fit for service, and until he has got things shipshape "has given the old curate Tattersall a free hand" he himself only visiting the parish incidentally. Under these circumstances he naturally knows little or nothing as to the condition of the people in the parish, but he has walked round the streets and visited here and there: the few decent people who go to any place of worship he finds are going to other churches or chapels, those who go to church mostly to St. Matthews.

Mr W. has only twice been to service in the church and neither time officially: he went last Sunday evening and found about 12 people: also to the weekday evening service, when he saw Mr

Tattersall with a crowd of old women round him: asked the organist what it all meant, and was told that it had always been the custom to give head tickets to all who attended this service.

Mr Cobbe the late vicar had lived at Westgreen for 30 years, but usually came up to the parish once a week, though what he did there is nothing to show. Mr W. thinks there was no visiting of any kind. A tradesman who lives close to the church told Mr W. that he had no idea there had been any service there for years.

The only agency which was kept up in the parish was the Sunday School which was run by a lady from Moorsley and a waiter from Oxford House: they got about 70 girls and 40 boys.

Oxford House has recently started a Boys Club too which will now be affiliated to the church.

On the marriage question Mr W. said that he thought there had been a tendency for them to decrease lately. He thinks the original intention of the free marriages was to do away with the

scandal of people living together unmarried, but he
w. took the Bristolle opinion that the results of the
system constituted a much greater scandal. He thinks
known that the Red Church has only been an
offender on a rather larger scale than many other
churches: at almost any church in Bethnal
Green it has been the habit to take Bethnal
Green as sufficient address without further inquiry,
and for all they know to the contrary the clergy
may have been marrying brothers and sisters."
Mr W. and some of his brother clergy are going
to make a stand on the question and refuse
to marry any but parishioners.

Mr W. has been a curate at St
Thomas' ~~for~~ (Mr Fawcett) for some years and
from his experience then takes a hopeful view
of work in his new parish. "I have a high
opinion of the poor of Bethnal Green" he said,
"they may think that you are getting £300 a
year from the rates, but if they ~~to~~ see that
you are really ~~a~~ working hard you can always get
hold of them". Asked what he meant by "getting

Personal.

hold of them." Mr W. said "not necessarily to come to church but through clubs and so on."

Mr W. mentioned that there was a large Radical Club in his new parish which he found was a bad influence: there was one at St Ronan's which was rather worse than a Public House.

Mr Wix looks the right sort of man for the difficult task he has before him. He is a man of about 40 with a strong, determined, intellectual face. In manner he is exceedingly quiet and humble. In fact judging mainly from appearances I should say he is likely to prove one of the best of the best kind clergy.

THE BISHOP OF STEPNEY'S APPEAL FOR BETHNAL-GREEN.

TO THE EDITOR OF THE TIMES.

Sir,—Pressure of work made it impossible for me to reply before to the kindly criticisms of my appeal for the schools of St. John's, Bethnal-green, which appeared in your issue of Monday. Let me take first the letter written from the Athenæum on Tuesday, and signed "J. G. F." The writer asks a very straight and pertinent question, and one to which I will endeavour, in the course of a few days, to give an answer; as he says, the true reply to the question as to whether Church schools produce more Churchmen and Churchwomen than Board schools must come from a tolerably wide range of obser-

See next page

AN APPEAL FOR BETHNAL-GREEN.

TO THE EDITOR OF THE TIMES.

Sir,—We have performed an act of faith this afternoon in East London which some people might consider foolish and even fanatical. In the heart of one of the poorest districts of London we have laid the foundation-stone of a Church school, which is to cost £8,000. Such an act naturally raises the question among thoughtful men why responsible people, already burdened with many responsibilities, feel compelled to take such a step, and as the answer to this question involves many grave issues, far wider than anything of merely local interest, I venture to ask you to allow me to answer it in some detail.

In the first place, as a working missionary for nine years in East London itself I saw enough thoroughly to dissatisfy me with the results of our system of religious education. Among other experiments at the Oxford-house, we took 1,000 boys at the age of 15, and on their admission to a large boys' club we asked them, among other questions, whether they "went anywhere" on Sundays, either to church or chapel, meeting or Bible-class. The examination, conducted quietly night by night in the course of club-life, took about a year, and at the end 900 had "g. n." against their names, signifying "goes nowhere." It is hardly surprising, therefore, that it was by no means an uncommon experience to be called in to the deathbed of men and young men who had no sort of belief in any religion at all; I can [illegible] myself recall [illegible] unless they were prepared to meet those who fancied they were serving the best interests of the rural districts.

SARASATE CONCERTS.—The first of two concerts announced by Señor Sarasate and Mme. Berthe Marx-Goldschmidt attracted a very large audience to St. James's-hall on Saturday afternoon. The programme began with two of the concerted sonatas of Bach for violin and "clavier," the works chosen being those in A major and E major, the latter the most beautiful of the series. Both were given with perfect accuracy and reverence for the text, but with something less than the wealth of emotional expression which is realized by some of the great artists. The pianoforte part was rather too prominent, a fault which would have been lessened if the lid of the instrument had been lowered. Goldmark's second suite, with its pretty scherzo, was given with much success, and Saint-Saëns's "Concert-stück," a work which might well be more often heard, was most brilliantly played. Señor Sarasate's unapproached execution of bravura passages of all kinds is as wonderful as ever, and it was well exhibited in his own "Sérénade Andalouse." Mme. Marx-Goldschmidt's solos were a nocturne of Chopin's, the scherzo from Mendelssohn's music to *A Midsummer Night's Dream*, and Liszt's sixth rhapsody.

CHILDREN'S COUNTRY HOLIDAYS FUND.—Canon Barnett, the chairman, and Mr. John Hamer, vice-chairman of this fund, write in reply to Sir A. Clay's letter published on May 22:—"Sir A. Clay's [illegible] that it would in a few years time, and would then regret that it had no done so earlier. But could they secure 12? That was the urgent question. He was afraid not,

AN APPEAL FOR BETHNAL-GREEN.

TO THE EDITOR OF THE TIMES.

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I state these facts without any sort of desire to work up a cry against Board schools; on the contrary, we workers in the slums find in our Board school teachers not only fellow workers in the cause of humanity, but often valued personal friends. I state them to point to two inherent weaknesses in the Board school system of teaching on religious subjects. Facts in the Old Testament and New Testament, however carefully taught, are not in themselves the teaching of religion; and, secondly, the child is left at the end of its school training attached neither to a church nor to a chapel. There is nothing to continue its religious training, and this largely accounts for what must be described still as the paganism of our great slums.

Now, Sir, we are endeavouring—and endeavouring, on the whole, successfully—to cope with this by innumerable church agencies. By constant visiting on the part of the clergy and others, by services at suitable hours and of a suitable character, by personal persuasion, many men and women are being brought to develop the religious instinct where it has not wholly died away; but we feel that all our work is fruitless unless we can do something to stop the supply of those who at the age of 13 or 14 join the ranks of those who "go nowhere."

When, therefore, the popular schools of St. John's, Bethnal-green, were condemned as inadequate by the Department, crammed as they had been for years with children, and quite unable to take in all whom their parents wished to send, with an excellent master whose success was attested by the inspectors' reports, it became a test question which concerned the whole country, and certainly the whole Church of England, whether or not those schools should go. On the last day of last year the decision had to be made, and so vitally important did we feel it for the interests of the country and the Church at large that, having obtained £4,200 out of the £8,000 required, three or four of us signed the contract, and the stone was laid this afternoon. £500 more have been received, leaving £3,300 to be raised before the close of the year. It is in the hope that others will share our view of the vital importance of the question that I ask you, Sir, to insert this letter. Subscriptions may be sent either to myself at 2, Amen-court, E.C., or to the secretary and treasurer—Mr. Bertram Talbot (hon. secretary), Mr. D. T. Keymer (hon. treasurer), 1, Whitefriars-street, E.C.

Yours very faithfully,

A. F. STEPNEY.

2, Amen-court, E.C., May 27.

THE BISHOP OF STEPNEY'S APPEAL FOR BETHNAL-GREEN.

TO THE EDITOR OF THE TIMES.

Sir,—Pressure of work made it impossible for me to reply before to the kindly criticisms of my appeal for the schools of St. John's, Bethnal-green, which appeared in your issue of Monday. Let me take first the letter written from the Athenæum on Tuesday, and signed "J. G. F." The writer asks a very straight and pertinent question, and one to which I will endeavour, in the course of a few days, to give an answer; as he says, the true reply to the question as to whether Church schools produce more Churchmen and Churchwomen than Board schools must come from a tolerably wide range of observation, and the *data* must be properly collated and verified; this will take a little time, but will be an interesting investigation, and I shall ask you, Sir, later on, kindly to chronicle the results. In my previous letter, I was careful not to assert that the 100 out of the 1,000 boys who did "go somewhere" were trained in Church schools, as the particular point as to where they had been trained was not then under investigation, and I have as great a dislike as the writer of the letter to mere "*a priori* affirmation." I merely stated the facts as I had investigated them as a proof of what I ventured to call "the paganism of the slums," and as a justification for our not allowing the Church schools of St John's, Bethnal-green, to be closed.

To turn now to my friend Mr. Bruce. He first asks the same question with which I have already dealt, but he then proceeds to beg a whole series of questions which I cannot allow him at all. He assumes that this school is going to be starved, that it is going to be "ill-supported," that it is going to be a despicable rival to surrounding Board schools. "A rival with a fair chance of winning we all welcome"; then we shall look forward confidently to his welcome to the restored schools of St. John's, Bethnal-green. Their record has been very good in the past, and is going to be better in the future. Personally I am too keen an educationist to back up a school because it is a Church school unless the education is really good. He speaks of it as starting £3,000 to the bad, but he might just as well say that we are all born 21 years to the bad because it is 21 years before we come of age and begin the true work of life. The school does not start at all its new life until November, and I very much misunderstand the spirit of the Church-people of this country if it is not going to start in November entirely free of debt. The stream of cheques which began last Monday has only to continue and increase in volume and that happy result will be secured, at which no one will really rejoice in his heart more than Mr. Bruce. The richest Church in the world will hardly stand by and see a public challenge made in its name, watch the glove taken up by the other side, and then leave the issue doubtful. It might be convenient to mention again that cheques may be sent either to myself, at 2, Amen-court, or to Mr. Bertram Talbot, secretary, or Mr. D. T. Keymer, treasurer, both at 1, Whitefriars-street, E.C.

See next page

Yours very faithfully,

June 1. A. F. STEPNEY.

TO THE EDITOR OF THE TIMES.

Sir,—The Bishop of Stepney's stirring appeal on behalf of the new Church schools for St. John's, Bethnal-green, ought to receive hearty support from all friends of the East London poor. Mr. Bruce, by asking a number of questions in your issue of May 31, rather tries to divert the attention of your readers from the real point at issue. From his intimate knowledge of elementary school matters he knows as well as any one that the Church schools in East London are deservedly popular; that the average attendances in this deanery have increased 8 per cent. since 1897, and that the increase would have been greater had the buildings been able to accommodate more children. It is quite true that owing to the intolerable strain of past years the schools have not been efficient; in 1897 the average Government grant was only 18s. 3d. per child, it is now as Mr. Bruce knows, fully 19s.—not bad considering the class of children. He asks whether the managers are content with their present efficiency, I am happy to state that they are not; but thanks to the aid grant they are hoping to make them still further efficient and will do so. It is not a case of comparing them to the large barrack-like buildings of the Board. Our buildings are smaller, but not the less fitted for the formation of the character of the individual child. On reading Mr. Bruce's letter I went to the national schools in this parish, and found that 88 per cent. of the boys in the boys' school were connected with some church or chapel of their own free will, and that practically all our Church Lads' Brigade and Bible class lads were brought up in Church schools.

Never has the position of Church schools been so hopeful in East London as it is at the present time. Only one school in this deanery has been closed for some time past—viz., St. Jude's, Whitechapel, of which Mr. Bruce was a manager; but, as if in reply to this, St. Jude's, Bethnal-green, has been reopened.

The Bishop of Stepney is quite justified in asking for £3,000 for a popular cause. Sir, I have seen one poor family sell their things to support their Church schools, and others deny themselves of daily food for the same purpose. Our Church schools are beloved by the parents. Have the London School Board ever built a school without running into debt? Let the laity show their Bishop that he is not appealing to them in vain, and take good care that when the new schools are opened next November he can show that his appeal has met with the response it so well deserves.

J. BASIL RUST.

All Saints' Vicarage, Buxton-street, E.

CHURCH WORK IN SOUTH LONDON.

TO THE EDITOR OF THE TIMES.

Sir,—The appeal for South London which appeared in your columns on Tuesday, May 23, together with your leader of the same date, has already borne fruit, for the committee of the Church Pastoral Aid Society have this day received a donation of £2,000, to be spread over a term of years, from a gentleman who wishes to remain anonymous, and who desires his gift to be used "for Church work in South London in accordance with the principles held by the Pastoral Aid Society."

Thanking you for the valuable service you have rendered to the cause of home missions,

I am, Sir, yours faithfully,

J. H. BUXTON, President.

Falcon-court, 32, Fleet-street, E.C., May 30.

were all, or nearly all, from our own schools."

At St. Matthew's, Westminster, the members of four guilds for those under 20 years of age are almost entirely old scholars, and nearly all of a large body of communicants; out of 67 candidates for confirmation 54 were old scholars.

St. Augustine's, Kilburn, bears similar witness without statistics.

At St. Mark's, North Audley-street, W., a schoolmaster for over 35 years writes, "I could give you the names of some 40 men and women, old pupils of mine, who are at the present moment engaged in active Church work."

From St. Mark's, Holloway, a teacher for 34 years writes a long letter giving names and addresses to the same effect.

St. James's, Holland-park-avenue, reports that "Confirmation candidates are far more readily forthcoming from those trained in Church schools, and, although the school is very small, only four out of a young women's guild of 49 were found not to have been trained in Church schools."

The Rev. E. Hoskyns, first at Notting-hill, then rector of Stepney, and now vicar of Bolton, says:—"With that experience of 18 years, I can only say that the school in each place has been the nursery for mission work; Sunday schools, guilds, temperance societies, and confirmation candidates have naturally flourished round the school."

Well, Sir, you will have no patience with me, if I give you any more statistics; I would only call attention to the wide field of observation covered by these reports; and I submit that such evidence goes to prove that, although, doubtless, many fall away, yet that, without counting the Nonconformist children who naturally go to their parents' place of worship, the children subjected to the special training of Church schools do become Churchmen and Churchwomen in a larger proportion than those trained in any other way. I would again repeat what I said in my first letter, that I wish to recognize the excellent work done in Board schools up to the limits of the rules laid down by the Board, and the hearty comradeship we find among many of the Board-School teachers; and I should like to add that I look upon it as the Church's duty to do its work of educating the young in the faith of Christ, even if less satisfactory results would be shown.

If anything in this letter convinces your readers that Church schools are likely to have an effect on the paganism of a district like Bethnal-green, I would ask them to send contributions for the fund for rebuilding St. John's schools, either to myself or to Mr. D. T. Keymer, 1, Whitefriars-street, E.C.

Apologizing for the length of this letter,

I am, Sir, yours faithfully,

A. F. STEPNEY.

2, Amen-court, E.C.

THE BISHOP OF STEPNEY'S APPEAL FOR BETHNAL-GREEN.

TO THE EDITOR OF THE TIMES.

Sir,—The Bishop of Stepney's interesting letter to you on Monday, respecting the proposed new Church school in Bethnal-green, raises incidentally a very important question, to which it is to be regretted that it supplies no answer.

He points out that out of 1,000 boys at the age of 15 who have been examined at Oxford-house 900 are registered as *g.n.*, or "going nowhere" to any place of religious worship. And he proceeds to argue in favour of the establishment of schools with distinctive theological and Church teaching, as contrasted with the Scriptural teaching in the Board schools, which he regards as unsatisfactory and which in his view accounts in part for the "paganism of our great slums."

But the Bishop does not tell us how many of this 900 who "go nowhere" come from Church schools and how many from Board schools. And this is precisely what the ordinary layman who desires to see the children of the poor religiously brought up would like to know.

No doubt it is natural for a Bishop to believe that the children taught in Church schools are being so trained that they attach themselves to the Church in after life. But is this true? If it were true the fact would prove reassuring and satisfactory to many good Churchmen. At present, however, the evidence of its truth is not forthcoming, although it would not be difficult to obtain such evidence and to verify it carefully.

Mere *a priori* affirmation on this point is of no value whatever. The question is essentially one of fact and of experience. We are not helped by being told what, in the opinion of the friends of denominational schools, ought to be, or is likely to be, the result of the distinctive dogmatic teaching of creeds and catechisms in our schools. The inductive method of ascertaining the actual results furnishes the only trustworthy test of our theories and prepossessions on this point. Do the children who have been subjected to this special training become Churchmen? Is it ascertained that a larger proportion of scholars who leave the Board schools than of those from the national schools are afterwards found to be unattached to any religious denomination? Has any practical difference been observed between the conduct and character and subsequent career of children brought up respectively under the two systems? It is, of course, useless to answer these questions by citing a few instances which may easily be exceptional and not typical, and which happen to have come under the notice of individual observers. The true replies must come from a tolerably wide range of observation, and from *data* which are properly collated and verified. And if the Bishop of Stepney can either give or cause others to furnish such replies he will not only perform a very signal public service, but will greatly strengthen his claim on voluntary givers for the support of his useful East-end enterprise.

Athenæum Club, May 30. J.G.F.

TO THE EDITOR OF THE TIMES.

Sir,—The Bishop of Stepney challenges criticism of the action of himself and his fellow-managers in Bethnal-green. They have signed a contract for building a Church school for the sum of £8,000 when they had less than £5,000 promised; and they justify it on the ground that of 1,000 Bethnal-green boys asked whether they attended church or chapel on Sundays 900 went to neither.

I venture to offer two criticisms:—

(1) Until we are told whether these 1,000 boys attended Church schools or Board schools it is obviously absurd to draw any but the vaguest inference as to the results of the rival systems. One would like to know how many of their fathers brought up when there were no Board schools attend church or chapel. One would much like a comparative statement of the number of public school boys who freely attend. The Bishop would despise as heartily as any one those who only attended under some form of social pressure.

(2) The cost of building the school is the least important part. Who will assure us that the school when built will be properly maintained—that there will be an adequate staff of decently-paid teachers? I for one welcome a really efficient voluntary school. But how many are efficient in the honest opinion of their own managers? How often is the excuse their poverty and not their will? A well-supported voluntary school is a help to all. An ill-supported school is another vested interest in inefficiency.

The Bishop speaks generously of the work of the Board schools. He has himself helped them generously. Could he not have used £8,000 better than in starting a rival? A rival with a fair chance of winning we all welcome, but a rival which starts £3,000 to the bad offers little hope for security for the future. Would it not have been better to spend the £8,000 in helping one of the many Church schools in Bethnal-green that are struggling with lack of funds? Might he not have served his own purpose better in organizing really attractive Sunday schools for all the children of the parish rather than in duplicating a day school for the few? I am, Sir, your obedient servant,

Whitechapel, May 29. G. L. BRUCE.

CHURCH WORK IN SOUTH LONDON.

TO THE EDITOR OF THE TIMES.

Sir,—The appeal for South London which appeared in your columns on Tuesday, May 23, together with your leader of the same date, has already borne fruit, for the committee of the Church Pastoral Aid Society have this day received a donation of £2,000, to be spread over a term of years, from a gentleman who wishes to remain anonymous, and who desires his gift to be used "for Church work in South London in accordance with the principles held by the Pastoral Aid Society."

Thanking you for the valuable service you have rendered to the cause of home missions,

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J. H. BUXTON, President.

Falcon-court, 32, Fleet-street, E.C., May 30.

THE BISHOP OF STEPNEY'S APPEAL FOR BETHNAL-GREEN.

From Times 3.VII.99

TO THE EDITOR OF THE TIMES.

Sir,—It will be within the recollection of your readers that, some weeks ago in answer to an appeal of mine in your columns for £3,000 to complete the rebuilding of St. John's Church schools in Bethnal-green, a correspondent replied as follows:—

"No doubt it is natural for a Bishop to believe that the children taught in Church schools are being so trained that they attach themselves to the Church in after life. But is this true? If it were true, the fact would prove reassuring and satisfactory to many good Churchmen . . . do the children who have been subjected to this special training become Churchmen?"

For the last week or two I have been accumulating evidence wherewith to answer this question, but I have found my task complicated:—(1) First by the number of children of Nonconformist parents who are being trained in the Church schools, a representative parish like St. Anne's, Limehouse, having 21 per cent. of such children; (2) the great care taken by the teachers and clergy not to proselytize them; (3) the pagan atmosphere of so many homes which acts as a deadweight upon children, whether trained in Church schools or in Board schools. But I append the results of my inquiry, which has covered, as requested, a "tolerably wide range of observation."

(1) I have taken a typical district like the Tower Hamlets, and append the results of a school-to-school examination (including the Roman Catholic schools) of those who attend church or chapel on Sundays among the existing scholars at the present time. From this it will appear that the vast majority of those now attending Church schools in that division attend voluntarily on Sunday some church or chapel or Sunday school.

(2) But, of course, it may be said that, although this is good so far as it goes, yet it does not prove that they remain attached to their churches or chapels afterwards; I have no access to chapel records, but I have taken typical districts to discover what percentage of confirmation candidates, usually presented between the ages of 14-16, come from Church schools.

St. Anne's, Limehouse, report that out of 209 candidates between the years 1895-1899, 51 came from the parochial schools, although those schools numbered only 650 children, compared with the 5,200 children in the five Board schools which touch the district.

St. John's, Isle of Dogs, report that out of 429 candidates presented between the years 1890-1899, 224 came from the Church schools, whereas the accommodation of St. John's schools is only 324, and the nearest Board school 1,300.

St. Dunstan's, Stepney, report through the headmaster, who has been there 22 years, and has passed 4,200 boys through his hands, that the great majority of those still living in this neighbourhood belong to the Old Boys' Association, one condition of membership being that they must belong to a Bible class. Most of them have been confirmed; and their band, gymnasium, and temperance society are mostly composed of old scholars.

St. Paul's, Bow-common, report that out of 178 men and boys presented for confirmation during the last ten years, 50 were from St. Paul's Church schools, in spite of their comparatively small size.

St. Peter's, London Docks, present 80 candidates a year, and nearly the whole of them have come through their Church schools.

(3) But we must push the inquiry still further. Do the children trained in Church schools adhere more to the Church in after life? And, for the sake of brevity, I append the merest summary of answers received.

At St. Peter's, London Docks, out of a roll of 500 communicants, 350 are old day-school children.

At St. Paul's, Haggerston, out of 474 communicants, 246; out of 61 Sunday school teachers, 35; and 41 members of the choir, 21 are old day-school scholars.

At St. Michael's, London-fields, where the accommodation is only for 250 of better class children, 65 families can be named, closely connected with the Church, through the day schools, producing from their numbers no less than 94 Church workers. Two-thirds of the choir, both men and boys, are or have been in the schools, and 27 of the Sunday-school teachers.

At Stepney Parish Church 44 per cent. of the G. F. S. Girls' Lodge have been through the girls' school, and of 101 girls who have left since 1895, 61 are definitely connected now with that or some other church, many of them being confirmed and communicants, and most of them in Bible classes.

At St. Margaret's, Westminster, out of 19 Sunday-school teachers, 18 have been trained in Church schools.

At St. Mary's, Whitechapel, "our choir men, mission choir, and missionaries, were all, or nearly all, from our own schools."

At St. Matthew's, Westminster, the members of four guilds for those under 20 years of age are almost entirely old scholars, and nearly all of a large body of communicants; out of 67 candidates for confirmation 54 were old scholars.

St. Augustine's, Kilburn, bears similar witness without statistics.

At St. Mark's, North Audley-street, W., a schoolmaster for over 35 years writes, "I could give you the names of some 40 men and women, old pupils of mine, who are at the present moment engaged in active Church work."

From St. Mark's, Holloway, a teacher for 34 years writes a long letter giving names and addresses to the same effect.

St. James's, Holland-park-avenue, reports that "Confirmation candidates are far more readily forthcoming from those trained in Church schools, and, although the school is very small, only four out of a young women's guild of 40 were found not to have been trained in Church schools."

The Rev. E. Hoskyns, first at Notting-hill, then rector of Stepney, and now vicar of Bolton, says:—"With that experience of 18 years, I can only say that the school in each place has been the nursery for mission work; Sunday schools, guilds, temperance societies, and confirmation candidates have naturally flourished round the school."

Well, Sir, you will have no patience with me, if I give you any more statistics; I would only call attention to the wide field of observation covered by these reports; and I submit that such evidence goes to prove that, although, doubtless, many fall away, yet that, without counting the Nonconformist children who naturally go to their parents' place of worship, the children subjected to the special training of Church schools do become Churchmen and Churchwomen in a larger proportion than those trained in any other way. I would again repeat what I said in my first letter, that I wish to recognize the excellent work done in Board schools up to the limits of the rules laid down by the Board, and the hearty comradeship we find among many of the Board-School teachers; and I should like to add that I look upon it as the Church's duty to do its work of educating the young in the faith of Christ, even if less satisfactory results would be shown.

If anything in this letter convinces your readers that Church schools are likely to have an effect on the paganism of a district like Bethnal-green, I would ask them to send contributions for the fund for rebuilding St. John's schools, either to myself or to Mr. D. T. Keymer, 1, Whitefriars-street, E.C.

Apologizing for the length of this letter,

I am, Sir, yours faithfully,

A. F. STEPNEY.

2, Amen-court, E.C.